



ADDIS ABABA UNIVERSITY

Conservation of Cultural Values of Tiya Stelea and Challenges for
Sustainable Tourism Development

By: Helebo Elias

A thesis submitted to Center for Environment and Development in
partial fulfillment of the requirement for the Degree of Master of Art in
Tourism Development and Management

Advisor: Shiferaw Muleta (PhD)

June, 2018

Addis Ababa, Ethiopia

This is to certify that the thesis prepared by Helebo Elias, entitled: "Conservation of cultural values of Tiya Stelea and challenges for Sustainable Tourism Development" and submitted to Center for Environment and Development in partial fulfillment of the requirement for the Degree of Master of Art in Tourism Development and Management complies with the regulations of the Addis Ababa University and meets the accepted standards with respect to originality and quality.

Helebo Elias

Signed by the Examining Committee:

..... Signature _____ Date _____

Internal Examiner

..... Signature _____ Date _____

External Examiner

Shiferaw Muleta (PhD) Signature _____ Date _____

Advisor

Chair of Examining Committee

Acknowledgments

First and foremost, I would like to express my honorable thanks to Almighty heavenly God for all things in my life. I have heartfelt gratitude and appreciation to my adviser Shiferaw Muleta(PhD) for his intellectual comments, advise, in which I had the opportunity to grasp more knowledge concerning research work and I have significantly benefited from his profound knowledge and experiences in the field of tourism development and management in general.

I would also like to offer my heartfelt gratitude to Tesfaye Zeleke(PhD), for his encouragement throughout my study. I have greatly benefited from his constructive comments and suggestions.

I would also like to appreciate all the key informant for this research, without them the data used in this Thesis could not been obtained. My special thanks go to Mr. Shimelis Tesfaye, Hylemelekot Agezew and Alemayhu Geber Wolde.

I am thankful to Mikiyas Olana my friend, for his encouragement and help throughout my study. Last but not least, CDS staff and my class mates for their positive approach to share the idea and morale in my Thesis study.

Table of contents

Declaration.....	i
Acknowledgments.....	ii
Table of contents.....	iii
Acronyms and abbreviations	vii
List of table.....	viii
List of figures.....	v
Abstract.....	xi
1. INTRODUCTION	1
1.1. Background.....	1
1.2. Statement of the problem.....	3
1.3. Objective of the study	4
1.3.1. The general objectives of the study	4
1.3.2. Specific objectives of the study	4
1.4. Research questions.....	4
1.5. Significance of the study.....	5
1.6. Scope and Limitations of the study.....	5
1.7. Organization of the study.....	5
CHAPTER TWO	7
2. LITERATURE REVIEW	7
2.1. The terminology of heritage monuments and conservation.....	7
2.2. The practice of heritage monuments conservation	9
2.3 Heritage and conservation.....	12
2.4. A brief history of Tiya World Heritage Site	11
2.4.1. Outstanding Universal Value of Tiya World Heritage Site	12
2.5 Heritage conservation in Africa.....	14
2.6. Heritage conservation system in Ethiopia.....	15
2.6.1. Current regime (1991–present).....	15
2.6.2. Cultural heritage conservation proclamation.....	16
2.7 Government role in promoting tourism and conserving heritage.....	16

2.8. Conceptual Framework.....	18
CHAPTER THREE	20
3. Research Design and Methodology	20
3.1. Description of Tiya Stelae world heritage site.....	20
3.2. Research Method	20
3.2.1. Research design	20
3.2.2. Types and sources of data	20
3.2.3. Data gathering Instrument.....	21
3.2.4. Sample Size and Sampling procedures	21
3.2.5. Data collection procedures.....	21
3.2.6. Data analysis procedure	22
CHAPTER FOUR	
Results and Discussion.....	23
4.1. Appraising and synthesising the cultural values of Tiya steale.....	23
4.1.1. A brief description of research participants.....	23
4.1.2 Tiya World Heritage Site: An Overview.....	26
4.1.3. Cultural Values of Tiya Stelae: An overview of evaluation criteria.....	28
4.1.4. Cultural Values of Tiya Steale Conservation Management perspectives.....	32
4.2. Examining Current conservation state of Tiya Stelae.....	35
4.2.1 Boundary of the Tiya world heritage site.....	35
4.2.2 Core conservation areaTiya world heritage site	35
4.2.3 Ownership of the property.....	36
4.2.4. Current conservation status of Tiya world heritage site.....	37
4.2.5 Institutional frame work used on Tiya Steale conservation practice.....	41
4.2.5.1. Authority for Research and Conservation of cultural Heritage.....	41
4.2.5. Site management office.....	41
4.2.6 Legal Instrument and policy frame work.....	41
4.2.6.1 National legislation.....	41
4.2.6.2 The 194 Constitution.....	41
4.2.6.3 Conservation policy.....	41
4.2.6.4 Heritage conservation Law (Decree 209/2000).....	42
4.2.6.5 The Regulation for the Tiya World Heritage Site.....	43
4.2.7 International Treaties.....	43
4.2.7.1 The 1972 World Heritage Convention.....	43
4.3 Identifying the challenges in the conservation of Tiya world heritage site.....	43

4.3.1 Alteration in the structural condition of Tiya stelae.....	43
4.3.2 Challenges related to the legal framework.....	45
4.3.3 Lack of Stakeholder’s collaboration in conserving cultural value of Tiya world heritage site.....	45
4.3.4 Environmental quality management and hygiene in Tiya Steale.....	46
4.3.5 Climate change.....	47
4.4 Theoretical frame work for conserving cultural value of Tiya world heritage site.....	48
4.4.1 Theoretical frame work for conserving cultural value of Tiya world heritage site.....	48
CHAPTER FIVE Conclusion and Recommendations.....	50
5.1 Conclusion.....	50
5.2 Recommendation.....	51
5.2.1 Role of government in conserving the cultural value of Tiya WHS.....	51
5.2.2 Historic assets need to be managed to sustain the cultural value.....	51
5.2.3 Decisions about change must be reasonable, transparent and consistent.....	52
5.2.4 Documenting and Learning from decisions is essential.....	53
Reference.....	54
Appendix 1: Interview Guidelines	
Appendix 2: Expertise level of respondents with their respective organizations	
Appendix 3: Archeological Heritage resource of Tiya Steale	

List of Table

	Page
Table 1: In-depth interview.....	21
Table 2: Expertise level of respondents with their respective organizations	24
Table 3: Primary cultural values of Tiya WHS with reference.....	29

List of Figures

	Page
Figure 1: The process of conservation according to the Burra charter	10
Figure 2: Conceptual framework.....	18
Figure 3: Tiya Steale group A, B & C.....	27
Figure 4: The linkages and integration of cultural values of Tiya WHS with conservation management perspectives.....	33
Figure 5: Old enclosures used to define the property.....	35
Figure 6: One of the Steale falling down.....	37
Figure 7: Steale broken in to two or more pieces.....	37
Figure 8: One of Tiya Steale with cracks.....	38
Figure 9: Funguses in one of Tiya WHS.....	40
Figure 10: visitors taking photos on core zone.....	42
Figure 11: Deteriorating in structural conditions at Tiya WHS.....	44
Figure 12: Over grown grass on the heritage site.....	46
Figure 13 Deteriorations in structural condition due to climate.....	47
Figure 13: Conceptual frameworks for conserving cultural value of Tiya WHS.....	49

Acronyms and Abbreviations

ARCCH	Authority for Research Conservation of Cultural Heritage
CS	Cultural Significance
CV	Cultural Values
CV	Venice Charter
ICOMOS	International Council of Monuments and Sites
MoCT	Ministry of Culture and Tourism
PV	Primary Values
R	Respondents
SNNPRS	South, Nation, Nationalities and Regional State
SM	Site Manager
SMO	Site Management Office
STD	Sustainable Tourism Development
UNESCO	United Nations, Educational, Scientific and Cultural Organization
WHS	World Heritage Site
VBM	Value Based Management
OUV	Outstanding Universal Value

Abstract

This thesis endeavor is to identify the Cultural Values of Tiya World Heritage Site in Ethiopia from the perspective of cultural value conservation and its challenges. It recommends the Cultural Values of Tiya World Heritage Site and conservation management theoretical framework for sustaining the physical condition, authenticity, and integrity of heritage. The linkages between cultural value and conservation will help to understand and helps to undertake measure for conserving cultural value from the conservation management perspective in Tiya World Heritage Site. The thesis adapted the Critical Realist approach in understanding the world by distinguishing the reality from factual and empirical, and recognizing the social structures in the phenomenon.

The Matrix Thematic mapped the main elements of the study (cultural value, conservation practitioners, and conservation documents) in a robust manner. Expert Interviews, observation and Document Reviews were the main tools used in gathering the data. The raw qualitative data was then analyzed via Content Analysis. This thesis identifies the cultural value of Tiya World Heritage Site as being social, economic, political, historic, aesthetical, scientific, age, and ecological. These were associated and epistemologically constructed with conservation management perspectives of people, place, process, and technology. The embedded levels of respondents from the conservation practitioners have explained and elaborated on the association between the characteristics of cultural value of Tiya World Heritage Site and conservation management practice in identifying the challenges and possible solution to sustain the cultural values, the focus of the research. The thesis also provided insights into how the perspective of cultural value conservation is associated with cultural value criteria in conserving Tiya World Heritage Site.

To sustainably conserve cultural heritage of Tiya World Heritage Site I suggested that the government should start pre- conservation studies of the heritage as first step in line with preparing conservation documents plan. To do so, both financial and human resources have to be secured for conservation practice.

CHAPTER ONE

1. INTRODUCTION

1.1. Background

Heritage monuments are part of human creation, which produces icons for a country, provides local identity, reflects the cultural values and background, represents a source of memory, historical events, and also contributes to the tourism business industry (Feather, 2006; UNESCO, 1972).

Avrami *et al.* (2000) note that the process of conserving a heritage monuments begins even before a monuments is considered as heritage. It is derived from individuals, institutions, or communities deciding that some historic site is worth preserving and conserving, as it represents something worth remembering about themselves and their past that should be passed to future generations.

Article 1.4 of the Burra Charter of ICOMOS(1999) stated that “conservation includes *all the processes of looking after a place so as to retain its cultural significance which encompasses the activities that are aimed at the safeguarding of a cultural resource so as it retains its historic value and extends its physical life*” Thus the emphasis of conservation is about the inheritance of the Cultural Heritage Significance of the Heritage monuments or, in the context of the study, it is called the Cultural Values of Tiya carved standing stones and focuses on sustaining the physical condition of heritage stelea. Therefore, Cultural Significance is a collective term for Cultural Values.

In English Heritage Conservation Principles (English Heritage, 2008), four cultural values are applied in conserving the historic environment of a “place” which are:-

- i. Evidential value: Value deriving from the potential of a place to yield new evidence about past human activity;
- ii. Historical value: Value deriving from the ways in which people from the past, events, and aspects of life can be connected through a place to the present;
- iii. Aesthetic value: Values deriving from the ways in which people draw sensory and intellectual stimulation from a place; and
- iv. Communal value: Values deriving from the meanings of a place for the people who relate to it, or for whom it figures in their collective experience or memory.

Presently, cultural values are understood to be dynamic and perceived through different lenses, but what is crucial is to accept the changeability and significant changes of values from one culture or period to another (Hall, 1997; Mason, 2006; Heras *et al.*, 2013). This can be seen when four distinctive cultural values of social, historic, aesthetical, and scientific were established by UNESCO's world heritage Committee (2008) and later were followed by economic, political, ecological, and age to complement the conservation development process (Riganti and Nijkamp, 2005; Piper, 1948; Lowenthal, 1985; Reigl, 1982).

Heritage conservation efforts in Ethiopia date back to the 18th century. It was during the last Ethiopian imperial regime that the first initiatives took place to modernize the heritage conservation system in Ethiopia through the creation of cultural institutions in the country (Solomon, 2010). For the first time in Ethiopian history, a cultural policy was endorsed in 1997. This policy was adopted not only for the sake of conserving cultural heritage but also to enhance the role of cultural heritage in the development endeavors of the country; ensuring citizen participation in cultural activities, creating favorable conditions for artists and researchers who are working in the cultural sector, promoting the culture of the different nations, nationalities and peoples of the country, and abolishing harmful traditional practices are amongst the major objectives of the policy (Cultural Policy of Ethiopia, 1997).

Tiya World Heritage Site, placed in abandoned field about 88kms southwest of Addis Ababa, straight down to Butajira Road, symbolizes a unique survival example of outstanding human endeavor. The site is exactly located 400m east of Tiya town. The stele field, seats on the Kondaltiti massif, elevates 2400m above sea level. Tiya World Heritage Site inscribed as World Heritage Site in 1980 based on the following Criteria: Criterion I, "*Represent a unique artistic or aesthetic achievement, a masterpiece of human creative genius*" and Criterion IV, "*Be among the most characteristic examples of a type of structure, the type representing an important cultural, social, artistic, scientific, technological or industrial development*". (Conservation plan for Tiya world heritage site, 2017).

Ethiopia is also responsible for safeguarding and conserving the heritage monuments which produces icons for a country, provides local identity, reflects the cultural values and background, represents a source of memory, historical events. However, Tiya megalithic stelae still preserves its symbolic significance, but this has not prevented some re-arrangement which threatens authenticity. For instance, the property now contains two stones brought there by archaeologist from a site 6 Km distant, for their protection, and this initiative should be reconsidered.

When the reinstallation of the stelae of Tiya undertaken in 1980s, most of the site were found in critical conditions, where almost half of them were broken in to two or more pieces some parts missing. Among the fallen and broken stelae nine were fixed with mortar and reinstalled in their original position. However over time the monolithic stelae become unstable as the ground being

waterlogged. Therefore the area needs to be properly monitored and drained after each rainy season. No conservation works were carried out on these iconic physical artifacts which were rich in cultural value. Without a systematic cultural value conservation process, the future generations will be unable to see and appreciate the cultural value of these monuments/ stelae.

Achieving sustainable tourism is a continuous process and it requires constant monitoring of impacts, to enable necessary preventive and/or corrective measures to be taken whenever necessary. So, there is a need to study on the conservation cultural value, challenges and prospects on the world heritage site of Ethiopia.

Hence, it is imperative to investigate conservation cultural value in world heritage sites of Ethiopia in line with UNESCO's guidelines and thereby show the cultural value, challenges and prospects for sustainable tourism development. This study attempts to investigate the conservation practices by focusing, on Tiya world heritage site.

1.2.Statement of the problem

Tourism is becoming one of the important sectors in Ethiopia; contributing a lot in the social, cultural, and economic development aspect of the country. The vision for the tourism sector of Ethiopia is, according to the MoCT, to “become one of the top five tourist destinations in Africa by 2025(MoCT, 2015).

Nonetheless, tourism product development alone is not enough to achieve this ambitious plan. It should be appreciated that the success and Sustainability of the tourism industry in the country will depend on the extent to which natural and cultural resources are sustainably exploited for tourism use. Conservation is one of the routes for achieving the sustainability of such resources.

There are several reasons for the need to conserve Tiya Stelea world heritage site today. Owing the insufficient conservation practice that the site is endangered and experiencing ongoing neglect and unchecked deterioration, this diminishes the significance, and universal value-key criteria for UNESCO world Heritage designation. Hence, it is imperative to study conservation practices on cultural value and the associated challenges in World heritage site of Ethiopia vis-à-vis the guidelines of UNESCO.

For instance, Article 4 of the world heritage convention of UNESCO issued in (1972) refers to the conservation of properties inscribed on the world heritage list and indicates. It is stipulated that “each state party to this convention recognizes that the duty of ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage (...) situated on its territory, (...and) will do all it can to this end (...)’.

To the best knowledge of the researcher, there is only a single similar study conducted by Temesgen (2013) on conservation in the rock-hewn churches of Lalibela, one of the registered World heritage sites in Ethiopia. The current study at hand is one of the few studies on this subject in Ethiopia. Therefore, the purpose of this study is to develop a framework for conserving cultural value from a conservation Management perspective in order to sustain the physical condition of a heritage site. Thus, facilities are chosen because of its familiarity with the carved standing stones/stelae care process. The framework will integrate the facilities perspective (integration of people, place, process, and technology in conserving a heritage site) and heritage site conservation (includes mapping the eight criteria of cultural value of heritage), so that the two are seen as one activity, rather than processes that occur at opposite ends of a field. This systematic framework may help to prevent the deterioration that leads to a magnitude of loss of cultural value in Ethiopia.

1.3. Objective of the study

1.3.1. The general objectives of the study

The main aim of this study is to investigate conservation practices of cultural value of Tiya Stelae in the World heritage sites of Ethiopia and thereby to show the challenges and frame work of conservation for sustainable tourism development by providing evidence from Tiya Stelae.

1.3.2. Specific objectives of the study

- ❖ To apprise and synthesis the cultural values of Tiya stelae
- ❖ To examine the current conservation state of Tiya Stelae.
- ❖ To identify the challenges in the conservation of the site.
- ❖ To show the theoretical framework for conserving cultural value of Tiya for sustainable tourism development.

1.4. Research questions

1. What are the cultural values of Tiya stelae?

2. What does the current conservation practice in Tiya Stelea look like?
3. How are the rules, regulations and directives set regarding the Conservation of Cultural Heritage resources by UNESCO being implemented in Tiya Stelea?
4. What are the challenges encountered in conserving Tiya carved standing stones for Sustainable Tourism Development?
5. What would be the prospects of Tiya Stelae for sustainable tourism development?”

1.5. Significance of the study

The study is aimed to recommend subsequent solution for conserving Tiya seteale cultural value for sustainable tourism development in Ethiopia among different stakeholders like government, policy maker, scientific research, and for the community, etc. through interactive sharing and management of knowledge in line with UNESCO conservation guidelines to achieve sustainable tourism development.

The study has showed the theoretical frame work for conserving cultural values of heritage monuments from the perspective of facilities management.

In general this study helps to create awareness on the current conservation practice of cultural vale of Tiya world heritage site among all the stakeholders like the ministry of culture and tourism, ARCCCH, UNESCO in Ethiopia, the regional tourism bureau, zonal and woreda level culture and tourism office, and improve to work in collaboration in the conservation practice of Tiya world heritage site, in order to bring sustainable tourism development in Ethiopia.

1.6. Scope and Limitations of the study

This study is limited in its scope and study area. Its focus is to assess the cultural value challenges and develop theoretical frame work for conserving cultural value of Tiya world heritage site for sustainable tourism development. The limitations of the study were its focus only on one of the World heritage sites. It doesn't cover other heritage site of Ethiopia other than Tiya, due to time and budget constraint. The number of respondents was restricted to eight participants at different organization levels which were from strategically, Tactical, and Operational. However, the information rich data and expert opinions from the participants have contributed to the accomplishment of the research aim and objectives.

1.7. Organization of the study

The research study was organized and presented in the way that shows how the whole studies were conducted. Therefore, the study has five chapters.

Chapter one deals with introduction, general background of the study, statement of the problem, objective of the study, scope of the study and limitation of the study. Chapter two presents the review of related literature and show the conceptual framework of the study. Chapter three focuses on the study area, research approach, sampling frame and techniques, data source, instrument of data collection and data analysis. Chapter four discusses the finding of the study and chapter five present the conclusion and recommendation of the study.

CHAPTER TWO

2. LITERATURE REVIEW

This chapter of the study provides an overview of the literature to address the listed questions within the context of heritage cultural value conservation and practice for sustainable tourism development.

2.1 The Terminology of Heritage monuments and Conservation

There are many definitions provided from different sources regarding Heritage monuments. A heritage monument is defined as “*an historic monument that gives us a sense of wonder and makes us appreciate culture and our heritage*” (Feilden, 2003). This definition describes an Heritage monuments as an object that is unique and distinctive such that it is capable of attracting curiosity about its existence and the history behind its being. (Kamal and Harun,2002) perceived these to be “*buildings built in the past which have high historical and architectural values and require continuous care and protection to preserve their aesthetic, archaeological, spiritual, social, political, and economic values*”.

In other words, a heritage monuments are expected to have an extensive life span, signifying it should be preserved for as long as possible in order to retain the outstanding aspects of its existence to the community. Furthermore, Feilden (1982) also highlighted that, an heritage monuments are different from a contemporary building because it is anticipated to last indefinitely and there are various reasons for society to preserve it for as long as possible The concept of conservation as it is currently recognized emerged in the late 19th century. It came to prominence when Powys (1929) of the Society for the Protection of Ancient Buildings (SPAB) attended a conference in Athens 1931 which resulted in a declaration to define and draw out a responsible philosophical approach to the repair and conservation of a major architectural monument, the Acropolis of Athens, this was called The Athens Charter (Le Corbusier, 1942).

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

Furthermore, the Venice Charter or VC (1964) which was adopted by the newly formed

International Council of Monuments and Sites or ICOMOS (1956, 1966) is an important modern milestone for the conservation movement.

ICOMOS is an international Non-Governmental Organization (NGO) that promotes the study of the theory, methodology, and technology of conservation applied to monuments, historic areas, and sites. It stresses the importance of setting, respect for original fabric, precise documentation of any intervention, of heritage monuments for a socially useful purpose.

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

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

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

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

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

2.2 The Practice of Heritage monuments Conservation

ICOMOS is primarily concerned with the philosophy, terminology, methodology, and techniques of heritage monuments conservation. ICOMOS is closely linked to UNESCO, particularly, in its role under the world heritage convention 1972 as UNESCO's principal adviser on cultural matters related to World Heritage. The 5,000 members of ICOMOS include architects, town planners, demographers, archaeologists, geographers, historians, conservators, anthropologists and heritage administrators (Australia ICOMOS, 2000).

Figure 2 below indicates the overall process of conservation based on the Burra Charter. The process of conservation, according to the Burra Charter (1999) begins with:

(1). Understanding the Cultural Significance:

(a) Identify place and associations.

-Secure the place and make it safe.

(b) Gather and record information in understanding the place.

-Documentary, oral, and physical information are used.

(c) Asses the significance of the place.

(d) Prepare a statement of significance of the place

(2).Developing a Policy:

(a) Identify obligations arising from significance of the place

(b) Gather information about other factors affecting the future of the place.

-owner/managers information and resources are needed

- The external factors and physical condition that affecting the place.

(c) Develop a policy.

- Identify any options in developing a policy

- Consider options and test the impact on significance of the place.

(d) Prepare a statement of a policy.

(3) Managing the place in accordance with the policy:

-Developing strategies

-Implementing the strategies through a management plan

-Record the significance of the place prior to any changes

(4) Monitor, review, and changing in accordance with the policy.

In the preliminary phase of “*understanding the Cultural Significance*”, identifying the cultural value significance (CS) of the “place” of heritage is vital. “place” refers to the heritage site, land, landscape, building, or other work, groups of buildings or other works, and may include components, contents, spaces and views (The Burra Charter, 1999).

CS according to the Burra Charter (1988) means preserving the Cultural Values (CV), aesthetic, historic, scientific or social, for past, present, or future generations. Therefore, CS is a collective terminology of CV.

Understanding the Cultural Significance is more related to understanding the significant to the conservation place or specifically conserving heritage monuments. Thence, conserving heritage monuments is related to the process of Value-Based Management. Altenburg (2010) comprehended that “*the concept VBM has implications for site. Managers and heritage professionals. Successful implementation requires management plans which actively involve site managers, a multidisciplinary team with a range of skills practical, and lateral thinking, flexibility, and the on-going commitment and involvement of the local community. The Management plans should be living documents which inform management.*”

VBM is “*systematic of heritage conservation that coordinated and structured operation of a heritage site with the primary purpose of protecting the significance of the place as defined by designation criteria, government authorities or other owners, experts of various stripes and other citizens with legitimate interests in the place*”(Mason *et al.*, 2003).

Hence, the notion of this definition includes two points that need to be considered. First, it stresses the CV attributes of the place, site, or building. Second, it recognized the importance of the input and participation of heritage stakeholders in the decision-making process.

Conflicts arise among the heritage stakeholders engaged using a VBM in terms of clashes of values and incompatible goals (Finlayson, 2011). Conserving heritage monuments is potentially not only prime arena for conflict; that conflict also sits at the core of any attempts to deal with Cultural Heritage Management. Conflicts such as engagements of interest among the heritage stakeholders (for instance government and NGOs); the domination of power (power to decide); political systems; ethnic and community disputes; and selective commoditization, leads to loss of cultural heritage (Perring and Linde, 2009; Rowlands and Butler, 2007; Tunbridge and Ashworth, 1996; Rowlands, 1994; Meskell, 2002).

2.3 Heritage and conservation

Today, though heritage tourism and conservation have incompatible objectives, their partnership is both necessary and beneficial. Because that many countries are blessed with a plethora of heritage sites, heritage tourism seems to be growing much faster than all other forms of tourism, particularly in developing countries (Timothy & Nyaupane, 2009). Yet, this growth signals conflict of junction with cultural heritage management, and conservation in particular.

The disagreement line is drawn between those who look for the economic prospect and development of the heritage site at whatever cost and those who would like to conserve the heritage site (Engelhardt, 2005). Hence, one of the main challenges in the existing tourism literature is to find a balance between heritage tourism and conservation (McKercher & du Cros, 2002; Elene & Assefa, 2012). Though there could be several factors attributed for their conflict, one of the main factors could be the attitude that both sectors work toward mutually incompatible goals.

The tourism sector is clamoring to boost the tourism benefit by promoting heritage sites for tourist consumption, often with little consideration of the impact of tourism on heritage sites. As a result, it is not uncommon to observe cases where cultural values have often been submerged, and also the co modification of heritage sites becomes almost fashionable (Daniel, 1996; Pedersen, 2002). On the other side of the aisle, however, tourism values can be also compromised in situations when a strong heritage conservation attitude exist (Hovinen, 1995). In fact, several international promulgations have been adopted to protect cultural heritage values from tourism influences. Hence, the fact that these two sectors stand at the two extreme edges results, in many instances, in one sector being compromised for the other.

2.4 A brief history of Tiya World Heritage Site

Tiya World Heritage Site, placed in abandoned field about 88kms southwest of Addis Ababa, straight down to Butajira Road, symbolizes a unique survival example of outstanding human endeavour. The site is exactly located 400m east of Tiya town. The stele field, seats on the Kondaltiti massif, elevates 2400m above sea level.

Tiya distinguishes with standing stelae, which are supposed to be grave markers. Circles of smaller stones mark the graves. Archaeologists dug up many skeletons from which they could be dated to 1200-1400 A.D. Among 36 standing stelae, 32 of them are decorated. A sword design is frequent among the stelae. Since 1980, the outstanding universal value of the Tiya megalithic site has been recognized as a World Heritage Site (WHS) under the UNESCO World Heritage Convention.

Tiya qualifies for inclusion on the world Heritage List under Criterion I as the stelae with their enigmatic configurations are unique as “a masterpiece of human creative genius.” In addition, they are highly representative of an expression of the Ethiopian Megalithic period which clearly qualifies them to be included under Criterion IV (Be an outstanding example of a type of building, architectural, or technological ensemble or landscape which illustrates (a) significant stage (b) in human history).

The megalithic steles of Tiya are classified into three groups as Group A, Group B and Group C. The first group (Group A) is consisted of thirty-three stele, currently all of them are in an upright position. The second group (Group B) is composed of four stele that include the stele of which the upper part has been taken to the Addis Ababa University , Sadist Kilo campus in 1968 (Anfray, 1978). The third group of the stele (Group C) is composed of three megalithic steles, which were discovered by a research team led by R. Jossuame in 1983. In the stele field of Tiya, burial tombs were found at a depth of 85 cm to 2 meters below surface, where all them were found full of fine clay and loams (Jossuame *et al*, 1995).

2.4.1 Outstanding Universal Value of Tiya World Heritage Site

The region of Sodo in central Ethiopia is dotted with numerous archaeological sites, comprising hundreds of sculpted stelae. The megalithic stelae of Tiya are the most representative of the Ethiopian Megalithic culture, which spreads over the far-side of the Awash River in southern Ethiopia. Around Tiya a group of 33 carved stelae with another group of 3 stelae a short distance away are aligned, more or less vertically along an axis of 45 meters.

The 36 stelae of which 32 are carved and one broken, range from one to five meters in height, and are found in two groups in a fenced field of nearly 1 hectare in area. Some stones are decorated with various complex anthropomorphic, hemispherical and conical patterns and

shapes, whilst others have representation of enigmatic symbols some sword shaped and associated with human figures. As numerous tombs are distributed over the area, the megalithic site has been interpreted as having a funerary function.

Overall, the property provides evidence of a megalithic Ethiopian culture about which very little is known. Tiya World Heritage Site inscribed as World Heritage Site in 1980 based on the following Criteria :(UNESCO, 2008)

Criterion I

Represent a unique artistic or aesthetic achievement, a masterpiece of human creative genius

The group of 33 carved stelae at Tiya, with another group of 3 set at short distance away, form of enigmatic configurations of hemispheric, conical and, sometimes, anthropomorphic forms that can be seen to form a unique cultural realization.(UNESCO,2008)

Criterion IV

Be among the most characteristic examples of a type of structure, the type representing an important cultural, social, artistic, scientific, technological or industrial development. (UNESCO, 2008)

2.5 Heritage conservation in Africa

One of the greatest ironies about African heritage is that, despite being priceless, it often ranks very lowly in terms of government priority scales. The expectation from this priceless tag is that the benefits of heritage conservation to society are so immense that they should not be compared to those of competing endeavors. Heritage is a public good, essential for national identity, national cohesion, employment generation, education, and cultural and religious values. Increasingly, African heritage sites are threatened with various forms of economic development. The rationale from governments is always that they must create job opportunities and uplift underdeveloped areas. There is a raft of laws and policies that are designed to mitigate the negative impact of development on heritage conservation.

However, stakeholder groups such as heritage experts and advocacy groups are keen to point fingers at governments for trading the ‘soul of nations’ for finite development.

For example, the iconic World Heritage Site of Mapungubwe has been in the media for the last few years because of threats posed to its integrity by mining.

In a different context, Swaziland withdrew the Ngwenya Middle Stone Age ochre mines from the UNESCO World Heritage Sites nomination list in favor of reviving industrial iron ore extraction. In the Sudan, vast stretches of cultural landscape hosting valuable and less valuable heritage are under threat from dam construction. (Shadreck Chirikure, 2013).

Surely, if heritage is the soul of any nation, then its conservation should be at the top end of the priority scale. Of course, just as pro-heritage campaigners point fingers at government ineptitude and corruption, the same governments accuse the advocacy groups of campaigning to freeze African landscapes. Governments are required to balance conservation needs against the needs of other stakeholders such as local communities that may need the hospitals, the jobs and the income associated with developments.

2.6 Heritage conservation system in Ethiopia

Heritage conservation efforts in Ethiopia date back to the 18th century. It was during the last Ethiopian imperial regime that the first initiatives took place to modernize the heritage conservation system in Ethiopia through the creation of cultural institutions in the country (Solomon, 2010), I chose to discuss only the current regime in this literature review.

2.6.1 Current regime (1991–present)

The country was changed into a federal republic, and a new constitution was adopted at the end of 1994. Adoption of the 1994 constitution can be marked as another turning point in Ethiopian history in general and cultural heritage management in particular, as it is the period during which the bitter long-standing civil war came to an end. Regarding cultural issues, this constitution stipulated that the federal government should devise national standards and policies to protect cultural heritages.

For the first time in Ethiopian history, a cultural policy was endorsed in 1997. This policy was adopted not only for the sake of conserving cultural heritage but also to enhance the role of cultural heritage in the development endeavors of the country; ensuring citizen participation in cultural activities, creating favorable conditions for artists and researchers who are working in

the cultural sector, promoting the culture of the different nations, nationalities and peoples of the country, and abolishing harmful traditional practices are amongst the major objectives of the policy (Cultural Policy of Ethiopia, 1997).

As a part of this cultural policy, a more comprehensive heritage conservation proclamation was adopted in 2000 (hereinafter referred to as the “third proclamation”). In the same year, the Authority for Research and Conservation of Cultural Heritage (hereinafter referred to as “ARCCH”) was established for collecting, registering, and conserving cultural heritages. ARCCH replaced the Administration.

2.6.2 Cultural heritage conservation proclamation

Article 3 (4) of the current Conservation Proclamation of Ethiopia (adopted in 2000) defines cultural heritage as *“anything tangible or intangible which is the product of creativity and labour of man in the pre-history and history time, that describes and witnesses to the evolution of nature and which has a major value in its scientific, historical, cultural, artistic, and handicraft content.”* This proclamation deals with several issues such as research, excavation, registration, subsidy, and technical advice for heritage conservation.

It is more comprehensive, clearer, and richer in content than the previous two proclamations. In this third proclamation, the wording of “antiquities” was changed to “cultural heritage,” and the definition of cultural heritage became more specific and clearer. This indicates to what extent the scope of cultural heritage has expanded over time in Ethiopia.

2.7 Government role in promoting tourism and conserving heritage

It is clear that the government is the primary responsible body for promoting tourism as well as conserving all the country’s heritages. The government should take a leading role in both sectors through its legislative and policy frameworks. International conventions also require countries to take the primary responsibility towards the two sectors, particularly on cultural heritage conservation issues.

However, in many countries, particularly in several less-developed regions, greater priority is given to promoting tourism than preserving the cultural heritage (Tosun, 1998).

The contribution of international tourist arrivals to the economic growth of less developed regions seems to be significant (Tosun, 1998).

As a result, many governments in developing countries have adopted tourism as an alternative means to stimulate their economic growth (Jenkins & Henry, 1982; Tosun & Jenkins, 1996). Hence, the standard

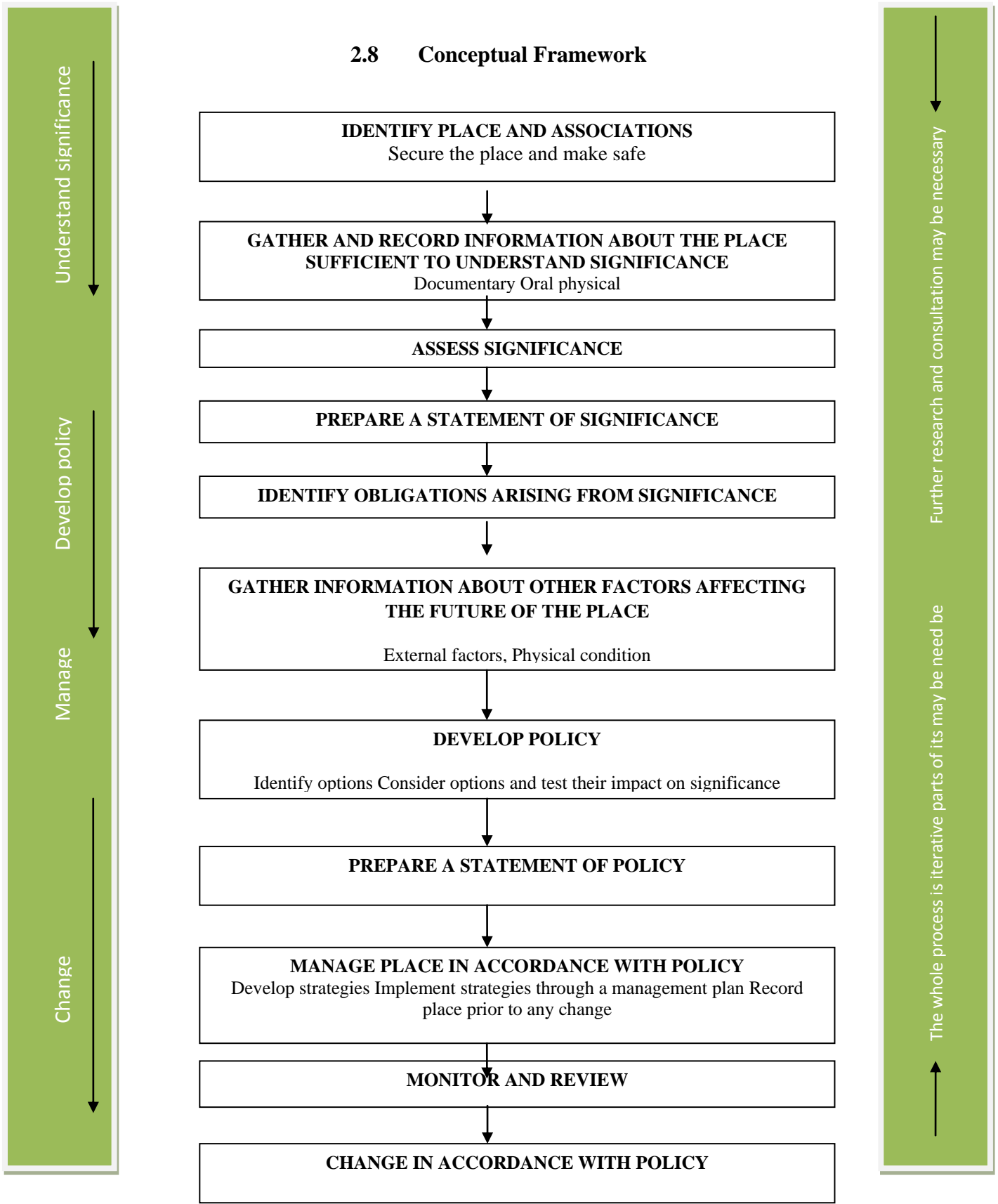
Models of tourism promotion in these regions remain volume-oriented, driven by macroeconomic considerations, and by a private sector which indiscriminately promote mass tourism without due consideration to the impact of tourism growth (Engelhardt, 2005).

On the other hand, governments of many less-developed countries assign little priority to the protection and conservation of cultural heritage. At several levels of government, the conservation of culture and other cultural heritage are often seen as an excessive luxury, particularly when other public services are in short supply (Timothy & Nyaupane, 2009).

Thus, in many less-developed regions conservation is considered as the last line-item to be included in the national budgets and the first line-item to be cut (ICOMOS, 1993; Timothy, 2011). While an endemic lack of funds is evident in developed countries (Kakiuchi, 2011), it tends to be more pronounced in the developing regions (Timothy & Boyd, 2006), and particularly in sub-Saharan Africa (Said, 1999).

Therefore, it is important to understand that unbiased treatment of both tourism development and heritage conservation by the government is important.

2.8 Conceptual Framework



Source: Adopted from the Burra Charter (1999)

In the preliminary phase of “*understanding the Cultural Significance*”, identifying the cultural value significance (CS) of the “place” of heritage is vital. “place” refers to the heritage site, land, landscape, building, or other work, groups of buildings or other works, and may include components, contents, spaces and views (The Burra Charter, 1999).

CS according to the Burra Charter (1988) means preserving the Cultural Values (CV), aesthetic, historic, scientific or social, for past, present, or future generations. Therefore, CS is a collective terminology of CV.

Understanding the Cultural Significance is more related to understanding the significant to the conservation place or specifically conserving heritage monuments. Thence, conserving heritage monuments is related to the process of Value-Based Management. Altenburg (2010) comprehended that “*the concept VBM has implications for site. Managers and heritage professionals. Successful implementation requires management plans which actively involve site managers, a multidisciplinary team with a range of skills practical, and lateral thinking, flexibility, and the on-going commitment and involvement of the local community. The Management plans should be living documents which inform management.*”

VBM is “*systematic of heritage conservation that coordinated and structured operation of a heritage site with the primary purpose of protecting the significance of the place as defined by designation criteria, government authorities or other owners, experts of various stripes and other citizens with legitimate interests in the place*”(Mason *et al.*, 2003).

Hence, the notion of this definition includes two points that need to be considered. First, it stresses the CV attributes of the place, site, or building. Second, it recognized the importance of the input and participation of heritage stakeholders in the decision-making process.

Conflicts arise among the heritage stakeholders engaged using a VBM in terms of clashes of values and incompatible goals (Finlayson, 2011). Conserving heritage monuments is potentially not only prime arena for conflict; that conflict also sits at the core of any attempts to deal with Cultural Heritage Management. Conflicts such as engagements of interest among the heritage stakeholders (for instance government and NGOs); the domination of power (power to decide); political systems; ethnic and community disputes; and selective commoditization, leads to loss of cultural heritage (Perring and Linde, 2009; Rowlands and Butler, 2007; Tunbridge and Ashworth, 1996; Rowlands, 1994; Meskell, 2002).

CHAPTER THREE

3 Research Design and Methodology

3.3 Description of Tiya Stelae World Heritage Site

These researches were conducted at Tiya stelea. Tiya Stelea is found in Soddo Wereda of Gurage Zone in SNNP region of Ethiopia. The area exclusively found within one woreda, named Soddo Woreda. Hence, the study area of this research were exclusively conducted in Soddo Woreda, which is singled out for the purpose of this study mainly because this area has not been addressed with any prior research regarding Conservation of cultural value of World Heritage site in Ethiopia for Sustainable Tourism Development. Hence, empirical Evidences are provided from Tiya Stelea in this study on its cultural value conservation Practice, and Challenges, for sustainable tourism development, Soddo Wereda, Gurage Zone, SNNPR, Ethiopia.

3.4 Research Method

3.4.1 Research design

A qualitative research approach was employed in this study. Among qualitative research techniques, a narrative style was applied in this study. The narrative style is preferred because it gives insight into the present and attempts to determine the status of the phenomenon under investigation. So it can help to identify the existing problems and challenges in the heritage cultural value conservation practice profession. It is also an appropriate design to recommend possible solutions and mechanisms enhancing the performance of heritage cultural value conservation for sustainable tourism development.

3.4.2 Types and sources of data

For this study, both primary and secondary data were collected. The primary data were Collected through, observation, and in-depth interview. While secondary data were obtained from the analysis of documents like UNESCO conservation guidelines, and other codes of conduct, and published books and websites.

3.2.3. Data gathering Instrument

In-depth interview were used to collect data from different stake holders. Field observations were carried out on the practice of conservation of cultural value in the selected sites of Soddo wereda. Semi-structured interview was used to gather data from tourism officials, destination managers, and visitors.

3.2.4 Sample Size and Sampling procedures

A non probabilistic sampling technique was used in this particular study. This technique is preferred in this study mainly because of small sample size. Besides, it is ascribed to time, cost, and ethical considerations. For the purpose of this study, Tiya stelea were selected through non probability (purposive) sampling technique.

3.2.5. Data collection procedures

Before approaching subjects both structured in-depth and semi structured interviews were prepared based on literature. All the instrument validity was evaluated by the research advisor and gets the permission to administer for its respective subjects. The places selected to administer in-depth interview for different stakeholders and officials was mainly contacted in their respective places or office.

In-depth interview were carried out by the researcher himself with the selected individuals as mentioned below in the table.

Table 1 In-depth interview

S.n	Different stakeholders and officials	Number of people Selected
1	Ministry of Culture and Tourism	2
2	Authority of Research and Conservation of Cultural Heritage, ARCCH)	2
3	UNESCO office in Addis Ababa	1
4	Gurage Zonal Heritage conservation expert	1
5	Sodo Woreda Heritage conservation expert	2

The researcher also assesses and collect data from different documents related to the ethical practice of heritage cultural value conservations. These documents include UNESCO world heritage conservation convention and guidelines, Cultural conservation Policy of Ethiopia, the Ethiopian tourism code of ethics, different association's code of conservation practice, different country code of conservation practice, and published books. Beside documents different websites were visited by the researcher to get some information about heritage cultural value conservation practice, challenges for tourism development.

3.2.6. Data analysis procedure

After the required data are collected from the primary and secondary sources it was analyzed through qualitative data analysis methods. Qualitative data gained from in-depth interview, observation, and analysis of documents was narrated towards description, holistic understanding of process and activities. In this research, content analysis was being undertaken in order to obtain the generalizations of the findings.

3.2.6.1. Content Analysis

The data gathered from the expert interviews and document reviews were analyzed using content analysis. Content analysis is an important and powerful tool in analyzing qualitative research that has a systematic technique and collates valid inferences from texts (or other meaningful matter) into fewer content categories based on explicit rules of coding and themes (Stemler, 2001; and Krippendorff, 2004; Wilkinson and Birmingham, 2003; and Babbie, 2007, Saldana, 2009).

For instance, in employing content analysis, all the interview transcripts from the expert interviews were carefully considered to obtain a sense of the whole data. Hence, the rationale for applying content analysis in this research is because it provides insights directly via texts and transcripts of documents taken literally from the respondents answering questions based on the research objectives for the research.

CHAPTER FOUR

Results and Discussion

This chapter presents the major findings of the study, which are presented under four sections. The first section focuses on the appraisal and syntheses of cultural values of Tiya Steale, The second section assesses the current conservation status of Tiya world heritage site, section three focuses on examining Current conservation practices at Tiya world heritage and its challenges. Section three is about Institutional frame work used on Tiya Steale conservation practice and on Stakeholder's collaboration in conserving cultural value of Tiya world heritage site. Last section focuses on developing Theoretical frame work for conserving cultural value of Tiya world heritage site.

4.1. Appraising and synthesising the cultural values of Tiya steale

4.1.1. A brief description of research participants

As mentioned before under Chapter 3 Section 3.2.5, in-depth interviews were conducted with selected persons, who have been working as experts from different stakeholders at the strategic, tactical, and operational level from the conservation practitioners in Ethiopia. In total eight Expert Interviews were conducted. Eight respondents (here after referred as **R1 + R2 + R3 + R4+ R5 + R6 + R7 + R8**) were chosen because they are actively involved in the process of conserving Cultural value of Tiya Steale in Ethiopia. Table 4.1 below presents the level of these experts at their respective organizations, followed by a brief presentation on their role and importance for this study. The full list of these respondents along with their names and the date of interview are provided in Appendix II.

R1 is an expert of Tourism Development and Marketing at the Ministry of culture and Tourism of Ethiopia. He has been an academician before he joined the Department of Cultural Heritage. He has specialized in conservation management, and expert in heritage Management in Ethiopia. Since this interview is working at MoCT. He represents a stakeholder from policy making institution at the federal level.

R2 is an official at the division of tourism development and marketing Directorate. His office is responsible for promoting the tourism industry through pursuing market research, promotional activities, and also through enhancing the tourism service facilities. He represents a stakeholder from policy making institution at the federal level.

R3&R4 are the conservation architects of Ethiopia Authority for research on conservation of cultural heritage, who is responsible for monitoring the conservation work of cultural sites in Ethiopia. He is an expert in conservation work for the cultural heritage in Ethiopia. Tangible cultural heritage consist of buildings, monuments, historical and cultural landscapes; intangible cultural heritage includes the practices, expressions, representations, expressions, knowledge, skills of communities, as well as objects and instruments (UNESCO, 1972, 2003, and 2005; ICOMOS, 2002). They represent a stakeholder from Tactical level who works in conservation practice at the federal level.

R5 is the National program officer of the UNESCO in Ethiopia, his office is responsible for the follow up and financial support in world heritage sites in Ethiopia. He represents a stakeholder at Tactical level in order to monitor and evaluate the best practice of Tourism development in Ethiopia.

R6 is an expert of tourism at Gurage Zone culture and tourism. His office responsible for tourism development in Gurage Zone and work on the conservation of Tiya Steale in Ethiopia. He represent experts in the operation level.

R7 & R8 are from Sodo Woreda Culture and tourism office. They are both Attraction site studies and development experts who are working on tourism development and promotion in sodo woreda. They work on the conservation practice of Tiya world heritage site at woreda level in line with ARCCH in Ethiopia. They represent experts at the Woread levele in conservation practice of the Tiya Steale Site.

4.1.2 Tiya World Heritage Site: An Overview

Tiya World Heritage Site, where the stelae are placed in an abandoned field, is found at a distance of about 88kms southwest of Addis Ababa, in Tiya town, 400m left of the main road of Butajira-Sodo. The site symbolizes a unique survival example of outstanding human endeavor. The stele field is found at an elevation 2400m above sea level on the Kondaltiti massif in central Ethiopia.

Tiya distinguishes with standing stelae, which are supposed to be grave markers. Circles of smaller stones mark the graves. Archaeologists dug up many skeletons, which could be dated to 1200-1400 A.D. (Gurage Zone culture and Tourism,2017).Among the 36 currently standing stelae, 32 of them are decorated. A sword design is frequent among the stelae. Inscribed under UNESCO world heritage list in 1980.Since 1980, the outstanding universal value of the Tiya megalithic site has been recognized as a World Heritage Site (WHS) under the UNESCO World Heritage Convention.

Tiya qualifies for inclusion on the world Heritage List under Criterion I as the stelae with their enigmatic configurations are unique as “a masterpiece of human creative genius.” In addition, they are highly representative of an expression of the Ethiopian Megalithic period which clearly qualifies them to be included under Criterion IV (Be an outstanding example of a type of building, architectural, or technological ensemble or landscape which illustrates (a) significant stage (b) in human history).

According Authority of Research and Conservation of Cultural Heritage, (ARCCH, 2018), megalithic steles of Tiya are classified into three groups as Group A, Group B and Group C. The pictures of these three groups are illustrated under Figures 2 below; the first group (Group A) is consisted of thirty-three stele, currently all of them are in an upright position. The second group (Group B) is composed of four stele that include the stele of which the upper part has been taken to the Addis Ababa University, Sidist Kilo campus. According to Anfray (1978), the stelae at AAU were brought in 1968 for the purpose of academics education. (See the picture in Appendix). The third group of the stele (Group C) is composed of three megalithic stelae, which were discovered by a research team led by R. Jossuame in 1983. In the stelae field of Tiya, burial tombs were found at a depth of 85 cm to 2

meters below surface, where all them were found full of fine clay and loams (Jossuame *et al*, 1995).

Figure 2: Stelae groups A

Stelae groups B

Stelae groups C



Source: own filed survey, 2018

The 36 stelae of which 32 are carved and one broken, range from one to five meters in height, and are found in two groups in a fenced field of nearly 1 hectare in area. Some stones are decorated with various complex anthropomorphic, hemispherical and conical patterns and shapes, whilst others have representation of enigmatic symbols some sword shaped and associated with human figures. As numerous tombs are distributed over the area, the megalithic site has been interpreted as having a funerary function. Overall, the property provides evidence of a megalithic Ethiopian culture about which very little is known about Tiya world heritage site.

4.1.3 Cultural Values of Tiya Stelae: An overview of evaluation criteria

Heritage Steale are evaluated by different organizations and conserved according to the Cultural Values (CV) provided by International Council of Monuments and sites, ICOMOS (1999), English Heritage (2008), United Nations educational scientific and cultural organization, UNESCO (2008). The CV are coded into Primary Values (PV) and Secondary Values (SV) and consist of eight major aspects; social, economic, political, historic, aesthetical, scientific, age, and ecological, while the SV are varied and correspond to these eight PV. Table 3 indicates the list of the Cultural Values of Tiya Steale according to the PV, SV, and their references.

Firstly, four CVs; social, historic, aesthetical, and scientific were established by UNESCO's world Heritage committee (2008) and classified as PV. These were followed economic, political, ecological (Riganti and Nijkamp, 2005) and age (Piper, 1948; Lowenthal, 1985; which were introduced to harmonize the pillars of conservation development that were adopted by UNESCO.

According to Mason (2002), the social values of heritage assets are frequently conveyed by concepts such as the spirit of the place. The social values are associated with the place and with feelings of identity, uniqueness, social interface consistency (English Heritage, 2008) and a sense of belonging that enables the establishment of spiritual links between people and standing stone (Tiya Steale).

Table 3: Primary Cultural Values of Tiya Stelae World Heritage Site with references

PRIMARY VALUES	Secondary Values		Reference
	Social	Spiritual	Belief, myths, religions (organized or not), legends, stories, testimonials of past generations.
		Emotional, collective	Memory and personal life experiences
		Emotional, collective	Nations related to cultural identity, motivation and pride, sense of place attachment and communal value.
		Allegorical	Objects/places representative of some social hierarchy/status.
	Economic	Use	The function and utility of the asset, original or attributed.
		Non use	The asset's expired functions, which has its value in the past and should be retained for its (material) existence, option (to make some use it or not, and be guest value (for future generations).
		Entertainment	The role it might have for contemporaneous market, mainly for tourism industry.
		Allegorical	Oriented to publicizing financial property.
	Political	Educational	The educational role that heritage asset may play, using it for political targets (e.g. birth-nations myths, glorification of political leaders, etc).
		Management	Made parts of strategies and policies(past or present)
		Entertainment	Part of strategies for dissemination of cultural awareness, explored for political targets.
		Symbolic	Emblematic, power, authority and prosperous perceptions stem from the heritage assets.
	Historical	Educational	Heritage assets as potential to gain knowledge about the past in the future
		Historic-artistic	Quality of an object to be part of a few or unique testimonials of historic stylistic or artistic movements which are now part of history
		Historic- conceptual	Quality of an object to be part of a few or unique testimonials that retain conceptual signs(architectural, urban planning, etc,)which are now part of history;
		Symbolic	Fact that the object has been part related to an important event in the past;
		Archaeological	Connected with ancient civilizations;

Source; Adapted from ICOMOS (1999); English Heritage (2008); and UNESCO (2008)

Table 3:(continued) Cultural Values of Tiya Stelea World Heritage Site with references

PRIMARY VALUES	Secondary Values		REFERENCE
	Aesthetic	Artistic	Original product of creativity and imagination;
		Notable	Product a creator, holding his signature,
		conceptual	Integral materialization of conceptual intentions (conceptual background)
		Evidential	Authentic exemplar of decade ,part of the history
	Scientific	Workmanship	Original result of human labor, craftsmanship,
		Technological	Skillfulness of techniques and materials ,representing an outstanding quality of work;
		Conceptual	Integra materialization of conceptual intentions [imply a conceptual background]
	Age	Workmanship	Craftsmanship value oriented towards the production periods
		Maturity	Pieces of memory, reflecting the passage(lives of past generations)
		Existential	Marks of the passage of time present. on the forms ,components and materials;
		Spiritual	Harmony between the building and its environment (natural and artificial)
		Essential	Identification of ecological ideologies on its design and constructions.
		Existential	Manufactured recourses which can either be reused, repressed or re cycled;

Source; Adapted from ICOMOS (1999); English Heritage (2008); and UNESCO (2008)

Scholars such as Thorsby (1999, 2007), Mason (2002); comprehend economic values as distinct from other PV because the interpretation is fundamentally different. For instance, Snowball and Courtney (2010) stated that economic values in cultural heritage can be classified into two categories namely; market value(determined by the sale price) and non-market value (or externality). However, the economic values (market or non-market) are understood through the logic of market and profit in which the potential function and the income obtained from its use are measured. Silva and Roders (2012) perceived that political values might not be related to power, pride, distinctiveness and ideological approaches, but could be symbolize by the power struggle and exertion that determine the fate of cultural heritage. With regard to this, the political power may have resulted from a political decision, hence; political in this context is more or less about the power of the value of the heritage standing stone(Tiya Steale) itself from a cultural perspective. Apart from this, historic values need to be maintained as authentically as possible and credentials to justify their enduring preservation for future art-historical research (Piper, 1948; and Reigl, 1982) need to be instituted. Conversely, Reigl (1982) asserted that historic values are identical to the “information value” proposed by Lipe (1984), which brings about the current generation’s appreciation of heritage assets from the past.

In addition to the historic values are the values of Age (Roders, 2007). The age values depend on the knowledge of the age, which rests partly on the perception of traces of decay and aging (Piper, 1948; and Lowenthal, 1985). The age values contribute to the aura and authenticity of an object and create the context of wistfulness. Regarding this, Reigl (1982) stated that “age value manifests itself immediately through visual perception and appeals directly to our emotions”.

The aesthetical values, as with the historic values, are traditionally used to label objects and places. It is probably the most subjective and individualistic aspect of socio- cultural values (Mason, 2002). This is because, traditionally, the aesthetic values result from the way humans draw sensory and intellectual stimulation from a place (English Heritage, 2008). In connection with, there are some aspects of aesthetical values that can be objectively measured through creativity, conceptualization and preservation of the related attributes (Roders, 2007).

Meanwhile, the scientific values are focused on the design process and conceptualization of the cultural heritage assets (Roders, 2007) and are perceived as a masterpiece of technology and engineering(Silva and Roders, 2012).Furthermore, according to ICOMOS (1999), the scientific value of a heritage asset depends on the importance of the data involved, its rarity and quality or representation value and on the degree to which the asset may contribute to future knowledge.

As a winding up, all these eight characteristics of social, economic, political, historic, aesthetical, scientific, age, and ecological have been established as the cultural value of Tiya Steale which afterward will be incorporated with conservation management perspective in developing the theoretical framework of the study.

4.1.4 Cultural Values of Tiya Steale with conservation management perspectives

As presented in the preceding section, there are a number of criteria used by different organizations to evaluate cultural values of heritages. In this study, eight criteria of the cultural value of heritage concept, which are more related with Tiya Stelae, have been selected and discussed in this section. These cultural value of Tiya world heritage site concept are then integrated and linked with conservation management perspectives of people, place, process, and technology in sustaining the physical condition of heritage site (Tiya Steale)in Ethiopia. Figure 3 below indicates the linkages and integration of cultural value of Heritage with conservation management perspectives.

Figure 3: The Linkages and Integration of Cultural Values of Tiya World Heritage with conservation management perspectives.

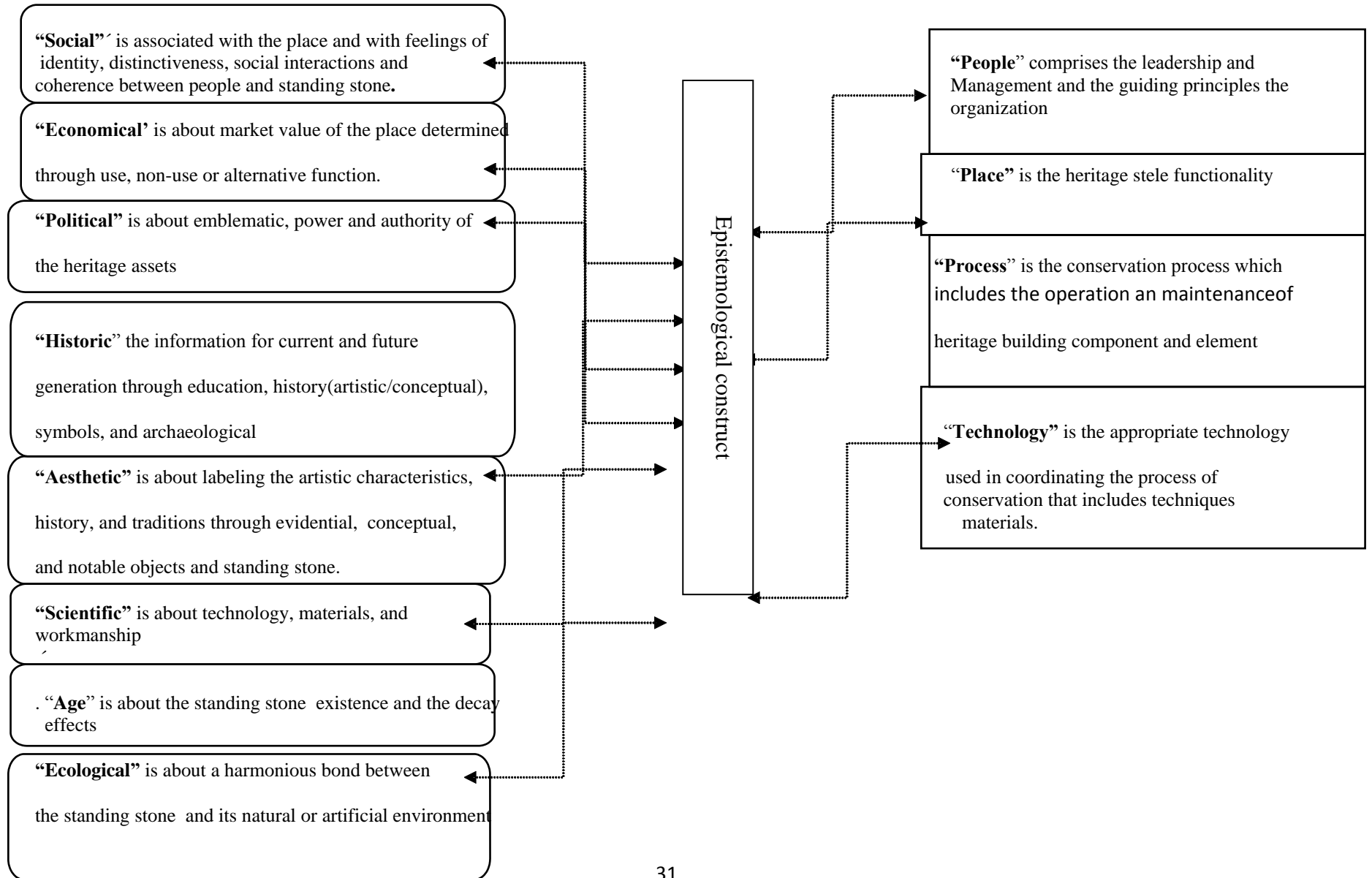


Figure 3 above has synthesized the eight classifications of cultural value of Heritage with the conservation management perspective of people, place, process, and technology. For the purpose of this research the core of eight characteristics PV of cultural value of heritage site with conservation management perspective is integrated in mapping the theoretical framework which is then synthesized. The SV of cultural value of heritage site are not included in developing the framework due to the complexity and overlapping themes under SV criteria. Therefore, each of the cultural values of heritage site is not rigid to be linked and integrated with only one conservation management perspective at a time. The dotted arrows in Figure 3 reflect multi-linkages of cultural values of heritage site with the conservation management perspective.

Referring to Figure 3 conservation management of “historic”, ”aesthetic” and “social” are epistemological constructed with conservation management of “people” perceived a heritage standing stone as “historic”, “aesthetic”, and “social” as it informs past information with distinctive people and events. These informative values tend to represent evidences illustrating the history or prehistory that are a link between the past and present events. Due to this, “people” in conservation management conserved the heritage site through the characteristic of “historic”, “aesthetic” and “social values.

“Economic” and “political” values are constructed with the conservation management “place” functionality. Thus, conservation management “place is conserved because it represents the “economic” value of the place as a tourist spot; and the “political” value that reflects the power and authority of the occupant of the place.

The cultural value of standing stone of “age” and “ecological are inter-linkages with conservation management “process” perspective. The conservation management “process” perspective will retain the “age” existence of the heritage standing stone and preserve the “ecological” value of the site and its existential surroundings.

On the other hand, the conservation management “technology” is about the appropriate technology used in coordinating the process of conservation that includes techniques and materials. Hence, cultural value of standing stone of “scientific” is epistemologically constructed with “technology” in retaining the techniques, materials, and workmanship of the heritage standing stone (Tiya Steale) conservation.

The above explanation has synthesized the eight classifications of cultural value of heritage site of Tiya Steale which are social, economical, political, historic, aesthetic, scientific, age, and ecological that are epistemologically constructed conservation management perspective of people, place, process, and technology. As mentioned earlier, the linkages and integration of cultural value of world heritage site with conservation management are not rigid and have the multi-linkages tendencies.

4.2 Examining the current conservation state of Tiya Stelea

4.2.1 Boundary of the Tiya world heritage Site

While asked whether or not the boundary of Tiya site has been clearly demarcated, the local informants mentioned that, Tiya was inscribed in UNESCO World Heritage List in 1980, owing to the site's exceptional Archaeological features and conservation conditions. However no boundary of the site was provided, except the geographical coordinates, during the preparatory period of the Nomination file. The delineation of the property and Buffer Zone has now been formalized, through the gazetting of Tiya world Heritage Reserve Area Designation Council of Ministers Regulation (345/2015), published on 28th August 2015 in the official Gazette of the Federal Democratic Republic of Ethiopia. However detailed maps need to be developed with the physical boundaries of the property and its buffer zone clearly need to be defined. (Interview conducted with respondent R3 and R4 on May), 2018. Protecting the WHS with a clearly demarcated boundary, to integrate the property with its environmental settings, is crucial

According to the information obtained from the two interviewed experts ARCCCH, the identification of the Buffer zone around the WHS is strongly recommended by UNESCO, especially to protect the views(from inside and from outside) of the heritage Area. UNESCO considers buffer zone creation is the most suitable way to identify, protect, and promote the value of the Heritage as well as surrounding areas. The Buffer Zone of Tiya WHS is identified to ensure that the development in this area will be closely controlled and respect the value of the WHS. However; the wider landscape setting still lies beyond the site boundary. (Interview conducted with respondent R3 and R4 on May, 2018).

4.2.2 Core conservation area Tiya world heritage site

“Authenticity in the setting is reflected in the relationship between the resource and its physical context. This includes landscape and townscape values, and also the relationship of man-made construction to their environment context.”(Bernard M.F and Jukka, J.1998) thus the setting of Tiya, which is paramount to maintain the integrity and authenticity of the property as well as its OUV, remains protected as it was before. While asked whether or not the core area of Tiya site has been clearly conserved the respondent at tactical level mentioned that, the wider landscape setting lies beyond the site boundary. However, the setting is identified and protected through planning process of the management plan for Tiya world heritage site.To this end the core conservation area of Tiya extends beyond the old enclosure that used to define the property, to include all important elements of the property.R3 of the respondent interview, 2018)

Figure 4: Old enclosures used to define the property



Source: own filed survey, 2018

4.2.3 Ownership of the property

As far as the ownership of cultural Heritage is concerned the proclamation that empowered ARCCH (proclamation 209/2000) declares that, “cultural heritage”, including properties discovered by archaeological research ‘may be owned by the state or by any person.’ It should be noted that this definition does not require a monument in the World Heritage Site to be in state ownership or care to be formally designated or subject to any legal protection for it to be “national monuments”.

The proclamation has instead reduced the responsibility of the federal government to the maintenance of the monuments/buildings, except Article 19(1) of the proclamation that stipulates that development involving historic buildings or antiquities require permission from ARCCH, a federal government institution in charge of heritage assets. The act also specifies that the Authority’s approval is required in cases where demolition or alteration is requested. (ARCCH, 2017).

According to experts at ARCCH, the occupational situation is being currently revised and will be adapted with the world heritage management boundary line. This will be done after the world heritage Management Act get final endorsement by the Federal Parliament of people Representatives. Therefore the co-management, inventory, inspection, promotion for tourism and conservation and related activities should ideally be managed by the government appointed sectors like; Federal Ministry of culture and tourism (MoCT), ARCCH, Regional Bureau of culture and tourism with the local Department of culture and tourism and a commission office (in the future) according to their scope and mandate defined by law.

However all the activities need to be carried out in collaboration and division of responsibilities among all the stakeholders should be identified to bring all management players together. The management plan notes various anomalies in the current management system for the property. Although government institutions that should be

responsible for the site management and protection of the World Heritage sites exists at different layers, there is no direct institutional link between ARCCH and the regional Bureau. As ARCCH is the principal state body directly involved in the conservation and management of the World Heritage Site in Ethiopia, they have the responsibility on managerial aspect of the site.

4.2.4 Current conservation status of Tiya world heritage site

The Tiya megalithic stelae still preserves its symbolic significance, but this has not prevented some re-arrangement which threatens authenticity. For instance, the property now contains two stones brought there by archaeologist from a site 6 Km distant, for their protection, and this initiative should be reconsidered.

When the reinstallation of the stelae of Tiya undertaken in 1980s, most of the site were found in critical conditions, where almost half of them were broken in to two or more pieces some parts missing. Among the fallen and broken stelae nine were fixed with mortar and reinstalled in their original position. However over time the monolithic stelae become unstable as the ground being waterlogged. Therefore the area needs to be properly monitored and drained after each rainy season.

Figure 5: one of the stelae falling down

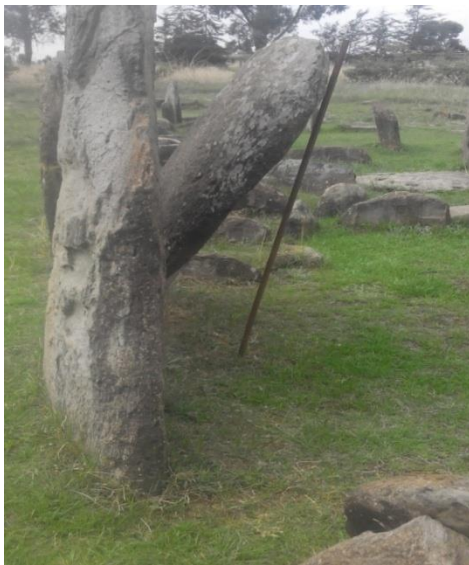


Figure 6: Stelae Broken in to two or more pieces



Source: Own filed survey, 2018

Today, most of the steale found in Tiya world heritage site are in a fragile situations and the standing stones (steale)parts have serious cracks. To investigate issues concerning the conservation status of Tiya world heritage site, interviews were conducted with officials in charge conservation, ARCCH, UNESCO in Addis Ababa and zonal and woreda level in April, 2018.

Figure 7: One of the Tiya Steale with cracks on the standing Steale



Source: own filed survey, 2018

Interview was conducted with expert at the ministry of culture and tourism at federal level. The ministry of culture and tourism was established in 2005. The ministry of culture and tourism is responsible for the promotion of culture and tourism in Ethiopia and internationally. An interview was conducted with R1 and R2; they are an official at the division of tourism development and marketing directorate.

According to the experts mentioned in the interview, the scarcity of resource seems to be a serious bottleneck in conserving the cultural values of Tiya world heritage site in Ethiopia. Lack of finance and educated manpower in the field of conservation remains one of the prominent challenges for heritage conservation (R1&R2,2018 interview).To accomplish the aforementioned goals, collaboration awareness of the public is critical.

According to the experts at Authority for research on conservation of cultural heritage, ARCCH, A is the only autonomous institution in charge of the overall issues related to cultural heritage conservation in Ethiopia. ARCCH has the authority to make final decisions concerning the conservation issues of the Tiya world heritage site.

An interview was conducted with senior architect's conservators, R3 &R4, in the division of heritage conservation Directorate of ARCCH. The main roles of ARCCH in the conservation of Tiya world heritage site includes conducting independent pre-conservation studies and cooperating with international organizations, initiating conservation campaigns for domestic and external stakeholders, and searching for

financial Sources to meet conservation objectives. ARCCH's budget was too small, which forced ARCCH to seek funds outside of the country.

As far as the current status of Tiya world heritage site is concerned, the physical structure or symbols are deteriorating and losing informative information's. A number of factors have contributed to the deterioration of physical structure and symbols. In addition to natural factors such as rain and sunlight, birds (crows) are using the Tiya standing steale to break down bones from above.

On the other hands, slow conservation efforts have also worsened the situation. R3 indicated that " the nature of the rock requires a very detailed study by professionals of various fields, which will cost a considerable amount of financial resources as a result a successful conservations task has not been done yet" (Hylemeleket Agezew,2018,interview).

UNESCO office, Addis Ababa, international assistance for the conservation of Ethiopia's cultural heritage values is not a recent phenomenon. There are various international agencies working for Ethiopia. Amongst them, UNESCO is dominant. Its involvement goes back to 1967, just one year after the adoption of the first proclamation, when UNESCO set its expert to advice on the organization and operation of the administration(Aalund 1985). Since then, UNESCO has been supporting Ethiopia in heritage conservation, and it now has joint office in Addis Ababa .that does work for both Ethiopia and Djibouti.

An interview about conservation states of the Tiya world heritage site was conducted with the national program officer of UNESCO, R5 at Addis Ababa office. R5 stated that in the eyes of UNESCO, the commitments of the Ethiopian government are not bad, despite the fact that financial and human resources remain a bottleneck. As far as the Tiya world heritage site, UNESCO did not carried out pre- conservation study.

According to Sodo woreda culture and tourism office, R7, "in case of physical deterioration and damage, while they are monitoring the site, the issue is burning issue, anyone can guess about the physical and structural condition of the steale with in a simple observation"(Shimelis Tesfaye,,2018, interview). He stated that the heritage them self are the witness that they don't get any relevant conservation activities by concerned body, descriptive figures designed on the steale ate the main attractive components of the cultural value, but they are highly exposed to sunlight for a long period of time. Due to this the Tiya world heritage site has been cracking, and some of the steale are breaking down in to pieces.

According to R7, the tallest of the steale with 5 meter high is taken its half parts to Addis Ababa University in 1967, which is against to the principle of conservations practice and need to restoration activity to its original place as the heritage is a type of Immovable heritage. According to R8, there is no current conservation protection and restoration of the steales/monuments.

Figure 8: Funguses in one of the Tiya world heritage site



Source: Own filed survey, 2018

On my personal observation Tiya world heritage site are covered by funguses, this ultimately changes the authentic brown color of the steale in to dark green, Hence, no attempts has been made to remove the funguses. However, it should be noted that urgent conservation measures has to be made scientifically to preserve the outstanding universal cultural values of Tiya world heritage site.

4.2.5 Institutional frame work used on Tiya Steale conservation practice

4.2.5.1 Authority for Research and Conservation of cultural Heritage

The Authority for research and conservation of cultural Heritage (ARCCH), established under the research and conservation of cultural Heritage proclamation No 209/2000 carries the responsibility for curretting Tiya World Heritage property. It is also reporting organization to the world heritage center. The department of Immovable Heritage development coordinates these responsibilities with the ARCCH. Currently the property is managed by the Bureau of culture and tourism of SNNP regional state, which assigned a site manager for the site.

4.2.5.2 Site management office

The government gazettes the Tiya World Heritage Reserve Area designation council of ministers regulation (regulation 345/2015). Based on this regulation a site management office (SMO) is set up at the site level, which facilitates the creation of a formal management structure for the property, to guide and monitor the field-based operation and actions. Initially the SMO is composed of some staff that includes a field based site manager(SM) and of a conservation specialist and interpretation officer. In the long term, the SMO will include other competencies and expertise

4.2.6 Legal Instrument and policy frame work

4.2.6.1 National legislation

The Federal cultural policy (1997) and the Federal Heritage protection Act 209/2000 and the regulation on the management of the world heritage site are the instrument currently enforced to guide the management of the megalithic site of Tiya world heritage site.

4.2.6.2 The 194 Constitution

In general government policies on the preservation of cultural resources, set in the constitution (Article 91), provide the opportunity that the state shall protect historic sites and objects on the behalf of the people of Ethiopia. Under this statue, section 3.10 provides the total protection of cultural heritage and sustained heritage conservation as well as proper management of the environment of heritage sites and landscapes.

4.2.6.3 Conservation policy

As far as cultural heritage conservation is concerned, the only policies that exist in Ethiopia, up till now, are the cultural policy. This policy is only a frame work to guide decisions throughout the country. In line with this policy, a regional or strategic policy was to be developed, which can be specific enough to guide operational decisions at the

local level this so far has not taken place and at the moment therefore, there is no conservation policy geared towards the management of this world heritage site (ARCCH, 2017).

4.2.6.4 Heritage conservation Law (Decree 209/2000)

Cultural Heritage management and conservation in Ethiopia is loosely governed by the Decree 209 of 2000, which has also established ARCCH under the minister of culture and tourism. This is also the only national law that has a direct bearing on the world heritage property of Tiya, which gave way for gazetting of the Tiya world heritage Reserve Area Designation regulation that delineates the site's core area and the buffer zone. (ARCCH, 2017). However the implementation of this heritage conservation Law in in Tiya heritage site is not keep in accordance to the Law as there is practice of using the buffer zone for visiting activities. Below is a photo which shows tourist standing on the core zone for visiting purpose.

Figure 9: visitors taking photos on core zone



Source: Own Filed survey, 2018

4.2.6.5 The Regulation for the Tiya World Heritage Site

The Tiya world heritage reserve Area designation regulation (345/2015) provides not only for the delimitation of the property and buffer zone but also includes provisions on its management. The regulation reaffirms the role of ARCCH in managing the site and includes the establishment of a site management office at site level. The regulation established an Advisory committee, which will support the site manager and the office at the site level.

The gazetting of the regulation regulates the authority of the ARCCH over the buffer zone (section 11). While the regulation prohibits theconstruction of the buildings affecting the visual integrity and outstanding universal value of the heritage site (section 10.2.a) andplanting of trees that can cause damage to the heritage (section 10.2.e), it does not provide for any mechanism to define rules and guidelines for development, be that new construction or renovation of extant built fabric.

4.2.7 International Treaties

As a world heritage site, the various relevant international treaties may apply to the Tiya world heritage site, as well. However, the states parties are required to domesticate such treaties in to their national legal framework. The following international treaties are of the most direct importance to the preservation of cultural heritage resources in Ethiopia.

4.2.7.1 The 1972 World Heritage Convention

The convention concerning the protection of the world cultural and natural Heritage the (1972) provides international guidance on the conservation of world heritage sites. These guidelines provide directions that inform the management of Tiya WHS and outline obligations for the state party that includes the preparation of a management plan for the site and periodic reporting, under the world heritage convention.

For the last forty years, the world heritage convention, Paris, 16 November 1972, has been the principal international legal instrument, which stands in support of world heritage site conservation. Ethiopia becomes a signatory to the convention for the preservation of the world cultural and natural heritage in 1977. This convention is of significance for the preservation of all world heritage sites in Ethiopia.

4.3 Identifying the challenges in the conservation of Tiya world heritage site

4.3.1. Alteration in the structural condition of Tiya stelea

According to experts at ARCCH (R3 & R4), Conservation Architects in ARCCH in Ethiopia, mentioned, they used to evaluate the Cultural Values of Heritage

Monuments/Buildings based on architectural views. Conserving a heritage building/site involves a historian, planner, and building surveyor, they were more focused on the tangible aspects of a building, such as the physical look and material used in conserving a heritage Monuments/building. Accordingly, most of the Tiya world heritage sites /stelea are cracking and deteriorating due to sun and whether conditions over time. As far as the current structural condition of Tiya world heritage site is concerned, the physical structure or symbols are deteriorating and losing informative information's. A number of factors have contributed to the deterioration of physical structure and symbols. In addition to natural factors such as rain and sunlight, birds (crows) are using the Tiya standing stele to break down bones from above. On the other hands, slow conservation efforts have also worsened the situation. R3 indicated that “ the nature of the rock requires a very detailed study by professionals of various fields, which will cost a considerable amount of financial resources as a result a successful conservations task has not been done yet” (Hylemekot Agezew,2018,interview).Therefore the area needs to be properly monitored and drained after each rainy season.

Figure 10: Deteriorating in structural conditions at Tiya WHS



Source: own filed survey, 2018

4.3.2 Challenges related to the legal framework

From the above discussion in section 4.2.6 on legal frameworks for Tiya WHS, it is clear that there are many challenges to the management of a site like Tiya without only numerous stakeholders but also with various organs responsible for different activities, especially due to high chances of conflicting interests.

Being located in an emerging and living town with developmental needs, there are cases to be the source of conflicts in relation to what has potential for negatively impacting the site and virtual integrity. Thus to balancing site management and development, proclaiming relevant laws that take both interest account and managing the different interest into and responsibilities of various management players is a great a challenge. Yet this has to be done for the property not only to be sustainable but to retain its outstanding universal value and remain on the list.

4.3.3 Lack Stakeholder's collaboration in conserving cultural value of Tiya world heritage site

The integration of tourism development and conservation can be materialized through the collaboration of various stakeholders. A limited number of stakeholders and similar values among them help to materialize such integrations (Mckercher and du cross, 2002, conversely, conflict, or the potential for conflict, is more likely to emerge when many stakeholders are involved and actions of one interfere with the achievement of another stakeholders goals(Jacob and Scheyem,1980). If a common grounds between different stakeholders can be found, heritage tourism can be developed in a way that is responsible for heritage conservation (Aas,Ladkin,and Fletcher,2005).

Ideologically, most tourism and conservation stakeholders acknowledge the mutual benefits that can accrue from finding a common ground among themselves (Robinson, 1999). In practice, however, finding such a common ground between stakeholders is a challenging task because of the fact that the objectives of heritage and conservation often seem incompatible (Garrod andFyall, 2000).

According to experts mentioned at Gurrage zone and Sodo woreda culture and tourism, their office working with the regional tourism bureau, the ministry of culture and tourism and ARCCH. The offices are responsible for tourism issues, including heritage conservation. The zonal office in cooperation with the woreda administration engages in various tourism development and marketing.

In general, the relations among all the stakeholders like the ministry of culture and tourism, ARCCH, UNESCO in Ethiopia and the regional tourism bureau, among all this stakeholders in Tiya world heritage site, the stakeholder's collaboration seem to be against to the principle of sustainable tourism development. it is unlikely to imagine

sustainable tourism development in a situation when the majority of the stakeholders are preoccupied with their own tourism benefits at the expenses of others. Hence, a health collaboration and relationship among stakeholders is desirable for Tiya world heritage site tourism to be integrated with cultural value of heritage conservation.

Previous studies have argued that conflict among stakeholders (Mckercher, 1992), or differences in activity style (Jacob & Schreyer, 1980). Conflict is also likely to emerge as a result of differences in stakeholder's role of promoting tourism and conserving heritage sites.

3.3.4. Environmental quality management and hygiene in Tiya Steale

On the research personal observation of the Tiya World Heritage Site there is no Garbage and waste management system need to be established for Tiya World Heritage site to maintain the environmental health as well as hygiene and sanitation of the WHS as a whole. There is neither a garbage collection system nor public litter bins and, thus, each service rendering establishments and households finds its own way in respect of disposing of the garbage. Below is a picture which shows how much a World Heritage Site is neglected by concerned conservation expertise to keep the Environment always clean and visible

Figure 11: over grown grass on the heritage site



Source: own Field survey, 2018

4.3.5 Climate Change

With the now main stream recognition of the impact of climate changes, it is clear that increasing extreme weather events will have an effect on WHS. According to ARCCH expertise interview, at the core of the existing site, it has long been recognized that the stone used in the construction of Tiya steale is susceptible to deteriorations by sun and rain, requiring an ongoing programmers of conservation and repair with the effects of climate changes and increasing frequency of sun and rain events, this will need to be regularly reviewed and be responsive to increased rates of attribution maintenance of damage across the site and the prevention and remediation of sun and rain damage to the site will also need to respond to these changes in climate patterns.

In addition, Sodo woreda tourism expert mentioned on the interview “ climate change have great impact on the heritage site, it result in damaging, cracking and breaking of the monuments and it cause losing of important information on the”(Shimelis Tesfaye,interview,2018). This indicates the Tiya steale is affected by natural impact of climate change and the likely risk of flood, deteriorations, and other emergencies and need to prepare appropriate mitigation strategies.

Figure 12: Deteriorating in structural conditions due to climate



Source: own filed survey, 2018

4.4 Theoretical Framework for Conserving Cultural value of Tiya for Sustainable Tourism Development

4.4.1 Theoretical frame work for conserving cultural value of Tiya world heritage site

All the criteria of cultural value of Tiya world heritage site which are social; Economic; political; Historical; Aesthetical; Scientific; Age; and Ecological which were developed from the literature and respondent's response were perceived as "vital" and "agreed" by the participants in developing the theoretical frame work for conserving cultural value of Tiya world heritage site in Ethiopia.

For the cultural value management perspective of people, an expert of tourism development and marketing at the Ministry of culture and tourism of Ethiopia. The respondent discussed the team building and cooperation between the conservation architects of Ethiopian Authority for research on conservation of cultural heritage, regional and zonal level culture and tourism offices, which are the key to success in conserving and guiding principles provided by International council on monuments and sites.

During the interview of "place, the respondents mutually suggested the elaboration of place that refers to heritage includes site, landscape, and surrounding should include Steale.

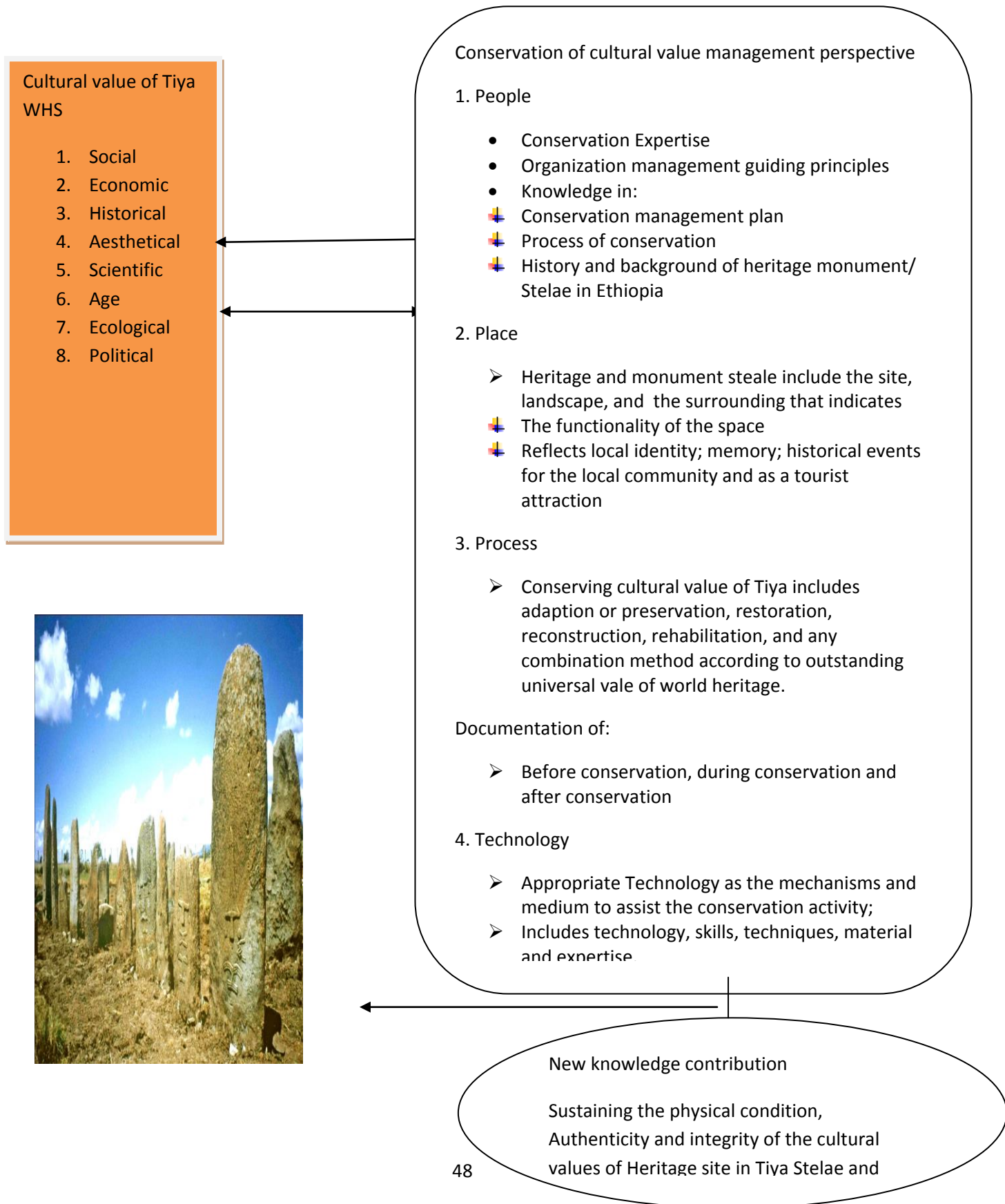
This is because Steale are also perceived as a heritage because they commemorate the local identity, memory, historical events, and also as tourist attractions in Ethiopia.

Overall, the respondents agreed that the terminology of process is "conserving cultural value of Tiya Staele includes preservation, restoration, rehabilitation and or any combination method according to the outstanding universal value of heritage sites.

In addition to the process characteristics of "operation and maintenance of the standing steale cracks and deteriorations", the respondents stated that operation and maintenance of Tiya world heritage site, "operation and maintenance of the steale cracks and deteriorations consist of the some of the steale cracks and deteriorations in Tiya world heritage site. Due to this, the respondents suggested to include "operation and maintenance of the Tiya Steale components and elements of the cracks and derivations.

The theoretical framework aimed to sustain the physical conditions of the cultural values of Tiya world heritage site in Ethiopia from the perspective of cultural value to management and it also aims to sustain the authenticity and integrity of cultural values of Tiya world heritage site.

Figure 13: Conceptual frameworks for conserving cultural value of Tiya world heritage site



CHAPTER FIVE

Conclusion and Recommendations

5.1 Conclusions

This Thesis examined major issues that have seldom been discussed in the existing literature that is how cultural value of heritage can be sustainably conserved. Characteristics of social, economic, political, historic, aesthetical, scientific, age, and ecological have been established as the cultural value of Tiya Steale which are incorporated with conservation management perspective.

Tiya was inscribed in UNESCO World Heritage List in 1980, owing to the site's exceptional Archaeological features and conservation conditions. However no boundary of the site was provided, except the geographical coordinates, during the preparatory period of the Nomination file. The Tiya megalithic stelae still preserves its symbolic significance, but this has not prevented some re-arrangement which threatens authenticity.

Protecting Tiya world heritage site with a clearly demarcated boundary, to integrate the property with its environmental settings, is crucial. Today, most of the steale found in Tiya world heritage site are in fragile situations and the standing stones (Steale) parts have serious cracks. The scarcity of resource seems to be a serious bottleneck in conserving the cultural values of Tiya world heritage site in Ethiopia. Lack of finance and educated manpower in the field of conservation remains one of the prominent challenges for heritage conservation.

As far as the current status of Tiya world heritage site is concerned, the physical structure or symbols are deteriorating and losing informative information's. A number of factors have contributed to the deterioration of physical structure and symbols. In addition to natural factors such as rain and sunlight, birds (crows) are using the Tiya standing steale to break down bones from above. On the other hands, slow conservation efforts have also worsened the situation.

The Authority for research and conservation of cultural Heritage (ARCCH), established under the research and conservation of cultural Heritage proclamation No 209/2000 carries the responsibility for curation of Tiya World Heritage property. It is also reporting organization to the world heritage center. The department of Immoveable Heritage development coordinates these responsibilities with the ARCCH. Currently the property is managed by the Bureau of culture and tourism of SNNP regional state, which assigned a site manager for the site.

The main roles of ARCCH in the conservation of Tiya world heritage site includes conducting independent pre-conservation studies and cooperating with international organizations, initiating conservation campaigns for domestic and external stakeholders, and searching for financial Sources to meet conservation objectives. ARCCH's budget was too small, which forced ARCCH to seek funds outside of the country. On legal frameworks for Tiya WHS, it is clear that there are many challenges to the management of a site like Tiya without only numerous stakeholders but also with various organs responsible for different activities, especially due to high chances of conflicting interests. The relations among all the stakeholders like the ministry of culture and tourism, ARCCH, UNESCO in Ethiopia and the regional tourism bureau, among

all this stakeholders in Tiya world heritage site, the stakeholder's collaboration seem to be against to the principle of sustainable tourism development. It is unlikely to imagine sustainable tourism development in a situation when the majority of the stakeholders are preoccupied with their own tourism benefits at the expenses of others.

5.2 Recommendations

As it was observed from the on the study conservation of cultural value of Tiya world heritage site the characteristic of social, economic, political, historic, aesthetic, scientific, age and ecological need to be incorporated in the conservation management practice and the study has showed the theoretical frame work for conserving cultural values of heritage monuments from the perspective of facilities management.

5.2.1 Role of the Government in Conserving the Cultural Value of Tiya WHS

It is highly recommended to provide and allocate financial and educated manpower in conserving the cultural values of Tiya world heritage site in Ethiopia.

It should be noted that urgent conservation measures has to be made scientifically to preserve the outstanding universal cultural values of Tiya world heritage site, in order to prevent the deterioration of physical structure and symbols. In addition to this the site need environmentally friendly shelters to protect from the natural factors such as rain and sunlight, birds (crows) are using the Tiya standing steale to break down bones from above. On the other hands, effective conservation efforts need to be implemented in order to make the situation enhanced.

In the conservation practice of Tiya world heritage site the concerned authority need to incorporate the convention concerning the protection of the world cultural and natural Heritage the (1972) which provides concerned international guidance on the conservation of word heritage sites. These guidelines provide directions that inform the management of Tiya WHS and outline obligations for the state party that includes the preparation of a management plan for the site and periodic reporting, under the world heritage convention.

ARCCH, in the conservation of Tiya world heritage site need to include conducting independent pre-conservation studies and cooperating with international organizations, initiating conservation campaigns for domestic and external stakeholders, and searching for financial Sources to meet conservation objectives.

5.2.2 Historic Assets need to be managed to sustain the Cultural value

A buffer zone needs to be capable of clear physical definition and should demonstrate that it provides necessary additional protection to that offered by planning policy.

To be sustainable, investment in conservation of the cultural value should bring social and

economic benefit. On the other hand, investment in social and economic programs should bring environmental benefits.

Heritage conservation actions lead to interventions. These must be justified by demonstrating that the benefits in protecting, increasing the understanding and sustaining the heritage values of cultural assets decisively outweigh the losses and harm caused.

New work must respect the setting and significance of the historic assets affected. The quality of design and execution must add value to that site and its setting, both now and in the future.

5.2.3 Decisions about change must be Reasonable, Transparent and Consistent

Owners need to recognize and understand the significance of their historic assets and seek advice and assistance from public sources to help them sustain the heritage in their stewardship. Everyone should have the opportunity to contribute his or her knowledge of the heritage value of different sites in Ethiopia, and to participate in decisions about their future, by means that are accessible, inclusive and informed. This will enable decisions about a important historic assets to be undertaken in an open and transparent manner.

Sharing and learning is central to sustaining the historical environment, it raises people's awareness and understanding of their heritage, including the varied ways in which its values are perceived by different generations and communities.

Knowledge and expertise are vital in encouraging and enabling others to learn about values and care for the heritage. Experts play a crucial role in discerning, communicating and sustaining the established values of Tiya world heritage site. They can help people to refine and articulate the values that they attach to the places.

It is essential to develop, maintain and pass on the specialist craft and professional knowledge and skills necessary to sustain the historic environment.

Owners of Tiya world heritage site will be encouraged to seek advice and examples of good practice in preparing their proposal for change.

Public authorities have to make decisions about changes to the historic environment of Tiya WHS by applying expertise, experience and judgments, in a consistent and transparent process guided by law and policy.

Public authorities, with in the resources available to them, will undertake sufficient assessment and public engagement to inform and justify the decisions they make.

When considering changes, public authorities will give due importance to the heritage values of site when considering the sustainability of proposal submitted to them.

5.2.4 Documenting and Learning from Decisions is Essential

The information and documentation gathered in heritage site on different management aspect should be retained by concerned owner and managers of the place, and a copy be placed in a public archive. This will ensure that future generations will benefit from the knowledge gained.

Owners of Tiya world heritage site should monitor and regularly evaluate the effects of change and response to it, and use the results to inform future decisions.

In general the relations among all the stakeholders like the ministry of culture and tourism, ARCCH, UNESCO in Ethiopia, the regional tourism bureau, zonal and woreda level culture and tourism office need to work in collaboration in the conservation practice of Tiya world heritage site, in order to bring sustainable tourism development in Ethiopia. A health collaboration and relationship among stakeholders is desirable for Tiya world heritage site tourism to be integrated with cultural value of heritage conservation.

Reference

- Aas, C., Ladkin, A., & Fletcher, J. (2005). Stakeholder collaboration and heritage management. *Annals of Tourism Research*, 32(1): 28-48.
- Altenburg, K. (2010). Values-Based Management at Cultural Heritage Sites, In Amoeda, R Lira, S. and Pinheiro, C. (Eds.) *Heritage 2010, Heritage and Sustainable Development*, Greenlines Institute for the Sustainable Development, Barcelos.
- Alzua, A., O'Leary, J. T., & Morrison, A. M. (1998). Cultural and heritage tourism: Identifying niches for international travelers. *The Journal of Travel and Tourism Studies*, 9(2):2-13.
- ARCCH(2017), A Management Plan For The Tiya World Heritage Site, Addis Ababa, Ethiopia.
- Avrami, E., Mason, R & De La Torre, M. (eds.) (2000). *Values and Heritage Conservation*, Los Angeles Getty Conservation Institute.
- Babbie, E., R. (2007). *The Basics of Social Research*. Belmont, California: Wadsworth Publishing Company.
- Cultural Policy of Ethiopia. (1997). *Cultural Policy*. Addis Ababa: Ministry of Information and Culture.
- Daniel, Y. P. (1996). Tourism dance performance: Authenticity and creativity. *Annals of Tourism Research*, 23(4): 780-797.
- Elene, N., & Assefa, W. (2012). Managing World Heritage sites as a tool for development in Ethiopia: the need for sustainable tourism in Lalibela.
- English Heritage. (2008). *Conservation Principles: Policies and Guidelines*. London: English Heritage.
- Feilden, B. (1982). *Conservation of Historic Buildings*. Great Britain: Architectural Press: _____ (2003). *Conservation of Historic Buildings (Third Edition)*. Great Britain: Architectural Press

- Finlayson, P. (2011). *What is meant by Values-based Management?* Housewright Building and Restoration 31st October 2011. Available online: <http://oldhousewright.wordpress.com/> (Accessed on April/2018).
- Fernando V, (1995). *A History of UNESCO*. Paris: France.
- Francis, J., (2001), "What price authenticity ?" [http://www.responsibletravel.com / Copy / Copy 101496.htm](http://www.responsibletravel.com/Copy/Copy101496.htm). Retrieved 10 October 2017.
- Grefe, X. (2004). Is heritage an asset or liability? *Journal of Cultural Heritage*, 5(3), 301-9.
- Grefe, X., Pflieger, S., & Noya, A. (2005). *Culture and local development*. Paris: OECD.
- Hall, S. (1997). *Representation: Cultural Representations and Signifying Practices*. London: Sage/Open University.
- Hovinen, G. R. (1995). Heritage issues in urban tourism: An assessment of new trends in Lancaster County. *Tourism Management*, 16(5): 445-452.
- ICOMOS. (1999, October 12). *International cultural tourism charter*. Retrieved October 17, 2017, from ICOMOS: <http://www.icomos.org/tourism/charter.html>
- ICOMOS. (1956). *Charter for the Protection and Management of the Archaeological Heritage*. ICOMOS (International Council on Monuments and Sites): International Cultural Tourism Committee, Paris, France
- _____. (1966). *Resolutions on the Regeneration of Historic Urban Sites*. ICOMOS (International Council on Monuments and Sites): International Cultural Tourism http://australia.icomos.org/wp-content/uploads/BURRA_CHARTER.pdf (assessed on April, 2018)
- _____. (1999). *The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance* (available online: http://australia.icomos.org/wp-content/uploads/BURRA_CHARTER.pdf (assessed on April, 2018)
- _____. (2000). *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance*. ICOMOS: Victoria, Australia.
- Insall, D. W. (1972). *The Care of Old Buildings Today: A Practical Guide*. London: Committee, Paris, France Architectural Press.
- Jenkins, C. L., & Henry, B. M. (1982). Government involvement in tourism in developing countries. *Annals of Tourism Research*, 9(4), 499-521.

- Kakiuchi, E. (2011). Cultural heritage preservation over the past 50 years in Japan and prospects for the future.
- Kothari, C.R. (2004). *Research Methodology: Methods and techniques* (2nd ed.). New Delhi: New Age International (P) Ltd., Publishers.
- McCain Gary and Nina M. Ray, (2003), “Legacy tourism: the search for personal meaning heritage travel”, *Tourism Management*, 24(6), pp. 713-717.
- McKercher, B., & du Cros, H. (2002). *Cultural tourism: the partnership between tourism and cultural heritage management*. New York: The Haworth Hospitality Press.
- McKercher, B., & du Cros, H. (2002). *Cultural tourism: the partnership between tourism and cultural heritage management*. New York: The Haworth Hospitality Press.
- Ministry of culture and tourism, Ethiopia, (2015). Sustainable Tourism Master Plan, 2015-2025.
- Paolo, R., A., (2002), “The “vicious circle” of tourism development in heritage cities”, *Annals of Tourism Research*, 29 (1), pp. 165-182.
- Parker Quincy,(2007),“*Private Sector Must Drive Cultural Tourism*” , the Bahama Journal , <http://www.jonesbahamas.com/?c=47&a=14260>, Retrieved 11 October 2017.
- Said, H. (1999).The history and current situation of cultural heritage care in Sub-Saharan Africa. *Asian and African Studies*, 8, (91-100).
- Solomon, G. B. (2010). *A history of cultural heritage management in Ethiopia (1944-1974): aspects of cultural heritage management in Ethiopia*.
- Timothy, D. J., & Boyd, S. (2003). *Heritage tourism: Theme in tourism*. Essex: Pearson Hall.
- Timothy, D. J., & Nyaupane, G. P. (2009). *Cultural heritage and tourism in the developing world: A regional perspective*. London: Routledge.
- Tosun, C. (1998). Roots of unsustainable tourism development at the local level: the case of Urgup in Turkey. *Tourism Management*, 19(6): 595-610.

Winter, T. (2002). Angkor meets Tomb Raider: setting the scene. *International Journal of Heritage Studies*,8(4), 323-36.

UNESCO. (1972). *Convention Concerning the Protection of the World Cultural and Natural*, UNESCO, Paris (available online: <http://whc.unesco.org/en/conventiontext> (Accessed on April,2018).

UNESCO. (2008) *The World Heritage List*, UNESCO, Paris (available online <http://whc.unesco.org/en/newproperties/date=1998&mode=list> (accessed on April, 2017)

Internet sources

<https://en.wikipedia.org/wiki/list-of-world-Heritage-sites-by-country>World heritage sites by country

Unpublished sources

Guraghe Zone culture and Government communications affairs department (2015),

Guide book drat for Tiya World Heritage Site.

Appendix 1: Interview Guidelines

ADDISABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF DEVELOPMENT STUDIES
TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM

Interview Guidelines on the research title:

Conservation of cultural values of Tiya Stelea and challenges for Sustainable Tourism Development

This interview guideline is developed to obtain views of different conservation experts' and management of cultural heritage on Conservation of cultural values of Tiya Stelea and challenges for Sustainable Tourism development. The information collected through the interview will be used for the study which I am currently undertaking for the partial fulfillment of the requirement for the award of Master's of Art (MA) degree in Tourism Development and Management at Addis Ababa University. The information you provide is highly relevant for the success of this study and will only be used for academic purpose. Hence, you are free to express any opinion that is considered necessary and relevant. I assure you that the information you provide will be kept confidential.

Thank you in advance for your cooperation,

Helebo Elias (Student at Addis Ababa University)

Interview questions

1. Could you please tell me about your position in your organization as well as your educational background?
2. Could you please tell me about the current structural condition of the monuments found in the main site of Tiya Stelea and its environs?
3. From your own observation so far, is there any identified alteration in the structural condition of Tiya stelea? If so, to what extent have the structural conditions of the monument altered?
4. Form your own experience; have there been any physical deterioration and damage that cause loss of information content on the monuments?
5. Has there been any attempt made so far to protect the main site of Tiya Stelea and restoration of the monuments? If so, what kinds of protection measures and restoration have been taken?
6. Can you please tell me about the current conservation practices that have been undertaken by your organization?
7. How do you see the collaboration between stakeholders such as Site managers, local and regional governments, federal government, UNESCO office in Ethiopia, local communities and the like in the protection and conservation practice of Tiya Stelea?
8. How do you monitor the heritage sites nearby to the local community? Do you have regular monitoring mechanisms?
9. What do you think the challenges government seeks to ensure an appropriate and equitable balance between conservation, sustainability and development?
10. What do you think the challenges during monitoring and implementation of conservation practice in relation to the local community?
11. Do you think climate change has brought any damage or impacts on the monuments?
12. Can you please tell me any future prospects in conserving Tiya Stelea for sustainable tourism development?
13. In your opinion, what should be done to minimize the damage from different aspects, such as visitors, local communities, climate, etc
14. Do you have any additional thing you may add in our interview?

አዲስ አበባ ዩኒቨርሲቲ

የድህረ-ምረቃ ትምህርት ክፍል

የሀገር ልማት ጥናት ኮሌጅ

የቱሪዝም ልማት እና አስተዳደር ፕሮግራም

የጥናት ቃለ-መጠይቅ መመሪያ

የጥናቱ እርስ፡ የጤያ ለትክል ድንጋጌት ባህላዊ ትውፊቶች የአጠባበቅ ተግባራት፣ተግዳሮቶች ዘላቂ ቱሪዝም ልማት

ይህ የቃለ-መጠይቅ መመሪያ የተዘጋጀው የተለያዩ የቅርስ ጥበቃ ባለሙያዎች እና የአስተዳደር ሰራተኞች በጤያ “የጤያ ትክል ድንጋጌት ባህላዊ ትውፊቶች የአጠባበቅ ተግባራት፣ተግዳሮቶች ዘላቂ ቱሪዝም ልማት” በሚለው የጥናት ርዕስ ላይ ያላቸውን ሙያዊ አስታየት ለማግኘት ነው። በዚህ ቃለ-መጠይቅ የማገኘው መረጃ፣እውቀት፣ግንዛቤ በአዲስ አበባ ዩኒቨርሲቲ ለማገኘው የሁለተኛ ዲግሪ ሚሚያ ፅሁፍ ብቻ የሚወልድ ይሆናል። ስለዚህ እርሶ የሚሰጡኝ መረጃ እጅግ በጣም ጠቃሚ ስለሆነ አሳቦን በነፃነት ይግለፁ።

ለትብብሮ ከወዲሁ አመሰግናለሁ

ሄሌቦ ኤልያስ(የአዲስ አበባ ዩኒቨርሲቲ ተማሪ)

የጥናቱ ቃለ-መጠይቆች

1. እባኩዎን በድርጅቱ ውስጥ ያሉትን የስራ ድርሻ እና የትምህርት ዝግጅት ይግለፁ?
2. እባኩዎን በጤያ ትክል ድንጋጌያት እና በአከባቢው የሚገኙት ትክል ድንጋጌያት በአሁኑ ወቅት ያላቸውን የቅርፅ ይዘት ሁኔታ ምን ይመስላል?
3. በእርሶዎ ምልክታ በጤያ ትክል ድንጋጌያት የቅርፅ ይዘት ላይ ያስታዋሉት የይዘት ለውጥ አለ? ካለስ የቅርፁ ይዘት ለውጥ መጠኑ ምን ይመስላል?
4. እርሶዎ ካሎት ልምድ አኳያ ከዚህ በፊት የትክል ድንጋጌያቱ የአቋም ቅርፅ ለውጥ ወይም ወድመት በአወልቶች ላይ የመረጃ መጥፋት ያስከተለ ሁኔታ ያስታወሉትን ይግለፁ?
5. ከዚህ ቀደም በዋናው የጤያ ትክል ድንጋጌያት ግቢ ቅርሱን ለመጠበቅ እና ለመጠገን የተደረጉ ሙከራዎች ምን ይመስላሉ?
6. በሚሰሩበት ድርጅት ውስጥ ቅርሱን ለመጠበቅ በአሁኑ ወቅት እየተከናወኑ ያሉ ስራዎች ምን ይመስላሉ እባኩዎን ይግለፁ?

7. በተለያዩ የባለድርሻ አካላት መካከል ለምሳሌ የጤያ ትክል ድንጋያት የመስክ ሀላፊዎች፣ የአከባቢው ህብረተሰብ፣ የክልል መንግስት፣ የፌዴራል መንግስት እና የዩኔስኮ ቢሮ በኢትዮጵያ የመሳሰሉት ቅርሶችን ለመከላከል እና ለማስጠበቅ ያላቸው ትስስር ምን ይመስላል?
8. በጤያ ማህበረሰብ አከባቢ ያሉትን ቅርሶች በምን ዓይነት መልኩ የቁጥጥር ስራ እየተከናወነ ይገኛል? መደበኛ የሆነ የቁጥጥር ስርዓት አለ ወይ?
9. በአርሶዎ አስታየት በቅርሶቹ ጥበቃ ዘላቂነት ያለው ልማት ለማምጣት መንግስት በምን ዓይነት ተግዳሮቶች ላይ አትኩሮ መስራት ይኖርበታል?
10. በአርሶዎ ምልክታ የጤያ ትክል ድንጋያት ቅርሶች ቁጥጥር እና ጥበቃ ስርዓት ለማስተግበር ከአከባቢው ማህበረሰብ ጋር ተያይዞ ያሉት ተግዳሮቶች ምን ይመስላሉ?
11. የአየር ንብረት ለውጥ በቅርሶ ላይ ያስከተሉው አሉታዊ ተፅዕኖ ምን ይመስላል?
12. የጤያ ትክል ድንጋያት ቅርስን በዘላቂነት ለመጠበቅና ለቱሪዝም ልማት ለማዋል ምን ዓይነት የጥበቃ እና ልማት ስራዎች ቢከናወኑ የተሻለ ይሆናል?
13. በአርሶዎ አስታየት በቅርሶ የሚደርሱትን የተለያዩ ተፅዕኖችን ለመቀነስ ምን ቢደረግ የተሻለ ይመስሎታል?
14. በቃለ-መጠይቃችን ላይ የሚጨምሩት ተጨማሪ አስታየት ካሉት

ለትብብር እና ጊዜዎን ስለሰጡኝ አመሰግናለዎልኩ።

Appendix 2 Expertise level of respondents with their respective organizations

Level	Respondent Identifier	Expertise	Date interviewed
Strategic	R1	Tourism Development and Marketing at MoCT	April,16,2018
Strategic	R2	Tourism Development and Marketing at MoCT	April,16,2018
Tactical	R3	ARCC Immovable cultural Heritage Conservation architect	April,18,2018
Tactical	R4	ARCCH, Immovable cultural Heritage Conservation architect	April,18,2018
Tactical	R5	UNESCO office in Ethiopia, National program officer	April 24,2018
Operational	R6	Gurage Zone Culture and Tourism office, Tourism development & promotion expert	April,25,2018
Operational	R7	Sodo Woreda, Culture and tourism office Attraction site studies and development	May,1,2018
Operational	R8	Sodo Woreda, Culture and tourism office Attraction site studies and development	May,1,2018

Appendix 3 Archeological Heritage resource of Tiya Steale with different conservation problems

