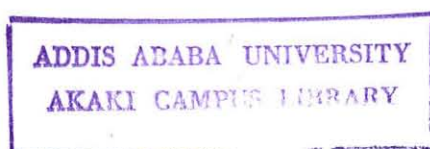


**CHALLENGES AND PROSPECTS OF RELIGIOUS TOURISM  
DEVELOPMENT IN DEBRE DAMO MONASTERY, EASTERN  
TIGRAY, NORTHERN ETHIOPIA**

**By**

**Tekle Hailemariam**



A Thesis presented to the School of Graduate Studies of Addis Ababa University in Partial Fulfillment of the Requirement for the Degree of Master of Arts in Tourism and Development

Addis Ababa University

Addis Ababa, Ethiopia

## ACKNOWLEDGMENT

I would like to thank God for his untold and all time grace that gave me enthusiasm to start and finish this thesis work. First and for most, I would like to thank my advisor Dr. Mulgeta Fisha for his consistent support in providing me with relevant literatures , critical comments, and advise right from proposal development to completion of the paper.

I would also like to thank my sister Mtslal who is working in Saudi-Arab for her financial support for this study. My Special thanks also go to my family; my beloved wife Tsehay and my son Filimon for their encouragement and support in my entire journey in this study.

Thanks are also goes to Monks of Debre Damo Monastery for their welcoming approach, hospitality and support. My special thanks also go to my father Kes Hailemariam and my mother W/ro Zifan for thire immnes contribution in this work.

Finally, I would like to thank my sister Sclam and my friend Gebremedhin, who providing me financial support during data collection.

## ACKNOWLEDGMENT

I would like to thank God for his untold and all time grace that gave me enthusiasm to start and finish this thesis work. First and for most, I would like to thank my advisor Dr. Mulgeta Fisha for his consistent support in providing me with relevant literatures , critical comments, and advise right from proposal development to completion of the paper.

I would also like to thank my sister Mtslal who is working in Saudi-Arab for her financial support for this study. My Special thanks also go to my family; my beloved wife Tsehay and my son Filimon for their encouragement and support in my entire journey in this study.

Thanks are also goes to Monks of Debre Damo Monastery for their welcoming approach, hospitality and support. My special thanks also go to my father Kes Hailemariam and my mother W/ro Zifan for thire immnes contribution in this work.

Finally, I would like to thank my sister Selam and my friend Gebremedhin, who providing me financial support during data collection.

4.3.5 Safety and security .....	48
4.3.6 Poor infrastructure development .....	49
4.3.7 Environmental pollution .....	53
4.4.8 Low level of government attention.....	54
4.4.9 Begging .....	54
4.5 Prospects of religious tourism .....	56
4.5.2 Economic benefit of religious tourism .....	56
4.5.2 Attitudes of the monks .....	57
4.5.3 Attitudes of the tourists .....	57
4.5.4 Government policy.....	59
4.5.5 Geographic location .....	60
4.5.6 Abundant tourism potential.....	61
Chapter five.....	62
5. Conclusion and recommendation .....	62
5.1 Conclusion .....	62
5.2 Recommendations .....	63
Reference .....	66
Appendices 1.....	70
Appendices 2.....	76
Appendices 3.....	81
Appendices 4.....	86
Appendix 5: Declaration .....	89

## Contents

ACKNOWLEDGMENT.....	i
List of tables .....	v
List of figures.....	vi
LIST OF APPENDIX .....	vii
ACRONYMS.....	viii
Abstract.....	ix
Chapter one.....	1
1. Background of the study.....	1
1.2. Statement of the problem .....	2
1.3. OBJECTIVES OF THE STUDY .....	4
1.3.1. General objective .....	4
1.3.2. Specific objectives.....	4
1.4. Significance of the study .....	4
1.5. Delimitation of the study .....	5
1.6. Limitation of the study.....	5
1.7. Organization of the paper.....	5
Chapter two .....	6
2. Literature review.....	6
2.1. Concepts and definition of religious tourism.....	6
2.1.2 Pilgrimage.....	6
2.1.3 Different pilgrimage sites.....	6
2.1.4 Missionary.....	7
2.2 Motivations of religious tourist.....	7
2.2.1 Religious motivation.....	8
2.2.2 Cultural motivations.....	9
2.2.3 Pilgrimage motivations .....	9
2.3 History of Debre Damo monastery .....	10
2.3.1 The Nine Saints.....	11
2.4 The importance of religious tourism.....	12

2.5 Challenges of religious tourism .....	13
2.5.1 Safety and security .....	13
2.5.2 Poor infrastructure development .....	14
2.5.3 Lack of professional in the sector .....	15
2.5.4 Low level of local community involvement .....	15
2.5.5 Uneven distribution of tourism benefits.....	15
2.5.6 Seasonality .....	16
2.5.7 Competitiveness.....	16
2.6 Conceptual framework of the study .....	16
Chapter three .....	18
3.2 Research approach.....	18
3.3 Data sources and Data collection instruments .....	19
3.4 Sample and Sampling Technique .....	20
3.5 Data Analysis and processing.....	21
Chapter four .....	22
4. Result and discussion .....	22
4.1 Respondent characteristics.....	22
4.2 Religious Tourism Potentials of Debre Damo Monastery .....	26
4.2.1 History of the monastery .....	26
4.2.2 View of the Monastery.....	27
4.2.3 Landscape and scenery .....	28
4.2.5 Monasticism.....	31
4.2.6 Church building .....	33
4.2.7 Holy water .....	35
4.2.8 Religious festivals .....	37
4.2.9 Movable tangible heritages .....	38
4.2.10 Live culture of the local community.....	39
4.3 challenges of Religious tourism .....	41
4.3.1 Poor performance in marketing tourism potentials .....	41
4.3.2 Absence of investment in tourism facilities.....	43
4.3.3 Absence or low level of local community involvement. ....	45
4.3.4 Lack of trained man power in the field of tourism .....	47

## List of tables

Table 1: Age of respondents .....	22
Table 2: Respondents' origin.....	23
Table 3: Persons accompanying respondent.....	24
Table 4: Type of accommodation used by respondents.....	24
Table 5: Length of stay .....	25
Table 6: Respondent's opinion to view of the monastery .....	28
Table 7: Respondent opinion on landscape and scenery .....	29
Table 8: Respondents opinion on the cave tomb .....	31
Table 9: Respondents' opinion on Monasticism .....	33
Table 10: Respondents feeling to the building of the church .....	35
Table 11: Respondent's opinion on the Holy water .....	37
Table 12: Respondents' opinion on the religious festival .....	38
Table 13: Respondents opinion on the culture of the residents .....	40
Table 14: Respondents' source of information.....	43
Table 15: Reason of respondent why they did not support Debre Damo monastery to be open for visitors. ....	45
Table 16: Respondent opinion on the quality of road.....	50
Table 17: Respondents opinion on the future tourism development .....	58
Table 18: Respondents reason for telling family/friends to visit Debre Damo .....	59

## List of figures

Figure 1: Conceptual frame work (Source: Katri Nieminen .....	17
Figure 2: Location of Debre Damo monastery .....	18
Figure 3: Motivation of respondents .....	23
Figure 4: View of Debre Damo monastery form the bottom.....	27
Figure 5: Monk’s house on the top of the mountain.....	28
Figure 6: Landscape and scenery.....	30
Figure 7: Cave tombs giving funeral service since its establishment.....	31
Figure 8; Abune Aregawi church and wooden carvings .....	34
Figure 9: Holy water in Debre Damo monastery .....	36
Figure 10: Source of water for monks in the Monastery.....	52
Figure 11: Religious tourism trends .....	56

## LIST OF APPENDIX

Appendix 1: Household Questionnaires in English.....	72
Appendix 2: Household Questionnaires in Amharic.....	78
Appendix 3: Household Questionnaires in Tigrigna.....	83
Appendix 4: Guideline for key inform interview.....	88
Appendix 5: Declaration .....	91

## ACRONYMS

EOTC	Ethiopian Orthodox Tewahdo Church
ESCAP	Economic and Social Commission for Asia and the Pacific
ETO	Ethiopian Tourism Organization
ETCTO	Eastern Tigray Culture and Tourism Office
GDP	Gross Domestic product
GMWCTO	Gulemokeda Wereda Culture and Tourism Office
NGO	None Governmental Organizations
MoCT	Ministry of Culture and Tourism
SPSS	statistics package for social science
USD	United State Dollar
WTO	World Tourism Organization
WTTC	World Trade and Tourism council

## Abstract

Challenges and Prospects of Religious Tourism Development in Debre Damo Monastery, Eastern Tigray North Ethiopia

Tekle Hailemarima Gebru

Addis Ababa University, 2014

*The main purpose of this research is to assess the challenges and prospects of religious tourism development in Debre Damo Monastery; Gulemekeda Wereda eastern Tigray, and recommends on how best it can be enhanced and replicated in other similar areas. In order to achieve the objective of the study, both primary and secondary data were generated by employing qualitative and quantitative methods. Most of the quantitative data collected from the local communities, surrounding residential areas, and tourists/pilgrims were analyzed using the commonly used software SPSS. The obtained results were then discussed by using tabulation through percentage, tables, graphs and other descriptive statistics. Readily non-quantifiable data that gives support to the ideas obtained quantitatively was analyzed qualitatively. Ten resources were identified as potential attraction for religious tourism development in Debre Damo Monastery. Except movable tangible heritages which is kept in secrete by few monks, the rest tourism potentials were being utilized and rated as attractive resource for majority of respondents. Absence of investment in tourism facility, poor performance of marketing, poor infrastructure development especially road, pure water, health center, environmental pollution, low level of local community participation, begging and low level of government intention were identified as challenges of religious tourism development in Debre Damo. Despite these challenges, in increase trend of domestic and international tourists arrival by 15.5% for the last five years was registered in the study area. This has contributed to an increase in job creation and revenue of the Monastery. Moreover, its geographic location in the northern historic route is an opportunity for sustainable religious tourism development. Debre Damo Monastery has huge religious tourism potential and opportunities despite challenges. Tourist facilities development, road construction and fully involvement of the local community need to be implemented by the concerned bodies.*

**Key word: Religion, Development, Deber Damo**

## Chapter one

### 1. Background of the study

Religious travel is not something new. It is the oldest and prevailing form of traveling in human history. The religious heritage we have today is the legacy given by all the ancient cultures, a result of the evolution of different myths and beliefs. Nowadays, the three biggest religions in the world are Christianity, Islam, and Hinduism, with a 33%, 21% and 14% worldwide of followers respectively (Rojo, 2007). Nowadays, there are thousands of different holy places around the world which have enough attractions to develop and provoke movements among the population. Those holy places have a different meaning for each group of people (cultural, religious, mystic, etc), depending on the aim of their trip.

Today religious journeys, tourism and hospitality are dynamic industries earning USD 18 billion international business with 300 million travellers: In North America alone its business value is approximated at USD 10 billion. In Saudi Arabia the contribution of religious tourism amounts 12% of GDP (WTTC statistics, 2012). For many of these countries the permanent wealth and treasure represented by religious sites may even exceed oil over the long term, as it is an almost infinitely renewable resource (Malk, 2012).

Ethiopia is one of the first states in Africa to accept the two ancient religions; Christianity and Islam. Christianity was introduced to Aksumite kingdom in the 4<sup>th</sup> century and Islam was introduced to Ethiopian in the 7<sup>th</sup> century to the northern part of our country (as it witnessed in the present day Negash or Al Negash in Wukro). These two religions are known in living together peacefully since their introduction in Ethiopia. In Ethiopia, religious tourism stems pilgrimage related activities, well rooted in the past age. From the ancient time pilgrimage has been a strong incentive which made people travel towards religious sites all over the world (Taddese Tamrat, 1972). The same is in Ethiopia, which have the lion share in the demotic tourism. Travel for annual saint festival and for passing festival seasons while praying in monasteries are the most common practices of Ethiopian

Orthodox Tewahdo Church (EOTC) follower (Ermyas, 2013). However these famous monasteries and religious sites in Ethiopia are not well managed, promoted, and protected, and are not utilized for sustainable religious development.

Among the famous and historic monasteries that has a significance role in expanding Christianity and monasticism in northern part of the country is Debre Damo monastery; with abundant history and tourism potential, this site is not well studied, promoted, and managed for sustainable religious tourism development.

## **1.2. Statement of the problem**

Ethiopia is one of the first African states in the ancient time to accept the two ancient religions; Christianity in the 4<sup>th</sup> century and Islam in the 7<sup>th</sup> century (Mordachia, 1980). These two religions introduced at different time are still surviving, and have brought economical, political and social changes in Ethiopia. These religions after their introduction are serving as the center of education and center of literature for decades. Christianity after its introduction had become official religion and had the chance to control the political, economical and social aspect of the state (Taddese Tamrat, 1972).

Nowadays the religious sites are pilgrimage sites, and are being the center of religious tourism. Mainly the monasteries are the center of religious tourism; where many people visit them daily, monthly, and yearly. Most of the pilgrims of churches and monasteries are the Ethiopian orthodox Tewahido Church (EOTC) followers. These churches and monasteries are also visited by international tourists. Among these monasteries and churches; Debre Damo monastery is the one which has a lot of tourism potential inside and a lot of pilgrims and tourists still visiting. The monastery is situated at an isolated mountain in northern part of Tigray. It is unique compared with most Ethiopian monasteries; was built, in the sixth century AD, with curved wood panels, painted ceilings and walls dedicated to the legend of Saint (Abune) Aregawi (Mordachia,1980). The history of Debre Damo is centred on the “Nine Saints” who came to Ethiopia from Syria to spread Christianity in the Tigray region. One of them was Saint Aregawi who

settled on the mountain of Debre Damo. The other eight saints settled around Tigray countryside and all have their own church named after them (Ibid).

Though Debre Damo has huge tourism potential that could make it one of the top religious tourism sites in Ethiopia as the same time in the world, and benefit many stakeholders, tourism in Debre Damo monastery is not developed. This is because of different challenges and problems that negatively affect the development of religious tourism in the area. Some of the problems includes; poor infrastructure development, lack of facility and accommodations, absence or poor promotion, seasonality etc.

Religious tourism is foreign exchange earner. Through supporting investment in new infrastructure; bringing competition between local firms and firms in other tourist countries; stimulating other economic industries through direct, indirect, and induced effects; it generates employment and increases income, causes positive exploitation of economic of scale in national firms (Cited, Ermiyas, 2013). Being this as it is, the government organizations that are found in different scale and nongovernmental organizations emphasis for religious tourism is not satisfactory. Rather they are giving more and more attention for agriculture. The researcher believes that all rounded development brings sustainable development. Accordingly, the same attention should be given to other industries; like the tourism industry.

Different researchers have conducted research and written articles and papers on the role of ETOC's for the development of church education and literature, conservation of Ethiopian arts and development of religious tourism (Taddese Tamrat,(2001), Getachew Meressa(20013), and Ermiyas kiffle(2013). Research on the challenges and opportunities of religious tourism in Gishen Debrekerbe which is done by Ermyas kifle has similarity to this study. However there is a lot of difference among the study areas: geographical difference, history of the study area, region where the study is found, etc. Besides, Ermyass' work was in parish church which has difference with men's monastery in history, rule and regulation, and administration. Accordingly, there was a research gape

in assessing the potentials, challenges and opportunities of religious tourism in Debe Damo monastery, which need to be filled with empirical evidences.

The researcher believes that, minimizing the challenges and proper utilization of the opportunities are importance for religious tourism development in Debre Damo monastery. Accordingly, the study has attempted to answer the following questions:

1. What are the tourism potentials of Debre Damo area in general and the monastery in particular?
2. What are the major challenges and shortcomings faced in developing religious tourism in the study area?
3. What are the opportunities of religious tourism development and how the opportunities can be maximized?

### **1.3. OBJECTIVES OF THE STUDY**

#### **1.3.1. General objective**

The general objective of the study is to find out the challenges and prospects of religious tourism in Debre Damo area in general and in the monastery in particular.

#### **1.3.2. Specific objectives**

- To assess the tourism potentials of Debre Damo area in general and the monastery in particular.
- To investigate the major challenges and shortcomings faced in developing religious tourism in the study area and to point out how the challenges can be overcome;
- To explore the opportunities of religious tourism development

### **1.4. Significance of the study**

The research will have its own contribution on the understanding of religious tourism and its importance in the socio-economic life of the local community and other similar religious centers in Ethiopia. For the stakeholders: governmental and non-governmental organizations it will serve as an input on how to develop religious tourism. The local community living around the study area: their base for their economy is agriculture. And agriculture is vulnerable for natural disasters like drought. So, the study will serve as

reference and show the way for the local community the alternative and sustainable source of income. Besides the research will serve as reference for other researchers and other policy as well us decision makers.

### **1.5. Delimitation of the study**

The study will geographically cover an area from *Fatsi* town to Debre Damo monastery in Gulemekeda wordera, Eastern Zone Tigray National Regional state. And the study will assess the tourism potential, challenges, and opportunities of religious tourism in Debre Damo area in general and in the monastery in particular monastery.

### **1.6. Limitation of the study**

The researcher, while conducting the research, has faced the following challenges

- The money allocated for the research didn't get on hand on time, and it was not enough to undertake every planned activities.
- Focus group discussion was not conducted because; the selected individuals were not open for discussion and were not voluntary.
- The distance of the study area which is around 900 Km from Addis Ababa has also become hindrance for the speedy ongoing of the research.
- The shortage of related literature in the study area had its own influence.

### **1.7. Organization of the paper**

The paper is organized under five chapters. Chapter one presents background of the study, statement of the problem and research: objectives, questions, scope, limitation and significance. Second chapter includes concepts and theories related with tourism and religion, major empirical reviews on the challenges of religious tourism and conceptual framework of the study. Chapter three generally presents the methodology that the researcher had followed. Chapter four shows analysis of main findings encountered using table and figures with a commentary on the data found and their discussion in detail. Chapter five, the last chapter outlines conclusions and recommendation made by the researcher

## **Chapter two**

### **2. Literature review**

#### **2.1. Concepts and definition of religious tourism**

Religious Tourism nowadays is considered as a common motivation for travel. As Rojo (2012, p,7) estimates approximately 240 million people travel every year because of the religion, including Christians, Muslims and Hindus.

Malek (2012), Rojo (2012), Victor (1994) defined religious tourist as, someone who visits a place out of his/her usual background, with the meaning of spiritual growth, without overt religious obligation, which could be religious, non-religious, blessed or practical in nature, but within the heavenly context, in spite of the main motive for travelling.

#### **2.1.2 Pilgrimage**

Pilgrimage is defined as: A journey resulting from religious causes, externally to a holy site and internally for spiritual purposes and internal understanding (Baedcharoen, 2000.p.15). This journey has existed as long as religions. The actual one dates back to the Middle Age when pilgrimage was very popular. Journeys, then, were very long and dangerous. They could take several years and were not considered as holidays. Normally, ancient pilgrims used to travel in groups and spend the nights in monasteries. Nowadays this has changed for most of the people.

#### **2.1.3 Different pilgrimage sites**

According to Malek (2006), Pilgrimage is one of the well-known phenomena in religion and it exists in all the main religions of the world: Christianity, Islam, Judaism, and Buddhism. For Christianity, places as Jerusalem, Rome, or Santiago de Compostela, remain as the three more important places for pilgrimage. Lourdes in France is considered as well as one of the most important pilgrimage sites. For Islam, Mecca, and

Medina are still the places of pilgrimage, in this case not volunteered but obliged for every Muslim to go to Mecca at least once in their lives.

For Judaism, the main site of pilgrimage for Jewish religion was the Temple of Jerusalem until it was destroyed in 70 AD. Jerusalem and the Wailing Wall also in Jerusalem are the most important places of pilgrimage for the Jews. For Buddhism, there are four different places of pilgrimage, but the most important is the birthplace of Buddha at Kapilavastu in Nepal (Rojo, 2012).

#### **2.1.4 Missionary**

Victor (1994, p.20) explains that beside the pilgrims, there were other kinds of religiously inspired travelers, especially in the Christians, and they are called missionaries. From early times, Christian missions were active on and beyond the frontiers of Christendom.

The main purpose of missionary travel is Christian evangelism, church planting and humanitarian work. The opportunities for such trips today are countless, as there are hundreds of organizations for this purpose. Missionary travel could be categorized in both long and short term missions. (Cited; Katri, p.17.). In volunteer tourism people offer their help in different humanitarian needs, such as in the chaos caused after the hurricane Katharina in New Orleans, where Christian love is proclaimed in action. Both missionary and volunteer travels are organized by churches and missions organizations (Ibid).

#### **2.2 Motivations of religious tourist**

For any given human activity, the individuals involved will have a range of motivations, for no two people ever do the same thing for exactly the same reason. This is certainly true of religious tourism, which is subject to the same range of motivations as any other activity. Mountinho (1987: 16) defined motivation as a state of need, as a condition that exerts a push on the individual towards certain types of action that are seen as likely to bring satisfaction. Page (2003) explains how it is important to understand what the tourists desires, needs and looks for from the process of consuming a tourism experience that involves an invest of money, in order to achieve a level of satisfaction.

After the review on tourism motivation, and in spite of the fact that religious motivation, motivations for pilgrimage and cultural motivation are different subjects, sometimes these factors are mixed in the same definition. Therefore some differences will be explained.

### **2.2.1 Religious motivation**

According to Grunewald (1999), for Christianity, the idea of pilgrimage is undoubtedly linked to the belief that “The Church is pilgrim” as the will of people following God. The religious sense of the people has found, its expression in varied forms of mercy around the sacramental life of the Church such as, among others, the pilgrimages. According to Malik (2012), Travelers motivated by religious impulses are deeply rooted in the history of mankind, as well as in the history of tourism. Their most frequent form – pilgrimage – is, indeed, thought to be the predecessor of the phenomenon of modern tourism.

The believer accedes to the motivated destination to live a spiritual experience on approach to God that is expressed through the peregrination from its place of habitual residence to the destination as an act of reinforcement of the Faith, through the spiritual retirement in the sanctuary chose in the destination and through the participation in some religious event, as masses or another religious activities (Shackley 2001). Olsen and Guleke (2004) describe how these types of motivations are complex. Some travel in order to maintain an identity, another to satisfy the feelings of nostalgia, to experience the transcendent or to fulfill the teachings of particular faiths as for example, the journeys to Mecca for devout Muslims.

During medieval Christian pilgrimage, expiating sins, demonstrating faith or the hope to be healed eclipsed the desire to learn by visiting new places. As medieval pilgrimage evolved into modern religious tourism, the emphasis on gaining knowledge as a motivation for undertaking the journey increased (Swatos and Tomasi (2002) in Timothy and Olsen (2006)).

### 2.2.2 Cultural motivations

The World Tourism Organization (WTO) exposes the definition of cultural tourism as:

*“Movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages”*

Although the WTO explains that pilgrimage is part of cultural tourism, different type of motivations will be explained.

According to Richards (2007), not all cultural consumption by tourists is stimulated by cultural motivations but sometimes as a secondary objective. For example if it rains, tourists may forsake the beach for the museum. In this case cultural tourism and the motivations to do cultural tourism are influenced by other factors and act as the secondary objective. This type of cultural tourism may be different in terms of motivation and behavior from those who set out from home with the intention of consuming specific cultural manifestations.

### 2.2.3 Pilgrimage motivations

The motivations for pilgrimage are vast and diverse. However, something they all have in common is the desire to travel and experience something new. As an example, is taken the Christian pilgrimage, considered as an attempt to follow the footsteps of Christ. People chose different walks, places and diverse landscapes that Jesus (or his followers) could have seen.

By doing this, pilgrims have the feeling that they have approached the texts of the Bible more closely. For those people, there are several reasons to go on a sacred journey, as for example, to show their love to God, to get near something that is really sacred, to show God their gratitude, to ask for pardon or to beg for a miracle (Rojo, 2012, p.8). On the other hand, there are the simple tourists who travel to try something new and to visit a sacred site.

Their motivations would be totally different as they would look for completely diverse aspects, as visiting a place which seems interesting or has a fascinating history background, to admire something attractive, to make a holiday more exciting, to experiment, change the well-known routine of life so something new can happen, to satisfy curiosity and also perhaps merely to keep up with a modern trend for making such trips.

### **2.3 History of Debre Damo monastery**

Christianity was introduced to Aksum in the 4<sup>th</sup> century during the reign of king Ezana. Frumentius was assigned from Alexandria to be the first bishop of the Aksumite Empire (much of modern-day Eritrean and northern Ethiopia) (Tekletsadik belachew, 18). Following the acceptance of Christianity as official religion in the Aksumite kingdom the religion began to expand. Moreover, the Nine Saints played a significant role in expanding Christianity and monasticism in the kingdom.

Debre Damo monastery was built in the 6<sup>th</sup> century by Abuna Aregawi, one of the nine Saints who taught Christianity in Ethiopia. Saint Aregawi had a vision of an isolated place ideal for a solitary life. The construction was sponsored by Emperor Gebre Meskel. Upon its completion, the Emperor asked if the stairs leading to the mountain top should be kept or destroyed. Saint Aregawi answered "Dahememo", meaning "wreck it". Over the years, "Dahememo" has corrupted into "Debre Dahm'mo" and eventually Debre Damo (Mordachia, 1980).

Debre Damo is magnificent in terms of its location and extensive collection of priceless manuscripts that have remained intact until today. It has become a prominent monastic and educational centre for the Ethiopian Orthodox Tewahedo Church. Many books have been written there and distributed to churches throughout Ethiopia (Taddese Tamrat, (1972).

Debre Damo is only accessible by climbing up by a rope, which is made of "plaited leather", lowered from the cliffs, which visitors tie around their waist and are then pulled up by a monk at the top of the cliffs. It is only accessible to men and male animals.

Women and even female animals are forbidden to set a foot into the monastery, and must remain under the cliffs and pray from there. Debre Damo was a detaining center for royal family during the time of conflict, mainly with the Muslim dynasties. For instance emperor Libne Dengle took refuge in the monastery.

The feast of Saint (Abune) Aregawi is celebrated on October 14 Ethiopian calendar (October 24 Gregorian calendar) which culminates in a pilgrimage to Debre Damo from all over the country.

### 2.3.1 The Nine Saints

The Nine Saints were a group of missionaries who were important in the initial growth of Christianity in Ethiopia during the late 5th century. Their names were Abba *Aftse*, Abba *Alef*, Abba *Aregawi*, Abba *Gerima* (Isaac, or Yeshaq), Abba Guba, Abba *Liqanos*, Abba *Pantelewon*, Abba *Tsahma*, and Abba *Yem'ata*. Although frequently described as coming from Syria, only two or three actually came from that province; according to Paul B. Hence, others have been traced to Constantinople, Anatolia, and even Rome (Tadesse Tamrat.2001).

According to Tadesse Tamrat the Nine Saints may have been connected with the anti-Monophysite and anti-miaphysite persecutions that followed the council of Chalcedon, which adopted Dyophysitism. Tradition states that upon arrival they were welcomed by the Aksumite king Ella Amida. Their activities spread Christianity beyond "a narrow corridor between *Adulis* and Aksum along the caravan routes." Besides converting the local inhabitants to Christianity, they also founded a number of monastic houses that followed the rule of Saint Pachomius: Abba *Aftse* founded the monastery at *Yeha*; Abba *Alef* the northernmost establishment at Bi'isa on the south bank of the *Mareb* river; the foundation of the important monastery of Debre Damo is attributed to Abba *Aragawi*; Abba *Liqanos* and *Pantelewon* are credited with establishing *Pantelewon* monastery in Aksum; Abba *Garima* founded Abba *Gerima* monastery north of Adwa; Abba Guba the one at Madara; Abba *Tsahma* one at *Tsedenya*; and Abba *Yem'ata* founded the southernmost one of the group in the *Gar'alta* (Ibid).

#### **2.4 The importance of religious tourism**

Presently, religious tourism is regarded by many tourist authorities and bodies as a way either for diversification or saving some problem-facing economies. Jackowski and Smith (1992) support the idea that religious tourism might become an important source of income and employment in Poland should infrastructure problems be solved. One of the good practice examples would be Spain where the promotion of tourism to El Rocio temple brought about a significant increase of local employment and incomes (Crain, 1996). Goeldner and Ritchie (2006) showed that tourism plays a vital role in the economy for all of the countries of the world, also providing employment, incomes, taxes revenues and foreign exchange. All of these features come from visitors when visiting the destinations, whereas the visitors will play a role in the income of the economics and increasing the GDP.

Religious pilgrimages have a real history as economic generators for the visited areas as services developed to meet the needs involved by these journeys. This is also valid nowadays where numerous destinations, religious sites are the main tourist attraction supporting sometimes the whole economy (Malek, 2012, p. 120). Such examples would be places such as Santiago de Compostela, Medjugorje, Lourdes or Makkah. In many communities or countries, tourism is seen as a solution for economic revival, all the more that religious tourism forecasts demonstrate it will increase in the coming future (Jackowski, 2000; Filippo, 2001).

Many religious tourist destinations have adopted or are about to adopt some plans and strategies for the sustainable development of religious heritage. Tourism offices have established operational units with the mission to coordinate better the partners involved in religious tourism, especially in the commercial sector. Their strategies comprise advanced marketing techniques related to image, branding, promotion or merchandising.

The most remarkable contribution of religious heritage to local development resides in its capacity to attract tourists and, in resulting positive effects on incomes and employment. Due to its dimensions and the various forms in which it could be found, religious tourism

brings about a number of economic and social opportunities for the regions where it operates and from which local communities should mainly benefit.

Huge numbers of Muslims (over 2 million in January 2006) visit Mecca every year (The *Guardian*, 2006). Eturbonews, (2009, p.35.) notes that, the importance of the hajj for example, to the economy of Saudi Arabia is worth around US\$1.5 billion, with 40% being spent on the rental of rooms to pilgrims, and so a major input to local economies are among the factors.

## **2.5 Challenges of religious tourism**

There are different challenges and problems that negatively affect the development of religious tourism. Among the problems, issue of safety and security, poor infrastructure development, low level of local community participation, lack of trained human power, poor promotion, low level of accommodation, uneven distribution of tourism benefit, seasonality, and competitiveness.

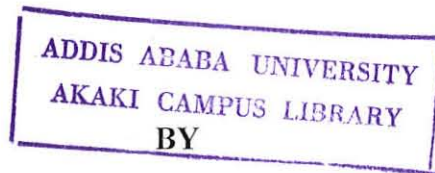
### **2.5.1 Safety and security**

Now days, the world is becoming a single village. If something happens in one corner of the world, thanks to the science and technology it easily distributes to the rest part of the world in minutes. Safety and security highly affect the tourism sector. Tourist gives more emphasis for safety and security. Whatever the accommodations and transportation are available if there is no safety and security the development of religious tourism is impossible. It might be interesting to note that countries such as Burundi and Rwanda are generally reconstructing their tourism industry after devastating wars, which should foster development within the sector. Eritrea's instable political and economic situation has equally affected the development of the sector so far (Edward, 2010.)

There are a lot of things which affect tourist destinations such as wars, conflicts, crises, and terrorism. Road and safety is one of the concerns of tourist while they are traveling (cited, Ermiyas, 2013, p, 11). Political instability related with tourism can have very negative effects on tourism destinations which leads for decline of the number of tourists who visit the destinations. Political instability such as armed attacks, civil wars, bombings, attacks on tourists, wars, change in government, threat of war with another

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

**CHALLENGES AND PROSPECTS OF RELIGIOUS TOURISM  
DEVELOPMENT IN DEBRE DAMO MONASTERY, EASTERN  
TIGRAY, NORTHERN ETHIOPIA**



**TEKLE HAILEMARIAM**

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF  
ADDIS ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE  
REQUIREMENT FOR THE DEGREE OF MASTER OF ARTS IN TOURISM  
AND DEVELOPMENT**

**ADVISOR: - MULUGETA FESSEHA (PhD)**

**ADDIS ABABA, ETHIOPIA**

**JUNE 2014**

country, have the power to deter or obstruct the image of the destination, and negatively affect the development of tourism. (Cited, Mohamed and Suleman, 2011, p, 31).

Terrorism also negatively affects the development of religious tourism. Due to terrorist attack in New York in 2001 and Bali in 2002, the tourism industry was reduced by 0.6% and 0.8% respectively (cited, Ermiyas, 2013, p, 12). More recently, terrorist attack at the Afar region on foreign tourists was feared to affect the tourism in Ethiopia (cited, Ermiyas).

### **2.5.2 Poor infrastructure development**

Infrastructure is another main factor that affects the development of tourism business. Irimias and Michchalko (2013), describes the importance of infrastructure “with the aim of providing religious service and tourist facilities, states have spent on the construction of Airport, road network, accommodation service such as hotels, apartment and transport on health care pilgrims and tourist alike “.

In most developing countries and especially, in Africa there is failure to maintain infrastructure adequately which is highly reducing their income from tourism (Victor, 2013). Maintenance is overdue on 60 to 70 percent of the roads and this makes them to last only about half their projected time; 15 to 30 percent of the water and electricity produced is wasted before reaching customers, power systems work at only 60 percent of their generative capacity instead of best practice level of 80 percent; and water supply is only 70 percent of its installed capacity instead of 85 percent best practice level (Philippi, World Bank, 1994).

Easy access to tourism destinations in terms of international transport and facilities for easy movement within the destinations are generally considered to be prerequisites for the development of tourism (ESCAP, 2001).

### **2.5.3 Lack of professional in the sector**

Tourism industry has been tremendously creating job opportunities for many people both locally and internationally, therefore, proper skills and experiences are necessary to ensure employment growth as well as international competitiveness. However, one of the greatest challenges facing the tourism industry is the lack of adequate education, and training for the professional (World Bank, 2010).

Local firms still need to learn how to manage tourism if they are to be more successful (Irimias and Michchalko, 2013). In addition, local entrepreneurs and selected staff may require specialized training and is of vital importance for managers to find ways to beat their competitors. A wide range of basic skills is required among persons who are the first line of contact with the customer through regular training, so as to deliver quality services for tourists, as well as enhance general skills of the local workforce.

### **2.5.4 Low level of local community involvement**

Tourism is praised for absorbing more women and unskilled than other sectors, and, for being economically significant in the vast majority of low-income countries, yet, is often criticized for being foreign-owned and not employing locals at higher management levels (Mlak, 2012). Low level of local community participation leads the community to have negative attitude to the tourism sector. The ignorance of the community negatively affects the development of religious tourism in Jordan (Ibid). Emanuel (1979), states, without the involvement of the local community the development of religious tourism is impossible: this is because since the local communities are not beneficial from the tourism activity, it is must they will act against it.

### **2.5.5 Uneven distribution of tourism benefits**

Uneven distribution of tourism benefit is also another hindrance for the development of tourism in many parts of the world. World Bank (2010), states that; the international distribution of Horn Africa's tourism benefits is skewed to the advantage of multinational corporations in Western Europe and North America. These corporations own and manage airlines, tour firms, and accommodation facilities (Ibid). For example, in the hotel sector which usually generates greater employment, has higher multiplier effects and investment potential, the most diversified concentrations of investment capital, and therefore higher

perspective. The conceptual framework gives particular emphasis to the Monastery or place and its attraction, and depicts challenges and opportunities facing the religious tourism development. Mainly it includes assessment of tourism potential, and the negative and positive impacts that could be the future opportunity and challenges of religious tourism development. The framework generally indicates how these factors are complex and how they affect religious tourism development and impact in a given area.

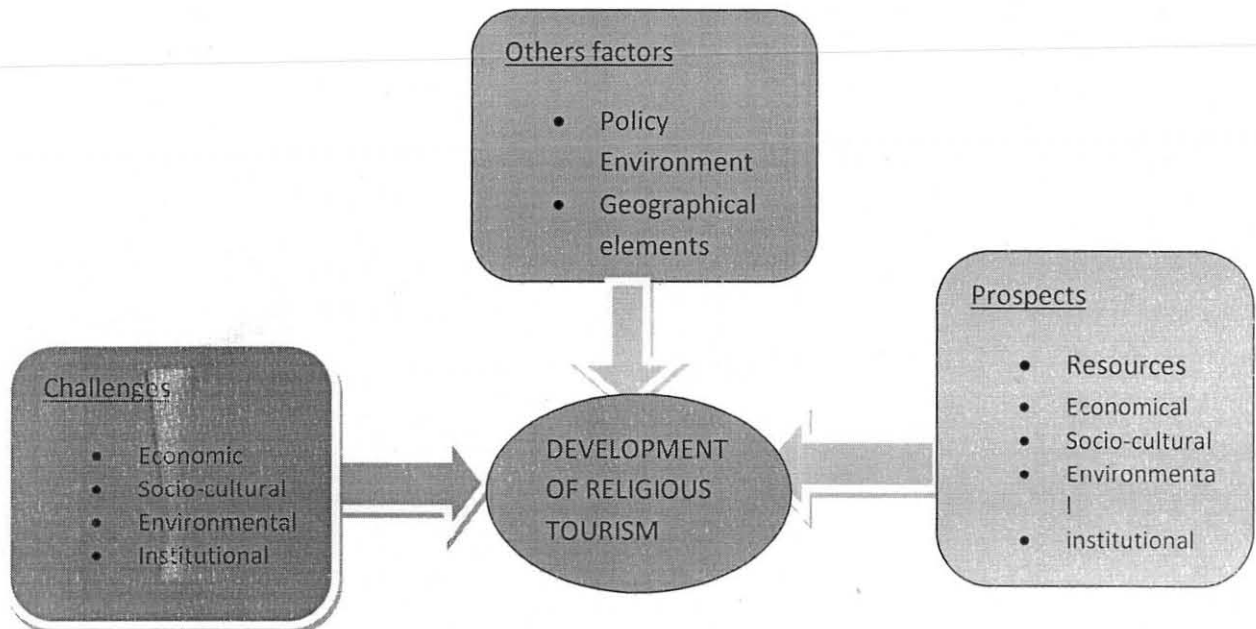


Figure 1: conceptual frame work (Source: Katri Nieminen (religious tourism: a Finnish perspective))

## Chapter three

### 3. Methodology

#### 3.1 Site description

Debre Damo monastery is located 925 km far north of Addis Ababa the capital of Ethiopia, in Tigray National Regional state, eastern zone, in Gulomokeda wereda (figure 2). It is located on the top of plateau with an attitude of more than 2200 meters above sea level. Climbing to the plateau is unthinkable without the help of the monks, since the only accesses to the monastery is using the rope made up from the skin of oxen.

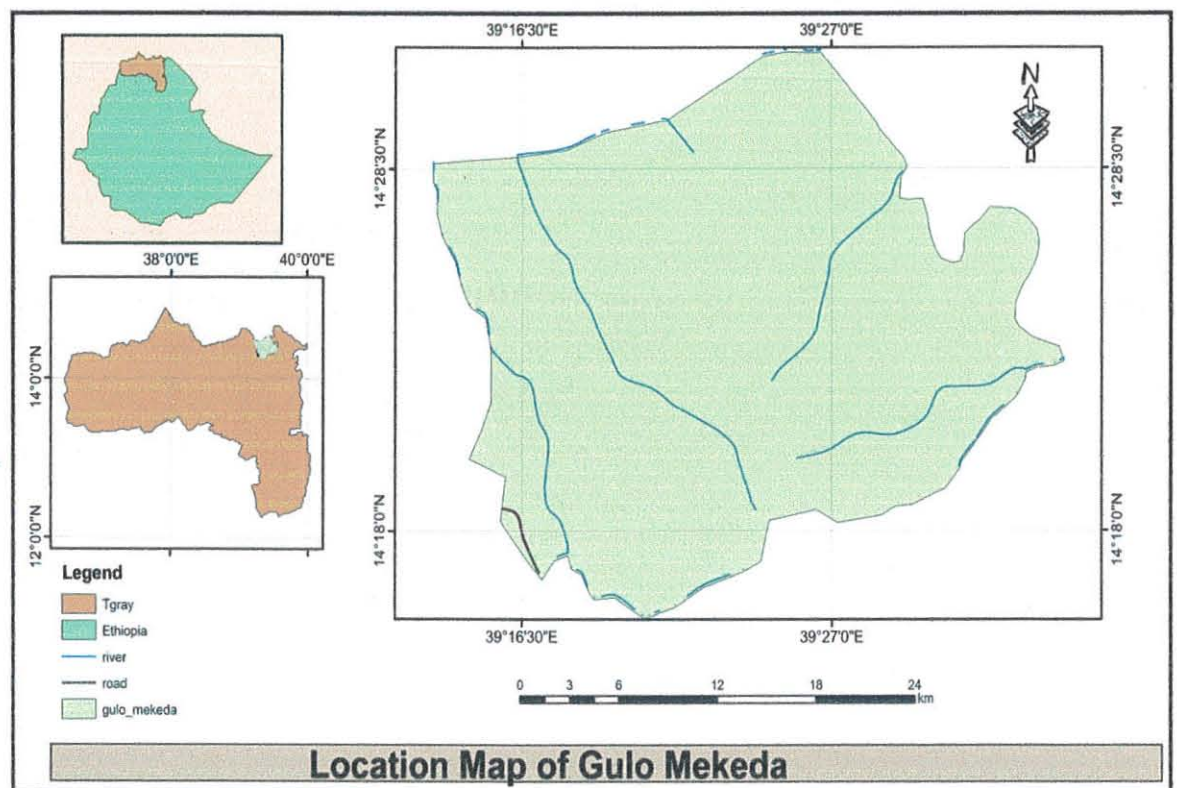


Figure 2: location of Debre Damo monastery (source: Ato Mearg Teklay, Lecturer at Haremaya University)

#### 3.2 Research approach

In this research both quantitative and qualitative approach of data collection were used in order to get reliable data so that the intended objectives of the study will be attained. And

the research design used here are explanatory and descriptive approaches. The qualitative approaches were comprised of key informant interview, focus group discussion, and direct observation where as qualitative approach was employed through house hold survey.

### **3.3 Data sources and Data collection instruments**

#### **3.3.1 Primary data**

First hand information was collected to understand the challenges and prospects of religious tourism; through questionnaire, observation, and key informant interview.

##### **A. Questionnaire**

To get valuable data from the residents and tourist/pilgrims about the challenges and prospects of religious tourism, about 140 close-ended questionnaires whose major sources were the researcher's personal experience, results of primary survey, and reviewed literature were prepared and administered. 133 questionnaires were filled and returned the rest 7 questionnaires were rejected, because they couldn't give the intended information. The questionnaires were prepared holding six major parts. The first part deals with respondent's background, second part deals about the travel of respondents. Third part of the questionnaires deals with safety and security issue in the holy site and the fourth one deal with the tourism potential of the study area. The fifth and sixth part of the questionnaires deals with the challenges and prospects of religious tourism in the study area respectively. Originally the questionnaires were prepared in English. However because of the fact that majority of the respondents are Ethiopian; it was translated in to Tigrigna and Amharic. The questionnaires were translated by the researcher himself.

##### **B. Key Informant Interview**

After identifying which individuals are parts of the study, Key informant interview was used in order to get information about the techniques they use to develop religious tourism, their roles in local community participation in religious tourism, and the measures so far done to minimize the hindrance of tourism in the area. Accordingly, 2

monks from the monastery, 3 individuals from the local community, 2 from Gulemekeda *woreda* police office, 2 from wereda tourism office, 2 from zone traffic police, 1 from zonal Orthodox Church Office, and one from zone tourism office were interviewed.

### **C. Observation**

As it has been discussed above one of the instruments used to collect data was observation. This was used to see and understand the detail challenges and prospects of religious tourism in the study area. The researcher has visited the monastery three times; two of them were for visiting and the third one was for the purpose of the research. This helps the research to strengthen the discussion part of the research.

#### **3.3.2 Secondary Data**

The primary data gathered was supplemented by review of documents and other secondary sources such as previous works done as Master's thesis and PhD dissertations, books as well as other related publications, seminar papers and all relevant documents and reports on religious tourism development.

#### **3.4 Sample and Sampling Technique**

The researcher has selected 16,340 households from 4 *kebeles* which have 16 *Gotes*, where the major potential attractions are found. The sample of the study is calculated using the Israel (1980) sample size determination technique. Accordingly the sample size is 140 samples; however, the exact sample was 390.442, based on Israel's (1980) sample size determination technique. But the researcher was obliged to minimize the sample size to 140, because of the financial and time constraints.

$$n = \frac{N}{1+N(e)^2}$$
 Where; N = the total house hold from the population that will be studied

n= the required sample size

e = the precision level which is = ( $\pm 10\%$ )

$$n = \frac{16340}{1+16340(0.05)^2} = 390.442$$

Key informant was selected purposely by the researcher; as a result they were selected based on their knowledge and responsibility of the individual in relation to the study area. The key informants were: the monks of the monastery, individuals and priest, police office of *Wereda* and zone, Gulemkeda wereda culture and tourism office, eastern Tigray culture and tourism department, etc.

### 3.5 Data Analysis and processing

The data that was obtained from different sources using different tools will assist in cross checking results, consequently help to increase the validity and reliability of the findings and eases data analysis. Most of the quantitative data collected from the local communities, surrounding residential areas, and tourists/pilgrims were analyzed using the commonly used software SPSS. The obtained results were then discussed by using tabulation through percentage, tables, graphs and other descriptive statistics. Readily non-quantifiable data that gives support to the ideas obtained quantitatively like from key informant interviews and direct observation was analyzed qualitatively.

## Chapter four

### 4. Result and discussion

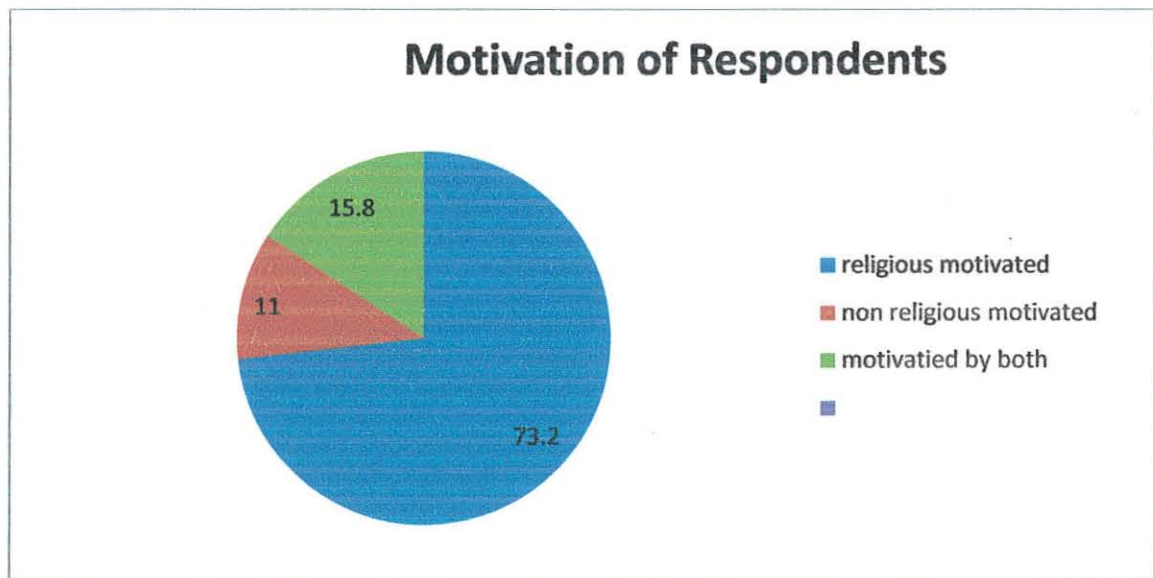
#### 4.1 Respondent characteristics

In order to gather the valuable data from religious tourist and/or from pilgrims, 140 samples were taken none randomly. Because of they fail to give the intended data 7 questionnaires were rejected and only 133 filled questionnaires were taken in to analysis. Since the monastery is close for women all of the respondents were male in sex.

Table 1: age of respondents

Age group	Frequency	Percent
below 18 years	5	3.8
between 18 & 30	24	18.0
between 31 & 45	48	36.0
above 45	56	42.1
Total	133	100.0

As it is shown in table 1, majority of the respondents were above 45 years old (42.1%), followed by age groups between 31 and 45 (36.0%), between 18 and 30 (18.0), and below 18 years (3.8%).



**Figure 3: motivation of respondents**

Figure 3 shown above indicates respondents have different reason to visit Debre Damo Monastery. Accordingly majority of them (73.2%) were religious motivated; for praying (35.4%), for holy water (18%), purification and salivation (16.8%), and attending religious festival(3%). Respondents who are not motivated by religion (11%) includes, research (2%), feel as own heritage (4.2%), and on their way to Aksum (4.8%). 15.8 percent of respondents were motivated boy both religious and none religious attraction of Debre Damo monastery; visiting (9.5%) and for being blessed (6.3%).

Table 2: respondents' origin

Nation	Frequency	Percent
Ethiopia	107	80.5
Europe	18	13.5
America	7	5.3
Asia	1	.8
Total	133	100.0

Table 2, shows where the respondents come. Accordingly majority of the respondents (80.5%) were domestic tourists (Ethiopians), followed by the tourists who came from Europe (13.5%), America (5.3%), and Asia (0.8%). When we see the number of international tourists during the study time (January and February) their number is insignificant which indicates more promotion must be done to attract more international tourists. In terms of their religious affiliation majority of the respondents were Orthodox (75.2%). The rest were Protestant (14%), Catholic (12%), and Muslim (7%). Regarding the means of transportation used by respondents, privet car, bus, on foot, and partial on foot, 39.8%, 39.1%, 20.3%, and 0.8% respectively. Those who went on foot partial or the whole were having their own reasons. Majority of the respondent who came on foot partial or the whole were, they need to be blessed (18.8%), to test their physical strengthen (10.5), and lack of money (3%).

Table 3: persons accompanying respondent

With whom do respondents come?	Frequency	Percent (%)
Alone	41	30.8
With family	52	39.1
With friends	35	26.3
With official legation	3	2.3
With tourist group	2	1.5
<b>Total</b>	<b>133</b>	<b>100.0</b>

Table 3 shows with whom the respondents come during their visit to Debre Damo monastery. Accordingly most of the respondents come with family (39.1%), alone (30.8%), and with their friends (26.3%). The rest respondents were with their official legation and with their tourist group, 2.3%, and 1.5% respectively.

Table 4: type of accommodation used by respondents

Accommodation used	Frequency	Percent
Tent	92	69.2
Inside and surrounding the church	35	26.3
Own/family/friend house	6	4.5
<b>Total</b>	<b>133</b>	<b>100.0</b>

Table 4 shows the type of accommodation used by the tourists who come to the Debre Damo monastery at the time of the study (January and February). As it is depicted in the table majority of the respondent used tent (69.2%), followed by respondents who used church and surrounding as a means of accommodation (26.3%), and pilgrims used own/family/friend house as a means of accommodation (4.5%).

attractive respectively. The qualitative data of the respondents indicates that most of the tourists/pilgrims are highly attracted by the history of the monastery and it is the main motive that leads them to come to the monastery.

#### 4.2.2 View of the Monastery

Debre Damo monastery is located on an isolated *amba* (a mountain with flat top) and it is magnificent in terms of its location. Perching high on top of a 2,800-metre mountain, the Debre Damo monastery is an ideal place for hermits. The mountain is 11 kilometers from the main road. The look of the monastery is totally different from the bottom and top of the mountain. From the bottom it looks like a small plateau with small flat at the top. A tourist came from Belgium explained his expectation before climbing to the top and what he saw after climbed as follow,

It is amazing. When I see the plateau from the bottom I thought it is a small hill which couldn't have no more than three houses including the church. When people told me about its size I was hesitant to believe them. It was difficult for me to believe that there are more than 150 houses and a number of monks living in the small hill; because my imagination was that it is a small hill. However, I was totally wrong. It not a small hill, rather it is a village. In general, the view of the monastery is magnificent for me (informal discussion).

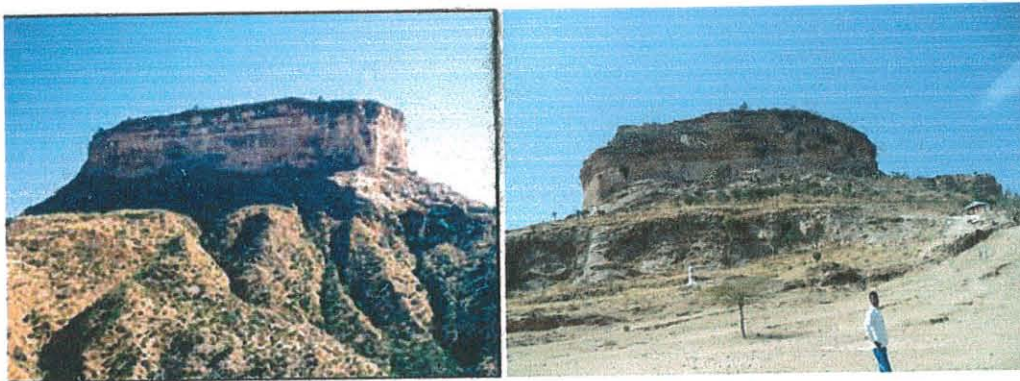


Figure 1: view of Debre Damo monastery form the bottom (source: the author)

Once accomplishing the toughest challenge of climbing the 24 high meters Cliff, the top of the mountain flat comprises about one square kilometer. Today, there are about 400

## 4.2 Religious Tourism Potentials of Debre Damo Monastery

About eleven potential tourism resources were identified by the researcher, which are very important for the religious tourism development in Debre Damo monastery. But only ten of the potential tourism resources were taken in to analysis: because of the absence of museum in the study area. history of the monastery, landscape and scenery, view of the monastery, natural cave tombs, holy water, the church building, live culture of the local community, religious festival and monasticism are the tourism potential discussed as follows.

### 4.2.1 History of the monastery

History of the monastery is related to the coming of the nine saints to Aksum from Egypt. The nine saints come to Ethiopia in the 5<sup>th</sup> century AD. Among the nine saints Abba Aregawi was the founder of the Monastery. Abune Aregawi monastery is the first and the oldest monastery in Ethiopia (interview 05-2014). Getaye Gebremekial describes about the name of Abue Aregaw and how the place was found, as follows,

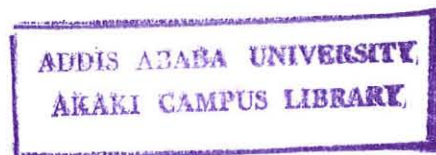
*Abba Aregawi was not the first name for him. He has come to Ethiopia to fulfill the order of God, and on their way they (all the saints) faced a problem of shortage of food. Each of them had their own food. But all except Abba Aregawi finish what they had early. And when they faced problem they were worried about what they faced them, and looked each other by losing hope. But Abba Argawi didn't eat what he had and share his food to all. After that time they respect him and they say he is best of us and he is aged than all of us, in Geeze "□□□□". Saint Aregawi had a vision of establishing an isolated place ideal for a solitary life. Before he come to the real area he was searching and tried different mountains, however none of them was suitable for what Saint Aregawi was searching. Finally he found this place and prayed to God seating on the bottom of the mountain. Finally God talk to him as 'what do you want'? Saint Aregawi answered to climb to the top of the mountain. 'There is nothing there its dry and empty' god replayed to him; 'please God I need only to climb and live there, please help me' saint Aregawi replayed. Finally God sent him a huge snake and did what God ordered him (Interview 03-2014).*

The religious tourists opinion indicates that majority of them are attracted with history of the monastery. They rated 93.2%, 5.3%, and 1.5% as attractive, less attractive and not

Table 5: length of stay

For how long are you going to stay here?	frequency	Percent
Half day	75	56.4
24 hours	53	39.8
2 days	3	2.3
More than a week	2	1.5
Total	133	100.0

As it is indicated in table 5 the majority of the respondents did not want to stay in the monastery. Majority of the respondents (56.4%), stay in the monastery for half day only, followed with respondents who stay in the monastery for 24 hours (one day) (39.8%), respondents stay in the monastery for 2 days (2.3%), and only two of the 133 respondent stay in the monastery for more than a week (1.5%). As the study shows, almost all the respondent stays in the monastery for short time. This is because; there is no other means of accommodation in the study area. Tourists had no option to use other type of accommodation. This indicates there is a need to construct accommodations like lodges, guest houses, and other facilities that could provide clean and standard accommodation service and to extend tourist stay in the study area.



monks residing in the 150 houses on the mountain top, and it is almost self-sufficient with their own rock-hewn cisterns collecting rain water, and herds of (male) livestock.

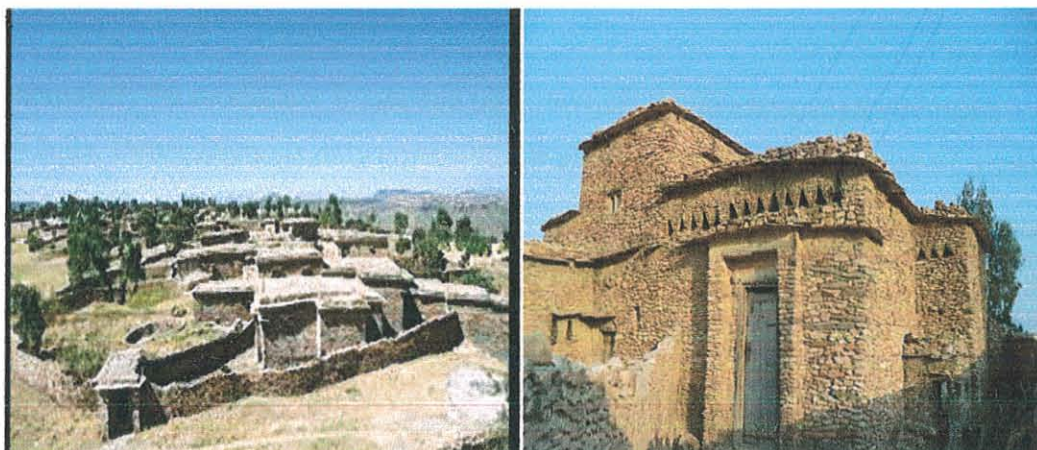


Figure 5: monk's house on the top of the mountain (source; author)

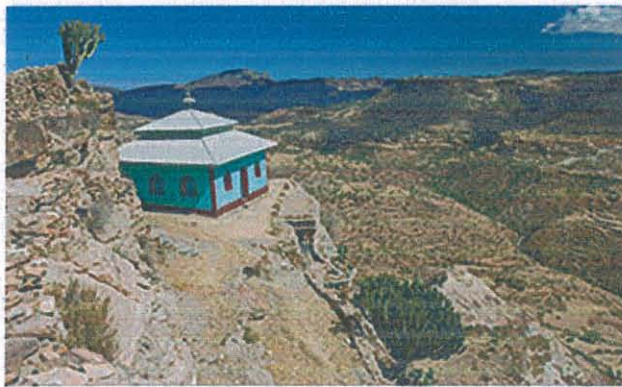
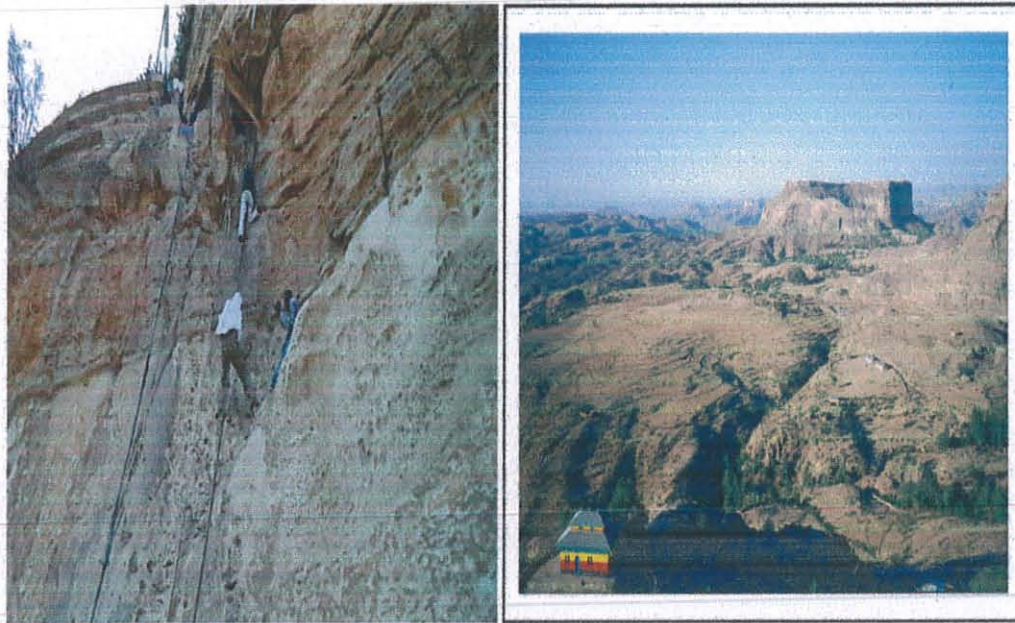
Table 6: respondent's opinion to view of the monastery

View of the monastery	Frequency	Percent
Not attractive	-	-
Less attractive	19	14.3
Attractive	114	85.7
Total	133	100.0

As table 6 shows above majority of the respondents rated the view of Debre Damo monastery as attractive (85.7%) and less attractive (14.3%). As the data collected qualitatively shows most of travelers/pilgrims were highly attracted by the view of the monastery that urged them to climb to the top of the mountain, and see what at the top is.

#### 4.2.3 Landscape and scenery

Most of the landscape of Eastern Tigray is reach with spectacular mountain chains. Since the monastery is also located in eastern zone, the scenery of the study area in general and the monastery in particular attract both nature and culture lovers. The mountains are made up the famous sedimentary rock, known as *Adigrat* sandstone. There are two alternative ways to go to Debre Damo monastery from *Adigrat* town. The first one is the



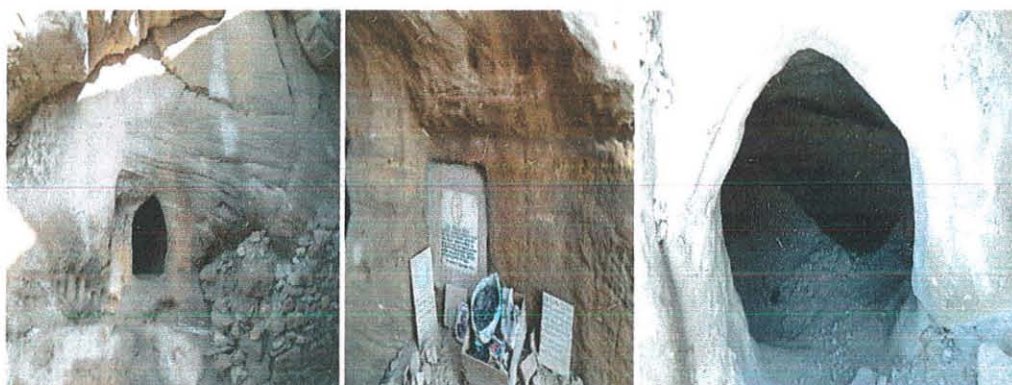
**Figure 1: The only accesses to the monastery is using rob (left), landscape of the area northward to Ethio-Ertrea boarder (middle), and landscape from the top eastward (right)(photo; by the author and Megeta Abreha).**

#### **4.2.4 Cave tomb**

Unlike to other monasteries and churches in Ethiopia the tomb of Debre Damo Monastery are made up of natural cave (personal observation). There are a lot of natural caves giving the service of tomb. Majority of them are shallow in depth: having a length of two to three meters. Few of the tombs are very deep, their lengths are unknown.

Moreover, an explanation by Abba Yared one of the monks who live there for more than twenty years in the monastery of Debre Damo is as follows,

*Since the establishment of the monastery, these holes (cave tombs) are giving their service. Some of them are short in depth; where as some of them are unknown in depth. This is because the inner part of the mountain is lake. That's why the caves that are giving burial service since its establishment are not full (interview 02-2014).*



**Figure 7: Cave tombs giving funeral service since its establishment (photo: by the author).**

**Table 8: Respondents opinion on the cave tomb**

<b>Cave tomb</b>	<b>Frequency</b>	<b>Percent</b>
Not attractive	2	1.5
Less attractive	13	9.8
Attractive	118	88.7
Total	133	100.0

Table 7 above shows, the opinion of tourists who were visiting Debre Damo Monastery during the study time (January and February) on the natural cave tombs. Accordingly, majority of the respondents rate attractive (88.9%) followed by less attractive (9.8%), and not attractive (1.5%). Some aged monks are sleeping on the natural cave tombs, believing that these caves are their permanent home even when they pass away (observation).

#### **4.2.5 Monasticism**

Egypt has always been the cradle of monastic life, since the foundation of monasticism in St Anthony the great, who is from Upper Egypt. In Christian life, the effect of

monasticism in relation to the church is like the role of the heart in relation to the body. It keeps the spirit and preserves life (Mikhael, 1998). In 270 AD saint Anthony the Great, who established the Hermetic system of monasticism and became the father of all the Monks all over the world. Saint Anthony had left for the dessert after hearing the Gospel in Church which was, “*If you want to be perfect, go, and sell what you have and give to the poor, and you will have treasure in heaven; and come, follow me*” (Matthew 19:21). Even though it has different meaning and culture in different religious, monasticism is a life whereby individuals live for the sake of spiritual reward by ignoring the secular life either in grouped or alone in wilderness areas and monasteries. Monasticism is life of wisdom of Christian law and monks are earthly angle or heavenly people, following Jesus Christ as much as it is humanly possible (cited: Ermiyas). Monasticism started in Ethiopia after the coming of nine saints in the fifth century. Those individuals who become monks are classified in to two; celibates and non celibate (married/widow and single). The celibates and educated in church tradition can be archbishops while the non celibates could not be an archbishop.

Unlike other monasterys Debre Damo is close for women. And only celibate monks can be lived in the monastery. At the time when the study was conducted, more than 400 monks were living in the top. Their daily job is serving God and prying. They eat one meal a day. The food they eat is called *Dabe* and *Nifro*. They fast every day without Saturday and Sunday. Their life is isolated from the society living around Debre Damo and they didn't know what is happening at the bottom of the mountain. They prepare each and everything they use in their day to day activity by them self ; including baking *Enjera* and cooking *Wet*(these types of food only prepare at the time of special ceremonies like *Teskar* and holydays). In Debre Damo it's not allowed to eat any think which made with the help women. Anything which is needed to eat must be prepared by the monks (interview 03-2014).

During the time of the study, the researcher has collected quantitative and qualitative data for one week without getting down from the monastery. So the researcher has gotten the chance to see all the activities of the monks; including their way of food preparation and their social life among each other. They help, respect and cooperate in their day to day

activities. They spend most of their time serving and praying to God (observation). All the monks who live in the monastery have their own salary; each monk has more than 1000 Birr pre-month. But this salary is allowed for these who get acceptance by the leader of the monastery (interview 03-2014).

Table 9: respondents' opinion on Monasticism

<b>Monasticism</b>	<b>Frequency</b>	<b>Percent</b>
Not attractive	-	-
Less attractive	3	2.3
Attractive	130	97.7
Total	133	100.0

Almost all the tourists/pilgrims visiting Debre Damo during the study time were highly attracted by the life of the monks in the mountain. As it is depicted in the table 12 above; the majority of the respondents rated monasticism as attractive and only three respondents rated less attractive; 97.7 percent and 2.3 percent respectively. There were no tourists/pilgrims who rate monasticism as none attractive. Monasticism has played in the history of Romania as a factor contributing to the development of society, by providing guidance and proclaiming and promoting the values of Christian life (Emilian, 2009). Therefore, it can be concluded that monasticism is among the top potential of the monastery; that can attract many tourists each year if more research and promotion is done.

#### **4.2.6 Church building**

Church Abune Aregawi is the only church found at the top of the plateau, initially built by Abune Aregawi himself and later constructed by the help of King Gebremeskel in the 6<sup>th</sup> century (interview 03-2014). The roof of the church was covered by corrugated iron by the help of emperor Hailelassie in the first half of the 19<sup>th</sup> century. Debre Damo church, which is called after Abune Aregawi, is built in Axumite style.

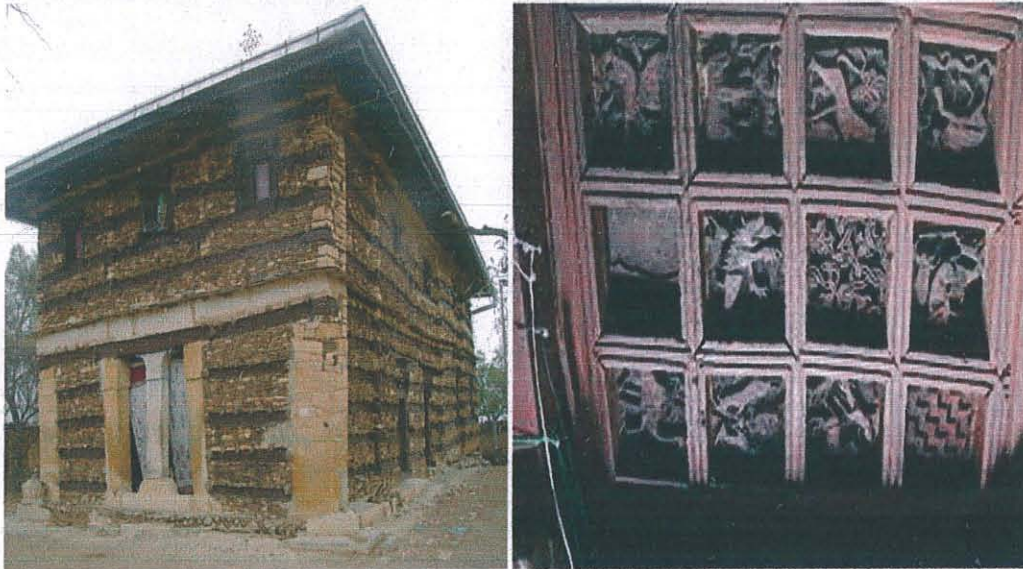
After climbing to the mountain with the help of the monks, and after walking for around ten minutes, there is a cross depicted on a rock. Getaye Gebremekel explain it as Follow,



*Abba Aregawi was climbing with the help of a huge snake whose length was 30 meter. After the snake put them here at the top of the mountain; Abba Argawi was prying to his God for what God did for him. Finally he blessed the place to the north, south, the east, and the west. And when he finished his pray, he put his cross here in the rock. Here is the shape depicted on the rock: since then everybody who climbed the monastery thanks to his God by praying here in the*

*shape of the cross (interview 01-2014).*

The windows of Monastery of Debre Damo have various styles which are made through cutting the stone wall. It took Aregawi two years to build in 6th century, mainly with slabs of stone and timber. Since then, the monastery has stood firm even without renovation (Gao, 2011). The construction of the monastery was sponsored by king *Gebremeskel*, by making ladder from the bottom of the mountain to the top. After the completion of the construction the name of the monastery changed from *Debre Haleiluya* to Debre Damo (interview 03-1014).



**Figure 8; Abune Aregawi church and wooden carvings (on the roof of the church)**

**(Photo by the author)**

Figure 8 above shows the images that are carved on the roof of the monastery. As it can be seen in the figure above, carves indicates image of different animals. The beams and ceiling of the ancient church, around which the monastery is built, are beautifully decorated with carved wooden panels depicting lion, elephant, rhinoceros, snakes, gazelle, antelope, giraffe, and camels. Although there are no murals as such, a large number of paintings are preserved there, including several that depict the legend of the foundation of Debre Damo by Abune Aregawi. Regarding the message of the figure there are two assumptions; one is it conveys the message that all kinds of animal is allowed to live in the monastery, but it must be male. The second assumption is the animals depicted in the roof were living at the top of the monastery, when Abune Aregawi was climbing with the help of huge snake (interview 05-2014).

**Table 10: respondents feeling to the building of the church**

Building of the church	Frequency	Percent
<b>Not attractive</b>	-	-
<b>Less attractive</b>	13	9.8
<b>Attractive</b>	120	90.2
<b>Total</b>	133	100.0

Majority of the respondents (90.7) rated the building of the church as attractive. Only thirteen (9.8%) respondents rated the building as less attractive. There were no respondents who replayed as not attractive. Qualitatively the architectural design of the church is more attractive. Moreover it is amazing to find such architecturally attractive building after climb more than 24 meter with the help of robe.

There is also another church constructed in around 1950s. According to the Abba Yared the church was constructed to commemorate the death of Abune Aregawi and is giving spiritual service since its establishment.

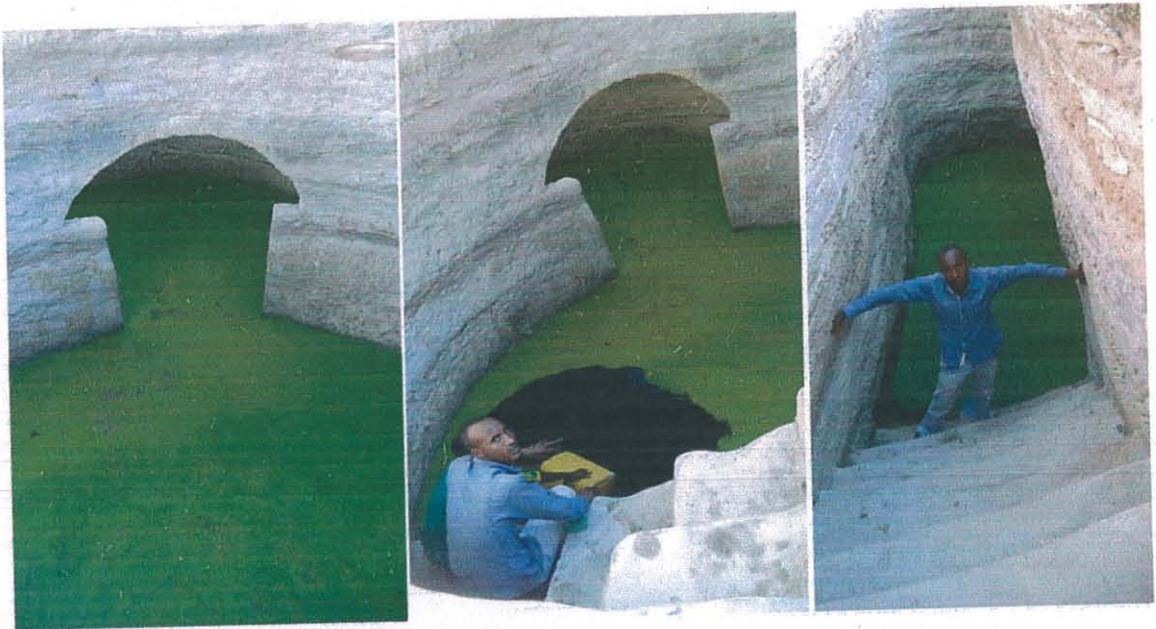
#### **4.2.7 Holy water**

Holy water is one of the potential attractions in Debre Damo mastery selected by the researcher; found on the mountain top six different rock holes filled with holy water.

Abbot Gebremikael the leader of the monks and who has the power to give the status of monk and who live in the monastery since 1971 explained the importance of the holy water as follows:

*This holy water has been casting evils from people, healing from their fleshy disease for so many years. Many people come here with their disease; once they wash with the holy water they become healthy immediately, and those cannot climb here their relative or family fetches and take to them. (Interview 04-2014).*

Almost all the religious tourists were asking for the holy water, and the monks were giving them with some amount of money in return. And most of the caves containing the holy water are unknown in depth, the monks were warning the pilgrims to take care (observation).



**Figure 1: holy water in Debre Damo monastery (photo; by the author and Deacon Asefa).**

As figure 9 above shows, the rock is carved in an interesting way. The shape of the carve indicates there is a relationship between the monastery and the Aksumite Steles. The researcher had been in Aksum for two times, at the same time three times in Debre Damo monastery. According to the researches observation there is relationship between the two historical and religious sites in the church building, the pictures found inside the two

churches, and as it's shown in the above picture; the shape of the Aksumite Steles and the rock carve found in the Debre Damo monastery (observation).

Table 11: respondent's opinion on the Holy water

Holy water	Frequency	Percent
Not attractive	-	-
Less attractive	6	4.5
Attractive	127	95.5
Total	133	100.0

T table 11 above shows, almost all the respondents who visit the study area during the study time (January and February) were highly attracted by the function and the nature of the holy water. Majority of the respondent (95.5%) rate the holy water as attractive, and only six respondents (4.5%) rated less attractive. None of the respondent rated the holy water as less attractive.

#### 4.2.8 Religious festivals

Religious festivals are one among the components of religious tourism attractions (Nolan, 1992). In this regard Debre Damo Monastery has a lot to provide to the religious tourists. There is one church comprising six arks; Abune Aragawi, Saint Mekeal, saint Marry, saint *Mieakel*, Abune *Matyas*, and Abune *Teklehaimanot* each commemorating their own annual celebrations. The most important, unique, and colorful festivals celebrated in Debre Damo Monastery are *Tikimt* 12 (December 18), *Tikimt* 14 (December 24), and *Tahisas* 14(November 24).

Festival celebrating each year on *Tikimt* 12 (December 18) is two reasons; one and the main reason is, it is the date where Abune Aragawi was climbed to the top of the plateau with the help of huge snake, and the second is it is the monthly commemorates of saint Mekael.

The second most popular celebration at Debre Damo monastery is *Tikimt* 14 (December 24). This celebration is to commemorate the death of Abune Aregawi. This celebration is the most known celebration in Debre Damo monastery, where many pilgrims attend each

year coming from different corners of the country as well as other pilgrims comes from outside of Ethiopia.

The third festival celebrated each year at Debre Damo Monastery *Tahisas* is 14 (November 24). This celebration is done to commemorate the birth date of Abune Aregawi.

Religious festivals in EOTC in general and in Debre Damo Monastery in particular are celebrated according to the Holy Bible (1<sup>st</sup> Chronicles 15:16).

Table 12: respondents' opinion on the religious festival

Religious festival	Frequency	Percent
Not attractive	3	2.5
Less attractive	27	20.3
Attractive	103	77.4
<b>Total</b>	<b>133</b>	<b>100.0</b>

As it is depicted table 12 above, majority of the respondents (77.4) rated the religious tourism in the monastery as attractive. The rest of the respondents (27%) rated less attractive and only three percent of the respondents say the religious festival is not attractive.

#### 4.2.9 Movable tangible heritages

Ethiopian monasteries are the center of literature, history and civilizations since the introduction of Christianity to Ethiopia (Taddese Tamat, 1972). A big number of literatures and other movable tangibles heritage of the monastery were stolen, and destroyed at different time by different reasons. According to Taddesse Tamrat, most of the monastery in Tigray and Amhara were destroyed in the medieval period by *Gragn Ahmed* and *Yodit Gudit*.

Because of its geographical setting Debre Damo Monastery was not touched by invaders; and was serving to hide extensive collection of manuscripts, among them the oldest

surviving fragments of texts in Ethiopia (Geo,2002). The church now houses about fifty manuscripts, although the monks claim that they formerly possessed no less than a thousand existing intact church in Ethiopia (Ibid).

Except few and selected monks of the monastery no one is allowed to see these movable tangible heritages. Moreover, an explanation of Abba Gebremikael about the number and why the heritages are close to visitors replies as follows.

*Our monastery is the home of many holy books, chronicles, hand cross made up of silver, different types of icons, and skirts. The monastery was endowed with so many movable heritages difficult to mention all. But, some of them had been stolen in different times. That's why now a day the movable heritages are kept in secretes (interview 03-2014).*

Not single movable heritage is open to public/tourists. According to the ETTO, there is a preparation to open these heritages to public, though it's difficult to convince the monks of the monastery (interview 05-2014). Once they open to public or tourist they will attract domestic and international tourist, and at the same time researchers will have the chance to do extensive research on the origin of the heritages, their significance for the church and for the local community. At the same time the flow of tourist will increase throughout the year, and will generate income to the church, and create job for the local community.

#### **4.2.10 Live culture of the local community**

Culture refers to all the aspects that make up a people's way-of-life, including the arts, how they make a living, architecture, and land use patterns in the community. There are different cultures that belong to the eastern Tigray. There are two languages that are spoken by the people: Tigrigna and *Erop*. The communities who live around Debre Damo are Tigrigna speakers. Almost all of them are Ethiopian Orthodox in their religion. *Tihlo* is the special food in eastern zone and in the locality too. *Tihlo* Is a local food made up of Barley. Local beer such as *Tej* which is prepared from Honey is very common which is provided to guests with *Tihlo*. The area is endowed with cultural dances like *Kuda*, and *Hura*, that could be provided in cultural shows if once established. Culture is a significant

part of tourism. Many tourists seek enrichment in meeting new people and exploring diverse cultures. A chance to experience cultural diversity or the attributes of culture in a particular destination is an important travel motivator (Thorne, 2009).

Therefore if these all cultural attractions are well organized and well promoted they have the power of attracting tourists who are interested in culture beside visitors who are primarily motivated by religion.

Table 13: Respondents opinion on the culture of the residents

<b>Live culture of local community</b>	<b>Frequency</b>	<b>Percent</b>
Not attractive	22	16.5
Less attractive	71	53.4
Attractive	40	30.1
Total	133	100.0

Unlike the other tourism potentials of Debre Damo area, majority of the respondents are not satisfied with the live culture of the local people. As it is shown in table 13 above, majority of the respondents (53.4%) rated less attractive followed by 30.1% attractive, and 16.5% not attractive.

## **4.3 challenges of Religious tourism**

### **4.3.1 Poor performance in marketing tourism potentials**

Marketing is much broader concept that can be applied to to all partes of tourism business. The marketing concept is about satisfying needs of customer by cerating and selling products and services that meet these needs. Acustomer driven approach is crucial to an effective marketing effort. Knowing what the customer want and being able to provided is what marketing is sbout. Marketing tourism product is diffrenet from most other productcts, because what is being sold is the consumption of an expriance rather than a tangibale product. The product is primerly service based. This means that the customer will walk away from the service offre with only amemory or an expriance. The finding shows absence or low level of tourism product developmenet, unfair price, and poor preformance of promtion are the challenegs of sustinable religioua tourism developmenet in Debre Damo monastery. Each of them are dicussed as follows:

#### **4.3.1.1 Low level of religious tourism product development**

Though there are a lot of tourism resources in Debre Damo Monastery, absence or low level of religious tourism product development is the challenge in sustainable development of religious tourism in the study area. These tourism resources discussed under sub topic 4.2 are not well utilized and changed in to products because of several reasons. Even though some of them are changed in to products; like holy water, church service, food and beverage, almost all are not well managed and lacked quality and they all are seasonal.

To have well organized and well developed religious tourism, these tourism attractions must be changed in to tourism products. Tourism potentials that must be changed in to tourism product includes; livelihood related live-culture services, confession service, baptizing, church health treatment and other related products.

#### **3.3.1.2 Unfair price**

During the annual festival of Debre Damo Monastery food and beverage preparation was done by both; the monks at the top of the plateau and by the local community at the bottom of the plateau. The monks prepare food and beverage for the pilgrims and it is

free. However, the local business men prepare food and beverage for benefit and all the cafes and restaurants that are open in Debre Damo monastery are temporary. They only open to host the pilgrims/tourist who came to the Monastery at the time of annual festivals. As the finding from key informant interview indicates, the price of food and beverage is totally unfair.

#### 4.3.1.3 Poor performance of promotion

In order to attract tourists, any organization or business in the tourism industry must create successful marketing and promotion campaign. The promotion campaign in tourism industry is one of the most important in the world worth up to one trillion dollars annually, so successful marketing and promotion campaign have the potential of creating huge revenue (Bruegle, 2013). Effective promotion can motivate tourists to visit to a particular destination even if there is infrastructure problem (cited; Ermyas, 2013). However, lack of effective and powerful promotion is one of the challenges of religious tourism development in the study area.

Some travel agent and tour operators' websites were visited by the researcher to check whether they are selling or not Debre Damo as tourist attraction. As the finding indicates almost all did not promote Debre Damo giving it a full coverage. However, all included Debre Damo in their itinerary in their historic route in the north.

*Gulemekeda Wereda* culture and tourism office was asked about their means of promotion. According to the informant from GMWCTO, the only means of their promotion is using pamphlet it during the *Meskel* festival and at the time on annual festival of the monastery. The pamphlets prepared in two languages; Tigrigna and Amharic. They distributed in Debre Damo monastery at the time of annual festival and in *Adigrat* town at the time of *Meskel* festival. Since the pamphlets are prepared in two Ethiopian languages which means the target group are domestic visitors.

However, the role of zonal tourism office in promoting Debre Damo monastery is not visible. According to the informant from ETCTO, the only thing that they do to promote the study area is the annual Magazine prepared by Tigray Culture and Tourism Office.

The Magazine prepared by TCTO promotes all the tourist attractions in Tigray. So it can be concluded that ETCTO is not in a position in promoting the study area.

**Table 14: Respondents' source of information**

Source of information	Frequency	Percent
Friends and family	56	42.1
General information	53	39.8
Media	18	13.5
Internet	5	3.8
Tourism office	1	0.8
<b>Total</b>	<b>133</b>	<b>100.0</b>

Table 14 above shows, the different source of information the respondents use to come to the study area. As it is seen in the table, information from family and friends is the first source of information for the majority (42.1%) followed by general information (39.8%), media (13.5), internet (3.8%), and only one tourist get the information about Debre Damo from tourism office. From this result it can be said that modern means of promotion (media and internet) were the least source of information which indicates absence of promotion done by different stakeholders.

#### **4.3.2 Absence of investment in tourism facilities**

Debre Damo Monastery is endowed with tourist attractions, which are promising for the sustainable religious tourism development. However, there are challenges that negatively affect religious development in the study area. The absence of investment in tourism facility is among the factors that hinder the development of tourism in the area. People only invest their money at the time of annual festivals; in opening temporary restaurants, cafes and local hotels. There is no guest house, hotel, restaurant, and other tourist facility after the festival takes place. The main problem is there is a conflict between the local community and the monks who live in the monastery (interview 06-2014). This is because the possession of the land found in the bottom of the monastery. The local

community claims that, the land is serving for the funeral ceremonies so they don't care about the opening of guest house and hotels since they are not beneficial from tourism activities (informal discussion 01-2014).

The presence of bed and restaurant are determinant factors for the presence and staying of tourists in specific destination (Ermiyas, 2013). It is known that most of the hotels who can host domestic and international tourists are concentrated in the big cities like Addis Ababa, *Bahridar*, *Hawasa*, and *Mekele*. There is not even a single hotel or local house in Debre Damo that gives bed service. Moreover, there are no café, lodge, shops, and other facilities that can give service for domestic and international tourists in the study area.

The tourist's questioner survey result in table 14 below shows that 28.9 percent of respondents didn't recommend Debre Damo monastery to be open for visitors. From out the total respondents 19.7 percent were not recommending development of religious tourism in Debre Damo monastery because of the absence of tourist facilities which are very importance for tourist, followed by 5.9 percent of respondents who did not recommend the development of religious tourism in the study area because of its distance from town is far. Though, the number of respondents who are not recommending to be open to tourist is less than that of respondents who are recommending, these who are not recommending being open to tourist had similar reason; that is facility problem.

Table 15: Reason of respondent why they did not support Debre Damo monastery to be open for visitors.

Cross tabulation		Do you recommend this holy site to be opened for visitors?		Total
		Yes	No	
<b>Why do not you recommend this holy site to open for tourists?</b>	There are no tourist facilities which are very important for tourists	0	26/19.7%	26/19.7%
	It is far from town	0	7/5.9%	7/5.9%
	There is huge infrastructure problem	0	0	0
	Safety and security problem	0	0	0
Total		100/75.2%	33/28.8%	133/100.0%

For the sustainable development of religious tourism in Debre Damo monastery there must be facilities which should be developed by the Monastery, the local community and local administration. The Monastery income is more than 1.8 million birr per year excluding the gifts like, Silver Cross, Gold, Umbrella, and others (interview 05-2014). However the income is for the monastery; local communities are not beneficial from the income. The success of tourism relies on the goodwill and cooperation of local people because they are part of the tourism product. Breungle (1985) argues that, if tourism development and planning does not match with the local aspirations and capabilities, this can destroy the industries' potential. Accordingly, local people must be beneficial and participants in building guest house and other facilities so as to improve tourism facilities in the area.

#### 4.3.3 Absence or low level of local community involvement.

In developing countries, local community participation in the decision making process of tourism development has often been lacking and in the decision-making process is always

limited or sometimes marginalized (Dola and Mijan, 2006). The acceptance and emphasis on local participation and community approach to tourism development implies that host members are often excluded from not only planning, but decision-making and management of projects. Their exclusion is a common practice in developing countries with top-down development culture (Teye, 2002).

Local communities living around the monastery are not happy with the tourism activities which are done in the destination. This is because they are totally ignored from the benefit (observation). Ato Tefaye secretary of the zonal Orthodox Church explains the situation as follows,

*The only chance of the local community to share benefit is at the time of annual festival. This is because individual who have money invest to establish temporary restaurants and shop at the annual festival. Local communities also participate in providing necessary material for the shops and restaurants; like fetching water, providing selling egg, bread, Enjera, and tea. After the festival comes to an end there is no way to participate the local community. That's why they strongly resist the building of lodge and guest house at the bottom of the mountain (interview 06-2014).*

Only four individuals are part of the benefit; two of them as security and two of them are as *Debtera* (servant of the church). The rest community is not beneficial without some limited activities which undertake at the annual festival. To say local community is involved, they should have to involve at different levels of activities: they should act as stakeholders in terms of consultation, decision making and implementation (cited; Ermiyas). Finding indicates that the administration of the monastery is dominated by the monks, without the involvements of the local priests (interview 01-2014).

In short, representation of local community is unfair; that was why the community is strongly resisting the construction of lodges and guest house in the area.

The need of community participation in tourism development and in other fields of activity is a key element recognized by national and international organizations. Community-based tourism is often recognized as a perfect example of sustainable tourism development. The reason for this is mainly that local community participation in

the development and practice of these projects is supposed to be high, and that the whole community benefits from the projects (Breungle, 2013). Therefore, for the sustainable religious tourism development in Debre Damo Monastery local community should participate in church service, guiding, in establishing local hotels, providing, local products like, milk, age, and local food *Tihlo* in an organized way. In addition to that, there must be an agreement of the building of guest house and lodges at the bottom on the mountain by giving awareness to the local community about its benefit for them, and in what way that they should benefit after the completion of the construction; by providing supply to the lodge and guest houses.

#### **4.3.4 Lack of trained man power in the field of tourism**

Professionals in the field of management agreed that assigning the right person to the right position is half way to attain the intended goal in any organization. When we are talking about tourism development, the first thing that comes in our mind is the presence of manpower that is trained in the field of tourism. The same thing applies to religious tourism; there must be tourism graduated individuals in federal, regional, zonal, and *woreda* level for the sustainable development of the sector. However, there are not enough tourism graduated individuals in the zonal and *woreda* level in the study area (observation).

According ETCTO, there were two tourism graduates in Eastern zone working in tourism office of the *Woreda* and Zone (interview 06-2014). Most of the individuals leading the tourism office of the zone and *woreda* are from the different fields of study; like history, geography, management and other related fields (observation).

Nowadays there are universities and colleges who have the field of tourism and hotel management as field of study; and are training tourism graduates. However these universities and colleges could not fulfill the need. There is still a gap in producing graduates in tourism field of study. Tourism by its nature is sensitive. When it comes to the religious tourism it becomes more prone to social negative impacts (cited; Ermyas). There must be individuals having the knowledge of the two disciplines; tourism and

theology. Having individuals who have the knowledge of two disciplines, makes the management and development of religious tourism easy in the study area. Most of the monks have the knowledge of the spiritual history of Debre Damo monastery. However, they don't have the knowledge of the secular history of the Monastery; especially the history related with the nine saints, and they lack the knowledge of tourism (observation).

Tourist/pilgrims mount to the top of the mountain and they have to search the tourism potential by themselves; because there is no tourist guide who can narrate the history of the monastery, the cave tomb, the holy water and other tourism attractions. The only chance for tourist is the monks are ready to talk what they know if they are asked by any tourist/pilgrims. As the key informant interview made with the monks shows, there are young monks who completed high school and are ready to serve as tour guides; if they get short term training on how they can host tourists/pilgrims and narrate about the tourism potentials of the monastery.

#### 4.3.5 Safety and security

According to the *Gulemokeda* and *Adigrat* police office criminal activities happened in the annual festival every year. Most of the criminal incidents are theft and assault (interview 07-2014). As the data collected from the pilgrims/tourist indicates 19 respondents (14.3%) were victims of crime during their visit to the monastery. Among these twelve respondents (9.0%) were victim of theft, six respondents (4.5%) were victim of murder, and only one respondent (0.8%) was victim of rape. Respondents were asked whether they have reported to police or not, and to rate the response of police to these who reported. Accordingly, 15 respondents have reported to police; and they rated the response of police as very good and good, eight respondents (6.0%), and seven respondents (5.3%) respectively.

Commander Gebreegziabher zonal police administration, explains the effort done to reduce criminal incidents as follows,

*Most of the criminal incidents happen in the annual festivals, mainly in Tikmti and Tahisas. Accordingly, each year we establish temporary core in the monastery to punish*

*the criminal incident. According to our record this method is successful in reducing crime in the annual ceremony (Interview 07-2014).*

According to the zone and *Woreda* traffic police, in the annual festival car accidents also happen. But there is an effort to minimize the accident with the collaboration of the neighboring *Woredas* and with the military force found in the area (interview 08-2014). During the summer season the road is vulnerable for erosion, which makes it difficult for transportation unless the road is changed asphalted (observation). In the last annual festivals *Tikimt* and *Tahisas*, only car mirror was broken, which indicates the accident is reducing (interview 08-2014). This is because of assigning of traffic police on the way from Adigrat to Debre Damo at different sites. More than 30 traffic police were assigned in the two festivals. Informants were asked if there is any support from any organization. Informants answer that individuals from military were active participants in keeping security and safety of pilgrims/tourists. The police and traffic police who were assigned during the festival time are temporary. But there is no security problem throughout the year; since the area is close to the Ethio-Eritria border, there is always military presence all nearby area.

#### **4.3.6 Poor infrastructure development**

Infrastructure plays a significant role in any tourism development. It is all about transport, water, health center, electricity, communication and other development in a destination. The study identifies the following components of infrastructure as obstacles to the religious tourism development in Debre Damo monastery throughout the year. These are poor road quality, absence of public transport, and there is water problem.

##### **4.3.6.1 Transport**

Transport is a key determinant factor that promotes arrival in any tourism destination. The availability or the absence of transport has direct relationship with the development of tourism; the presence of transport supports the development of tourism. On the other hand if there is no transport it is difficult to develop tourism destination. Moreover, it has a significant role for the development of other infrastructure components; like electricity, water, telecommunication, health center and other related facilities.

The absence of public transport to the destination highly affects the development of religious tourism.

There is only one minibus which is giving transport service to the nearby health center in *Mereta* around 6km far from the monastery. But there is no regular transport to the monastery throughout the year (observation). These tourists/pilgrims who want to arrive directly at the monastery have to use private car. The finding from the key informant interview shows that it is difficult to get public transport from *Adigrat* or *Entcho* to Debre Damo monastery due to the poor quality of the road. Even the price of the transportation is not fair.

Table 16: Respondent opinion on the quality of road To Debre Damo monastery

Road quality of Debre Damo is encouraging to visit at any time	Frequency	Percent
Strongly disagree	42	31.6
Disagree	53	39.8
Partly disagree	-	-
Agree	32	24.1
Strongly agree	6	4.6
Total	133	100.0

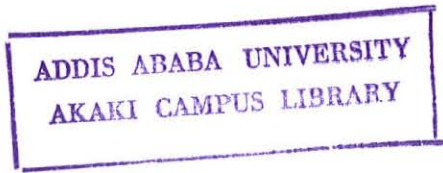


Table 15 shown above depicts respondents' opinion on the quality of road to Debre Damo Monastery. Accordingly majority of the respondent (39.8%) rated strongly disagree, followed by 31.6% disagree, 24.1% agree and 4.6% strongly agree with the statement stated as "road quality of Debre Damo is encouraging to visit at any time". As the finding of the data implies the quality of road is hindering the tourism development of the area. In addition to that respondents recommended there must be adjustment of public transport to the study area throughout the year.

#### 4.3.6.2. Problem of water

Shortage of fresh water is among the serious problems is that highly hindering religious tourism development at Debre Damo monastery. There is only one oasis which is serving as a source of water at the bottom of the mountain. As the findings from the key informant interview indicates at the time of annual festival scarcity of water happens every year. The oasis is not only for the church but all the people who live around the monastery fetch water form it. The vulnerability of the local people for water caused disease is high every year.

The source of water for the monks who live at the top of the mountain is the holly water and rain water collection on the rock. Getay Gebreslasia explains the shortage of pure water as follows,

*Monks are suffering form shortage of pure water. The only source of water is the holy water and the rain water collection. Besides, there is no means to check whether the water is free from bacteria or not. We just use the water with faith. An attempt was made to provide pure water from the bottom of the mountain, however it is not practical (interview 03-2014).*

The shortage of pure water becomes more and more serious at dray season and at the annual festivals of the monastery. During the dry season the rain harvesting becomes scarce; as more than 400 monks and all the animals found at the top of the mountain consume the small amount of collected. So monks are forced to use the very deep holes using rope for the sake of survival (observation).



**Figure 1: Source of water for monks in the Monastery. Most of the water collection ponds found in the top of the Monastery are dry during the dry season. Monks and animals use the holy water for the sake of survival at the time of dry season.**

#### **4.3.6.3 Health center**

Tourists give more emphasis about their health and whether health center is available at the destination. Therefore, destination must provide health center in a proper way. Moreover, destinations like Debre Damo should have standard health center. This is because climbing to the mountain by itself is challenging and tourists/pilgrims are prone to accident. Especially at the time of annual festival tourist/pilgrims rush to have the rope which increases the vulnerability for accident. As the finding from key informant interview indicates, at the annual festivals pilgrims are not allowed to tie by the cliff, rather they have to climb with in the short period by themselves using the robe.

Health center located around six kilometers far from Debre Damo at *Merta* is serving the people of *Mezabir Damo kebele*. According to Meharit, the health officer of *Mereta* health center, emergency center gets established at the time of annual festivals to serve tourist/pilgrims. The temporary health center stays not more than a week every year.

However there is no permanent health center at the monastery. Monks in the monastery used the church traditional health treatment through *Tsebel* throughout the year. Therefore, it is important to provide an alternative health center and establish permanent health center equipped with well trained man power and necessary medicine.

#### **4.3.7 Environmental pollution**

Environmental pollution is another challenge for the development of sustainable religious tourism in Debre Damo monastery. Human and animal wastes were observed on the top of the mountain in everywhere. At the time of annual festivals almost all the edge of the mountain was covered with waste of human (interview 02-2014). People used the cave tombs as a means of toilet; which totally reduce the aesthetic nature of the attraction and was disturbing tourist/pilgrims who are visiting the tourist attraction.

As the key informant interview made with the monks indicates, there is no toilet; monks try to use their own toilet but it lacks cleanness because of the shortage of water. So they prefer to use the field as a means of toilet. Tourist/pilgrims who come at the time of annual festival use the field; it results in bad smell, and health problem on both the tourist and the monks.

Almost all the economic activities during the annual festival undertake at the bottom of the mountain. The number of pilgrims/tourist climb in to the monastery is less than the people who stay and undertake different economic activities at the bottom. As the number of people becomes high, waste and dust materials will be increased. However, there is no toilet at the bottom of the mountain; people use the field instead of toilet. The field which is found on the bottom of the plateau is very important for the local community; they use it for the funeral ceremony. So they don't want to lose and see polluted in any way. That is why the local community is not happy with the tourism activity (observation). Constructions of toilets in adequate way at the two sits; on top of the plateau and at the bottom, and providing waste management system are some of the pointes of respondent recommendations regarding the environmental pollution.

#### 4.4.8 Low level of government attention

Tourism needs the collaboration and involvement of different stakeholders; like NGOs, local and federal government, local community and other bodies that can participate in tourism development. The same to the religious tourism development in Debre Damo, it needs the active involvement of government. However, government attention in the study area is low and unsatisfactory in developing transport, health center, in environmental protection and other facilities.

Key informant from monks was asked about the role of government for tourism development in the monastery and he answered that “we had never seen any help from the government. We asked them about the construction of toilet, pure water, and to settle the dispute between the monastery and the local community so many times. But still nothing is done by the government”. The same question was asked to ETCTO and replied it as follows,

*Our office understands the problem of Debre Damo monastery in infrastructure, toilet, and the shortage of pure water. We tried to present the problem to zonal administration and also suggested the solution. However, they are not ready to solve the problem. Their reason is shortage of money. Our office does not have enough budgets to construct such huge infrastructures (interview 09-2014).*

Debre Damo monastery had faced fire accident in 1996 which resulted in the destruction of different holy books and other movable tangible heritages (interview 03-2014). The cause of the fire was thunder storm. Though, the monks believe that it was caused because of the order of God, it indicates that the government did not do anything for conservation and preservation of the ancient holy books and other heritages of the Monastery. Even after the accident there is no conservation mechanism for the monastery from such natural disasters which is done by the government.

#### 4.4.9 Begging

Even though Debre Damo monastery is close for women, there are nuns who live in the nearby Saint Marry church in the bottom of the mountain. Almost all of them lead their life through begging; from pilgrims/tourist who come to Debre Damo monastery

(observation). When they see any vehicle they come to the monastery in a hurry to ask money regardless, his/her religion and from where they come from.

#### 4.5 Prospects of religious tourism

Findings indicate that there are prospect for the sustainable development of religious tourism in the future if these opportunities are well exploited. These opportunities are, geographic location, government policy, nature of the business, and the attitude of the pilgrims/tourists as discussed below.

##### 4.5.2 Economic benefit of religious tourism

Even though it needs organization and involvement of the majority, religious tourism in Debre Damo monastery is benefiting the neighboring *Woredas, kebeles* and other stake holder who are investing their money in the monastery at the time of annual festivals. As the numbers of tourists are being increasing from time to time the benefit for the local community will continue to increase. For instance, religious tourism destinations such as Jerusalem and Mecca have receipt millions of USD each year by hosting millions of tourists with quality religious tourism products (cited; Ermyas, 2013). This is because hosting tourists/pilgrims with quality product is the engine of any tourism destination.

Figure 12: Number of tourist in Debre Damo

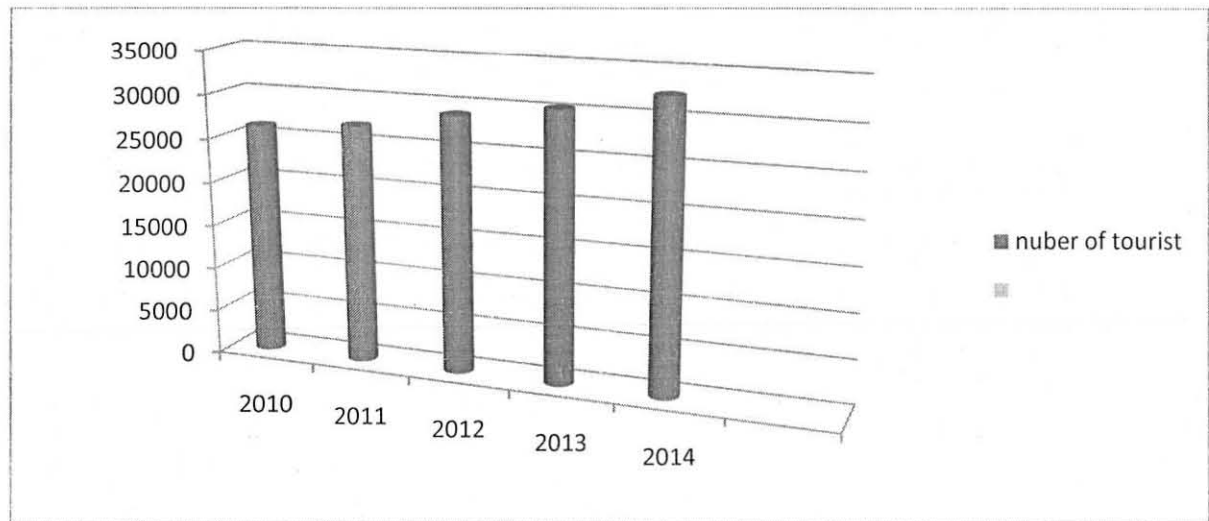


Figure 11: religious tourism trends(2010-2014)

Source; Annual report of the *woreda* culture and tourism office from (2010-2014).

On average the number of domestic and international tourist arrival is increasing by 15.5% each year for the last five consecutive years. As shown in the figure 12 above, religious tourism arrival from 2010 to 2014 was increasing each year. According to the

finding, it can be concluded that the number of religious tourism will be increasing in the coming years. As the number of tourist increases each year, it results in the increase of demand in food and other related facilities for the arrivals; this will result in increase of food supply and number of employments.

According to the *Wereda* tourism office, *Gulemekeda woreda* has been benefiting from the religious tourism in Debre Damo; *kebeles* like *Mezabir Damo, Fasti, Mereta*, and other neighboring *weredas* like Bizet are benefiting from the lucrative business. Jobs like providing pure water, horse renting, selling goats, sheep, and more than 800 daily labors has been creating each year (interview 06-2014).

Religious tourism is also developing in a good manner because it is generating money and solving the financial problem of the church and the monks of the monastery. The monastery has an income of more than 1.8 million birr per year from the annual ceremony only. This is without money that is gained form international tourist throughout the year (interview 06-2014). The monks who have the acceptance of being monk and have the permission to live in the monastery by the Abbot have more than 1000 birr salary per month. According to Abba Yared only 60 of the 150 monks are beneficiary.

#### **4.5.2 Attitudes of the monks**

Monks of Debre Damo Monastery are the supporters of religious tourism development. This is because the sector is the source of income to the monastery and is the only way for the survival of the monks. Though there are problems related to the coming of more tourists/pilgrims, development of tourism in the monastery has the support of the monks (interview 03-2014).

#### **4.5.3 Attitudes of the tourists**

In addition to the positive attitude of the monks for the development of religious tourism in Debre Damo monastery, positive tourists/pilgrims attitude toward s the development of religious tourism plays a significance role for the sustainable development of religious tourism in the study area. To measure their attitude tourists/pilgrims were asked whether they support religious tourism development or not and why they support.

Table 17: Respondents opinion on the future tourism development of the monastery

Cross-tabulation		Do you recommend this holy site to be open for visitors?		Total
		Yes	No	
<b>Why do you recommend?</b>	Local community will be benefiting from the money gained from tourist/pilgrims	17 (12.8%)	0	17(12.8%)
	Provides an opportunity to teach Christianity	36 (27.1%)	0	36(27.1%)
	Money obtained from tourist/pilgrim may support to the church	47 (35.5%)	0	47 (35.5%)
	Other	0	0	0
<b>Total</b>		100/75.2%	33/24.8%	133/100%

As it is shown in table 15 above, the majority 75.2% of the respondents are supporting the development of religious tourism in Debre Damo Monastery. They supported because of, they believe that money obtained from tourist/pilgrims will support the church; they think it provides an opportunity to teach Christianity, and they think that money obtained from visitors will benefit the local community; 35.1%, 27.1%, and 12.8% respectively.

With regards to whether respondents are going to inform their friends or their family, except one (0.8%), all the rest (99.25) respondents are going to tell about their experience of Debre Damo Monastery. This indicates that the contribution of religious tourists/pilgrims in promoting Debre Damo Monastery will have its own role for the development of religious tourism.

Table 18: Respondents reason for telling family/friends to visit Debre Damo

Reason for telling about Debre Damo to family/friends	Count	Percent
It is the holy place where any Christians must visit	71	53.4
You are satisfied by what you visit	61	45.9
None	1	0.8
Total	133	100.0

Respondents were asked why they are going to inform their friends/family to visit Debre Damo monastery. As it is shown in the above table 20, respondents have two reasons to inform their family/friend about Debre Damo monastery; because they believe it is the holy place where any Christians must visit it (53.4%) and they were satisfied by what they experienced in the monastery (45.9%).

#### 4.5.4 Government policy

Ministry of Culture and Tourism (MoCT) was responsible for the development, management, marketing and other tourism related infrastructures. However, form 27, 2014 August onwards the government of Ethiopia proclaimed Federal regulation 294/2013, which established the Ethiopian Tourism Organization (ETO), as an autonomous federal government organ. The activities of the ETO are guided by a tourism board with the participation of high-level representatives of the public and private sectors.

The tourism council which is established by the same regulation with ETO is responsible for the development of tourism sector and led the industry on a policy base by giving strategic direction. Prime Minister of Ethiopia is the chair person of the council in which the regional presidents, religious leaders, industry associations and concerned governmental and nongovernmental organizations are members.

As the key informant interview with the newly established organization employees indicates, ETO has three missions stated as follows,

First supports tourism development; improves the competitiveness and sustainability of tourism at a destination, supports the products and services in Ethiopia through smart and efficient destination planning and management, human resource development, investment promotion and business development aligned with market opportunities and requirements. Additionally, the ETO will identify policies essential to the development of tourism.

Second, marketing Ethiopia as a tourism destination in the international and domestic market, with improving the image of Ethiopia in the world, contributing to a strong and attractive country brand, and leading a consistent and coordinated effort to communicate and promote the different destinations and tourism products Ethiopia has to offer, in collaboration with the private sector and the regions.

Thirdly it will ensure collaboration and alignment among the different stakeholders involved in tourism development and marketing, in particular federal government bodies, regional and local governments, private sector associations, NGOs and others. The objective of ETO is to enhance the benefits of tourism based on potentials of the country's natural, historical, cultural and other attractions in a sustainable and globally competitive manner, and by mobilizing and providing leadership to tourism sector actors and stakeholders towards tourism destination and marketing developments. It can be said that, if the newly established organization is becoming practical, Debre Damo will be one among the world top religious sites which are visited throughout the year by many tourists/pilgrims.

#### **4.5.5 Geographic location**

Geographic location of Debre Damo has also its own contribution towards the sustainable development of religious tourism in Debre Damo monastery in the near future. This is because Debre Damo is located in the northern historic route surrounded by historical and religious sites. The area is surrounded by the historical sites like Aksum, Adwa, *Mekele*, *Negash*, and *Yeha*. Debre Damo is also surrounded by religious sites like the *Gerailta*

rock hewn churches, *Astibi Weneberta* rock hewn churches, and rock hewn churches which are found around *wukro*; *Cherqos Wukro* and *Abreha Weatsibiha* rock hewn churches. Moreover, it is only 11km drive from the asphalted road to reach to the Monastery. It is found 110km far from the historic town to *Mekele* and around 60km fare from *Negashi* (second Mecca). Debre Damo monastery is 70km fare from *wukro* which is surrounded by more than ten rock hewn churches found in *Geraalta*, *Atsbi Weneberta*, and in the town of *wukro* itself. So it is an opportunity for tourists who are interested in history and religious tourists to visit the site easily.

#### **4.5.6 Abundant tourism potential**

The availability of abundant tourism potential in Debre Damo is also another opportunity for the development of religious tourism in the study area. Tourism potential that are discussed under sub topic 4.2 above have the ability of attracting both domestic and international tourists, and both religious and none religious tourists in the future. Tourism potentials like, cave tomb, holy water, landscape, scenery, and view of the mountain are among the top attractions which have the capacity of attracting all types of tourists who come to the Monastery. According to the data collected from the respondents and the finding of key informants interviews, if the tourist facilities and more promotion about the resource is made, the monastery is endowed with tourism potential for both religious and none religious tourists.

## Chapter five

### 5. Conclusion and recommendation

#### 5.1 Conclusion

Ethiopia is endowed with natural, cultural and historical tourist attractions that could contribute for the sustainable development of tourism. Religious tourism is one that could be developed since previously established infrastructure minimizes the challenges with relative to other types of tourism. Religious tourism has a lion share in the development of domestic tourism, which as it has a number of pilgrims/tourist flows from different corners of the nation to pilgrimage sites every year and sometimes every month.

Finding of the research shows that Debre Damo Monastery is reach in a number of religious tourism potentials that could attract all types of tourists. Tourism potentials both the religious attraction and none religious attractions; religious festivals, church building, and holy water from religious attraction, movable tangible heritages, history and live culture of the local community from none religious attraction has the potential of attracting tourist who are interested in religious/culture, and culture/history respectively. Tourism potentials like landscape and scenery natural cave tombs and view of the monastery have the capacity of attracting tourist who are interested in Geo-tourism and nature. Though, it lacks quality and proper utilization of the resource except movable tangible resource all these tourism potentials are being visited by both domestic and international tourists throughout the year.

Even though the study area is endowed with natural, cultural and historical tourism potentials, religious tourism in Debre Damo monastery is not developed because of different challengs. Finding shows that absence of investment in tourism facilities; absence of hotel, lodge, and guest house are reasons for tourists to not come and stay in the study area. At the same time these also are the reasons of tour operator and travel agents which forced them no to market Debre Damo Monastery for domestic and international tourists. Poor performance of marketing campaign; low level of religious tourism product, unfair price, and poor performance of promotions is also another challenge of religious tourism development in Debre Damo Monastery.

Low level of local community involvement and the absence of trained man power in the field of tourism and religious tourism are other factors that are negatively affecting the development of religious tourism in the study area. Moreover, poor infrastructure development; transportation problem, poor quality of road, absence of pure water, and absence of health center are also hindrances for the sector. Low level of government attention for religious tourism development in Debre Damo Monastery and environmental pollution are also among the hindrances of sustainable religious tourism development in the study area.

As it can be observed from the study the number of tourists is increasing from time to time which will lead to the increase of economic benefit of the local community. Though, the involvement of the local community is low and is not well organized the growth of number of tourists is promising for future if the local communities are well organized. Unlike other religious sites in Ethiopia, the monks of Debre Damo Monastery have positive attitude toward the development of religious tourism. The need of most of tourist/pilgrims who visit Debre Damo to invite their friend/family to visit the holy site is another opportunity for future development of religious tourism. Moreover, geographic location of the monastery and the availability of tourism potentials that can attract all types of tourists give bright future for the sustainable religious tourism development in Debre Damo Monastery in the near future.

## **5.2 Recommendations**

From all the study and the collected material it has become evident that Debre Damo has a lot religious tourism potentials. At the same time it became evident, too, that the development of religious tourism in Debre Damo is facing different challenges. In order to help to improve it the following suggestions, resulting from the present study, can be of interest for all the stakeholders of tourism, especially religious tourism in Debre Damo Monastery:

- Tourism services and facilities should be provided and developed in order to facilitate the smooth, safe and fast travel of the tourists. Asphalted road should be

constructed from *Bizet* to the monastery; pure water must be available at the top and at the bottom of the plateau. At the same time health center must be constructed in the study area.

- Marketing campaign especially promotion of Debre Damo Monastery should be strong. Website should be established to guide for both domestic and international tourists and pilgrims. This can be done by different stakeholders such as NGOs, tour operators and government tourism offices.
- Manage conflicts between local Communities and the monastery administration; Government should increase its role in managing conflicts through creating of dialogue-forums, because there is a raising tension between the local communities and monastery.
- There should be more cooperation between the concerned public and the private sector in developing religious tourism in Debre Damo Monastery.
- Accommodation facilities; lodges, guest house, hotels and other facilities should be developed and the quality of the existing shops should be improved. Under this tourist facilities local community must involve and participate in different levels. At the same time it is important to show them how they can participate in the management, operation and ownership of the tourist facilities.
- Tourism products like guiding to the tourism potentials, traditional health treatment through holy water and others should be developed by integrating the church and the local community.
- Museum must be constructed and the tangible movable heritages of the monastery must be open to tourists/pilgrims. This must be implemented with care and with agreement of the monks.
- Promoting the positive image of a safe Debre Damo must be launched. Because of its geographic location tourist/pilgrims may lack confidence to visit the monastery. So launching an image building program will have its own contribution in making awareness about the destination. This will not only help to regain lost numbers of tourists, but will also ensure a steady flow of tourists in the future.

- System of service providing should be developed. For instance all the service providers who are hosting religious tourists should first register and then provide their service according the price sited by the government. This enables the government to earn tax and minimize the increase of price.
- A tourist awareness and community relations program should be launched so as to educate the local community members and inform them about the benefits of tourism. The objective behind this program should be to create goodwill and a positive attitude among the local communities, particularly the landowners who live in that area.
- Task force should be established during the annual ceremony to minimize the number of people who are begging.
- Further studies and researches on the history of nine saints, history of Debre Damo monastery and the role of the monastery for the conservation of religious books and expansion of church education should be undertaken.

## Reference

- Baedcharoen, I. (2000). *Impacts of religious tourism in Thailand*. Dunedin.
- Cohen, E. (1992) Pilgrimage and Tourism: convergence and divergence. In: Morinis, A. (ed.) *Sacred Journeys: the Anthropology of Pilgrimage*. Greenwood Press, Westpoint, Connecticut.
- Dola, K., & Mijan, D. (2006). Public Participation in Planning for Sustainable Development: Operational Questions and Issues. *Intl. J. on Sustainable Tropical Design Research & Practice*, 1 (1), 1-8.
- De Kadt, Emanuel. (1979). *Tourism: Passport to Development?* New York: Oxford University Press.
- Edward Jonson. (2010). Globalization and cultural choice. available at : [http://hdr.undp.org/en/media/hdr04\\_chapter\\_5.pdf](http://hdr.undp.org/en/media/hdr04_chapter_5.pdf)
- Ermias K. (2013). *Challenges and prospects of religious tourism development in Gishen Debre Kerbe Mariam. North central Ethiopia*. (Un-published Masters of Art Dissertation). Addis Ababa, Addis Ababa University.
- Eturbonews. (2010). Jordan launches National Tourism Strategy. eTN Global Travel Industry News. Retrieved from <http://www.eturbonews.com/24349/jordan-launches-national-tourism-strategy-2011-2015>

Flemming Aalund. (1985). Master Plan for the Preservation and Presentation of Cultural Heritage. *United Nations Educational, Scientific and Cultural Organization paris 1985*

Geo J,L. (2011). Ethiopian land of faith, avalivil at:

Getachew Meressa, (2013). ታሪክ ገዳማት በኢትዮጵያ

Gulader, D. (2012). Marketing mix, avilavile at:

Irimias and Michalko, (2013). *Religious tourism in Hungary-an integrated framework.* Hungarian geographical Bulletin.

Israel.G. (1992). *Determining sample size.* University of Florida.

János Csapó. (2009). The Role and Importance of Cultural Tourism in Modern Tourism Industry (2009), *University of Pécs, Institute of Geography Hungary*

Katri, N. (2012). Religious tourism: a Finnish perspective. (Un-published Masters of art Dissertation). HAAGA-HEILA: university of applied science.

Karmel. URL:<http://www.karmel.fi> Quoted: 26.3.2014

Liedewij van Breugel. (2013). Community-based tourism: Local participation and perceived impacts , *A comparative study between two communities in Thailand*

Malek,B.(2012). Religious tourism in Jordan: current situation, future developments, and prospects. (Un-published dissertation of *Ph.D*). Jordan.

Mathematisch-Geographischen fakultat.

Mark Mcheal, (1998). *Monasticism*. Melbourne Australia

Mordachia, M. (1980). *Ethiopia and the red sea: The rise and the decline of Solomonic Dynasty=European rivalry in the region*. *Institution of Asian and African studies*, Hebrew university.

Neveu, N. (2010). *Islamic Tourism in Jordan: Sacred Tourism*

Nolan, L.M and Nolan, S. (1992). *Religious sites as tourist attraction in Europe*.  
*Annals for tourism research*, 19, 68-78.

Page, S., 2003. *Tourism Management: Managing for Change*. Elsevier.

Richards, G., 2007. *Cultural Tourism: Global and Local Perspectives*. Haworth Press.

Rojo, M.D. (2007). *Religious tourism: the way to Santiago*. (Un-published Masters of Art Dissertation). Spain, Madrid: Bournemouth University.

Shackley, M. (2001). *Managing Sacred Sites: Services Provision and Visitor Experience*. Continuum.

Taddesse Tamrat .(2001), 'Ethiopia, the Red Sea and the Horn' in Fage, J.D. and Oliver, R(eds.).*The Cambridge History of Africa: C 1050 to c.*

Taddesse Tamrat. (1972). *Church and State in Ethiopia 1270-1527*. Oxford.

Teye, V., Sönmez, S., & E. Sirakaya. (2002). Resident Attitudes toward Tourism Development.

*Annals of Tourism Research*, 29(3), 668-688.

Timothy, D. And Olsen, D. (2006). *Tourism, Religion and Spiritual Journeys*. Routledge.

Thorne. (2009). Cultural tourism, a place based attraction, presented on create city conference.

UNEP. (2001). Making tourism more sustainable, A Guide for policy makers, WTO, Madrid.

Victor S. (1994). *African Zion: The scared art of Ethiopia*. The New York: public library.

World Bank. (2010). Tourism product development intervention and best practices in  
sub-saharan Africa: *research and analyse II*, Nelspuit

WTO. (2001). Tourism in Africa. Africa region working paper series No.12.

## Appendices 1

### Questionnaire filled by visitors/pilgrims of Debre Damo

This questioner is prepared in order to do research on the “challenges and prospects of religious tourism development in Debre Damo monastery” for partial fulfillment of masters of art in tourism and development at Addis Ababa University. So as to make my research reliable and valid your answer to the following questions is very needed and helpful.

Therefore, I would like you to answer me the following questions and I very grateful for your contribution in advance. I would also like to state and confirm that all information provided will be kept confidence and will only be used for research purposes.

#### **Section I. personal questions: in-circle your answer**

1. Sex: a. male b. female
2. Religious affiliation: a. orthodox Tewahdo b. Muslim c. catholic d. protestant  
e. other
3. Age group
  - a. Below 18 years old
  - b. Between 18&30 years old
  - c. between 30&45 years old
  - d. above 45 years old
4. Educational qualification
  - a. Primary
  - b. Secondary
  - c. diploma
  - d. bachelor degree
  - e. higher education degree (MA or PhD)

Profession: \_\_\_\_\_

#### **Section II. Related to traveling: in-circle your answer/s**

1. From where do you come? \_\_\_\_\_
2. How do you come?
  - a. By privet car
  - b. By bus
  - c. on foot
  - d. by animal
  - e. partly on foot
3. Why do you come on foot (either partly or distance)? Because:
  - a. You had no enough money for transportation

- b. You want to be blessed  
 c. You want to test your physical strengths  
 d. You fear the road coming by motor vehicle  
 e. Other. Please mention \_\_\_\_\_
4. With whom do you come?  
 a. On your own                      c. with friends                      e. with official legation  
 b. With family                      d. with a tourist group
5. What type of accommodation do you use?  
 a. Tent                                      c. own/family/friend's house  
 b. Inside and surrounding the church
6. For how long are you going to stay in the monastery?  
 a. Half a day    c. 2 days    e. 4-5 days                      f. more than a week  
 b. 24 hours    d. 2-3 days    d. for a week                      g. I don't know
7. Why do you come here? You can choose more than one choice provided below.  
 a. Visiting                                      h. it is on your way to another site  
 b. Pray and worshipping                      I. research and study  
 c. For the holy water                      j. relaxation and entertainment  
 d. For attending wedding                      k. it is part of own heritage  
 e. Purification and salvation                      l. for attending the annual religious festival  
 f. For business purpose                      m. for blessed  
 g. Its obliged to visit by my                      n. other, please specify \_\_\_\_\_  
 Religious
8. Have you ever visit this holy site before?  
 a. Yes....go to question 9.                      B. no.....go to question 10.
9. How many times did you visit this holy site? \_\_\_\_\_
10. How do you know about this holy site?  
 a. General information    c. iterant                      e. news paper and magazine  
 b. Television/radio                      d. friends and family    f. tourist office  
 g. other, please specify \_\_\_\_\_
11. Have you ever visited the monastery rather than 'Tikmt and Tir'?

- a. Yes                                      b. No
12. If your answer to question No 11 is no, why?
- a. You thought the covenant is not applicable for other time of the year  
b. You thought that there transportation problem on rest time  
c. You are so busy on other season  
d. It is makes you feel happy only coming on Tikimt an Tir  
e. You thought that there are safety and security problem on the other months  
f. If Other, please specify \_\_\_\_\_

**Section III. Questions related to safety and security issues**

13. In your visit have you encounters any criminal offence?
- a. Yes                                      b. no ...go to section IV
14. What type of criminal have you faced?
- a. Murdering                              c. rape                                      e. terrorist attack  
b. Tefting                                      d. assault
15. Have you reported to the security body in the site?
- a. Yes                                      b. no ...go to section IV
16. How do you rate the response or the service you get from the security body?
- a. Very good                                      c. bad  
b. Good    d. very bad

**Section IV. Tourism potential of Debre Damo Monastery**

No	Attractions/tourism potential	attractive	Less attractive	Not attractive	NA
1	View of the monastery				
2	Church building				
3	Movable tangible heritages				
4	Cave Tompe				
5	Landscape and scenery				
6	Religious festival				
7	History				
8	Museum				
9	Monasticism				
10	Holy water				
11	Live culture of the local community				

**Remark: NA refers “not applicable”**

**Section V. challenges and prospects: please put tick sign in the box provided below**

No	Indicator	Strongly agree	agree	Partly agree	Disagree	Strongly disagree	NA
1	Good social life in the holy site						
2	Less availability of information center						
3	Road quality encouraging to visit the site at any time						
4	Safe place of warship in the holy site						
5	Entrance fee is expensive						
6	Less availability of accommodation						
7	The price of any goods/materials including food and beverage is un fair						
8	Residents are inhospitable						
9	Sanitary water, electricity, telecommunication service are not provided continuously						

**Remark: NA refers "not applicable"**

Section VI: prospects of religious tourism

- Would you like to visit this holy site once more if you got the possibility?
  - Yes I would
  - maybe
  - no I wouldn't

If no: why? Please specify \_\_\_\_\_
- Would you recommend opening this holy site for visitors?
  - Yes
  - no
- In your answer to the above question is yes: why?
  - The money obtained from the visitors might use for different purpose especially for the church
  - You thought it provides an opportunity for the church to teach visitors about Christianity
  - Local community inhabited around the monastery would benefit better than today
  - Other reason: \_\_\_\_\_

4. In your answer for question No 2 is no: why?
  - a. There are no tourist facilities that are very importance for visitors
  - b. It is far from town
  - c. There is huge infrastructure problem
  - d. The is safety and security problem
  - e. Other reason \_\_\_\_\_
5. Would you recommend your friend or family to visit the monastery
  - a. yes
  - b. no...pass to section VII
6. Why do you recommend? because :
  - a. It is holy place whereby any orthodox Christian should visit every year
  - b. You are very satisfied with what you saw
  - c. It is you religious obligation to tell other to come here and get mercy
  - d. It is near the Aksum and the first and ancient tow Yeha
  - e. Other: \_\_\_\_\_

**Section VII:** Do you have any suggestion? How could religious tourism in Debre Damo monastery be farther developed in a positive way? -----

-----

-----

-----

-----

*Thank you very much for your cooperation!*

Researcher: Tekle hailemaiam

Adviser: Dr. Mulugeta Fissha

### Appendices 2

#### በደብረ ዳሞ ተጓገሮች የሚሞላ መጠይቅ

የዚህ መጠይቅ መሰረታዊ አላማ የ2ኛ ዲግሪ ማሟያ መመሪያ ድህረ ምረቃ በደብረ ዳሞ ገዳም የቱሪዝም መስብዘትና ችግሮች በሚለው ርዕስ መጻፍ ነው። ስለሆነም መልካም ፍቃዳችሁ ሆኖ ይህንን መጠይቅ እንዲሞሉልኝ በትህትና እየጠየኩኝ ለትብብራችሁ ምስጋናዬ ክፍ ያለ ነው ። የምትሰጡትም ምላሽ /ግላዊ መረጃ ለጥናታዊ ጽሑፍ ብቻ የምተቀምበት መሆኑን በቅድሚያ ለመግለጽ እወዳለሁ።

ተክለ ሃ/ማሪያም ከአ/አ ዩኒቨርሲቲ ቱሪዝም ፕሮግ.

(ኢ.ሜል: tekle.6@gmail.com

ስልክ: 0910602861

#### ክፍል አንድ ግላዊ ጥያቄዎች

1. ጾታ ሀ. ሴት ለ. ወንድ
2. ሐይማኖት ሀ. ኦርቶዶክስ ለ. ሙስሊም መ. ፕሮቴስታንት  
ተዋህዶ ሐ. ካቶሊክ ሰ. ሌላ

3. እድሜ  
ሀ. ከ18 አመት በታች ሐ. በ30 እና 45 አመት መካከል  
ለ. በ18 እና 30አመት መካከል መ. ከ45 አመት በላይ

ክፍል ሁለት ጉዞን በተመለከተ

1. ከየት ነው የመጡት-----
2. በምንድን ነው የመጡት  
ሀ. በግል መኪና ለ. በአውቶቢስ ሐ. በእግር መ. በበቅሎ/በፈረስ ሠ. በእግርና ረ. በአውሮፕላንና መኪና
3. ከማን ጋር ነው የመጡት/  
ሀ. በግል ብቻዎን ለ. ከቤተሰብ ጋር ሐ. ከጓደኛዎት ጋር መ. በማህበር

4. ማደሪያዎት የት ነው?  
ሀ. ድንኳን መ. በቤተክርስቲያን/በረከረዳ/አፀድ ውስጥ በረዳ ላይ ረ. የጓደኛዎ ቤት ውስጥ

ለ. ሆቴል                      ሠ. የግል/የቤተሰብ ቤት ውስጥ                      ሰ. ቤተመቅደስ ውስጥ  
እያገለገለረኩ

5. ደብረ ዳሞ ምንህል ጊዜ ይቆያሉ?

ሀ. ከ1-2 ቀን                      ሐ. ከ5-6 ቀን                      ሠ. ከስምንት በላይ

ለ. ከ3-4 ቀን                      መ. ለሳምንት                      ረ. ለምንምህል ጊዜ እንደምቆይ አላውቅም

6. ወደዚህ ቅዱስ ቦታ የመጡበት ምክንያት?

ሀ. ለመጎብኘት                      መ. የጓደኛዎን ሰርግ                      ሰ. ለንግድ

ለ. ለፀሎት                      ለመታደም                      ቀ. የሐይማኖት ግዴታዬ ስለሆነ

ሐ. ለጸሎት                      ረ. የሐ ጤያት ስርየት ለማግኘት

በ. ወደ ሌሎች ቦታዎች ለመሄድ እግረ                      ተ. ለትምህርት ለምርምር                      ነ. የራሴ ቅርስ ስለሆነ

መንገድ ላይ ስለሆነ                      ቸ. ዘና ለማለት/ለመዘናናት                      ኘ. ሐይማኖታዊ በዓል ላይ ለመታደም

7. ከዚህ በፊት መተው ያውቃሉ? ሀ. አዎ                      ለ. አላውቅም

8. ምንምህል ጊዜ መጥተው ያውቃሉ?-----

9. ደብረ ዳሞ ገዳም ያወቁት በምን ምክንያት ነው?

ሀ. በጓደኛዎ                      ሐ. በትምህርት                      ሠ. በሌላ ምክንያት

ለ. ለመገናኛ ብዙሃን                      መ. ባጋጣሚ

**ክፍል ሦስት: ደህንነትና ምቹትን የተመለከቱ ጥያቄዎች**

1. በገዛ ላይ ወይም በቆይታዎ ያጋጠምዎ ችግር በተለይም ወንጀል ተፈጽሞበታልን?

ሀ. አዎ                      የለም ምንም ወንጀል አልተፈጸመመብኝም

2. በላይኛው ጥያቄ መልስዎት አዎ ከሆነ ምን አይነት?

ሀ. የግድያ መከራ                      ሐ. አስገድዶ መድፈር                      ሠ. የአሸባሪዎች ጥቃት

ለ. ስርቆት                      መ. ዛቻና ማስፈራራት/ስድብ

4. የደረሰቦትን ወንጀል ለፖሊስ አሳውቀዋል?

ሀ. አዎ

ለ. አሳውቅም

5. ከፖሊስ ያገኙትን አገልግሎት እንዴት ያዩታል?

ሀ. በጣም ጥሩ ለ. ጥሩ ሐ ጥሩ ያልሆነ መ. በጣም የወረደ

ክፍል አራት፡ ቱሪዝም አቅሙን በተመለከተ (እባክዎን የ\*\*\* ምልክት በመጠቀም የሚከተለውን ሰንጠረዥ ይሙሉ ) ማስታወሻ ከሚከተሉት መስህቦች ውስጥ የማያውቁት ወይም ያላዩት ካለ አይመለከተኝም በሚለው ስር ምልክት ያድርጉ

ቁ	በገዳሙ የሚገኙ መስህቦች	ይስባል	መክከለኛ	ምንም አይስብም	አይመለከተኝም /አሳውቅም
1	ቤተክርስቲያን ህንጻ				
2	የገዳሙ እይታ				
3	የለያዩ የቅዱሳን መጽሐፍትና ንዋያት ቅዱሳን በተለይም መጽሐፈ ጤፍት				
4	የዋሻ መቃብር				
5	መልክአ ምድራዊ አቀማመጡ				
6	ሃይማኖታዊ ባህል አከባቢ				
7	የቦታው ታሪክ				
8	ቤተ መዘክር				
9	የመካከላት ህውት				
10	ጸበል				
11	የአካባቢው ሕዝብ ባሕልና ወግ				

ክፍል አምስት፡ ደ እንዴት ይመዘኑታል /ይገመገሙታል (ምን ታዘቡ) እባክዎትን የ\*\*\* ምልክት ይጠቀሙ

ቁ	ጽንሰ ሐሳቦች	በጣም እስማማለ ሁ	እስማማለ ሁ	በከፊል	አልስማ ማም	በጣም አልስማ ማም	አሳውቅ ም
1	የመንገዱ ጥራት ደብረ ዳሞን በማንኛውም ጊዜ						

ክፍል ህገት: ወጪት መፈረግ ስለሆነ

1. ይህ ቅጽ ስታ ለተሰጡት ክፍት መሆን ስለሆነ ጠቃሚ ይሆናል?

ሀ. አይደለም

ለ. አዎ

2. መልካም ነገር ከሆነ ለምን/ምን ስለሆነ ነው?

ሀ. የሌሎችን ጥሩ ጥራት ለማሳደግ ስለሆነ ነው

ለ. ለተከርባት ያለውን ጥራት ለማረጋገጥ ስለሆነ ነው

ሀ. አይደለም

ለ. ለተከርባት ያለውን ጥራት ለማረጋገጥ ስለሆነ ነው

ሀ. አይደለም

መ. ሌላ ምንምምን ስለሆነ ነው

3. ምልክት ከሆነ ለምን/ምን ስለሆነ ነው?

ሀ. ለተሰጡት ጥሩ ጥራት ለማሳደግ ስለሆነ ነው

ለ. ለተሰጡት ጥሩ ጥራት ለማረጋገጥ ስለሆነ ነው

ለ. አይደለም

መ. ሌላ ምንምምን ስለሆነ ነው

4. ጥሩ ጥራት ይህን ቅጽ ለማረጋገጥ ስለሆነ ነው?

ሀ. አይደለም

5. መልካም ነገር ከሆነ ለምን/ምን ስለሆነ ነው?

					የሌሎችን ጥሩ ጥራት ለማሳደግ ስለሆነ ነው	
4					የሌሎችን ጥሩ ጥራት ለማረጋገጥ ስለሆነ ነው	
3					የሌሎችን ጥሩ ጥራት ለማረጋገጥ ስለሆነ ነው	
2					የሌሎችን ጥሩ ጥራት ለማረጋገጥ ስለሆነ ነው	
					የሌሎችን ጥሩ ጥራት ለማረጋገጥ ስለሆነ ነው	

ሀ. ይህ ቅዱስ ስፍራ ማንኛውም ኦርቶዶክስ ተዋህዶ ክርስቲያን የሆነ ሁሉ ሊጎበኘው የሚገባ ስለሆነ

ለ. ባየሁት ሁሉ በጣም ስለረካሁኝና ስለተደሰትኩኝ

ሐ. ለሌሎቹ መንገር ሃማኖታዊ ግዴታዬ ስለሆነ

መ. እግር መንገድ ሊጎበኝ የሚችል ስለሆነ

ክፍል ስድስት: ለወደፊት ድብረ ዳሞ ትልቅ የሀይማኖት ተጓጎፍ መናሃሪያ ለማድረግ ምን መደረግ አለበት ይላሉ?

---

---

---

---

---

ገዳማ ዳብር ዳሞ ክግብንዩ ብዝመጹ ተጎዳዝቲ ዝምላእ ሕቶ

ናይዚ ህቶታት ቀነዲ ዓላማ ኣብ ገዳም ደብረ ዳሞ ዘሎ ናይ ቱሪዝም ሃፊቲን ቱሪዝምን ንክይዕብል ዕነቀፋት ዝኮኑ ክሰታትን ንምድህሳስ ዝዓለመ ዕንጻታዊ ዕሑፍ ንምፅናዕ እንተኸውን ንመማለኢ ማስተርስ ዲግሪ ብቱሪዝም ልምዓት ይኸውን። ስለዚ ዝኮነ ዕንጻታዊ ዕሑፍ ወድዓዊን ዕፋፍን ንክኸውን እትህብዎ መልሲ ዝለዓለ እጃም ሓገዝን ከም ዘለዎ እንገለፅኩ ንትገብሩለይ ሃገዝን ምትህብባርን ኣቀዲመ ከመስግን ይደሊ። ካብዚ ብትወሳኪ ንዝቅረቡ ህቶታት እትህብዎዎ መልሲ ነዚ ዕንጻታዊ ዕሑፍ ጥራህ ከምዝጥቀመሉ ክህብር ይደሊ።

**ክፍሊ 1 ገላዊ ጥያቄ፣ መልሶም ብምክባብ ይመልሱ**

1. ያታ ሀ) ታባዕታይ ለ) ኣንስታይ
2. ሃይማኖት ሀ) ኦርቶዶክስ ተዋህዶ ለ) ሙስሊም ሐ) ካቶሊክ መ) ፕሮቴስታን ረ) ካሊእ
3. ዕድመ ሀ) ትሕቲ 18 ለ) ካብ 18-30 ዓመት ሐ) ካብ 30-45 ዓመት መ) ለዕለ 45 ዓመት
4. ናይ ትምህርቲ ደረጃ ሀ) ቀዳማይ ብርኪ ለ) ካልኣይ ብርኪ ሐ) ዲብሎማ መ) ድግሪ ረ) ላዕላዋይ ድግሪ (ማስተረስ ወይ ዲክቲሬት)

ስራሕ-----

**ክፍሊ 2 ብዛዕባ ጉብኝት**

1. ካበይ መሊኦም? -----
2. ብምንታይ መሊኦም?

ሀ) ብነይ ግሊ መኪና ለ) በኣቶፕስ ሐ) በእግሪ መ) በኣድገ በቅሊ ረ) ፍርቂ በእግሪ ፍሪቂ በመንግዝያ

3. መንመሊኦም? ሀ) በይኖም ለ) ምስቤተሰብ ሐ) ምስማሓዝቶም መ) ምስትጓዳዝቲ ረ) ምስናይ መስራቤት መሓዝቶም
4. እንታዓይ ዓይት መደቂስ ይጠቀሙ (ኣብቲ) ገዳም ሀ) ክራይ ለ) ኣብ ውሽጢ ገዳምን ኣብ ከባቢኡን ሐ) ናይ በዕሉም (ቤተሰቦም) መ) ናይ መሓዝቶም ዝዛ
5. ንክንዳይ ግዜ እዩም ኣብዚ ዝፀንሁሕ? ሀ) ፍርቂ መዓልቲ ለ) 24 ሰዓት ሐ) 2 መዓልቲ ረ) 4-5 መዓልቲ ሰ) ንሓደ ስሙን ሸ) ልዕሊ ስሙን በ) ርግፀኛ ኣይኮንኩን
6. ናብዚ ገዳም ንምንታይ መሊኦም? ካብቶም ኣብቶም ኣን ታሕቲ ዝትጠቀሱ ነጥብታት ልዕሊ ሓደ ምምራዕ ይክእል እዩ። ሀ) ንምጉብናይ ለ) ንፀሎት ንኣምልኮት ሐ) ንማይ ፀሎት መ) ንመርዓ ረ) ንንስሃ ሰ) ንንግዲ ሸ) ንንግዲ ቀ) ሃይማኖቶም ስለዘገድዶም ቐ) እግረመንገዶም በ) ንመፅናዕታዊ ዕሑፍ ተ) ንምዝንናይ ቸ) ካብ ዘለውዎም ታሪካዊ ቅርሲታት ሓደ ስለዝኮነ ከ) ክብረ በዓል ንምክትታል ገ) ንዕድቂ ደ)

ካሊኦ ምክንያት እንተላይ ይሆን

7. ቅድሚያ ሐዘ. ነዘ. ቁድስ ቦታ ሪኦምኦ ይፈልግደ? ሀ)እው... ናብ ሕቶ9 ይክዱ ለ)ካይፈልጡን... ናብ ሕቶ 10
8. ንክንደይ ግዜ መዓኦም ይፍለጡ-----
9. ብዛዕብ እዚ ቅድስ ቦታ ከመይ ክፈልጡ ክኢሎም?  
ሀ)ብሐበሬታ ለ)ብቴለቫዥን ወይ ብሬድዮ ሐ)በኢንተራኔት መ) ብመሃዝቶም (ብቤተሰቦም)  
ረ)በጋዚጣ ሰ)ብትሪዝም ቢሮ ሸ)ብካሊኦ እንተስሚኦም-----
10. ነዘ. ገዳም ካብ ወሪሐ ጥቅምትን ጥርን ወፃኢ ሪዞምዎ ዶ ይፈልጡ?

ሀ)እው ለ)ካይፍለጥን-----

11. ንሕቶ ቁፅሪ 10 ዝሃብዎ መልሲ ካይኮነን እንተተኮይኑ ንምንታይ?  
ሀ) ካብዚ ግዜ ወፃኢ ምጉዳዝ ካይጥዑምን ኢሎም ስለ ዝሃሰቡ  
ለ) ናይ መጉዳዝያ ፀገም ኢሎ ኢሎም ስለ ዝሃሰቡ  
ሐ) ስራሕ ስለ ዘለዎም  
መ) በዚ ወቅት ምምፃእ ደስታ ስለ ዝፈጠረሎም  
ረ) ካብዚ ወቅቲ መፃኢ ምምፃእ ንድህንነቶም ሃደጋ ኣለዎም ኢሎም ስለ ዝኣከሙ  
ሰ) ካልእ እንተላይ ይወጥዎም-----

ክፍሊ 3 ድህንነትን ፀጥታን ዝምልክት ህቶታት

12. ኣብ ጉብኝቶም ዘጋጠሞም ፀገም ኣለደ? ሀ)እው ለ) ካይፍለጥን-----
13. እንታይ ዓይነት ተጋንፎ ኣጋጢሞም ይፍልጥ? ሀ) ዓመፅ ለ) ስርቆት ሐ)ናይ ኣክበርት ጥቅዓት
14. ናብ ፖሊስ ሪፖርት ገይርኦም ዶ ይፍልጡ? ሀ) እው ለ) ካይፍለጥን
15. ከብ ፖሊስ ዝርከብዎ ምላሽ ከመይ ይርኡዎ?  
ሀ) ብጣዕሚ ፅቡቅ ለ) ፅቡቅ ሐ)ደካማ መ) ብጣእሚ ደካማ

ክፍሊ 4 ናይ ትሪዝም ሃፍቲ :- በጃኦም ኣባቲ ታህቲ ዘሎ ናይ ምልክት ብምግባር መልሶም የቕምጡ

ተ.ቁ	መስሕብ	ሰሓቢ	ማእኸላይ	ካይስሕብን
1	ኣቀማምጣ እቲ ገዳም			
2	ህንፃ እቲ ገዳም			
3	ቅርሲ እቲ ገዳም			
4	ናይ ባዓቲ መቋብር			
5	ኣቀማምጣ እቲ መሬት			
6	ኣክባብራ በዓል			
7	ታሪኽ			

8	ሙዜም			
9	ገዳማዊ ሂወት			
10	ማይ ፀሎት			
11	ባህሊ ናይቲ ከባቢ ሕ/ሰብ			

ክፍሊ 5 ፀገማት ዕድላትን ፡-በጃኦም ኣብቲ ታሕቲ ዘሎ ናይ ምልት ብምግባ መልሶም የቐምጡ

ተ. ቁ	ኣመልከቲ	ብጣዕሚ ይስማዕ ማዕ	ይስማዕዎ	ብክፍል ይስማዕ ማዕ	ኣይስማዕ ማዕን	ጠቐላላ ኣይስማዕ ማዕን
1	ኣብ ገዳም ፀቡቕ ማሕበራዊ ሂወት ኣሎ					
2	ሓብሬታ ብዝግባእ የለን					
3	ዕቡቕ መንገዲ ኣሎ					
4	ንገሎት ዝጥዕም ቦታ ኣሎ					
5	መዘናገዲ ቦታ የለን					
6	መጎብነይ ክፍሊት ክባር እዩ					
7	ኣብቲ ገዳም ከባቢ ዝሸየጡ ኣቁሑት ክባራት እዮም					
8	ናይቲ ከባቢ ነበርቲ ጋሻ ተቐብልቲ ኣይኮኑን					
9	ሽንት ቤት ፣ ስልኪ ፣ መብራህት ን ማይን ብኣግባቡ ኣይቐርብን					

**ክፍሊ.6**

- ዕድል እንተርኪቦም ነዚ ገዳም ንኣልእያ ግዜ ምጉብናይ ዶ ይደልዩ?  
ሀ) እወ ይደሊ ለ)ምናልባት ሐ) ኣይደልን መ) መልስኩም ኣይደልን ተኮዩኑ ንምንታይ? \_\_\_\_\_
- እዚ ገዳም ንበገቲ ዓዲ ክፍቲ ክኸውን ኢሎም “ዶ ይኣምኑ”?  
ሀ)እወ ለ)ክክፈት የብሉን
- ኣብ ቁፅሪ ክልተ ንዘሎ ሕቶ መልስዎ እወ እንተኮይኑ ንምንታይ?

ሀ) ኣብ በዓሕቲ ዓዲ ዝርከብ ገንዘብ ነቲ ገዳም ይጠቅም እዩ ኢሎም ስለዝኣምኑ

ለ) እቲ ገዳም ሃይማኖት ንክምህር ዕድል ይፈጠረ እዩሎሎም ስለዝኣምኑ

ሐ) ኣብቲ ከባቢ ዝነበሩ ሕ/ሰብ ተጠቀምቲ ክኮኑ እዩም ሎም ስለዝኣኑም

መ) ካሊኡ እንተሃልዩዎም \_\_\_\_\_

4. ኣብ ቁፅሪ 2 ንዝሎ ሕቶ መልሶም ኣይክፈት ይብሉ እንተኮይኑ ንምንታይ?

ሀ) ንበዓሕቲ ዓዲ ዘገልግሎት ግልጋሎት ወሃብቲ ተካላት የለን ኢሎም ስለዝኣምኑ

ለ) ኣብ ከተማ ርሑቅ ስለዝኮነ

ሐ) ዝበኣስ ናይ መንገዲ ፀገም ስለዘለሎ

መ) ናይ ፀጥታ ፀገም ኣሎኢሎም ስለዝኣምን

ረ) ካሊኡ እንተሃልዩዎም \_\_\_\_\_

5. ኣዕርክቶም ወይ ቤተሰቦም ነዚ ገዳም ንክሪኢዎ ዶ ይዕድምዎም? ንምንታይ?

ሀ) ብኩሎም ተከተልቲ ሃይማኖት ኦርቶዶክስ ክሪኦ ዘለዎ ገዳም ስለዝኮነ

ለ) ብዝረኣይዎ ስለዝተሓጎሱ

ሐ) ሃይማኖታዊ ግዴታኦም ስለዝኮነ

መ) ንኣክሱም ንጥንታዊ ቀረባ ስለዝኮነ

ረ) ካልኡ \_\_\_\_\_

ክፍሊ 7: ቱሪዝም ኣብ ደብረዳምን ከባቢ ኣን ንክምዕብል እንታይ ክግበር ኣለዎ ኢሎም ይኣምኑ?

ኣብ ሕ/ሰብ ዝምልከቶም ኣካላት ዘድሊ ምትሕብባር እንታይ ክኸውን ኣለዎ ኢሎም ይኣምኑ?

---

---

---

## Appendices 4

### Guideline for key informant interview

- History of the monastery
- Why the monastery is close for women?
- What are the movable heritage of the monastery
- The monasteries contribution on the preservation of holy books?
- How many monks live in the top of the mountain? The number of people lives around?  
Number of church servant?
- Do you have guest house for domestic and international tourist? If yes; whether paid or free? If no; why?
- Income of the church from pilgrims/tourist
- Is it allowed for entering and visiting the church for tourist who are not from Ethiopian orthodox? Why?
- Do you have the plan to make this holy site one of religious tourism site in Ethiopia?  
Why?
- Is there tourist/pilgrims flow abroad? Average figure annually?
- Accommodation, number, status
- Local guide: presence/absence-temporary and permanent
- Health center: presence/absence
- Security person: why are? How many? Whether trough out the year or not?
- The impact of Ethio-Ertrea war on the flow of tourist to the monastery?
- Road network in the monastery: current and future plan
- Local community participation
- Promotion campaign: whether they uses different method of promotional campaign
- Official website: whether there or not
- Communication network: internet telephone, other
- Electricity: status, source
- Sewage, regulation, code of conduct, potential stakeholders coordination

### **Questions to police**

1. What crime offence has been registered by your office? What about the history shows, declining or increasing?
2. The number of security persons involving during the annual ceremony and on the other time in the monastery/
3. Do tourist/pilgrims reported and crime? How often?
4. Are there any organization groups that support the security and safety of the pilgrims/tourist? How do you describe?
5. Do you have any coordination with the members of military force who are near to the monastery at the time of annual or monthly anniversary of the monastery? How do you describe it?

### **Question to traffic police**

6. Do you have any report about the number of vehicle comes to the monastery? Yes or No?
7. If you have how many vehicles are coming to Debre Damo each year?
8. How many traffic police are assigned to Debre Damo each year? What are the problems related to the behavior and offence of the drivers?
9. Is there any transportation service to Debre Damo other than Tikimt and Tir? Why?

### **Question to the tourism office of Zone and Wereda**

10. Does your office provide incentive for investment in Debre Damo monastery?
11. Are there tour operators and guide in your Zone and Wereda? Number of tour operates
12. What promotion/marketing techniques does your office use?
13. Do you think the religious tourism has an impact? Why?
14. What kind of activity are you doing?
15. What are the challenges your office faced in promoting Deber Damo monastery?

### **Question to the local community**

1. What sort of benefit do you obtain from the pilgrims/tourist?
2. Under this question: number and type of employment, price of rental house and other means of income, what social service is being provided such as school; health center etc could be discussed what activity?
3. What negative impact do you observe and new caused due to pilgrims/tourist?

### Appendix 5: Declaration

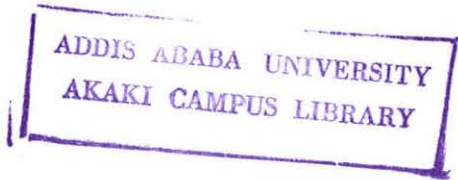
I Tekle Hailemarim hereby declare this thesis is **my** original work and has not already been presented nor is being currently submitted **for** a degree in any university or for publication. It is free for use as far as proper **citation** and acknowledgment is made.



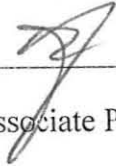
Tekle Hailemarim

01/8/2014

Date



This thesis has been submitted for examination with my approval as university main advisor.



Dr Mulugeta Eseha (Associate Professor)

01/8/2014

Date