



**ADDIS ABABA UNIVERSITY**

**COLLEGE OF DEVELOPMENT STUDIES**

**CENTER FOR ENVIRONMENT AND DEVELOPMENT STUDIES**

**TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM**

*Cultural Heritage Sites and their Contribution to Tourism Development:*

*the Case of Wegdie Wereda, North Ethiopia*

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**Addis Ababa University**

**Addis Ababa, Ethiopia**

**June, 2019**

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*Cultural Heritage Sites and their Contribution to Tourism Development:*

*the Case of Wegdie Wereda, North Ethiopia*

*A Thesis Submitted to the College of Development Studies of*

*Addis Ababa University in Partial Fulfillment of the Requirements for the Degree*

*of Master of Arts in Tourism Development and Management*

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**Addis Ababa, Ethiopia**

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**ADDIS ABABA UNIVERSITY**  
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This is to certify that the thesis prepared by Mohammed Eshetu Mekonnen, entitled: *Cultural Heritage Sites and their Contribution to Tourism Development: the Case of Wegdie Wereda, North Ethiopia* and submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Tourism Development and Management complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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## **Declaration**

I, Mohammed Eshetu, do hereby declare to the School of Graduate Studies of Addis Ababa University that, this thesis entitled “*Cultural Heritage Sites and their Contribution to Tourism Development: the Case of Wegdie Wereda, North Ethiopia*” is the product of my original research work. It was not submitted, in full or part, for the attainment of any academic degree elsewhere. This work has also recognized the views of the research participants. To the best of my understanding, I have fully acknowledged the materials and pieces of information used in this study. It was submitted to partial fulfillment of the requirements for the Degree of Master of Arts in Tourism Development and Management compiles in accordance with the procedures and meets the expected standards of the University.

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*Dedication*

*To*

*My Father*

*ATO ESHETU MEKONNEN*

*Unfortunate to see the fruits of your son*

# Table of Contents

List of Figures.....	iv
Acronyms and Abbreviations.....	v
Glossary.....	vi
Acknowledgments.....	viii
Abstract.....	xi
CHAPTER ONE.....	1
INTRODUCTION.....	1
1. 1 Background of the Study.....	1
1.2 Statement of the Problem.....	2
1.3. Objective of the Study.....	4
1.3.1 General Objective of the Study.....	4
1.3.2 Specific Objectives.....	4
1.4 Research Questions.....	4
1.5 Significance of the Study.....	5
1.6 Scope of the Study.....	5
1.7 Limitation of the Study.....	6
1.8 Organization of the Study.....	6
CHAPTER TWO.....	7
REVIEW OF RELATED LITERATURE.....	7
2.1 Notion of Cultural Heritage.....	7
2.2 Heritage Conservation History in Ethiopia.....	9
2.3. Tourism Resources in Ethiopia.....	10

2.4 Cultural Heritage Potentials .....	11
2.5 Cultural Heritage and Tourism Development .....	12
2.6 Cultural Heritage and Local Community .....	13
2.7 The Ethiopian Overview .....	14
CHAPTER THREE .....	16
METHODOLOGY AND DESCRIPTION OF THE STUDY AREA.....	16
3.1 Description of the Study Area .....	16
3.1.1 Location .....	16
3.1.2 History of Wegdie .....	17
3.1.3 People, Religion and Culture.....	19
3.2 Research Methodology.....	20
3.2.1 Qualitative Research Approach .....	20
3.2.2 Data Sources .....	20
3.2.3 Research Design and Data Gathering Instrument.....	21
3.2.4 Sampling Techniques .....	22
3.2.5 Method of Data Analysis .....	22
3.2.6 Data Quality Assurance .....	23
3.3 Ethical Consideration .....	23
CHAPTER FOUR.....	24
RESULTSAND DISCUSS IONS.....	24
4.1 Heritage Tourism Potentials of Wegdie Wereda.....	24
4.1.1 Abune Tsige Dingil Rock Hewn Church.....	26
4.1.1.2 Architectural Styles and Importance of Abune Tsige Dingil Rock Hewn Church .....	27
4.1.2 Former Gishen Debre Kerbe Abune Yakob Rock Hewn Church .....	29

4.1.2.1 History of Former Gishen Debre Kerbe Abune Yakob Rock Hewn Church and its Establishment.....	29
4.1.2.2 Architectural Design and Importance of Gishen Debre Kerbe Abune Yakob Rock Hewn Church .....	30
4.1.3. Miskai Qidusan Gezaza Abune Gebre Menfesqidus Rock Hewn Church .....	31
4.1.3.1 History of Miskai Qidusan Gezaza Abune Gebre Menfesqidus Rock Hewn Church and its Establishment.....	32
4.1.3.2 The Architectural Design of Miskai Qidusan Gezaza Abune Gebre Menfesqidus Rock Hewn Church.....	33
4.1.4 Abune Gebre Endrias Monastery .....	39
4.1.4.1 History of Abune Gebre Endrias Monastery and its Establishment.....	40
4.1.4.3 Opportunities and Challenges of Abune Gebre Endrias Monastery and Landscape of the Area .....	41
4.1.5 Debre Birhan Sekoru St. Sellassie Monastery.....	41
4.1.6 Derbitu Dare Selam Mosque .....	42
4.1.7 Weleka Bridge .....	42
4.2. Respondents View of Conservation of Heritage Sites.....	43
4.3. Opportunities of Tourism Development of the Area.....	45
4.4. Heritage Promotion and Research .....	45
4.5 Values of Cultural Heritage.....	46
4.6. Challenges that Hinder Heritage Tourism Development of Wegdie Wereda.....	47
CHAPTER FIVE .....	51
SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	51
5.1 Summary of the Findings of the Study .....	51

5.2 Conclusion.....	53
5.2 Recommendations .....	55
References.....	57
Appendices.....	61

## Lists of Figures

Figure 2.1 the Diagram was made based on the 209/2000 proclamation .....	9
Figure 3.1Map of Wegdie Wereda (Source: CSA, 2017).....	16
Figure 4.1 Abune Tsige Dingil Rock Hewn Church (Source: WWCTB, 2015) .....	26
Figure 4.2 Interior Design of the Church (Source: Photo taken by the author (March, 2019).....	28
Figure 4.3Gishen Debre Kerbe <i>Abune</i> Yakob Rock Hewn (Source: WWCTB, 2018).....	29
Figure 4.4 Gishen Debre Kerbe <i>Abune</i> Yakob Rock Hewn (photo taken by the author, March, 2019) .....	31
Figure 4.5 Senbete Edmitegnoch Cave (Source: WWCTB, 2018).....	33
Figure 4.6Maisikai Qidusan Gezaza <i>Abune</i> Gebre Menfesqidus Rock Hewn Church (Photo taken by the author, March, 2019).....	34
Figure 4.7Interior Design of the Maisikai Qidusan Gezaza <i>Abune</i> Gebre Menfesqidus Rock Hewn Church (Source: Photo taken by the author, March 2019) .....	35
Figure 4.8Interior Design of Maisikai Qidusan Gezaza <i>Abune</i> Gebre Menfesqidus Rock Hewn Church (Photo taken by the author, March, 2019).....	36
Figure 4.9 <i>Mamesgegna</i> Rock Hewn Church (Source: Photo taken by the author, 2019) .....	37
Figure 4.10 the Residence of Celebrants Rock Hewn Church (Source: WWCTB, 2015) .....	38
Figure 4.11 <i>Abune</i> Gebre Endrias Monastery (Source: WWCTB, 2015).....	40
Figure 4.12Weleka Bridge (Source: WWCTB, 2015).....	43

## Acronyms and Abbreviations

ARCCH	Authority for Research and Conservation of Cultural Heritages
CTB	Culture and Tourism Bureau
EOTC	Ethiopian Orthodox Tewahdo Church
etc.	Etcetera
EPRDF	Ethiopian People's Revolutionary Democratic Front
GDP	Gross Domestic Product
i.e.	That is
Km	Kilometers
Km <sup>2</sup>	Kilometer Square
MoCT	Ministry of Culture and Tourism
St.	Saint
UNCA	United Nations Economic Commission for Africa
UNESCO	United Nations Education Science, and Cultural Organization
WTO	World Tourism Organization
WWCTB	Wegdie Wereda Culture and Tourism Bureau

## Glossary

Aba	father, nickname for local religious leader in the Orthodox Christians
Abun	a name locally given for the bishop, priests
Abune	a name given for top Orthodox Church leaders, higher level
Atse	emperor, king during the feudal
Awraja	division of a district in the medieval time, which includes many <i>wereda</i>
Ber	gateway, entrance
Bete	house
Bete Meqdas	a section of a church made in typical Jerusalem used for pray for God
Beto	name of a river that is the tributary of Abay
Debre	an indication of the presence of church, name of a place
Dejach	the war lord equivalent to Major General
Deje selam	gate of peace
Dua	asking Allah to give what a man wants to get, pray for God
Edimtegnoch	religious participant in the Orthodox Church
Elifign	a type of traditional house made style
Etege	Empress, 1 <sup>st</sup> lady, wife of king
Hadisat	a book describes the mercy of God, a book written after the coming of God
Kebele	The lower division of a district
Mahlet	church anthem, a poem used for give glory for God
Mahlete Tsige	anthem performed in the church starting from September (during flowering time)
Mamesgegna	a place in which people give glory for God
Meit twlid	Mercy of 100 generation free of sin

Menanian	a person who devoted to live in the church as a monk,
Meqdas	a place where human beings pray for their God, one section of a church
Merigeta	a church celebrant who give service with canticle (anthem)
Negere Melekot	spiritually mystic, tolerant creator
Qidiste qidusan	holy of holies (saint), the 3 <sup>rd</sup> section of the church
Qidusan	Saints, canonizes
Qine	has a secret confident, speech by poem
Ras	chief of commander of the army, general
Yeshum	name of river, name of the one <i>kebele</i> (032 <i>kebele</i> ) found in Wegdie
Senbet	rest, rest of God
Sheh	a name given to local Muslim leader
Taket	name of a river which found around Wegdie
Tebechisa	indigenous (traditional) entertainment during wedding and holidays
Weleka	name of a river which found between Kelela and Wegdie <i>wereda</i>
Wereda	division of districts, below zone and this include many <i>kebeles</i>

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## ***Abstract***

*This thesis is intended to assess potential of cultural heritages and its contribution for tourism development. To achieve the objective the researcher employed qualitative research method. Both primary and secondary data are used to assess the tourism potentials. To collect the primary data 16 informant's interview was undertaken with selected church servants, community elders, with the local Culture and Tourism Bureau officers and other concerned individuals. In addition, detail and continuous personal observation was conducted to fill the gaps of interview and other sources gathered from various literatures. The analysis of the study revealed that Wegdie Wereda has huge heritage tourism potentials. In this regard, the Rock Hewn Churches of Miskai Qidusan Gezaza Abo, Gishen Aba Yaqob Rock Hewn Church, Abune Tsigie Dingil Rock Hewn Church, Gebre Endriyas Monastery and Derbitu Dare Selam Mosque, weleka Bridge and sekoru st. sillassie monastery with their precious treasure collection are among its possession are worth mentioning.*

*Even though Wegdie has huge heritage tourism potentials and diversified values, they have not yet been utilized due to the presence of various hindering factors. Lack of tourist facilities, absence of promotion, lack of heritage conservation and absence of documentation, lack of collaboration between the stakeholders are among the factors that hinder heritage tourism development of the heritage resources. Finally, it is recommended that the collaboration of the administrations of the church with different stakeholders such as local people, private sector and the local culture and tourism bureau is very imperative to exploit the heritage tourism potential of the area and mitigate the hindering factors.*

*Key words: Heritage Tourism Potential, Tourism Development, Opportunities and Challenges in Wegdie Wereda*

# CHAPTER ONE

## INTRODUCTION

This thesis wants to study the potential cultural heritage sites and its contribution for tourism development. This is the introduction chapter of the study which describes the background of cultural heritage sites in relation to tourism industry in the global and Ethiopian contexts. It also includes statement of the problem, research questions, objectives of the study, significance, and scope of the study.

### **1. 1 Background of the Study**

Visiting historic sites, cultural landmarks, historic towns and settlements, attending festivals, and even visiting museums have always been a part of the grand tourism experience. Such experience of travelers seeing and experiencing built cultural heritage and contemporary culture is often regarded as heritage tourism (Timothy, 2011).

Cultural heritage and tourism have gone hand-in-hand since the very first days of leisure travel. The earliest tourism experiences were often religious pilgrimages, such as those taken by Christians to shrines in the Holy Land, or by Muslims to Mecca (Destination BC, 2014)

Cultural and heritage tourism is the fastest growing sector in the tourism industry. Cultural heritage sites and places reflect a large and varied collection of the human creation and history of the culture adopted across the entire world. It includes cultural aspects such as heritage sites, monuments, traditional activities, languages and natural resources that are considered very important to be preserved for the future generations. The heritage sites are popular destinations for the tourists who are curious and dedicated to explore historical, cultural and archaeological sites and intend to interact and get to know the local community as well. Due to the increased curiosity in people to

learn and experience other cultures and communities, a large number of people are travelling across the world. The increasing trend of tourists in this sector of tourism has increased the living standard of the local people by creating job opportunities and enhancing the local cultures and traditions (Pandey, 2015).

Culture Tourism has demonstrated, it has the potential of directly contributing to poverty reduction through employment and jobs for local people, market for products, exposure to knowledge and increased confidence in local people to do little known things. It also has the potential of opening up tourism opportunities in rural areas as promising tourist destinations (Rumishael, 2017).

## **1.2 Statement of the Problem**

Ethiopia is said to be a site of all types of tourism due to the presence of various natural, historical and cultural heritages which strongly attract many tourists to flow into the country (Gojjam, 2011).

Ethiopia has many cultural heritage sites which are registered as world heritages like Axum Stelae, Lalibela Rock-Hewn Churches, Gonder Fasiledes Castel, Harar Jegol, Tiya, Lower Valley of Awash, Lower Valley of Omo and Konso Cultural Landscape (MoCT, 2015). Furthermore, other cultural heritages are found in different parts of the country which has outstanding universal value but not yet researched and well known. Due to this, different studies show (Tourism Development policy, 2009 and Binyam, 2011) that Ethiopia is not getting significant benefits out of tourism in general and specially from cultural heritage tourism.

Other researchers who have studied the tourism potentials of different destinations are including; the potentials and challenges of Entoto Saint Mary Church to heritage tourism development written by Zelalem (2015). In this paper, he discussed the heritages potential, current tourism activities and the challenges to the development of the church. Exploring the tourism potentials in and around

Debre Libanos Monastery north shewa, Ethiopia (Fanta, 2017) which mainly focused on the natural, cultural, spiritual and historical tourism potentials of the area has also been studied.

In line with the use of cultural heritage sites for tourism development, its management, promotion and conservation are very important in terms of protecting the cultural heritage sites and to sustaining the tourism development of the area. Indeed, few studies attempted to harmonize tourism development and cultural heritage management in general through various ways (Temesgen, 2013). As the researcher understands, even though Wegdie *Wereda* has a potential of cultural and natural tourist attraction sites important for tourism development but these sites are not study well.

Religious institutions, especially the Ethiopian Orthodox Tewahido Church (EOTC) has great contribution for the development of heritage tourism both materially as well as spiritually. The church has been working strongly to preserve and hand over the culture and heritages for generation. These treasures preserved by the church are important heritage tourism potentials of the country (Zelalem, 2015). Among the areas where one can understand the churches contribution is reflected at Wegdie *Wereda*. Even though, Wegdie *Wereda* has heritage tourism potential there is no any study about these valuable cultural and natural tourist attraction sites.

Wegdie *Wereda* is found in South Wollo Zone of Amhara Regional State, which has a rich diversity of cultural and natural heritages sites. The Culture and Tourism Bureau express its desire to improve the management of the major cultural heritage sites, their contribution for the development of tourism and source of income and reflect cultural identities of the societies. Though, the *Wereda* has remarkable historical heritage sites, structures, rock-hewn churches and mosques, still it is underutilization of these tourism attractions. The rock-hewn churches and mosques are the most exciting with unique architectural design and long history and, high religious pilgrimage in Ethiopia. The Gishen Debre Kerbe Abune Yakob Rock Hewn Church, Aba Tsige Dingil Rock

Hewn Church, Miskai Qidusan Gezaza Abune Gebre Menfesqidus Rock Hewn Church and Derbitu Mosque or study site in Wegidie *Wereda* are the major tourism potential sites in the area. Wegidie *Wereda* endowed with multitude cultural and natural tourist attractions.

The purpose of this study is, therefore, to assess the cultural heritage sites, their role for the development of tourism and the conservation aspects related to the cultural heritage sites and their role for sustainable tourism development. This study will also important for giving highlight about the potential resources for cultural tourism and the future management needs for tourism development.

### **1.3. Objective of the Study**

#### **1.3.1 General Objective of the Study**

The General Objective of the study is the cultural heritage sites and their contribution to tourism development in Wegidie *Wereda*.

#### **1.3.2 Specific Objectives**

The specific objectives of this study include:

- To investigate the potential of cultural heritage sites of the area.
- To investigate the values of the heritage for the area.
- To examine the opportunities and challenges of cultural heritage sites in the study area.

### **1.4 Research Questions**

The following basic research questions are set so as to address the research objectives.

1. What are the cultural heritage sites found in the study area?
2. What are the values of the heritage for the area?

3. What are the potentials and opportunities of the cultural heritage sites for tourism development of the area?
4. What are the main problems which hinder to get the benefits from cultural heritage sites of this area?

### **1.5 Significance of the Study**

The study area has a cultural and natural heritage sites potential for tourism development but the local community has no proper understanding of cultural heritage tourism and uncomfortable infrastructure. It is commonly accepted that the benefits of research endeavor in areas of cultural heritage tourism is considered in terms of what it means to the tourism industry workers, visitors, and policy makers. The end result of this study will help to cultural heritage tourism professionals to get more insight to identify the different problems related to this industry. This is in return makes conducive atmosphere for the tourist and the community at large. In such conditions everyone can motivate to take primary responsibility for his/her own acquiring of information so that he/she plays a considerable role for the wellbeing of the cultural heritage tourism development.

Furthermore, this study will contribute a lot to attract the attention of the government for cultural heritage tourism development, encourage people to conserve cultural heritages, create awareness about the importance of heritage, and finally this study is assumed to serve as take-off point for further research to conduct on the development of cultural heritage tourism.

### **1.6 Scope of the Study**

This study is design to investigate the tourism potentials of cultural heritage sites and their contribution to the development of tourism in the study area. With a particular focus of selected

cultural heritage sites. This is primarily based on the assumption that these cultural heritage sites are better to attract tourists and since they have long aged cultural and historical values.

### **1.7 Limitation of the Study**

Research work cannot be totally free from limitation. To this end limitations are also observed in this research. The study doesn't more focus on the development tourism of the study area. It focuses on the availability of tourism resource potentials of the area. Because of the absence of promotion, conservation and lack of attention by the concerned bodies, local communities, religious institutions and of the culture and tourism Bureau, *Wegdie Wereda* is obscure from tourist's target.

On the literature there is no any investigation work done in this specific subject and literature review in the existing tourism potentials of Ethiopia is the main limitation of this study. The other limitation of the research is that, the researcher tries to have Focused Group Discussion with different stakeholders of the community. Unfortunately it cannot be successful because of they are not volunteer to participate in the group discussion and the number of participants in the discussion is not more than three. So, the minimum number of participant must be eight, in this case the researcher forced to cancel out the Discussion.

### **1.8 Organization of the Study**

The study organized into five chapters. Chapter one presents the introduction part which comprises the background, statement of the problem, objectives of the study, research questions, significance of the study, limitation of the study and scope of the study. Chapter two delivers a detailed review of related literature. Chapter three constitutes the methodology of the research and study area. Chapter four covers finding and discussion of the research. Finally conclusion and recommendation of the study will be discussed in chapter five.

# **CHAPTER TWO**

## **REVIEW OF RELATED LITERATURE**

### **2.1 Notion of Cultural Heritage**

In accordance with Ethiopian proclamation, Cultural Heritage means anything tangible or intangible which is the product of creativity and labour of man in the pre-history and history times, that describes and witnesses to the evolution of nature and which has a major values it's scientific, historical, cultural, artistic and handicraft content (Proclamation No-209/2000). According to UNESCO's World Heritage Convention (1972) "heritage" in its broader meaning is generally associated with the word "inheritance," that is, something transferred from one generation to another through birth or legal succession or by any other means.

Oxford dictionary defines heritage as the evidence of the past such as historical sites, buildings, and the undisturbed natural environment considered collectively as the legacy of present-day society. According proclamation No 209/2000, Tangible Cultural Heritage means; Cultural Heritage that can be seen and felt and includes immovable or moveable historical and manmade cultural heritage. Immovable Cultural Heritage means Cultural Heritage attached to the ground with a foundation and which can be moved only by dismantling and it includes; Sites where Cultural Heritage have been discovered, paleontological historic and pre-historic archeological places, Buildings, memorial places, monuments and palaces, remains of ancient towns, burial places, cave paintings, and inscriptions, Churches, monastery, mosque or any other places of worship.

The heritage that cannot be moved such as historical buildings, temples and cultural landscapes are immovable heritage and the heritage that can be moved such as books, handicrafts, machinery and equipment are the movable heritage (Economic and Social Commission for Asia and the Pacific

2008). On the other hand, Proclamation No 209/2000, Movable Cultural Heritage means Cultural Heritage not attached to the foundation and that can be moved from place to place easily and which are handed down from the past generation. Includes: parchment manuscripts, stone paintings and implements, sculptures and statues made of gold, silver, bronze, iron, copper or of any other mineral or wood, stone, inscriptions of skin, ivory, horn, archaeological and bone or earth or of any other material, and also Paleontological remains, Written and graphic documents or cinematographic, coins made of gold, silver, bronze, copper or of any other materials, ethnographic implement, ornament or any other cultural object of nations, nationalities and peoples.

The intangible cultural heritage means the practices, representations, expressions, knowledge, skills as well as the instruments, objects, arte facts and cultural spaces associated there with that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity (UNESCO, 2003).

Figure 2.1 Diagram of Cultural Heritage

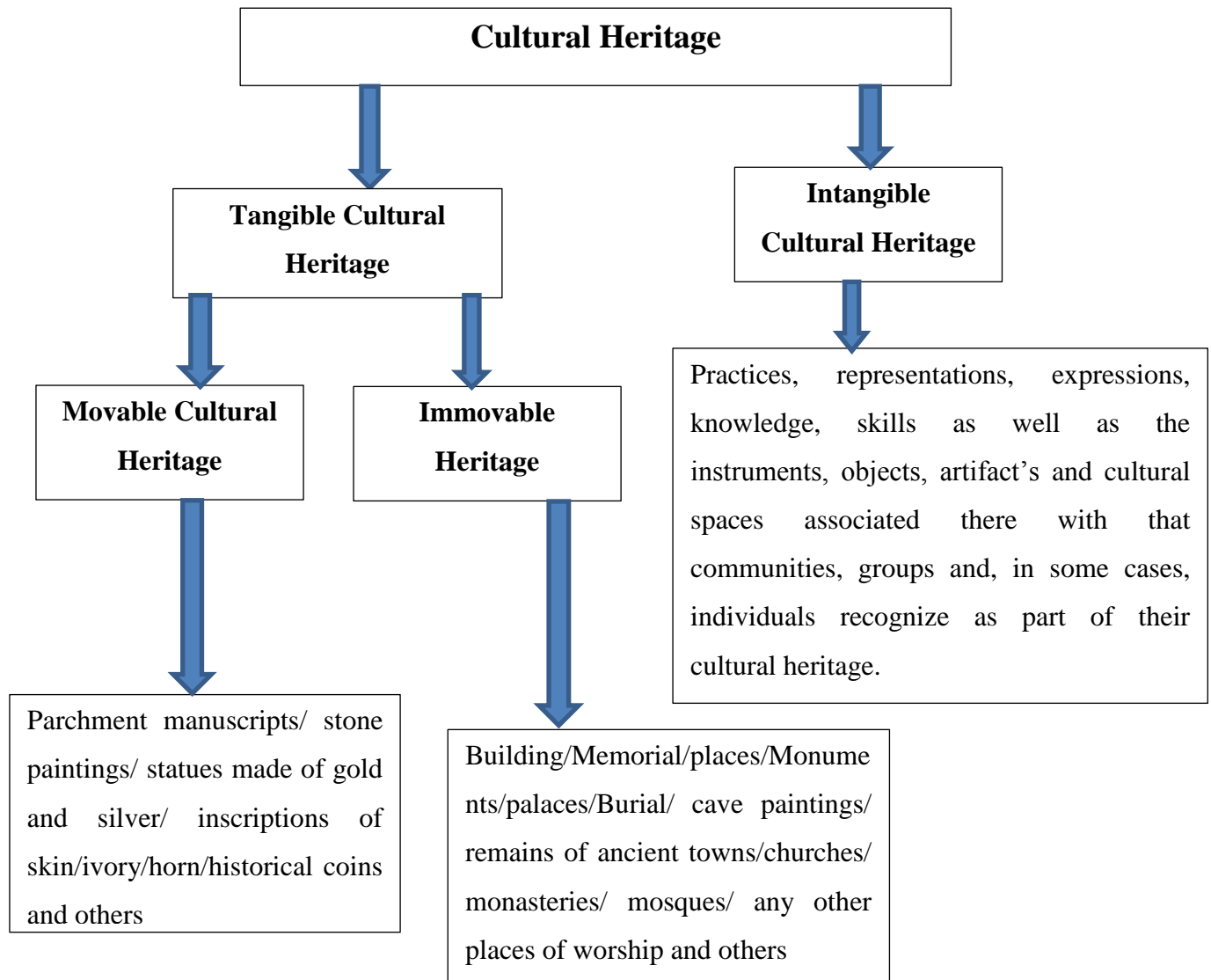


Figure 2.1 the Diagram was made based on the 209/2000 proclamation

## 2.2 Heritage Conservation History in Ethiopia

Heritage conservation efforts in Ethiopia date back to the 18<sup>th</sup> century. Although Ethiopia is a country of rich and diverse culture with more than 80 ethnic groups, as noted above, many of the heritages at that time emanated from the Ethiopian Orthodox Christian Church. In addition to building churches, the Ethiopian Orthodox Church administration movable cultural heritage related to Christianity in the monasteries which were purposely built for safeguarding their cultural heritage

from civil wars (Solomon, 2010). Kings of the imperial regime also played a vital role in heritage conservation, mainly through providing financial resources. As Solomon (2010), argues it was in a traditional manner, Emperor Yohannes I (1667-1682), Emperor Tewodros (1855-1868) and Emperor Yohannes IV (1872-1889) were regarded as prominent Emperors who significantly contributed to heritage conservation during the imperial regime or period in Ethiopia. The origin of these cultural institutions during the last imperial regime can be regarded as a pioneer for the cultural institutions and promulgations that were established both during the military and even the current political regimes.

Though the churches and monasteries contributed toward the protection of cultural heritages, it was in the absence of an organized cultural institution. It was during the last Ethiopian imperial regime that the first initiatives took place to modernize the heritage conservation system in Ethiopia through the creation of cultural institutions in the country (Solomon, 2010).

### **2.3. Tourism Resources in Ethiopia**

It is widely acknowledged that Ethiopia possesses remarkable tourism potential in its unique and largely unexplored cultural, historical, and archaeological and natural resources. Those resources are the key to attract visitors and are the basis on which to build a strong tourism industry. With its 3,000 years of history and more than 80 ethnic communities each with their own distinct languages, cultures and traditions, Ethiopia stands out as one of diverse countries in Africa (MoCT, 2015).

Ethiopia is endowed with unique cultural heritages and attractive natural resources that attract tourists. The oblique, churches, castles, archeological sites, and caves are some of cultural resources of Ethiopia. There are also high diversity of plants and animals in the country. In addition to these, there are impressive features such as high mountains, rivers, and lakes in Ethiopia. The favorable

diversity of climate is the other factor what makes Ethiopia to attract tourists. Having Addis Ababa as venue of seat for Organization of Africa Unity and United Nation Economic, Commission for Africa is also another feature of attractions for Ethiopia (MoCT, 2006).

Ethiopia`s possession of varied attractions regarded as an opportunity for the tourism sector. However at present the Ministry of Culture and Tourism identified the following major challenges also confronting the sector:-

Heritages of the country has not been adequately protected, developed and used as a tourist attraction, there is a serious shortage in number and type of tourist facilities. Moreover, the quality of service is poor and unsatisfactory to tourists. Performing arts, entertainment services and other local creative products, which could have helped to lengthen the stay of visitors, are not offered in sufficient variety. There is a shortage of trained manpower that is crucial to the development of the sector. Weak mutual support and coordination among tourism stakeholders. The other most difficult factor is that Ethiopia`s image on the international scene is widely associated with drought, famine and war (MOCT, 2006)

The heritages of the EOTC is threatened by many factors: environmental pressures, uncontrolled urban development, civil war , poverty, lack of awareness of the values of heritage, inadequate expertise, lack of inventories, insecurities due to looting, illicit trafficking and so on. . In turn, these factors hindered the development of heritage tourism in the country (Mengestu 2008).

## **2.4 Cultural Heritage Potentials**

Heritage tourism is a form of tourism that specifically targets the art, architecture, history, monuments, museums, theatres, religious heritage, social interaction, food habits, and lifestyle of people in a certain geographical region (Maria, 2002). According to Jamie and Eric (2011), heritage

tourism deals with traveling to experience the places and activities that authentically represent the stories, people of the past, and present. It includes irreplaceable historic, cultural and natural resources.

Heritage tourism, as a part of the broader category of tourism is now a major pillar of the tourism industry (Richard, 2002). Ethiopia has several main varieties of cultural heritage tourism destination in different areas of the country, like monumental heritage related with art and architecture, the religious heritage the natural, traditional arts and crafts, music and dance.

## **2.5 Cultural Heritage and Tourism Development**

Kamamba (2003) cultural heritage sites are one of the most important tourist attractions. Africa is richly imbued in the natural capital-and cultural heritage sites upon which tourism depends. The diversity of the industry produces a variety of economic opportunities and provides wide participation, particularly by the informal sector. The natural and cultural heritage that exists is to a significant degree, the property of the poor (WTO Commission for Africa, 2002). This fact stands in stark contrast to the vast historical, cultural, and natural resources the region offers for tourism development and which could certainly attract for more robust flows of tourists from across the world.

Tourism has developed in a number of different physical, social, cultural, political, and economic contexts. Consideration of contextual characteristics-the nature of the place in which tourism develops-is important, for the context will influence the way in which tourism evolves and will condition the impact which tourism will have (Khosravi and Badaruddin, 2013). Similarly, the social and cultural characteristics of a host society will influence its attractiveness to tourists, the

process of development and the extent of the impacts which occur. A distinctive culture may appeal to certain groups of travelers (Rumishael and Juliana, 2017).

Development is a global undertaking with multiple dimensions-economic social and cultural that influences one another. The cultural dimension is a long neglected aspect of development: the challenge, therefore, lies in fostering a synergistic development between science and technology, and cultural values (Serageldin, 1994).

## **2.6 Cultural Heritage and Local Community**

Culture and cultural heritage are used to meet a need: taking part in traditions gives a sense of home, a tie that grounds one to something in that past. To be organized as a group, one needs a sense of communality and cultural heritage provides this need. In sharing a common history, customs, beliefs one feels a sense of belonging and identity. Heritages constitute the core reason of being, for a kind of creature that evolved inside each community and in its relationship with others. The outsider's pleasure of furthering their knowledge from historical heritage must be a servant to the truth of its existence, and not to the dream of the tourist, which is usually the 'utopia' of the travel (Rumishael and Juliana, 2017). Therefore, cultural heritage promotes community advancement and tourism, through enhancement and implementation of sustainable practices (Kamamba, 1990).

Cultural resources are commodities that can be sold by allowing people to see or visit them for purposes visual enjoyment and recreation, memorial curiosity and historical satisfaction; academic and scientific investigations; camping and picnic and souvenirs purchases. Cultural sites belong to the respective local community; they are underfunded, therefore need tourist money for sustainable development (Rumishael and Juliana, 2017).

## **2.7 The Ethiopian Overview**

Ethiopia is one of the ancient countries in the world and is often regarded as a cradle of humankind (Gillespie, 2003). It is located in the eastern part of Africa, bordered by Djibouti, Somalia, Eritrea, Kenya, Sudan, and recently South Sudan. Ethiopia maintained its freedom without being colonized. For more than a thousand years the country was under a monarchy system, which is believed to have started with Archaeologists excavating sites in Ethiopia discovered 3.5-million-year-old fossil skeletons, and they named these remains *Australopithecus Afarensis*, Lucy, and also Denkenesh (Gillespie, 2003).

Regarding Ethiopia's economic configuration, as of 2010/11 the service and agricultural sectors had been estimated to be 45.6% and 41% of GDP, respectively, while the industrial sector had been estimated at only 13.4% of GDP (Ministry of Finance and Economic Development of Ethiopia, 2010). Agriculture is the backbone of the Ethiopian economy as it absorbs around 85% of the employment (Access Capital, 2011).

The country has a splendid geographic diversity ranging from its high and rugged mountains with an altitude of 4,620 meters above sea level to the lowest place on earth, about 148 meters below sea level (Ministry of Information, 2004) with diverse cultural, historical, and natural heritage. Ethiopia has a treasure of cultural resources, ranging from medieval castles, monasteries and ancient churches, monuments and historical towns, traditional performances, to several mesmerizing landscape features (Elene & Assefa, 2012). Today, the nine registered World Heritage sites makes Ethiopia a place with the highest number of World Heritages in Africa. Ethiopia's cultural heritage is predominantly viewed through a highland, Orthodox Christian Church. Most of Ethiopian cultural heritage motifs are belong tremendously to the Christian context: rock-hewn and ancient churches; monasteries; stone paintings; and other frescos (Finneran, 2012). Many of these heritages

are elements of a living faith, which are still in use as a site of worship. Despite the fact that Ethiopia is home to diverse cultural, natural, and religious heritages, it is underperforming in the tourism market (World Bank, 2006, Elene & Assefa, 2012). Permanent exhibition (Museum), preparing of cultural food , attractive hand crafts, megalithic of different patriots or famous peoples, bridge and the architectural design of the Churches (Fanta, 2017).

# CHAPTER THREE

## METHODOLOGY AND DESCRIPTION OF THE STUDY AREA

### 3.1 Description of the Study Area

#### 3.1.1 Location

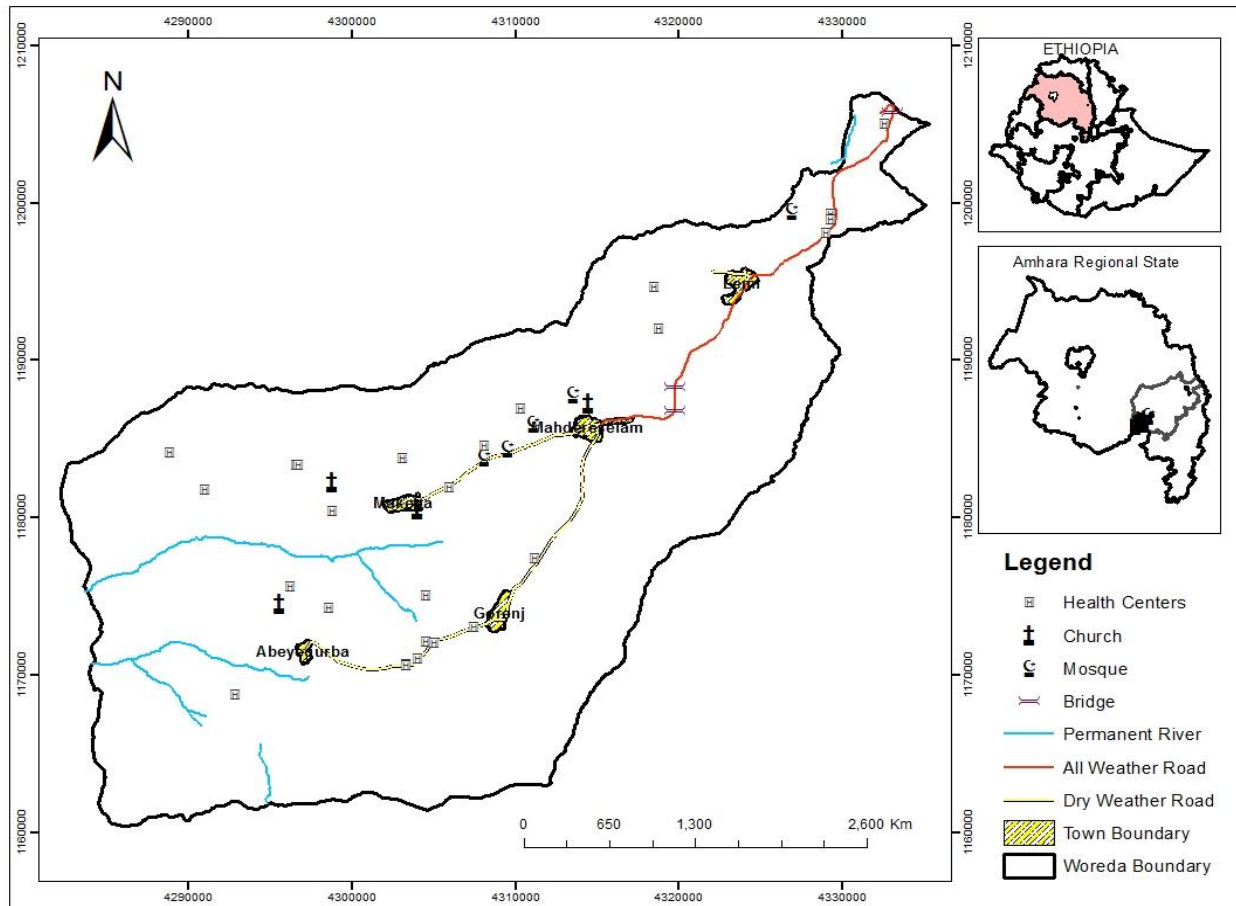


Figure 3.1 Map of Wegdie Wereda (Source: CSA, 2007)

Wegdie Wereda is located in Amhara Regional State, South Wollo Zone. It is bordered by Kelela and Legambo Wereda to the East, East Gojam to the West, Mekane Selam Wereda to the North and Semen Shoa Dera to the South. It is located about 582 km from Addis Ababa at  $10^{\circ} 35' N$   $30^{\circ} 45' E$

and at an altitude ranging from 1500-2400 meter above sea level. The *Wereda* covers the total area of 11,121,183 km<sup>2</sup> out of which 59% *Weyna Dega* (temperature climate), 40.5% *Qolla* (low land climate) and 0.5 *Dega* (high land climate). The land has 50% plain, 27% corrugated land, and 12% is hill with biodiversity. Wegdie *Wereda* is divided into thirty four administrative *kebeles*. The city is founded on the plateau land and has a shape like a cross and it has a unique tourism attraction (WWCTB, 2018).

Wegdie *Wereda* is found surrounded by Rivers of, to the south Abay River, to the east Weleka River and to the north Yeshum River and around these rivers there is an irrigation activity on a fertile land. Following the Basin of the Rivers there is Beto, Weleka and Abay Reserved National Park with different fauna and flora, like Chilada baboon, crocodile, birds and others which is found only in Ethiopia (Yimam, interview, March, 2019).

### **3.1.2 History of Wegdie**

Before the 15<sup>th</sup> century, today's' Wegdie, Kelela, Legambo and from east Gojjam Zone Lemchen and around area was collectively Known as “*Hagere Weleka*”. It is shown on the previous map of Ethiopia. *Hagere Weleka* was one part of *Bete Amhara* and administered by a king. According to the chronicle of *Atse Sertse Dingil* the title of the king was known as “*Weleka Negash*”. The last king of *Hagere Weleka* was Sertse Yosef and he lost his empire during the invasion of Ahmed Imam Ibin Ibrahim in the 1530s (Getachew, 1997 and *Aba Gebre Hiwot*, 2019, interview). But some historians argue that he was not the last king of *Hagere Weleka*. During *Atse Susineyes*, there was Supermo king known as *Weleka Negash Abrako Dingil*. *Hagere Weleka*, especially today's Kelela and Wegdie *Wereda* areas was divided into two sub regions. At the east direction of the River Weleka is found in today's Kelela *Wereda*, previously known as “*Sagla*”. *Sagla* means long

trees like fig tree and Yellow wood tree and the west of the river Weleka includes today's Wegdie *Wereda* was known as Weleka.

At one time *Hagere Weleka* was center for queen and kings, the implication for this area: - Like Axum, Lalibela, Gonder, Ankober and Addis Ababa there were a number of churches; the Mother of *Atse Fasil* the named as *Etege Weld Seala* was the daughter of emperors of *Hagere Weleka* (WWCTB, 2018).

The city of Wegdie was founded by *Ras Kassa Hailu* in 1912. Even though there is no written document what the meaning of "Wegdie" was driven, some fathers told that, at the area of today's Wegdie a man who was name Wegdie was lived and most of the time the name of the place was termed by a man's name is usual.

As my informants (*Aba Gebre Hiwot*, interview) explains that the then government used the town as a store of cereal and during the Italian invasion, the Italians were used this cereal for their soldiers as a source of food. Later on when *Dejach Belay Zeleke* burnt the store of the cereals, the grass houses of Wegdie was totally damaged.

During ancient times wegdie was part of *Bete Amhara* and since the medieval time it was one sub section of Wollo and used for animal husbandry area. But in 1907 when *Liji Eyasu* loses his power by force, the then ruler of Wollo King Michael try to regain his son power was have a war at the battle of *Segele* in 1907 and he was defeated by the Shoa warriors (*Weldeyohannes*, interview, 2019).

After the Battle of *Segele*, King Michael himself also loses his wollo empire and it was divided by Shoa nobles. Today's Kelela and Wegdie *wereda* was demarcated to Shoa and ruled by *Ras Kassa Hailu*. Starting from 1907-1948 this area stay under the Shoa territory in the *Selalle Awraja*. When

*Ras Kassa* was ruled *Selalle* he assigned his son *Wendosen Kassa on Wegdie* as a *Mislene (Aba Gebre Hiwot, interview)*.

In 1948 when *Haile Sellasie* established the new territorial area, he gave part of *Wollo Ataye* to *Shoa* and in replacement today's *Wegdie and kelela* was given to *Wollo* and stay up to 1967 as *Wollo General Territory (Wollo Teqilay Gizat)* in *Borra Awraja* as one *Wereda*.

When the *Dergue* come to power in 1967 *Wegdie Wereda* was changed in to *Debresina Wereda*. Since 1987 it is rearranged as *Wegdie Wereda* and ruled by the new structure of *Ethiopian People Democratic Revolutionary Front (EPDRF)* government (*WWCTB, 2018*).

### **3.1.3 People, Religion and Culture**

Before the 15<sup>th</sup> century the *Amhara* people was lived there and the place was called *Bete Amhara*. But after the 16<sup>th</sup> century the *Oromo* people movement was happen and starting from that the local people was interconnected with marriage and lineage with the *Oromo* people. They are not worry about their clan and origin because they are already assimilated. They share common language, way of life, and religion (*WWCTB, 2018*).

There are around 149,011 numbers of people out of this 74,886 are female and 74,125 are male. Those Peoples are basically the followers of *Christianity* and *Islamic Religion* (*WWCTB, 2018*).

The unique culture of the society which shall be keeping is their religious ceremony and coordination in building mosque and church, both financially and in labour contribution. They can share celebration of *Timket* (epiphany), *Gena* (charismas), *Meskel* (finding of the true cross) *Mewlid* and *Arefa* (*Yimam and Priest Salegzer, interview*).

## **3.2 Research Methodology**

Cultural heritage tourism has been a major issue in the development of tourism of this site. The study is aimed to find out the role of cultural heritages through interview and personal observations are used to the study. The researcher also uses to analyze the potential of cultural heritage resources of the area and other challenges and opportunities in the development of tourism. In this thesis, qualitative research approach used to find out the solutions for the problems and to deal with the findings.

### **3.2.1 Qualitative Research Approach**

The qualitative research is a methodology, in which the qualitative data are used. The qualitative approach includes in-depth understanding of relatively few cases rather than limited information from each and every large case that is done in quantitative research. However, qualitative research can also be used in a large number of cases such as a research project on sports spectators that involves gathering and collection of information from tens of thousands of people.

The qualitative approach is commonly used in leisure and tourism research that involves participant observation, in-depth interviews, group interviews or focus group discussions, textual analysis, biographical methods and ethnography. Qualitative research is generally based on the belief and experiences or feelings of the people in a particular field, which allows people to speak without the intermediary of the researcher and without being overly constrained to the framework imposed by the researcher (Veal, 2006).

### **3.2.2 Data Sources**

The data collection process of the research was based on both primary and secondary data. The primary data collected through in depth interview and observation. Secondary data was used in this

research through books, magazines, journals, brochures and web pages which describe the Ethiopian tourism history, experience of linkage, partnership, stakeholder, and promotion, communicate the potential of Ethiopian tourist destination.

### **3.2.3 Research Design and Data Gathering Instrument**

The following data gathering tools used in this study: In depth interview and observation, used to collect the primary data from the target population for this study. Using purposive sampling method 16 interviewees were used for this research. Totally 16 relevant participants was selected purposely from religious societies, culture and tourism office and local community and in-depth interview was conducted.

The researcher selects the informant based on their experiences related to the issue. From the religious institutions and local communities, the researcher selected the informant based on their age and knowledge about the history the study area. The culture and tourism bureau officers were selected based on their assignment to the heritages management.

Observation was another major method that the researcher used and it involved seeking of information in the area of study by direct investigation and use of the sense of sight without the help of the respondents. It was critical in making analytical judgments for getting data about the study, as the researcher had an opportunity to see what was really happening on the cultural sites.

Personal observations have been used to support, challenge, and enhance the interpretations of the interviewee and focus group attendee remarks (Angrosino, 2005). Observation can build the depth of case studies by drawing out insights concerning the meanings behind what was said, the interactions that happened, and the background context of what is transpiring (Denzin& Lincoln, 2011). Watching, and listening carefully in situations other than the interviews can provide

important information regarding the daily life, social relationships and social structures of a community (Neuman, 2010, Warren & Karner, 2004). One of the strengths of observation is that it allows the researcher to interact passively in situations where direct participation may not be welcome. Some disadvantages of observation include not being able to ask those involved for clarification, or to build upon the information collected (Richards & Munsters, 2010). Observation has been used to determine the degree of physical beauty of the site, as observations of other sites served as comparison for the ones in question. As the area has a potential of cultural heritages the researcher observed the churches, mosques, monasteries and Worship places of the area.

#### **3.2.4 Sampling Techniques**

Using purposive sampling method, 16 participants was selected from three community groups. The sample selection of the groups was depending on the depth of information on the informants, participation and collaboration they can provide. For instance, religious man, local community and culture and tourism officers were preferred over other experts due to the scope of their responsibilities which encompass the whole heritages. In depth interviews was conducted with the selected officials, local communities and religious leaders.

#### **3.2.5 Method of Data Analysis**

Data analysis is the process of systematically reaching and arranging the interview transcripts, field notes and other material that the researcher accumulates to increase understanding of the respondent's subjective experiences and to enable the researcher to present what has been discovered.

In order to analyze the contents of written materials such as books, magazines, pamphlets, newspapers and the contents of interviews and personal observation the researcher has employed descriptive method of analysis.

The analysis of the data from observation and interview was started during in line with data collection. The qualitative data was consistently organized and presented in the form of narratives and descriptions.

### **3.2.6 Data Quality Assurance**

To make the data that gathered from different interviewee and observation are valid, the researcher documented it both in written and in audio recordings form and translated the concepts directly in word to word. In other words, the information that found from the informants is interpreted accurately.

In order to make the collected data are reliable and the results is representative the sample populations are selected from the local community`s elderly people, the clergies of the church and culture tourism officers. Besides, to enhance the reliability of the primary data the researcher used secondary sources as verification.

### **3.3 Ethical Consideration**

In this research permission was obtained from all respondents after the necessary explanation about the objective of the study had been given to each of them. Respondents were treated with dignity and were informed about the purpose of the interview, and assured of anonymity and confidentiality of the information that they supplied. They were also informed verbally as well as in writing that any information obtained through interview will be purely used for academic purpose and will be handled with the highest order of confidentiality and does not affect their life in any way and anytime.

## CHAPTER FOUR

### RESULTS AND DISCUSSIONS

In this chapter the researcher tries to describe the tourism potential of cultural heritage sites and their contribution to tourism development. This is the data analysis of the study which describes the cultural heritage tourism resources of Wegdie *Wereda*. It includes *Abune Tsige Dingil* rock hewn Church, Maskai Qidusan Gezaza Abo, Gishen *Aba Yaqob* rock hewn church, Derbitu Dare Selam Mosque, Weleka Bridge, Abune Gebre Endrias Monastery were described with the views of respondents and personal observation were included.

#### 4.1 Heritage Tourism Potentials of Wegdie *Wereda*

The tourism potential of Wegdie *Wereda* can be categorized into two major categories i.e. cultural and natural heritage. However, the cultural heritage tourism potential of Wegdie *Wereda* is the main one, hence, this research is give more attention to those cultural heritages. The cultural heritage of the site could be further grouped as tangible and intangible one. Among the tangible immovable cultural heritage of the site, the followings are the ultimate one. Rock Hewn Churches of Maskai Qidusan Gezaza Abo, Gishen *Aba Yaqob* rock hewn church and *Abune Tsige Dingil* Rock Hewn Church. Among the movable cultural heritages of the area are the treasures of the church like Cross, Manuscripts, *Tsilat*, stool and others were found.

There are religious heritages in Wegdie *Wereda* i.e. the Christian and Islamic Religion that has great contribution in preserving the heritage potential of Wegdie *Wereda* for example, Christian religion has a great role to preserve the heritage of Wegdie *Wereda* for example Miskai Qidusan Gezaza Abo, *Abune Tsige Dingil* Rock Hewn Church, Gishen Debre Kerbe *Aba Yaqob* Rock Hewn Church

and Gebre Endrias Monastery has long time history since the 10<sup>th</sup> century (Priest Salegzer interview, March 2019).

Those heritages are very attractive for tourists because they are unique in their internal architectural design and if we see the churches treasure most churches are using the book written by Aba Tsige Dingil is found there. The birth place and fortified of *Dejach* Belay Zeleke and different Rock hewn churches and long aged Mosques are found in Wegdie *Wereda* (Tesfaye, interview, March, 2019). Basically all cultural heritages are not attracting tourists. But make them attractive is the responsibilities of the local community, Culture and Tourism Bureau and other stakeholder's (Yimam, interview).

According to my informant (*Aba* Gebre Hiwot, interview) in the area there are more than 44 Rock Hewn Churches but they are not well studied, documented, preserved (conserved) and not identified well in type and number of rock hewn churches. Even though, it is in a traditional way, local communities were doing better in identifying and conserving the rock hewn churches. Most of the rock hewn churches were closed for long period of time and some of them are opened in the late 1990s by individual volunteer and local society and now it gives services.

On the other hand Wegdie *Wereda* is gifted movable with cultural treasures of long aged and beautiful intangible cultural practices and activities. The movable cultural resources are including *Aba* Tsige Dingil cross, Qur'an, Bible written in Geez, a seat made from wood used for standing Qur'an or Bible when they are reading. On the traditional Marriage there is a *Berchuma* (stool) used to seat a head at sleeping (see on the appendices VI).

The intangible culture of the area is unique and attractive. For example the traditional jester (locally they call it *Tebechisa*) and the traditional marriage system and ceremony. Their cooperation and

unity during the time of happiness and hardship and the other the main unique culture of the community is their religious tolerance, religious ceremony get together and this is best example for other communities of Ethiopia (Yimam, interview).

Generally, Wegdie *Wereda* has both tangible and intangible cultural heritages. Even though, the area has those cultural treasures, the local community cannot benefit because of lack of promotion and research work the treasures are obscure from tourists.

#### **4.1.1 Abune Tsige Dingil Rock Hewn Church**

This rock hewn church was found in the south east of Wegdie *Wereda* around 10 kilometers distance. It is found in North of Weleka River and Aba Giyorgis Ze Gascha Church to the east Weleka Zekarias rock hewn church and to the south Debre Tsige Mountain.



Figure 4.1 Abune Tsige Dingil Rock Hewn Church (Source: WWCTB, 2015)

#### **4.1.1.1 History of *Abune Tsige Dingil Rock Hewn church and its Establishment***

This rock hewn church was found in the 14<sup>th</sup>c by *Abune Tsige Yemane*. *Abune Tsige Yemane* (also known as *Tsige Dingil*) was known in EOTC by the author of *Mahlete Tsige* that the church still today using it (Priest, Gebreyesus, interview).

This rock hewn church was closed during Ahmed Imam Ibin Ibrahim (Ahmed Grag) in 1530, and continued up to 1912, and it was covered in forest, later on in 1912 the local herdsman see it and give direction for their families. It was open by the order of queen Zewditu. But later it cannot give service for 84 year because of the absence of priests and the treasures of the church were taken to another church and in 1996 again it was open by the local society and individual volunteer's effort. It is opened for the second time and restitutes its treasure and still now it gives service (Aba Gebre Hiwot, interview, March, 2019).

#### **4.1.1.2 Architectural Styles and Importance of *Abune Tsige Dingil Rock Hewn Church***

*Abune Tsige Dingil Rock Hewn Church* was made at a mountain side, the rock which has golden color from which the Church was curved. It has two entrance gates the one is the entrance for male and taken to "*Qine Mahlet*" and the second is taken to "*Qidist*" and an entrance for female.

As the researcher observes, the Rock Hewn Church has unique art with seven (7) rooms. These are:- "*Deje selam*, two *Meqdas*, *Qine mahlet*, holy of holies and firstly *Abune Tisege* cave used as the burial room for Holy of holies. Each room is separated by pillars. The pillars and roof of the cave was decorated by ivy (*hareg*) plane and unique architectural work is visible. In addition to this there is another rock hewn church which gives the service of Jerusalem near to the main church.



Figure 1.2 Interior Design of the Church (Source: Photo taken by the author (March, 2019))

The rock hewn has 6 (six) pillars and the shape in between the pillars were like Axum stelae's peak shape and the roof of the cave center has the shape of dent and it's is similar to Aba Yakob Debre Kerbe. This rock hewn church has two (2) naves (*Meqdas*), to get into the main nave it has 3 entrance gates, in front of, to the East and to the West but to the 2<sup>nd</sup> nave there is only one entrance gate.

Near the rock hewn church there is “*Menanian*” residence which is built by one volunteer individual, 8 (eight) houses for the *Menanian*. They are living with agricultural work and hand craft work (observation and *Aba Gebre Hiwot*, interview).

*Abune Tsige Dingil* Rock Hewn Church has challenges and opportunities, the founder of this rock hewn church, *Aba Tsige Dingil* has great contribution for today's EOTC by composing of “*Mahete Tsige*” so; this rock hewn church has great importance for history and religious study of EOTC. Still now the rock hewn church has kept its internal architectural design and it is in a good condition (*Priest Gebreyesus*, interview). The other opportunity for the areas tourism development, the surrounding area of the rock hewn church has unique landscape important for tourist attraction sites. The Culture and Tourism Bureau of *Wegdie Wereda* is starting to promote the rock hewn church.

The Beto, Weleka and Abay Reserved National Park and its diversity of life have another great contribution for the areas tourism development (WWCTB, 2018).

Even though, the rock hewn church has high potential to attract tourists it is difficult to go without transportation since it is found on the hill side and there is no pure water for the priests who live near to the church. There is no promotion, cannot create good situation for tourists.

#### **4.1.2 Former Gishen Debre Kerbe *Abune* Yakob Rock Hewn Church**

This rock hewn church was found North east direction of Wegdie at 3 km distance. The road take to the rock hewn church is mountainous and it is another tourist attraction (WWCTB, 2018).



Figure 4.3 Gishen Debre Kerbe *Abune* Yakob Rock Hewn (Source: WWCTB, 2015)

##### **4.1.2.1 History of Former Gishen Debre Kerbe *Abune* Yakob Rock Hewn Church and its Establishment**

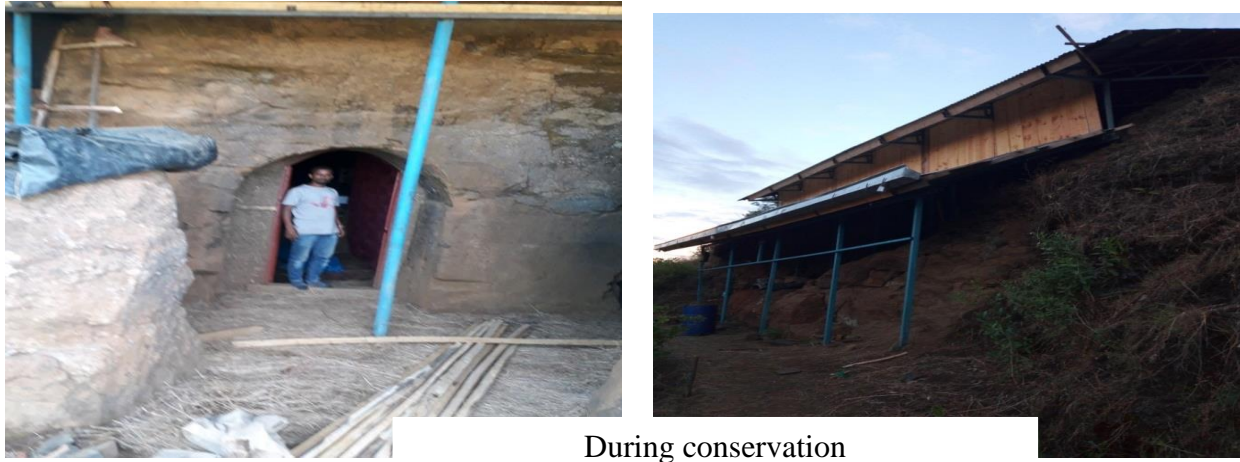
There is no written information about the time when Gishen Debre Kerbe was founded. But oral tradition tells in the 12<sup>th</sup> -14<sup>th</sup> Century the church was made and the founder of this rock hewn church is *Aba* Yakob. As the order of Zera Yakob “put my cross on a mountain shape like a cross” to realize his idea they take it to Wegdie *Wereda* and named it Gishen Debre Kerbe, before it was

taken to today's Gishen Debre Kerbe Mariam. By adding the name of the founder it's known as Gishen Debre Kerbe *Aba* Yakob church (Walle, interview, March, 2019).

This rock hewn church was closed in 1530s by the invasion of Ahmed Imam Ibin Ibrahim and most of the priests were refuge to east Tigray zone Atsibe Dera church and lived there. The other priest committed to keep the church was died. After that it was closed up to 1905, in this year priest Aba Desse Abgaz came from Tigray (Atsibi Dera) told to Emperor Michael about the history of *Aba* Yakob church it was opened by the order of King Michael. Even though it was opened it did not stay for long time because it was closed again during the Italian invasion in 1928 and closed for 67 years. In 1995 it started to give service and continued still now (WWCTB, 2018).

#### **4.1.2.2 Architectural Design and Importance of Gishen Debre Kerbe *Abune* Yakob Rock Hewn Church**

This rock hewn church carved from one rock. It is divided in to four rooms: - *Deje selam* (gate of peace), *Qine Mahlet*, *Qidist (saint)* and *Meqidus (Nave)*. In front of the church there are two entrance gates, to enter in to the *Qidist* there are 3 (three) entrance gates, recently the *Deje Selam* roof is cracked because of that we use *Qine Mahlet* as an entrance gate. As the researcher observation, the interior part of the rock hewn church is unique and decorated rock art with six (6) pillars. The pillars has rectangle with cross shape. In the east side of the church small carved burial place of priests are available.



During conservation

Figure 4.4 Gishen Debre Kerbe *Abune* Yakob Rock Hewn (photo taken by the author, March, 2019)

Gishen Debre Kerbe *Aba* Yakob Rock Hewn Church is found not more than 3 kilometers from the town Wegdie. The area has attractive landscape and suitable for goat and bee keeping. The internal architectural design of the rock hewn church is like Axum and Lalibela. This is important for architectural and art study. The surrounding of the rock hewn church is reserved for parks. The conservation budget is supported by an individual volunteer called Yeshiye (Walle, Interview, 2019).

Gishen Debre Kerbe *Aba* Yakob Rock Hewn Church has a problems such as the upper part of the church was deteriorated because of rain and the *Deje Selam* was cracked, to combating this deterioration, unprofessional conservation was done and it accelerates the damage, the growing of plant on the top of the church is causing the cracking by their roots (Observation and Walle, interview).

#### **4.1.3. Miskai Qidusan Gezaza *Abune* Gebre Menfesqidus Rock Hewn Church**

The Rock Hewn Church of Gezaza *Abune* Gebre Menfesqidus is found in south of the town Wegdie with 30 km distance.

#### **4.1.3.1 History of Miskai Qidusan Gezaza *Abune Gebre Menfesqidus* Rock Hewn Church and its Establishment**

According to informants, (Priest Salegzer, interview) this Rock Hewn Church had carved by king Lalibela himself before he became a king and made Lalibela. As the historians of the Church told that king Lalibela was learned “*hadisat*” from his teacher *Merigeta* Atsem Sillasie in Gojjam and returned back to Gezaza and he can made this rock hewn Church. The name of this church was firstly known as *Awraris*. But a queen has known as Geaze Tsehay the governor of *Hagere Weleka* and she is attracted by this area. After that the area was assigned by her name and gradually the name Geaze changed and now it is called Gezaza.

In general this rock hewn church is found in between Weleka, Abay and Taket River Basin Mountain, the area of the church is covered with different trees and it gives another beauty. This rock hewn church is found in a group of *Bete Meqdasses*.

This Rock Hewn Church has five Buildings: Those are:-

- ✓ “*Nifro Gedam*” or *Senbet Edmitegnoch Rock Hewn*
- ✓ The Main Rock Hewn Church
- ✓ *Mamesgegna* (Glory) Rock Hewn
- ✓ The Residence of Celebrants Rock hewn
- ✓ Grave (Burial) Rock Hewn

### **4.1.3.2 The Architectural Design of Miskai Qidusan Gezaza *Abune Gebre Menfesqidus* Rock Hewn Church**

#### **A. Nifro Gedam/ *Senbete Edmitegnoch*/ Rock Hewn Church**

As the researcher observes, like other rock hewn church carved from the rock and it has different shapes and decoration. Inside this section there are 3 rooms. The two are small and we can get them. In the right and left side of the entrance and the 3<sup>rd</sup> is the largest and rectangular shape. These rooms are used as priests' house, to store materials and for different usage.

As the researcher observed that in front of this rock hewn church there is separated and carved from single rock. It is used for conference and has 3 entrances but now a day it loses its authenticity and used as a burial place for died.



Figure 4.5 Senbete Edmitegnoch Cave (Source: WWCTB, 2015)

## B. The Main Rock Hewn Church

From the Maiskai Qidusan Gezaza *Abune* Gebre Menfesqিদus Rock Hewn Church this cave is the main and the largest cave and found in the north east direction of the *Sebnet Edmitegnoch* building in 30 meter distance. It is made from the rock colored with rose and wet hill with unique rock hewn church.

To enter to the main church there are two entrance gates one entrances gates closed and the second one is giving service and crossing in a cave road to the *Qine Mahlet* gate. As the other church, this rock hewn church has also 3 main sections. Those are the *Qine mahlet*, *Qidiste Qidusan* and *Bete Meqidas*.



Figure 4.6 Maiskai Qidusan Gezaza *Abune* Gebre Menfesqিদus Rock Hewn Church (Photo taken by the author, March, 2019)

***Qine Mahlet:*** as the Researcher observation, this section has two entrance gate for male and female. The *Qine Mahlet* has a shape of circle and with 3 pillars. The shape of the pillars was rectangle, cross shapes (the 2<sup>nd</sup>) and the 3<sup>rd</sup> pillar is shaped with rectangular shape and standing place for priests. The wall of this rock hewn church is decorated and the roof of rock hewn church is decorated. The decoration has the picture of animals and rock art is done with different colors. The roof was made with decorative design and very attractive. In this section *Abune Gebre Endrias* and *Abune Gebre Menfes Qidus* has gallop hen like lighting picture on canvas has been shown and it needs maintenance.



Figure 4.7 Interior Design of the Maiskai Qidusan Gezaza *Abune Gebre Menfesqidus* Rock Hewn Church (Source: Photo taken by the author, March 2019)

***Qidiste-Qidusan (Holy of Holies)***:- This section has two doors, two lighting windows and has a similarity with the *Qine mahlet*.

***Meqidas (Nave)***: - this section also has a shape of circle as a *Qine Mehlet* and it has rectangle shaped 4 (four) pillars. In the east direction of this section there is two windows and one entrance gates. If we pass this entrances gate the next section has a collection of skeleton of saint (holies).



Figure 4.8 Interior Design of Maiskai Qidusan Gezaza *Abune* Gebre Menfesqিদus Rock Hewn Church (Photo taken by the author, March, 2019)

### **C. *Mamesgegna* (Glory) Rock Hewn Church**

According to the researcher’s observation, this cave (carved cave) is found on the top of the main *Meqidas* and it has one entrance gate with three windows. This rock hewn has unique structure and

has a shape (designs) of traditional Ethiopian house style. If we see this cave from the inside, it has the shape of *Elifign* with its roof and the roof has encircled hole on the top. It is used for religious descant and folksong by the local adults during yearly occasion of the church. This heritage is not found elsewhere in Ethiopia. But on the outer part of the cave there is unprofessional conservation that is look like adding new history on the heritages authenticity. They made a house on the top of the *Elifign* from steel and this action lead to lose the authenticity of the heritage.



Figure 4.9 *Mamesgegna* Rock Hewn Church (Source: Photo taken by the author, 2019)

#### **D. The Residence of Celebrants Rock Hewn Church**

This resident of celebrants' rock hewn is found west of the *Mamesgegna* cave in 10 meter distances. In the west it has one entrance with rectangular shape and we cross the shape changes in to circular and unique design on the top (roof) of the building is totally opened. This rock hewn has three kinds of architectural design.

As the researcher's observation, in front of the entrance gate there is a floor and next to this floor there is a stair made (carved) from the rock and has a shape of rectangle. After this section the circled wall has unique design with rectangular shape. In the 3<sup>rd</sup> level to the east direction there is one section with one entrance gate and it has two pillars not separated from the rock wall. This rock hewn is very wide and in front of the cave there is a compound with fence made from rock; it is greatly wonderful and attractive.



Figure 4.10 the Residence of Celebrants Rock Hewn Church (Source: WWCTB, 2015)

### **E. The Graves (Burial) Rock Hewn**

The Maiskai Qidusan Gezaza *Abune* Gebre Menfesqidus Rock Hewn has a graves near to the main rock hewn Church and has many caves. Since it is narrow it is difficult to know its internal depth. The function of the cave is for burial places for died and pushing the previous skeleton/after seven years) to the interior and add the new died (Priest Salegzer, interview, March, 2019).

Miskai Qidusan Gezaza *Abune* Gebre Menfesqিদus Rock Hewn church: -as the researcher can assess this rock hewn church has the following tourist opportunities.

- ✓ It is accessible for transportation
- ✓ It is similar to the rock hewn churches of Lalibela and this makes the church very unique and attractive.
- ✓ The area of the rock hewn church has the potential of unique tourism destination.
- ✓ The area also preserved as a park and used for bee keeping and for Biodiversity.
- ✓ The rock hewn church is free from animal's interaction; it keeps the heritage from distraction.
- ✓ The area has tourist attraction potential and even though it is not enough the culture & tourism office starts promotion work.

As the researcher observation, the Miskai Qidusan Gezaza *Abune* Gebre Menfesqিদus rock hewn church has challenges which loses its authenticity and hinders the development of tourism. There is unprofessional conservation on the heritages and the *Senbet Edmtegnoch* rock hewn is damage due to the roots of trees on the top of the cave. Even though, the rock hewn church has a potential of tourist attraction, they cannot develop as a tourism destination because there is no promotion.

#### **4.1.4 Abune Gebre Endrias Monastery**

This monastery is found in west of the town Wegdie in 20 kilo meters distance. The monastery is located on the Abay River Basin with Taket River to the North, Debre Mariam (*Zemod*) to the South, Debre erskur to the East and Sekoru Sellasie to the West.

#### 4.1.4.1 History of *Abune Gebre Endrias Monastery* and its Establishment

This monastery was founded in the 10<sup>th</sup> century. As the chronicle of *Abune Gebre Endrias* the founder of the monastery was the called *Aba Gebre Kirstos*. The area around this monastery is known as “*Abun Woha*”. In front of this monastery, at the side of *Taket River* the area is called *Diaqon Woha* or *Deqonu* (WWCTB, 2018).

As my informant (*Arega*, interview) at *Abun Woha* area there are seven (7) holy fathers was lived and most priests was lived at *Deqonu sefer* (Priests village). The area can get this name from that point of view. The local community uses this name still now. The holy fathers were *Abune Elsa*, *Aba Gorgorios*, *Aba Gebre kirstos*, *Aba Qidus*, *Aba Meskel*, *Aba Guba*, etc.



Figure 4.11 *Abune Gebre Endrias Monastery* (Source: WWCTB, 2015)

#### 4.1.4.2 Architectural Style of *Abune Gebre Endrias Monastery*

Even though the ancient rock hewn church is closed, near to this rock hewn church the *Abune Gebre Endrias* monastery is founded and giving service for long period of time. The new church was made

during the emperor of Dilnaod and it can get repeated restoration activities by cement (Weldeyohannis, interview). The church has three sections of *Mahlet*, *Meqidas* and *Qidist*. Architectural design and the natural beauty of the surrounding area of the church have great tourist attraction potential.

#### **4.1.4.3 Opportunities and Challenges of *Abune Gebre Endrias* Monastery and Landscape of the Area**

This heritage area has good natural beauty. There are obscure historical and cultural heritages not studied well. *Aba* Gebre Endrias was known by the expansion of Ethiopian Orthodox Tewahido evangelist teaching from Wollo to Gojjam and it is important for cultural and religious studies. Since the area is found on the borderline of Wollo and Gojjam, the birth place and the fortified of *Dejach* Belay Zeleke is found there, it is another opportunity area to be the tourist attraction and the landscape itself unique for tourist attraction (Arega, interview).

On the other hand this monastery has challenges such as the ancient rock hewn church was not conserved; it is not functional and closed for long period of time. The promotion work on this monastery is not started. There is no effort to develop the monastery, unprofessional maintenance, for example the door and window was replaced by steel.

#### **4.1.5 Debre Birhan Sekoru St. Sellassie Monastery**

This church is not well known when the time it was founded and there is no well-organized document. But some holy fathers told that this church was one of the churches built in the 4<sup>th</sup> century and its ancient name was “Debre erskur” (Demeke, interview).

During Ahmed Imam Ibn Ibrahim invasion many treasures of the church was burnt down and the “*Tsilat*” was took to Gonder. Now a day it was found in Gonder Debre Birhan Sellassie. As the

chronicle of *Abune* Gebre Endrias explains, he was taken the Blue knowledge toast from the St. Virgin Mariam and St. Urael was done on this monastery. This Monastery is covered with dignified forests and has a collection of heritage treasures.

#### **4.1.6 Derbitu Dare Selam Mosque**

The history of this mosque is not well documented. But before the 16<sup>th</sup> century a clan grouped to the Yemen “Were lik” people was come to Wegdie. At Yeju known as *Sheh* Abdellah Ligo, *Sheh* Beshir and *Sheh* Mohammed who was followers of Islamic religion was come to Wegdie and lived there. The burial place of *Sheh* Abdellah was found in Wegdie *ber*. The son of *Sheh* Beshir was built Derbitu Dare Selam Mosque during *Atse* Tewedros regime (*Sheh* Ibrahim, interview).

As the researcher observes that the first Mosque is collapsed and loses its authenticity. Now it is replaced by modern Mosque with new architectural design of mosque. But the treasures, like books and symbols are available and used for teaching the religious commandments. This heritage loses its authenticity and originality because it was totally replaced by new one.

#### **4.1.7 Weleka Bridge**

According to my informant (*Aba* Gebre Hiwot, interview) the known writer of “*Negere Melekot*” *Aba* Giyorgis Ze Gascha and *Aba* Tsige Dingil were friends, lived in Hagera Welaka and they were pray together. But in the summer time they were facing difficulties by the River Weleka, because the river was swelled. One day they pray far apart at the side of the river, throw a mud and they were go back to their home. By the next day they cannot believe by they are seeing because there was a bridge made from rock. Still now this bridge was giving service for local community during summer and other season.



Figure 4.12 Weleka Bridge (Source: WWCTB, 2015)

On the other hand, as my informants (*Sheh Ibrahim*, interview) the Muslim society said that this Bridge was built by the *Dua* made by Getaw Shehye and Getaw Sherefedin. Getaw Shehye from Kelala *Wereda* and Getaw sherefedin was from Wegdie *Wereda* and they are praying together. One day their relation was breakdown because of the River Weleka swelled and they cannot cross it. So they made “*Dua*” and throw a mud on the river. By the next day the Bridge was appear by the power of Allah.

Even though both religious followers give their own views, this Bridge is so unique. And all the concerned body should promote and conserve this bridge. Because of this, the bridge is one of our tourism resources.

#### **4.2. Respondents View of Conservation of Heritage Sites**

The researcher has gathered ideas from the CTB, administrators of the heritages and the local communities about conservation and restoration of the cultural heritages. The restoration is aims to prolong the life of and integrity of the heritages architectural characteristics, forms and constituent

spiritual value as well as to conserve the original landscape. The restorations preserve activity with the static and historical value of the church to the next generation.

All my informants agree that conservation and restoration work is very expensive, complex and time taking. Prevention should always be a priority for heritages, but if once damage occurred, because of different reasons, professionals who have especial skill on the specific conservation type must do the work of conservation. Otherwise, the insitu and authenticity of the heritages may completely be damaged and heritage values may wane for the last time.

The Regional State Culture and Tourism Bureau, ARCCH and WWCTB have no long term plan to budgeting and fund for conservation of the cultural heritage (Priest Salegzer, interview, 2019). The local community and volunteers who lived out of the local area can support the conservation financially and give special attention for those heritages. The local community has willingness to do their bests but they have no the skill how to conserve and they have financial constraints.

The roles of the local communities are great and irreplaceable in the protection, conservation and management of the heritages. For example, *Abune* Tsige Dingil Rock Hewn Church get access of Solar Energy, from individual volunteers, Miskai Qidusan Gezaza *Abune* Menfeskidus and Gishen Debre Kerbe *Aba* Yakob Rock Hewn Church can get conservation work by the support of individual volunteers and by the effort of church administrators.

As the researcher can understand, the religious institutions and local communities are more active than those local, regional culture and tourism bureaus to conserve the heritages and in the management activities. The only task of the local culture and tourism bureau is sometimes to announced to the regional culture and tourism bureau to do feasibility study. The other responsibilities of fund raising and management of the heritage is done by individual volunteers and

local communities respectively. From the above findings, the researcher can conclude that conservation and restoration is unaffordable because of the lack of skills and finance of the local community and also the absence of attention by the concerned governmental bodies for those heritages.

#### **4.3. Opportunities of Tourism Development of the Area**

As the majority of the informants, explain that Wegdie *Wereda* is gifted on plenty of natural and cultural heritages, including the traditional practices of the local society. The local societies are cooperative, has great courage to well come tourists, the religious institutions are ready the heritages and the priests are not exhausted to tell the history of the churches and the monasteries. The tourism facilities are more or less available for tourists.

In general, the researcher agrees on the opportunities raised by the informants and from my observation, I shared the potentials and opportunities of Wegdie *Wereda* have a great contribution for tourism development. Even though, it has good opportunities and potentials for tourism development the regional, zonal and local culture and tourism bureau obscure those treasures.

#### **4.4. Heritage Promotion and Research**

All of the respondents' reflect promoting those cultural treasures are not started yet. The culture and tourism bureau should do better in promotion work to attract tourists to the area. The Regional Culture and Tourism Office, the federal ARCCH and educational institutions should do research to promote those historical and cultural treasures of the area. To develop the tourism industry of the area, the researcher conclude that, the potential of the area should be assessed, the interest of the local community should be determined and the cultural heritage promotion should be done in different ways based on intensive research.

## **4.5 Values of Cultural Heritage**

### **A. Historical Values**

It stands for the ways in which the present can be associated with the place, people, event, and from technological qualities, archival (documentary) potential aspect of life in the past (Tesfaye, interview). As the other respondent (Priest Gebreyesus, interview) historical values of heritage means one's community or individual indicator of identity and heritage is the imprints of our predecessors passed down from past generation to the future generation.

### **B. Spiritual Values of Heritage**

Heritage sites are sometimes associated or imbued with religious or other sacred meaning. The spiritual values emanate from the beliefs and teachings of organized religion, but they can also encompass secular experiences of wonder, awe, and joy, which can be provoked by visiting heritage sites (Priest Gebreyesus, interview).

As the respondent (Priest Salegzer, interview) in the Christianity, one Holy Bishop may have a promise from God a mercy for seven generations. But the cause of *Abune* Gebre Endrias Bishop can get the mercy of "*meit twlid*" (100) generations, so if the other community worshiper knows about the legend of those historical Churches, the worshipers may not go to other churches for worship.

As the respondent stated:

The worshiper of Orthodox Christians of the country who says, I have religion, custom, and values knows this mercy of God may not go to other churches because the church has great blessing (Priest Salegzer, interview) Some of the spiritual values are ceremonies and practices that Christians and Muslims are enjoying together, like Meskel, Epiphany, Easter, Mewlid and Arefa e.tc.

### **C. Aesthetic Value**

As the respondents (Tesfaye, and Priest Salegzer interview) explains that Wegdie *Wereda* is symbolize as Haven, which is surrounded by Tegros, Efratus, Gion River. The same is true for Wegdie *Wereda*, surrounded sides by a River of Abay, yeshum, Weleka and Beto Rivers.

The Aesthetic values are derived from human appreciation of the beauty of cultural heritages. On the other hand it is usually the results of beautiful designs, unique architectural styles and other attractive features of the cultural heritage.

### **D. Socio-Cultural Values**

The socio-cultural values are the main pillars of our society's day to day interaction. The socio-cultural values are source of negotiation and promoting unity in binding social groups together and bringing cultural communalities close to one another. For example, the local adults wear their traditional clothing, singing their local song known as "*Tebechisa*", dancing the local dance and participating on the ceremony of Muslims and Christians. They are also celebrating their traditional song and dance in the house of both bridegroom and the Bride house until the last day of the wedding (Yimam, interview).

## **4.6. Challenges that Hinder Heritage Tourism Development of Wegdie Wereda**

As my informants stated on the previous discussion, Wegdie *Wereda* is endowed with cultural heritages; movable and immovable, tangible and intangible, though these heritages have great potential for heritage tourism development, yet they are not fully utilized to the extent of its potential, due to various hindering factors. Some of the main factors are absence of transportation, lack of promotion, lack of heritage inventory and lack of museums. There is no trained work force in both quantity and quality. In addition lack of proper conservation, lack of awareness about

heritage tourism potential of the site and absence of well-organized management body for the development of heritage tourism resources of the *Wereda* are among the challenges. The other challenging problem are, the culture and tourism bureau cannot work on the interest and benefit of the local communities and the absence of bench marking.

### **I. Lack of Infrastructure Facility**

Despite the fact that the potential of the tourism attraction of Wegdie *Wereda*, there are no road facilities, though many tourists, religious pilgrimages have deep interest to take rest and pray for God at those religious places, due to the absence of infrastructure facility to the rock hewn church and the Monasteries, the old man and guests can not want to go there (*Aba Gebre Hiwot*, interview). According to the informants (*Yimam*, and *Priest Gebreyesus*, interview) Various reasons are given to the absence transportation facility to the site on the one hand, the *Wereda* has no finance to facilitate such facilities, on the other hand there is no coordination and collaboration between the local community, the culture and tourism bureau, other concerned bodies of Wegdie *Wereda* and the Regional State and also the Federal Government CTB.

From the findings the researcher concludes that, Rock Hewn Churches currently lacks the necessary infrastructure to provide for more and higher value tourists and domestic tourists. To ensure sustainable tourism growth and quality improvement in terms of heritage tourism offerings industry related infrastructure needs to be established and developed (hotels, restaurants , roads to tourism attractions, tourism routes, rest stops with sanitation facilities, affordable hotel establishments, quality hotels establishment and development of guesthouses).

### **II. Lack of Promotion and Well-organized Information**

To conserve, preserve and to develop the area, there should be sufficient information and promotion about the site. However, in the case of Wegdie *Wereda* many of the rock hewn churches, the different ruins and caves are not documented and promoted as heritage resources of the site

(Yimam, interview). Nevertheless, due to lack of promotion, lack of inventory and absence of further research work the heritage tourism potential of the site is underutilization.

As the other respondent stated that; although, there are some noticeable activities of the government in setting the policy and organizing tourism transformation council at federal and regional level there is poor implementation in the destinations. There is no that much tangible performances in Zone and *wereda* level to promote and develop the tourism potentials.

### **III. Lack of Collaboration among the Stakeholders**

Lack of collaboration is in general the problem of Ethiopia, particularly Ethiopian tourism resources has been affected by these problems. Many of the priceless tourist attraction of Wegdie *Wereda* are victims of miss management; unprofessional conservation, lack of promotion and inventory are caused by lack of coordination and coordination between government bodies and local communities.

More than five informants denoted that the Culture and Tourism Bureau, Religious Institutions, the local communities, Research Centers and Individual Volunteers all over the country, are very important. They should have to work cooperatively with the concerned stakeholders to develop the area's tourism industry.

ARCCH which is the federal government authority with the responsibility for the supporting of the rock hewn churches and its mandate is the protection of cultural and natural resources by collaborating with the concerned stakeholders. The other major stakeholders of the Rock Hewn Churches and the Monasteries are the local communities and the local administrations which are primarily responsible for activities and administrative relationships with the heritages and the community of the *wereda*.

As the researcher can observe and understand from the informants, individual volunteers who live out of the *Wereda* are doing great activities in supporting those religious heritages in different ways. However, the religious institutions have no collaboration with other concerned bodies, due to lack of finance and knowledge gap on the concept of heritage. This task is done with the support of CTB's and ARCCH, but the willingness of both organizations in collaboration to work together and to have networking with different concerned bodies is not yet developed.

#### **IV. Lack of Awareness and Attentions**

The culture and tourism bureau has no much attention to involve in the management, inventory, and conservation of the heritages. They cannot create awareness of the importance of tourism for the local community socio-economic and how they can participate. Particularly they must do on the creating of awareness how the local community can keep those cultural treasures, participating the on the decision making process and create awareness how they can benefit from the development of heritage tourism of the site (Walle, interview).

According to the key informants, the government does not give due attention to culture and tourism sector when we compare with education, agriculture and health sectors in allocating the budget, correcting the structure from federal to *kebele* level and in assigning trained man power to develop the sector.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter deals with summary, conclusions and recommendations. The first part of this section presents a brief summary of the research approach and the major findings of the research work. The second part presents the major conclusions drawn from the findings. In the last part possible recommendations that are considered to be relevant and significant are given based on the major findings.

#### 5.1 Summary of the Findings of the Study

There are a number of tourism potential in Wegdie *Wereda* and the surrounding area. Hence, the necessary information was gathered through different methods; primary and secondary sources were used. Interview, observation and various written documents were used in this thesis.

Wegdie *Wereda* contains many cultural and natural heritage sites which have great potential to attract tourists and could be developed into viable tourist destination. The tourism industry is contributing to the development of the country by bringing in much needed foreign currency, job opportunity creation and a means of socio-cultural interaction of host community with the guests. These contributions are thought to increase due to the fact that the country is endowed with rich cultural and natural assets that can be developed into tourism destinations. However, identifying and promoting these tourism destinations as a tourism destination hasn't been a major part of operations by different governmental sectors, non-governmental stakeholders in the tourism industry and the local communities is not well done. Therefore, in this thesis effort has been made to identify the different cultural heritage potential and its challenges which hinder the tourism development of the area.

The first and the ancient church which is used as a seat for the cross of Gishen Debre Kerbe, before it was took to today's Gishen Mariam of Wollo. This place was selected to respect the order of Zerea Yakob, "put my cross on a place shape like a cross" is one of the best tourism destination of the area. The surrounding landscape of the church area is another eye catching land marking. Another indispensable untapped heritage tourism potential of the area is Miskai Qidusan *Abune Menfes Qidus Rock Hewn Church* is found in *Wegdie Wereda*. This rock hewn church is made like a cluster of *Bête Meqdasses*.

The *Aba Tsige Dingil Rock Hewn Church* is another important tourism attraction site potential of *Wegdie Wereda*. This rock hewn church has important contribution for the development of Ethiopian Orthodox Tewahido Church by composition of "*Mahete Tsige*". *Wegdie Wereda* is also endowed with other tourist attraction sites which is not well identified and promoted. *Abune Gebre Endrias Monastery*, *Weleka Bridge*, *Derbitu Dare Selam Mosque* and *Debre Birhan Sekoru St. Sellassie Monastery* were among the prominent cultural heritage tourism potentials of the area.

In addition to this there is a natural tourism destination potential, *Beto, Weleka and Abay Reserved National park*. The landmark of the area is also the other unique gift of the area important for tourism industry development. In general, *Wegdie Wereda* is Known as the secured place with its cultural and Natural resources of tourist attraction.

Because of the presence of different hindering factors, the heritage tourism potential of the area is not properly utilized and the flow of tourists is not usual. The research findings revealed major challenges that have hindered the area's to develop heritage tourism as its potential including lack of infrastructure facilities, lack of promotion, lack of professional conservation, poor coordination among the concerned bodies of the sector, theft of movable cultural heritages, lack of trained man

power in the sector are also among the main hindering factors that affect the heritage tourism development of the area.

## **5.2 Conclusion**

In this study the researcher tried to assess the cultural heritage potentials, their contribution for tourism development, opportunities and challenging problems of the heritage tourism potential in Wegdie *Wereda* based on the objectives of the study by using qualitative method. Protected areas, like the Rock Hewn Church, Monasteries and Mosques are some of the places to conserve the imprints of man kind such as cultural, historical, spritual heritagies and Biological diversity of the country. They are also the potential to promote and develop the tourism industry of the country. However, these resources are not promoted and developed effectively to serve the function of image building and enhane benefiting of the local community.

In this part the key findings of cultural heritage sites and historical potentials of Wegdie *Wereda*, the challenges and opportunities to develop the area as a tourist destination have been reviewed. The results of the analysis described that, the huge presence of heritage tourism potentials such as *Aba Tsige Dingil* Rock Hewn Church, *Gishen Debre Kerbe* *Aba Yakob* Rock Hewn Church, *Miskai Qidusan Abune Menfes Qidus* Rock Hewn Church, *Abune Gebre Endrias* Monastery, *Derbitu Dare Selam* Mosque and *Weleka* Bridge. Cultural practices of local communities in socio-cultural, religious festival celebration and marriage ceremony and traditional wedding activities, on the other hand the different ingenuous cross, manuscripts of Bible and Qur'an, paintings and rock arts in the caves are among the tourism potentials. There are also great deals of natural tourism potentials that includes; *Beto*, *Weleka* and *Abay Reserved National Park*, attractive land scape, gorges, endemic animals like *Gelada Babbon*, birds, crocodile, holy water used as treat illness for humans.

Even though, there are these all significant heritage tourism potentials are available in the rock hewn churches, monasteries and the greater attention given to the tourism development by the government, based on the countries numerous cultural, natural and historical heritages and other attractions, comparing with the potentials and attractions like Lalibela Rock Hewn Churches, Entoto and Tana Monasteries, the local communities are not benefited from their tourism resources in Wegdie *Wereda*. This is due to low awareness and performance of promotion, lack of professional conservation, absence of infrastructure facilities which results in the implementation of tourism development of the area is untouched.

The data illustrated through qualitative approach, that there are several challenges like absence of transportation (road) and other service giving facilities (accommodation, banking, telecommunication), that hinder the potential of attractiveness of the heritage treasures. Inadequate development of cultural heritage sites, low awareness of community how they can benefiting from the tourism industry and not involving in the decision making process, lack of collaboration between the stakeholders, lack of documentation and research, unprofessional conservation and illegal activities around the attraction sites are the main challenges of the heritage tourism development.

The study also specified that even if the involvement of individual volunteers is mandatory there is loosen interaction among the Zone, *Wereda* and the Rock Hewn Church Administrators. More over, in the destination the only involvement of individual volunteers and local communities in the facility fulfillment, conservation and protection of the heritage sites is not satisfactory due to several reasons; low integration with the ministry, seeking illegal practices from different stakeholders, lack of skill to conserve the heritage, low willingness to work in collaboration and lack of awareness about how tourism benefit them. This low participation, lack of collaboration of

stakeholders and absence of government's attention for the development of these heritage sites critically affects the tourism development of the destination. Therefore, attention and participation from all stakeholders is needed to promote and develop the heritage tourism potentials.

## **5.2 Recommendations**

Based on the major findings of the study and conclusions drawn with respect to assessing the cultural heritage potentials, their contribution for tourism development, the challenges and opportunities in Wegdie *Wereda*, the following recommendations are suggested.

- ✓ The local community and stakeholders should be fully aware about the tourism potentials through common discussion. Leaders should design a system of continuous awareness creation to stakeholders and community including the mechanism of benefiting the community. Because unaware society cannot put inputs and not protect, promote and develop the resources. Therefore, awareness creation should be made on the community and also create the way to benefit them from the tourism resource of the destination.
- ✓ ARCCH, National, Regional and local CTB and also with higher education centers shall be work assessment about the cultural heritages potential for tourism development. So, those sectors have the responsibility to do research and show the heritages potential for the development of heritage tourism of the country in general and Wegdie *wereda* in particular.
- ✓ The government shall be tried its best to solve the different challenges that hindering the areas tourism development and the country to be benefited from the existing heritage tourism potentials of the area. The local, regional and the federal government should give attention for the infrastructure development such as road, toilet, and other facilities of service giving like bank, telecommunication, and insurance facility in the destination area. Another way try to create opportunities for investors and how they can involve in the

infrastructure development like hotels, lodges, restaurants, pensions and other such like service giving industry in the area.

- ✓ The national, regional and local CTB, church administrator, local community and the public along with the government shall pay attention for the conservation, protection, preservation and promotion of heritage treasures through different Medias, like mass-media. Brochures, social media etc. which found in Wegdie *Wereda*. Hence, the local CTB with collaboration of ARCCCH, National and regional CTB has to do intensive awareness and create a sense of responsibility in the society. Because of the lack of awareness, individuals and institutions do not give more values for the cultural heritages, so the CTB shall create awareness about the importance of those heritages; socially, culturally and economically.
- ✓ The efforts made by different individual volunteers in conservation and facility supporting of the cultural heritages shall be appreciated. Because of the support of those individuals in cash and in kind, the church and the heritages are presented still today and this action should get high recognition.
- ✓ This study serves as a base and an indicative document for future researchers who have intentions to carry out further studies on the tourism potential and challenges in Wegdie *Wereda* The researcher recommended that future researchers can conduct on identifying the mechanism of changing challenges to opportunities and mechanisms to solve the challenges of the destination that hinder the benefits of the community and development of the tourism resource potentials in Wegdie *Wereda* in a wide-ranging method of study.

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# **APPENDECIES**

## **Appendix I**

**ADDIS ABABA UNIVERSITY**

**COLLEGE OF DEVELOPMENT STUDIES**

**TOURISM DEVELOPMENT AND MANAGEMENT PROGRAMME**

**INTERVIEW QUESTION FOR KEY INFORMANTS**

**Interview Questions for Wegdie *Wereda* Culture and Tourism Officials**

### **General Introduction**

My Name is Mohammed Eshetu and I am learning Master program at Addis Ababa University, College of Development Studies, Department of Tourism Development and Management. Dear participant, the main purposes of this interview is together firsthand information from the expertise, religious leaders and local communities about the Cultural Heritage Sites and their Contribution to Tourism Development. Without your response to these questions, it is impossible to achieve the main objectives of the research. The researcher would like to assure you that the data collected would only to be used for the purpose of the research.

1. What are the cultural heritages which are found in your *Wereda*?
2. Do you think that cultural heritage has the potential to attract tourists? If your answer is yes how?
3. Who are the administrators of the heritage in Wegidie *Wereda*?
4. What is the coordination between the private-public to conserve the cultural heritages?

5. How do you define the socio-cultural, economical and religious values of the heritages?
6. Do you think that the availability of tourist facility enough for the tourists?
7. Do you think that those heritages are important for tourism development? How?
8. How to develop the area as a heritage tourism destination?
9. Do you think that the culture and tourism office has done enough promotion to show the heritage potential of the area for tourists?
10. What is the contribution of the local community in the management, conservation and protection of the heritages?
11. How long the Culture and Tourism Bureau has been engaged in activities that identifies *Wegidie Wereda* as a tourism destination?
12. The opportunities that pave the way for heritage tourism development of area?
13. What are the challenges which hinder to get the benefits from the heritage tourism of the area?
14. Do you believe promoting *Wegidie Wereda* as a tourism destination is a major part of ongoing Culture and Tourism Bureau plans?
15. Do you have any more points to add?

## **Appendix II**

### **Interview Question for Religious Leaders**

Dear participant, the main purposes of this interview is together firsthand information from the expertise, religious leaders and local communities about the Potential of Cultural Heritage Sites and their Contribution for Tourism Development. Without your response to these questions, it is impossible to achieve the main objectives of the research. The researcher would like to assure you that the data collected would only to be used for the purpose of the research.

1. What is cultural heritage for you?
2. What are the tourism potentials of Heritages which are found in *Wegidie Wereda*?
3. What is the importance of cultural heritage for you?
4. What is the coordination between the government and religious institutions to develop the tourism industry of the area?
5. As a religious leader what is your role in the promotion and protection of those cultural heritages?

## Appendix III

### Interview Questions for the Local Residents

Dear participant, the main purposes of this interview is together firsthand information from the expertise, religious leaders and local communities about the Potential of Cultural Heritage Sites and their Contribution for Tourism Development. Without your response to these questions, it is impossible to achieve the main objectives of the research. The researcher would like to assure you that the data collected would only to be used for the purpose of the research.

1. Do you have a sense of ownership over the heritages of Wegidie *wereda*? A. Yes B.No
2. Do you think these cultural and natural heritages important for you?
3. If yes what kind of importance do they have for you?
4. Do you think that those heritages are important for tourism development? How?
5. Do you think you have the responsibility of preserving those heritages which is found in your *Wereda*? A. Yes B. No
6. How you support the heritage with regard to conservation effort?
7. Are you willing to provide support for conservation activities of the heritage for the future?  
A) yes B) No C) I am not sure
8. If yes, what is the main reason to do so?
9. Do you think the local government has taken adequate measure to conserve, promote and to develop the area as a tourism destination? A/ Yes      B/No      C? I don't know
10. If yes what the government do in relation to conservation and promotion of the heritage?

## Appendix IV

### Observation Check list Guide

#### Check list for assessing the potential of Heritages for tourism Development assessing by the researcher

1/ Heritage Name\_\_\_\_\_

1.1/ Address\_\_\_\_\_

1.2 / Place Name the heritage is found\_\_\_\_\_

1.3 / Region/Zone\_\_\_\_\_ *Wereda*\_\_\_\_\_ *Kebele* \_\_\_\_\_

1.4 / Function \_\_\_\_\_

1.5 / Before\_\_\_\_\_

1.6 / Now\_\_\_\_\_

2/ Owner of the Heritage

Private  Public  Government  Religious  If any specify \_\_\_\_\_

2.1 / Owners/Institutions Name of the Heritage \_\_\_\_\_

2.2 / History of the Heritage

\_\_\_\_\_  
\_\_\_\_\_

3/ Who made the heritage Individuals/institutions Name \_\_\_\_\_

3.1 / Year of heritage made\_\_\_\_\_

3.2 / Materials from which the heritage Made\_\_\_\_\_

Gold  Silver  Bronze  metal/iron  wood  Stone/ one rock  clay

3.3 / If any other specify \_\_\_\_\_

4/ Uniqueness of the heritage is its age  Architectural design  Material it made from

if other specify \_\_\_\_\_

4.1 Importance of the heritage

Socially\_\_\_\_\_

\_\_\_\_\_

Economical

---

---

Culturally

---

---

Religious \_\_\_\_\_

Others -----

5/ Situation of the Heritage

v. Good  Good  Partially Damage  Damaged

5.1/ Are there any threats on the heritage      yes       No

5.2/ If yes specify

---

---

6/ Is there any Maintenance/ protection/ restoration      Yes       No

6.1 Reason of the Conservation

---

6.2 Who is doing the conservation of the heritage? \_\_\_\_\_

6.3/ Year of the conservation

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7/ Who is the administrator of the heritage now? \_\_\_\_\_

8/ Is there infrastructure for tourists to the destination area? Yes  No

9.1/ If any specify \_\_\_\_\_

10/ Is there enough accommodations for tourists?      Yes       No

11/ The opportunities of the destination for tourism development

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12/ Challenges which hinder tourism development of the area

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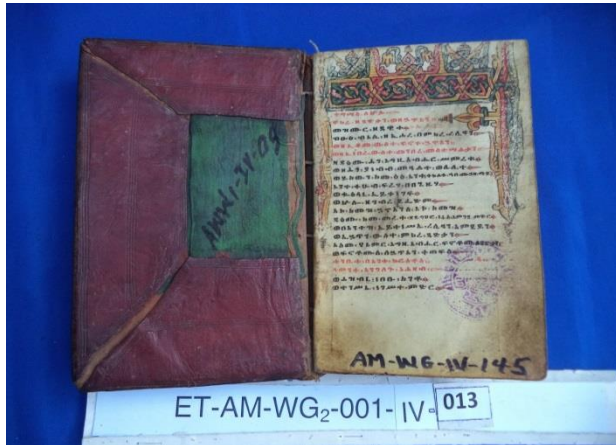
## Appendix V

### Interviewees

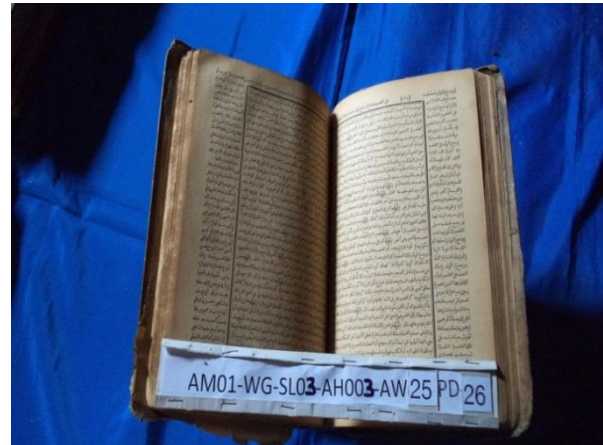
<b>No</b>	<b>Name of Interviewees</b>	<b>their responsibility</b>	<b>remark</b>
1	Tesfaye	Culture and Tourism Bureau Officer	
2	Yimam	Culture and Tourism Bureau Officer	
3	Salezzger	Priest in Miskai Qidusan gezaza Abune Menfesqidus church	
4	Gebreyesus	Priest and religious teacher in Abune Tsige Digil Church	
5	Gebrehiwot	Religious Elder around Abune Tsige Digil Rock Hewn Church	
6	Walle	Church servant in Gishen Aba Yakob Church	
7	Ayalew	Local Community	
8	Chane	Local Community	
9	W/yohannis	Religious Elder Gebre Endriyas	
10	Demeke	Local Community	
11	Arege	Local Community	
12	Ibrahim	Religious Servant and Teacher in Derbitu Mosque	
13	Tamru	Local Community	
14	Tenkir	Local Community	
15	Undisclosed	Local Community	
16	Undisclosed	Local Community	

## Appendix VI

### The some Sample photos of Cultural and Natural Heritages



Geez Manuscripts



Arabic Manuscripts



Paintings of figure of Saints



Cross



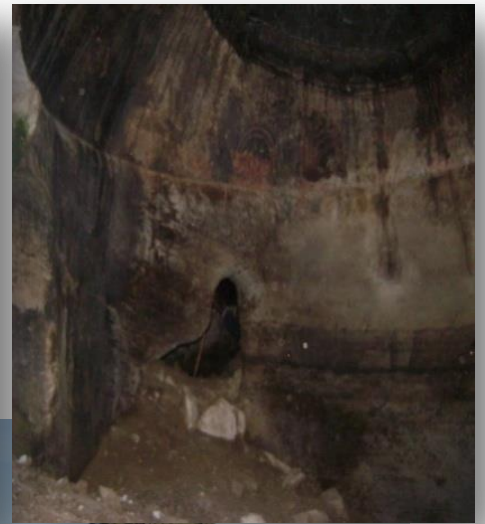
Stand for Bible or Qur'an



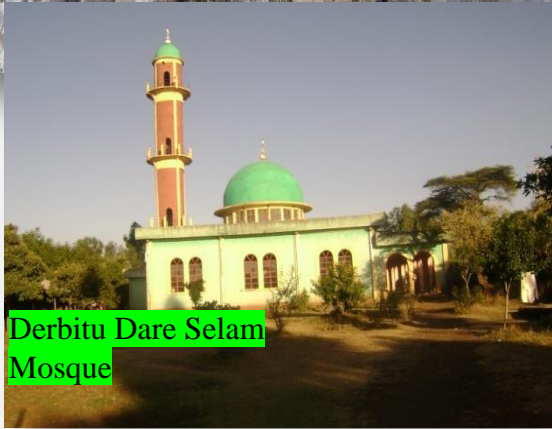
Painting of Abune Gebre Endrias



Medal of the patriots



**Different Caves found in Wegdie**



**Derbitu Dare Selam Mosque**



**Gishen Debre Kerbe Aba Yakob**



**Cultural dressing of men and women**



**Stool (Birchuma)**

**Photo of Weleka, Beto and Abay Reserved National Park**



**Abay River**



**Crocodile**



**Chilada Baboon**



**Endemic Bird**



**Different trees found in the Park**

**(Source: WWCTB, 2018)**