



ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF DEVELOPMENT STUDIES
TOURISM AND DEVELOPMENT PROGRAMME

**EXPLORING THE TOURISM POTENTIALS IN AND AROUND
DEBRE LIBANOS MONASTERY, NORTH SHEWA, ETHIOPIA**

By Fanta Beyene

June, 2017
Addis Ababa

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**Exploring the Tourism Potentials In and Around
Debre Libanos Monastery, North Shewa, Ethiopia**

**A Thesis Submitted to the College of Development Studies of Addis Ababa
University in Partial Fulfillment of the Requirements for the Masters of Arts in
Development Studies, Tourism and Development**

**By Fanta Beyene
Advisor, Tesfaye Zeleke (Ph.D)**

**June, 2017
Addis Ababa**

DECLARATION

I do hereby declare that this thesis which is entitled “Exploring the Tourism Potentials In and Around Debre Libanos Monastery of North Shewa, Ethiopia” is my own work and submitted to the College of Development Studies, Department of Tourism and Development in Partial Fulfillment of the Requirements for the Master of Arts Degree in Tourism and Development. I sincerely assure that it has not been submitted partially or full by any other person for an award of a degree in other university/institution. All sources of materials used as references for the purpose of this thesis have duly been acknowledged.

Name: Fanta Beyene Aredo

Signature: _____

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

Name of Advisor: - _____

Signature: - _____

Date: - _____

APPROVAL

The under signed certify that they have read and hereby recommended to the Addis Ababa University to accept the thesis submitted by Fanta Beyene entitled “Exploring the Tourism Potentials In and Around Debre Libanos Monastery North Shewa, Ethiopia” in partial fulfillment of the requirements for the award of Master of Arts Degree in Tourism and Development.

Name of Advisor: - _____ Signature: - _____

Date: - _____

Name of Internal Examiner: - _____ Signature: - _____

Date: - _____

Name of External Examiner: - _____ Signature:- _____

Date: - _____

Name of Head of the Department: - _____ Signature:- _____

Date: - _____

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Table of contents

Page

DECLARATION.....	i
APPROVAL.....	ii
ACKNOWLEDGEMENTS.....	iii
Table of Contents.....	iv
List of Table.....	vii
List of Figure	viii
ANNEX	ix
ACRONYM.....	x
ABSTRACT.....	xi

CHAPTER ONE

1. INTRODUCTION.....	1
1.1. Background of the Study.....	1
1.2. Statement of the Problem.....	2
1.3. Objectives of the Study.....	4
1.3.1. General Objective	4
1.3.2. Specific Objectives.....	4
1.4. Research Questions.....	4
1.5. Significance of the Study.....	4
1.6. Scope of the Study.....	5
1.7. Limitations of the Study.....	6
1.8. Organization of the Study.....	6

CHAPTER TWO

2. LITERATURE REVIEW	7
2.1. Definition of Tourism.....	7
2.2. Tourism Destination Potential.....	7
2.2.1. Attractions.	8
2.2.2. Access to the Destination.....	9
2.2.3. Accommodation	10
2.2.4. Amenities.....	10

2.2.5. Awareness.....	10
2.3. Tourism Potential Development.....	11
2.3.1. Global Potential Overview.....	11
2.3.2. Africa Potential Overview.....	12
2.3.3. Ethiopian Tourism Potentials Overview	13
2.3.4. Debre Libanos Monastery.....	14
2.4. Theoretical Framework.....	16
2.4.1. Tourism Development Theory.....	16
2.4.2. Modernization Theory.....	16
2.5. Ethiopian National Tourism Policy.....	17
2.6. Conceptual Framework of the Study.....	18

CHAPTER THREE

3. STUDY AREA AND RESEARCH METHODS	20
3.1. Study Area.....	20
3.1.1. Natural Environment, Socio-cultural Pattern of Debre Libanos Woreda.....	20
3.1.2. Natural Environment and Socio-cultural Pattern of Debre Libanos Monastery..	21
3.2. Research Design.....	22
3.3.Data Collection Methods.....	23
3.3.1. Primary Data.....	23
3.3.2. Secondary Data	23
3.4. Data Analysis Method.....	24
3.5. Data Quality Assurance.....	24

CHAPTER FOUR

4. DATA PRESENTATION, RESULTS AND DISCUSSIONS.....	25
4.1. Socio-economic Characteristics	25
4.2. History of Debre Libanos Monastery and its Establishment	26
4.3. Tourism Potentials In and Around Debre Libanos Monastery.....	33
4.3.1. Cultural Tourism Potentials.....	33
4.3.2. Historical Resources of the Monastery.....	44

4.3.3. Natural Potentials.....	46
4.3.4. Infrastructures of the Area	51
4.4. Impeding Factors to Promote and Develop the Tourism Potentials of the Monastery.....	53
4.4.1. Unwillingness of the Monastery Administrators.....	53
4.4.2. The Presence of Rule Restricted Places to be Visited.....	54
4.4.3. Community Relationship to Develop the Potentials.....	54
4.4.4. Lack of Protection and Degradation of Tourism Potentials	57
4.4.5. Legal Frameworks.....	59
4.4.6. Infrastructural Challenges	60
4.4.7. Awareness and Promotional Process of Tourism Potentials in the Area.....	60
4.4.8. Limited Budget.....	62
4.4.9. Human Resources.....	62
4.4.10. Other Challenges of the Monastery.....	63
4.5. Opportunities to Promote and Develop Tourism Potentials of the Monastery.....	63
4.5.1. Attitude towards Tourism Potentials.....	64
4.5.2. Cultural and Spiritual Resources.....	64
4.5.3. Natural Resources.....	65
4.5.4. Proximity to Addis Ababa and Other Destinations to the North.....	66

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS	67
5.1. Summary of the Findings of the Study.....	67
5.2. Conclusion.....	68
5.3 Recommendations	70
5.3.1. Awareness Needed to be Created.....	70
5.3.2. Challenges Needed to be Solved.....	71
5.3.3. Opportunities Needed to be Maintained.....	72
5.3.4. Further Research Area.....	73

REFERENCES

ANNEXES

List of Tables

Table 1.	Natural Environment of the Study Area.....	20
Table 2.	Socio-cultural and Economic Pattern of the Study Area.....	21
Table 3.	Basic information of the respondents	25

List of Figures

Name	Content	page
Figure 1.	Map of the Study Area.....	22
Figure 2.	Different Views of Debre Asbo Cave.....	28
Figure 3.	Portuguese Bridge and its Water Fall	31
Figure 4.	Museum of the Monastery	34
Figure 5.	Food of the Monastery (Dabe)	36
Figure 6.	Cultural Foods.....	37
Figure 7.	Tomb of the Known Peoples.....	38
Figure 8.	Some Handcrafts	40
Figure 9.	House of Holy Water and Debre Asbo Cave.....	41
Figure 10.	Debre Libanos Church	42
Figure 11.	Portuguese Bridge	43
Figure 12.	Stone of Ahmed Grange.....	45
Figure 13.	Landscape of the Monastery	46
Figure 14.	Plants and Animals Resources	48
Figure 15.	Water fall of the Destination	49
Figure 16.	Wober Cave.....	50
Figure 17.	Ethio-Germen Park Hotel and Top-View Resort	52
Picture 18.	Some Rules of the Monastery.....	54
Picture 19.	Tourism Potentials Degradation.....	57

List of Annexes

Annex 1: Interview Guiding Questions for the government officials and expertise of culture and tourism

Annex 2: Interview Guiding for the religious and community leaders and elders

Annex 3: Interview Guiding Questions for focus group discussion of the government officials and expertise of culture and tourism

Annex 4: Focus Group Discussion Guiding Question for religious and community leaders

Annex 5: Observation Check Lists

Annex 6: List of Key Informants

ACRONYM

AAU:	Addis Ababa University
ARCCH:	Authority for Research and Conservation of Cultural Heritages
DLM:	Debre Libanos Monastery
ECSA:	Ethiopia Central Statistics Agency
EOC:	Ethiopia Orthodox Church
ETTC:	Ethiopia Tourism Transformation Council
ETP:	Ethiopia Tourism Policy
GDP:	Gross Domestic Production
MOCT:	Ministry of Culture and Tourism
NGO:	Non- Governmental Organizations
UAE:	United Arab Emirates
UNECA:	United Nations Economic Commission for Africa
UNESCO:	United Nations' Education, Science and Culture Organization
USD:	United State dollar
UNWTO:	United Nation World Tourism Organization
WTTC:	World Travel and Tourism Council,

ABSTRACT

This thesis is intended to explore tourism potential in and around Debre Libanos Monastery. To achieve the objectives the researcher employed qualitative research method. Both primary and secondary data were used to explore the potentials. To collect the primary data, interview and focus group discussions were undertaken with selected community elders, Monastery administrators, government official and other concerned individuals. In addition, deep and continuous personal observation was conducted to fill the gaps of interview and other sources gathered from various literatures. The analysis of the study revealed that DebreLibanos Monastery has huge natural, cultural, spiritual and historical tourism potentials. Among these the natural potentials are plants, animals, landscapes. There are also various cultural heritages such as artifacts, buildings, songs, cultural food, holy water and others. Even though the Monastery has these tourism potentials and diversified values, they have not yet been developed and utilized due to various impeding factors such as lack of awareness about the tourism potentials, lack of tourist facilities, accommodations, limited budget to promote, scarcity of skilled man power, legal frameworks and gaps in heritage conservation are among the factors that hinder tourism development of the area. Therefore, it is recommended that there is need to promote the potentials and collaboration of the administrations of the monastery with different stakeholders such as Debre Libanos Woreda and North Shewa Zone Culture and Tourism Offices, local people, private sector and agriculture offices as all are responsible to develop and exploit tourism potentials of the study area.

Key words: *Natural Tourism Potentials, Cultural Tourism Potentials, Destination Development, Stakeholders Participation, Community Awareness, Challenges of Tourism Development, Debre Libanos Monastery and Ethiopia.*

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the Study

Tourism has become one of the most prominent and influential global industries. It directly or indirectly employs 1 in every 12 employed people on earth, and in 2011 according to the WTTC, 2011, 255 million jobs were sustained and a Gross Domestic Product contribution of USD 6.3 trillion (9.1%) to the world. Presently tourism industry is the world's largest industry, which captures about 9% share of the world's economy, and classified as the most employment generating industry of the world. This has enabled it to see a lot of developments over the world. Tourism is indeed a global industry which encourages national governments to make the most of their natural attractions in exchange for the foreign revenue brought in by international tourists. As a worldwide export, tourism ranks fourth after fuels, chemicals and food. Tourism development is very important aspect of every developed and developing countries economy (UNWTO, 2011).

According to World Travel and Tourism Council (WTTC 2012), in their report on the Economic Impact in 2012 Sub-Saharan Africa the direct contribution of Travel & Tourism to GDP was USD 33.5 billion (2.6% of total GDP) in 2011, while the total contribution to GDP was USD 88.4 billion (7.0% of GDP) in 2011. Travel & Tourism directly supported 5,265,000 jobs (2.4% of total employment) while its total contribution to employment, including jobs indirectly supported by the industry, was 5.9% of total employment (12,721,500 jobs). Also Travel & Tourism investment in 2011 was USD13.3 billion, or 6.1% of total investment (UNWTO, 2011).

Ethiopia as the Sub Saharan country has a huge potential of tourism that can be developed in a way it can contribute to the country's economic performance. It hosts several tourist attractions including a number of cultural and natural heritages some of which have already been registered by the United Nations, Education, Science and Culture Organization as heritages of the world. In addition, Ethiopia is a cradle of human kind as well as a home of diverse cultures and histories with its own natural and geographical scenes that can be considered as tourist products to attract more and more tourists (UNWTO, 2011).

Having possessed all these potentials, the country has not yet been able to utilize them properly. Debre Libanos Monastery is one of the Ethiopian destinations which have natural, cultural,

religious and historical tourism potentials. However, the potentials have not been known to be fully utilized, because there is inadequate awareness about the potentials, lack of promotion, limited tourism resource planning, management and development. This study seeks to carefully assess the potentials of Debre Libanose monastery and its vicinities for tourism. It deals with challenges to promote potentials of the area to attain maximum benefits and profits from the destination.

1.2. Statement of the Problem

Tourism industry has emerged as one of the largest and fastest growing industries in the global economy (Eadington and Redman 1991). It can be a leading sector for the social and economic development of developing countries like Ethiopia. However, it has not been developed so far and its potential has not been addressed by the tourism sectors.

Tourism is the result of movement, entry and stay; it is a composite product and outcomes of attraction, accessibility, accommodation and amenities. Elements and components of tourism are the prime factors or indicators of the development of tourism. Development and scope of tourism depends up-on the quality and quantity of products/components.

Tourism development in any developing country such as Ethiopia is very important for its economic growth and development. Ethiopia as a destination has also been growing as a result of its smooth socio-cultural, socio-political and hospitability among other factors. The country is the owner of tourism resources of many categories. Moreover, the present need of the country is developing and promoting the recognized potentials and additional new tourism destinations of the country that should be advertised.

Ethiopia possesses excellent preservation of humanity landmarks such as: ruins of the city of Aksum- the heart of ancient Ethiopia, Fasil Ghebbi the residence of the Ethiopian emperors during the 16th and 17th century, Harar Jugol- 82 mosques, 102 shrines, and unique interior design in the townhouses, Lalibela- holy site encompassing eleven medieval stone carved churches from the 13th century, Konso Cultural Landscape (containing 55 kilometers of stonewalled terraces and fortified settlements), Lower Valley of the Awash-where humanity made his first steps and where was found the Eve of all mankind- the Lucy fossils, the Lower Valley of the Omo also containing fragments pertaining to early humanity development and the

fossils of *Homo Gracilis*. It is also noted that all these were recognized as being of world significance and registered as UNESCO World heritage monuments (World Bank, 2016).

Ethiopia also has new prominent landmarks such as the Sheik Hussein, religious, cultural and historical site; Melka Kunture, a Paleolithic site in the upper Awash Valley; the Gedeo Cultural and Natural Landscape; the Bale Mountains National Park; Sof Omar Cave, the longest cave in Ethiopia at 15.1 kilometers long and the longest system of caves in Africa, and sacred for Islam and for the local Oromo population (World Bank, 2016).

There is also Debre Libanos that a land of natural wonders and cultural diversity. The natural and cultural tourism resources within the monastery of Debre Libanos are one of the tourism potential areas of Ethiopian monasteries. This small area has also other kinds of tourism resources such as accommodations and facilities. However, it is not well examined as far as its tourism resources are concerned. There is no enough awareness in the communities about the cultural, natural, historical and religious tourism potentials of the Monastery of Debre Libanos so as to plan for their development to enhance their benefits.

Few biologists have studied about the Threats to Gelada Baboon (*Theropithecus gelada*) around Debre Libanos Kassahun and Afework (2013), concerning the population of Gelada Baboon and their conflict with human beings, the Medicinal Plants in the Debre Libanos Woreda Seyoum and Zerhun (2014), that indicates the benefit of the plant and the Endogenous knowledge's of the area (knowledge of the local people), and Getachew (2015) has studied the Floristic Composition and Diversity of Sacred Site and Challenges towards sustainable Forest Management on Remnant Forest Patch of Debre Libanos Monastery. It was to investigate plants compositions, diversity and the challenges they face. However, all authors are focused on the natural tourism potentials. In their studies the cultural, religious and historical potentials are not included.

There are also some historians who have studied about the tourism potential of different destinations. To mention some of the research works are, a senior essay about the Potentials and challenges of Entoto Saint Mary Church to heritage tourism development written by Zelalem (2015). In this paper, he discussed the heritages potential, current tourism activities and the challenges to the development of the church. The potential resource of tourism development in Dejen Woreda by Atsbha (2015) which focuses on some natural and cultural heritages has also

been studied. However, the researchers did not incorporate other valuable tourism potentials such as historical spiritual resources that are found within the Monastery.

The main focuses of the researcher in this study area are, identifying the tourism potentials of the destination, the gap in developing the destination, ways of advertising the potentials and indicating the role of government, non-government agencies and local people to play in transforming potentials into more useful products.

1.3. Objectives of the Study

1.3.1 General Objective

- To explore the tourism potentials in and around Debre Libanos Monastery Northern Showa, Ethiopia.

1.3.2. Specific Objectives

The research has sought to explore and identify the following specific objectives:

- To identify the natural tourism potentials in and around Debre Libanos Monastery
- To identify the cultural tourism potentials in and around Debre Libanos Monastery.
- To assess the development of tourism potentials in and around the Monastery and
- To examine the impeding factors to develop the tourism potentials destination.

1.4. Research Questions

This research question was focused on finding out answer for the objectives of the study by identifying the natural and cultural tourism potentials and to promote vicinities of Debre Libanos Monastery. It was also used to explore the benefits of the community and the challenges to develop in and around the Debre Libanos Monastery. To identify these all the following research questions were used.

- What are the tourism potentials in and around Debre Libanos Monastery that can be promoted and developed?
- What are the impeding factors of tourism potentials development of the Monastery?

1.5. Significance of the Study

According to Ryan (1991:5) tourism is "a study of the demand for and supply of, accommodation and supportive services for those staying away from home, and the resultant patterns of expenditure, income creation and employment" Nielsen (2001:12) comments that this

is a rather bland definition. It is to be noted that it excludes any reference to enjoyment and leisure. It does, however, cover other ingredients-such as demand and supply, and stays away from home.

Tourism is one of the most potential and feasible sector of Ethiopian economy. It has been taking one of the most important sectors of national economy. The potential of tourism contributes to growth and hence poverty reduction in any given area clearly needs to be considered in the light of the alternative opportunities available. In many rural area of Ethiopia, there are a few viable alternatives other than tourism. Therefore, tourism should be considered as one of the most important economic development opportunities available for the developing country like Ethiopia (UNWTO, 2001).

Debre Libanos Monastery is paramount of socio-cultural and natural assets. It is a place of God gifted natural assets, panoramic, scenic beauty of river basin, wild life, dense forest, cultural diversity and other attraction which may be of great interest for the tourists.

The finding of this study is beneficial for stakeholders that are working on the tourism development in this sector. It provides the zone and woreda officers, policy makers and NGOs (nongovernmental organizations) with relevant information for future planning and interventions of appropriate strategies to management, progress promote and maintain the role of tourism products at the area. The finding of this study also helps as a baseline data for those who are interested in carrying out further research with this regard.

1.6. Scope of the Study

The research explored the tourism potentials, their development and the challenge to transform the potentials into products in and around Debre Libanos Monastery. It focused on the tourism potentials in and around the Monastery and the community awareness about them. The study was carried out mainly on the cultural, natural, historical and religious heritages of Debre Libanos Monastery. It also included others like Portugal Bridge, caves and Church, land escapes, plants and animals. The research used different target groups. These were church administrators, local community, government offices and private sectors.

1.7. Limitations of the Study

The researcher faced different challenges during the implementation of this study. These were lack of relevant literature and information produced on the tourism potentials of the area, unavailability of organized documentation for secondary data, shortage of finance, unwillingness of the informants to speak about spiritual potentials of the monastery.

1.8. Organization of the Study

The study organized in five chapters. The first chapter deals with background of the study, statement of the problem, basic questions, objectives of the study, significance of the study, limitation of the study and organization of the study. The second chapter addresses theoretical and empirical literature. Chapter three is about detailed description of the study area and methodology of the study. The fourth chapter deals about data presentation, results and discussions. Finally, the fifth chapter presents the summary, conclusion, and recommendations of the study. References and annexes are also attached at the end.

CHAPTER TWO

2. LITERATURE REVIEW

This literature seeks to look at tourism potentials from previous works on the various topics such as; Global potentials, the Sub Region (Africa) and Ethiopia potentials; Tourism Potential, Tourism Industry, in and around Debre Libanos Monastery as a Destination and Tourism as a tool for development.

2.1. Definition of Tourism

Tourism is travel for recreational, leisure, business or other purposes. It also involves the travelling to and staying in places outside the usual environment for not more than one consecutive year for leisure, business and other purposes (WTO, 2001).

2.2. Tourism Destination Potential

The determination of what is tourism potential is a central question that must be answered. It is not an easy concept to define because tourism potential, like the industry itself, is quite subjective and open to personal preferences. Tourism potential is the resources include all tourism Dimensions.

The reason why tourists choose a destination is based on the extent of destinations' attractiveness and interestedness in influencing tourists' satisfaction. The assessment of destination potential helps to indicate and rate the importance of existing destination resources in each region or province. In addition, the assessment of destination potential also identifies destinations' capabilities and readiness in order to rank them according to their importance (Emphadhu & Ruschano 2007). The assessment of tourism destination potential includes the examination of destination value or equity, physical aspects of destinations, readiness of destinations in terms of infrastructure, accessibility, environment, reputation and safety. However, the assessment of destination potential is related to the five major components of destination or 5A (Dickman, 1996) including attraction, accessibility, amenities, accommodation and awareness.

2.2.1. Attractions

Attractions are the primary motivation for traveling. They may be a primary destination such as heritages or secondary destinations which are interesting places to visit on the way to primary destination. Attraction designates a single unit, site or area identified in tapping people during their leisure time (Swarbrooke, 2002). Scholars often identified three major taxonomies of attractions on the route, which are (i) natural, (ii) historical and manmade, and (iii) cultural and ethnic.

A. Heritages potentials:

The concept of heritage is debatable (Herbert, 1995; Mengistu, 2008) and the term ‘heritage’ is used in various literatures. The followings are some of the diversified concept and definition of heritages.

According to UNESCO’s World Heritage Convention (1972), “heritage” in its broader meaning is generally associated with the word “inheritance,” that is, something transferred from one generation to another through birth or legal succession or by any other means. Oxford Dictionary defines heritage as the evidence of the past such as historical sites, buildings, and the undisturbed natural environment considered collectively as the legacy of present-day society.

Similarly, for Prentice (1993) the term “heritage” encompasses, natural, history, buildings, artifacts, cultural traditions and the like that are literally or figuratively passed on from one generation to the other. Another scholar also defines heritage as everything that people want to save or retain (Howard, 2003). This author also argued that all heritages are pervasive and that it concerns to everybody. Thus, literature reveals that there is no single agreed definition of heritage. Even though there are a wide range and diversity in concepts and definitions, the term heritage can be summarized into two major categories: natural heritage, drawing its qualities from nature and Cultural heritage, which draws its qualities from culture and built elements in association with people, and events.

For the purpose of this study, heritage is created by and recognized of the value in what our ancestors left behind, which encompasses entities of material and immaterial treasures, the natural environment, cultural built heritages as well as historic places.

B. Cultural Heritage Potentials:

Heritage tourism is a form of tourism that specifically targets the art, architecture, history, monuments, museums, theatres, religious heritage, social interaction, food habits, and lifestyle of people in a certain geographical region (Maria, 2002). According to Jamie and Eric (2011), heritage tourism deals with traveling to experience the places and activities that authentically represent the stories, people of the past, and present. It includes irreplaceable historic, cultural and natural resources.

Heritage tourism, as a part of the broader category of tourism is now a major pillar of the tourism industry (Richard, 2002). On the other hand, heritage tourism is an umbrella and comprises both the natural and cultural tourism activity while cultural heritage tourism by contrast, highlights human accomplishments rather than nature (Huh, 2002). Ethiopia has several main varieties of cultural heritage tourism destination in different areas of the country, like monumental heritage related with art and architecture, the religious heritage the natural, traditional arts and crafts, music and dance.

C. Natural Heritage Potentials:

Natural attractions include landscape such as mountains, rocks, and caves; water bodies like lakes and rivers; wildlife or plants and animals, and atmospheric resources among others. Nature tourism is a responsible travel to natural areas, which preserves natural resources and takes actions to improve the livelihoods of the local people in the host nation. It is tourism activity based on the natural attractions of a particular place. With nature tourism, tourists enjoy activities such as bird watching, photography, stargazing, camping, hiking, canoeing, hunting, fishing, and visiting parks among others (Mulugeta F. 2012).

Ethiopia, an ancient civilization with impressive geographical location, has a huge potential of nature tourism that can be developed with well-planned tourism that the industry can contribute more to the country's economic performance and improvement of local people while preserving and enhancing the attractions in the country (Mulugeta F. 2012).

2.2.2. Access to the Destination

The major requirements for visitor access include: Safe and convenient public transport, well signed and maintained roads, parking facilities at major attractions, links between transport

modes and attractions, public transport from parking areas to the site of activities, such as special events or festivals and safe walking and cycling (Dickman, 1996).

Sometimes modes of transport can be attractions in their own right. Ferries, steam trains and scenic roads with viewing areas both provide access and can be attractions in themselves (Emphadhu& Ruschano2007).

2.2.3. Accommodation

Although day trippers spend money on consumable items, overnight visitors have a variety of needs, including accommodation, dining and are also more likely to spend on attractions and activities. A variety in style and quality of accommodation in a region/ town provides an important means to increase the economic impact of visitors (Dickman, 1996).

2.2.4. Amenities

They are services that most visitors take for granted until they are not there: visitor information centers, telecommunications, roads, drinking water, toilet blocks, rubbish bins, signage, park benches etc. A community that provides attractions but no amenities is unlikely to maximize economic benefit from tourists, while destinations that develop amenities without attractions will be frustrated by the lack of visitors (Dickman, 1996).

2.2.5. Awareness

Having the best attractions, access, accommodation and amenities in the world is totally useless if the awareness factor is missing. Awareness in this sense has three meanings. Firstly, the local population must have a positive attitude toward tourism. Secondly, those in the front line of tourism, that is, those who directly interface with tourists must have strong, positive attitudes towards tourists. This includes the shops, post offices, road houses and the many other businesses that come in contact with tourists, not just the hotels and restaurants. In all a local community must be made aware of the value of tourism. The third plank in the awareness platform is market awareness. The destination or more importantly, the destination's image must be a strong, positive one and firmly implanted in the tourist's mind (Dickman, 1996).

2.3. Tourism Potentials Development

Tourism potential development is very important aspect of every actual or potential tourism resource all over the world .It involves the improvement of the physical infrastructure in the destination in form of support facilities, branding, promotions, and advertising amongst others. This issue will be addressed from the global, regional (Africa), national (Ethiopia) and finally the focal point of this research in and around the Monastery of DebreLibanos. The researcher to operationalizes the word “potentials” in the destination as well as developing, advertising and marketing of a destination (Ayalew S. 1992)..

2.3.1. Global Tourism Potentials an Overview

According to the United Nation World Tourism Organization World Tourism Barometer for September 2012, out 220 of countries and territories, 142 reported data on international tourist arrivals for one or more months. Of these, 119 countries (84%) have recorded an increase in tourist arrivals with 48 (34%) reporting double-digit growth. Only 23 (16%) reported decreases. Also 116 countries have reported results for the at least the first six months of 2012.

Certain countries of the Middle East have faced exceptional tourism development and continue to do so. Dubai, however, has demonstrated an ability to overcome any of these it shares and establish itself as a relatively popular destination with a high tourism growth rate. It is therefore an interesting example of a more successful Middle East tourism centre that is creating new opportunities and realising its potential (Henderson, 2006).

The United Arab Emirate government accordingly intervened and began to spend on infrastructure (Balasubramanian, 1992 and 1993, cited in Henderson 2006), with activity being greatest in Abu Dhabi and Dubai. Propelled by a wider federation policy, Dubai started to invest substantially in tourism (Trade and Industry, 1990; Middle East Economic Digest, 1995), which was soon to be a pillar of the economy (Crookston, 1998).

Decisions about tourism were made against a background of falling oil production and a keen sense of the urgency of economic diversity. So it can be said of other developed countries like USA, France and United Kingdom. They all diversified their economies from production to giving the much needed attention to the tourism sector.

2.3.2 African Tourism Potentials an Overview

According to the World Tourism Organization (WTO), Sub-Saharan Africa offers a considerable potential, not only for seaside tourism, but also for environmental and ecotourism, cultural tourism, sports tourism, and discovery tourism. However, this potential remains largely untapped (WTO, 2011)

Foreign Direct Investment to Africa has been a very vital aspect to tourism development in the continent, for instance from Arab Gulf Nations. Although it has not received as much notice in the media as China's investments, the Arab Gulf nations, with their huge sovereign wealth funds, are big players in investments in the tourism and hospitality sectors of Africa. In Djibouti, DP World continues their investments and the Kaminski Hotel, funded with Arab Gulf investments, is an important part of the story explaining the trebling of tourists since 2007 to close to 40,000 per year (The State of Tourism in Africa, 2010).

More recently, Mozambique and Senegal have attracted Arab Gulf investment, as well as Rwanda and Ethiopia, with Dubai World Africa planning about \$1.5 billion of investments in the continent, including \$100 million in Ethiopia and \$230 million in Rwanda. Emirates Airlines has new non-stop service from Dubai to Luanda which has propelled trade between the UAE and the high growth Angolan economy, and which is expected to result in improved tourism arrival numbers for Angola. Emirates Airlines serves almost twenty African destinations including Cote D'Ivoire, Egypt, Ethiopia, Ghana, Kenya, Morocco, South Africa, Tanzania and Uganda (The State of Tourism in Africa, 2010).

In terms of transport, air transport is perceived as a major constraint to Africa's Tourism Development, issues raised include: high air fares, inconvenient and insufficient schedules and even chartered services, also the case of unsafe airspaces and crafts. Decisions on airline routings are driven by a mix of domestic, interregional, international, and cargo demands. They are also affected by air transport liberalization, ease and cost of doing business (landing rights, baggage handling), and fuel costs. Despite a small base, Africa's growth rates are impressive. Africa's air transport industry grew at a robust rate of 5.76 percent per year (2001-2007) as measured in seat km (The State of Tourism In Africa, 2010).

For air transport in Africa to compete with other regions, the inconsistent quality of land-based infrastructure can be addressed first by updating airports and terminals rather than building new

airports. To address safety concerns, increasing safety oversight by pooling resources and capacity building is necessary. Finally, improving data collection on the air transport sector at all airports is to be encouraged in order to assist both the public and private sector with their planning for success (World Bank), cited in *The State of Tourism In Africa*, 2010).

African countries can improve their economic growth performance, not only by investing on the traditional sources of growth such as investment in physical and human capital, trade, and foreign direct investment, but also by strategically harnessing the contribution of the tourism industry and improving their governance performance. This will foster economic growth and development

2.3.3. Ethiopian Tourism Potentials Overview

Ethiopia is a land of unique culture and heritage with a history going back thousands of years. It is one of the oldest nations in the world. It was one of the African countries to establish a tourist industry in the 1960s. Tourism became part and parcel of a national economic sector in 1964 when the first Tourism Development Master Plan was developed. During the imperial period, a good investment was made in this sector. The establishment of Ethiopian Airlines for international and domestic air access, opening of airfields and hotels at key tourist attraction sites and establishment of national tour operators were good cases in point (World Bank, 2006:16-17).

Governments in Ethiopia highly affected the tourism sector in the pasts. The prolonged civil war, strained government relationship with many European countries (mainly capitalist nations) and restriction on entry and free movement of tourists in the country between 1974 and 1991 marked major setback in the development of tourism sector in Ethiopia.

It has an immense heritage tourism potential owing to its natural attractions that include some of the highest and lowest places in Africa, very old and well preserved historical traditions with fascinating obelisks, churches and monasteries (Yabibal, 2010). Since its advent in the 4th century, the Ethiopian Orthodox Tewahido Church (EOTC) produces innumerable tangible and intangible heritage that has a great heritage tourism potential of the country. Even though the primary objective of the church is to provide spiritual services to the followers of the religion, it also plays an important role in the development of heritage resources (Ayalew, 1998).

Literature shows that Ethiopia ranks 14th among African countries in terms of tourism development. South Africa, Kenya, Tanzania, Botswana and Namibia rank first, second, third, fourth and fifth respectively. Zambia, Zimbabwe, Mozambique, Uganda and Ghana rank sixth, seventh, eighth, ninth and tenth respectively. Senegal, Rwanda, Gambia, Ethiopia and Mali rank eleventh, twelfth, thirteenth, fourteenth and fifteenth respectively (Mann, 2007).

Over 1.6 million people of Ethiopia are employed in tourism. This constitutes 6.9% of the population. The country has some of the highest and most stunning places on the African continent. In fact, 80% of the highlands of the whole of Sub Saharan Africa are found in Ethiopia. The country is old and as Abyssinia, its culture and traditions date back over 3,000 years. Many people visit Ethiopia because of the remarkable manner in which ancient historical traditions has been preserved (United Nations Economic Commission for Africa, 2011:56).

The basis of Ethiopia's tourism product is cultural, historical and natural sites. The long-term vision of the currently ruling government is to make Ethiopia one of the top five tourist destinations in Africa by the year 2020, with an emphasis on maximizing the poverty-reducing impacts of tourism, and utilizing tourism to transform the image of the country (World Bank, 2006:22). Even though the country is endowed of many sources of tourism, the sector is not well developed. The under development of this sector is the result of three things. One, absence of a full-fledged policy framework is keeping the potential and the actual performance of Ethiopian tourism sector rather imbalanced. Second, the expansion of tourism infrastructures such as transport, hotels and accommodations did not meet what the sector needs. Third, several potentials of tourism development of the country remained unstudied. This paper attempts to show some key potentials of tourism development in and around Debre Libanos Monastery and this contributes its own role in narrowing the gap associated with the challenges mentioned above.

2.3.4. Debre Libanos Monastery

In Debre Libanos district (woreda) there are religious and historical heritage tourist attraction sites such as Debra Libanos monastery, Debre Tsige Kurfa Mariam Church monastery. In addition, natural landscape caves, waterfalls of Debra Libanos area make the district very much attractive.

The Monastery of Debre Libanos is found at the distance of 104 kilometers to the north of Addis Ababa on the way to Gojam. It is one of the Ethiopia's most reputed Orthodox monastic enclaves. It was founded by Abune Teklehaimanot at the early of the 1260s. Since his time, DebreLibanos has served as the principal monastery of the old Shewa region, and remains one of Ethiopia's largest and most important religious centers. Many Ethiopians make pilgrimages and some seek out its curative Holy Waters, said to be good for warding off evil spirits and for stomach disorders (Buxton: 1957).

The enclave of the monastery consists of villages of nuns and monks, the original monastery (cave) and a modern church of a beautiful architecture and culture, stunning scenery. Interior paintings of the church, megalithic, its modern historical antiquities and organization add to the attractions of the monastery.

It's got one of the most interesting church museums in Ethiopia. Besides the usual ecclesiastical items it is told by legend that as there are Italian guns, giant cooking pots, crowns of past emperors and their wives, musical instruments and an old wooden shackle. Fifteen minutes up the hill from the monastery is Tekla Haimanot's cave, where the saint is said to have done all his praying. It's also the source of the holy water. A monument in front of the church memorializes the hundreds of innocent priests, deacons, and worshipers who were massacred here by the Italians following an assassination attempt on the notoriously brutal viceroy Graziani in 1937 who was later imprisoned by the Italians as a war criminal for crimes against humanity (Buxton: 1957).

The forest surrounding this monastery is also one of the best places for bird watching. Overlooking Jema River Gorge, a tributary of the Blue Nile, short walk to observe the endemic Gilda Baboon and 16th Century Bridge of Portuguese and the Blue Nile Gorge make the destination attractive. The Portuguese Bridge built in 16th century by the Portuguese, the bridge is another historical monument of tourist significance. The bridge was constructed, as legend says, from stones and egg yolk which was used as a binding agent. The thick forest and wonderful view of the Zega-Wodem and Jama rivers gorges, the waterfall beneath the bridge and the deep cliffs of the area contribute a lot to the scenic beauty of the site.

Nowadays, the topography of this site and the gorge are attracting tourists who are interested in paragliding sport activity.

2.4.Theoretical Framework

2.4.1. Tourism Development Theory

Numerous attempts have been made to chart the changing fashions in development theory over the last six decades (Harrison 1988; Mowforth and Munt 2009: 31–46; Sharpley 2009: 29–56; Telfer 2015) but the trajectory outlined by Sharpley is representative of the general consensus. In particular, the period from 1945 to the 1970s has been characterized by Payne and Phillips (2010: 56–84) as the "golden age" of development theory, though the author believes it continued well into the 1980s, when disillusionment really set in (Harrison 1988: 149–183). Irrespective of the exact time frame, though, in the mid-1970s, modernization theory was the dominant perspective, but it was under consistent attack from underdevelopment (world systems) theory and soon rival advocates were occupying what they saw as radically opposed camps.

The Ethiopian tourism passes through different developmental circumstances in different regime of the country. In some regime the tourism got moderate attention and in the others it dived due to social political economic situation of the country that hinder development of the tourism potentials. But now there are legal frameworks attention given to the sector to develop the potentials. Therefore, exploring the tourism resources of DebreLibanos to develop can be supported by development theory.

2.4.2. Modernization Theory

In the context of modernization theory, tourism has been advocated as a development strategy to generate foreign exchange, to increase the balance of payment, increase GDP, attract development capital, increase the transfer of technology, increase employment (Shaw and Williams, 1994) and promote modern western values of life (Mathieson and Wall, 1982). Van Doorn (1979, cited by Pearce, 1989, p. 12) contends that the processes of tourism development could only be elucidated within the context of the development stage of a country. In this sense, Rostow's (1967) argument that there are five stages of economic development was imperative when tourism development was discussed. Elsewhere, Thurot (1973) has suggested that there are three stages of development in relation to the evolution of the airlines routes.

However, Miossec (1976) proposes five stages of development, from the original pioneer resort to a fully developed hierarchy and specialized saturation stage when conceptualizing tourist space dynamics (Oppermann and Chon, 1997). Modernization in tourism development also stipulates for the consumption of ‘experience’ as an end product. Tourists improved their social structural status when they manage to travel and consume these experiences (Wang, 2000) and hence fulfill their ego needs (Maslow, 1987).

Butler (1980) further improvised the evolution of tourism development through his product cycle-based evolution of tourist destination. Butler proposes six stages of development: involvement, exploration, development, consolidation, stagnation and decline or rejuvenation. More recently,

Agarwal (2002) has used Butler’s work as a template when she contends that many British seaside resorts, which were in the stagnating or declining stage, have rejuvenated when for example theme parks were introduced at these resorts. Agarwal argues that endogenous or exogenous forces also play a significant role in a process of destination development.

Meanwhile, Myrdal (1957) uses regional economic development theory in tourism studies, to look at the filtering of economic benefits through regional, national and local economies.

Modernization theory states as tourism has to be advocated as a development strategies to attract tourist to the destination to bring foreign exchanges. It also indicates the necessity of promoting the modern values and developing them in national, regional and local community level. Therefore, it is applicable in Ethiopia particularly in and around Debre Libanos Monastery to identify and develop the potentials.

2.5.Ethiopian National Tourism Policy

According to the Ethiopian Tourism Policy, 2009, the tourism policy is an expression of the government’s commitment that guides the overall development of tourism in Ethiopia. It serves as an umbrella to guide the public and the private tourism sector players.

The vision for tourism development elucidated in the policy states that government seeks “to see Ethiopia’s tourism development led responsibly and sustainably and contributing its share to the development of the country by aligning itself with poverty elimination”

The emphasis of the policy document is that local people (communities) should directly benefit from tourism development. It also calls for active participation of women and youth and greater

cooperation between the public and the private sectors. Sustainable tourism development as well as conservation of resources and the participation of local communities in tourism are seen by the Government of Ethiopia as central elements of tourism development. Hence, it is clear that all tourism planning activities are conducted within this framework. The main policy issues and strategies are expressed in the following six pillars of the policy document:

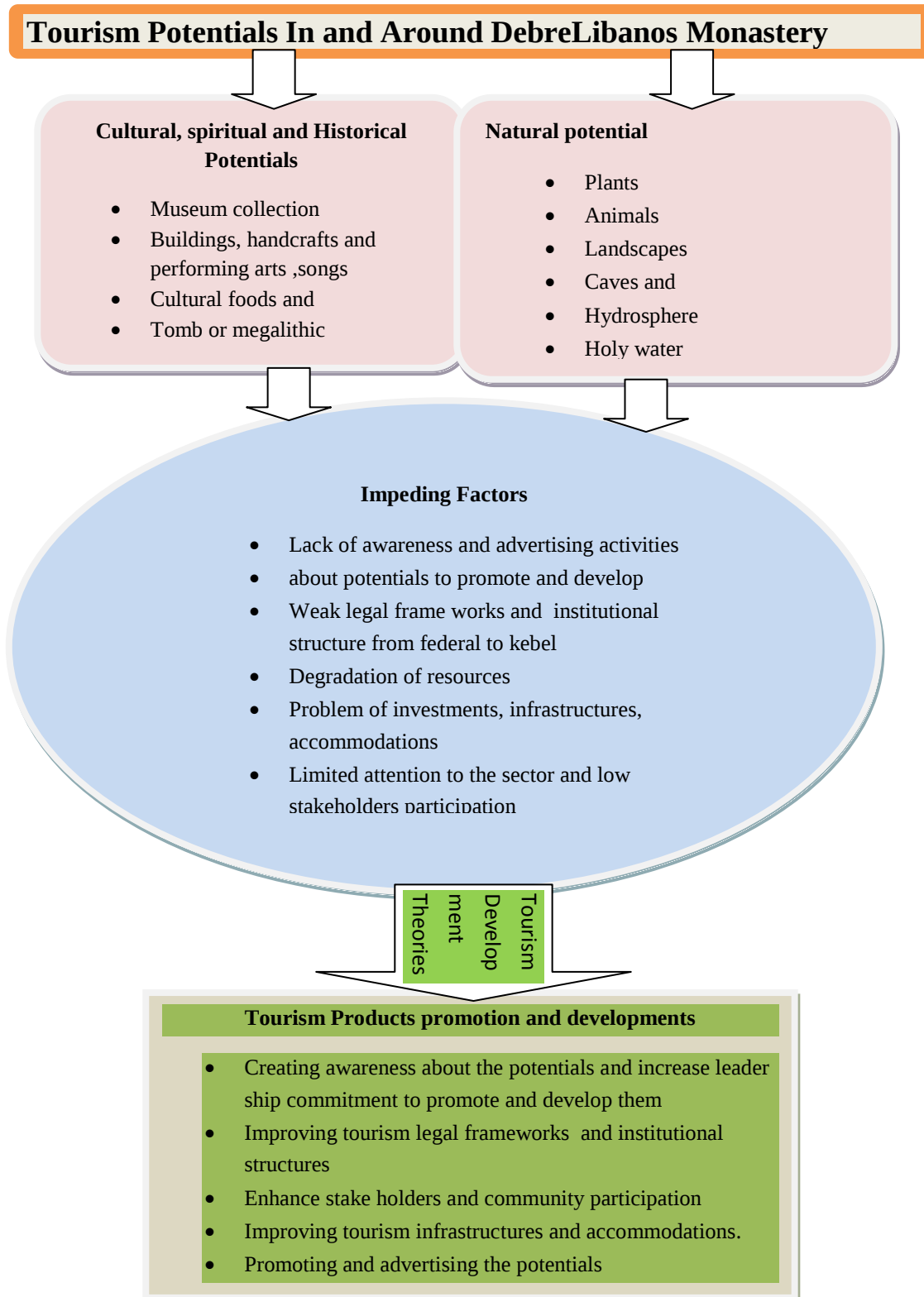
- Guiding the tourism industry in a broad-based direction.
- Developing the existing and new tourist attractions in variety, scale and quality.
- Expansion of infrastructure and tourist facilities essential for tourism development.
- Undertaking promotional work through the creation of strong market ties in order to become competitive on the International Market.
- Strengthening the collaborative relationship among actors participating in tourism development.
- Overcoming the serious capacity limitations observed in the industry.

The main objective of the National Tourism Policy Implementation program is to develop an implementation plan for the National Policy including an implementation road map that translates the prioritized policy goals into actions (Ethiopian Tourism Policy, 2009). These six pillars of policy issues and strategies are crucial in assessing, developing and advertising the tourism potentials. However, pillar number two and three are more important in identifying, developing and promoting the tourism potentials.

2.6. Conceptual Framework of the Study

The below conceptual framework consists of the important variables that have interfaces and can have either positive or negative impact on tourism potentials developments. The interconnection of the variables indicated in the following conceptual framework may have a positive impact on the effectiveness of tourism development if the appropriate awareness is applied to promote and advertise the tourism potentials to develop to tourism products.

Based on the issues that are related to problem statement, objective of the study and research questions, the researcher will develop the following conceptual framework.



Source:-The summary of the Researcher`s Related Review Literature (2017)

CHAPTER THREE

3. STUDY AREA AND RESEARCH METHODS

3.1. Study Area

3.1.1. Natural Environment, Socio-cultural Pattern of Debre Libanos Woreda

Debre Libanos is one of the thirteen Woredas of North Shewa Zone of Oromia Region 89 km far from Addis Ababa and 22 km from the capital of north Shewa Zone, Fitcha. The natural environment, socio-cultural and economic pattern of the woreda of the Debre Libanose Monastery has been shown in the following tables;

Table 2. Natural Environment of the Area

No	Natural environment	Features	Measurements and indicators	Remark
1	Geographical Location	North	Girar Jarso Woreda	
		South	Wechale Woreda	
		East	Amhara Region	
		West	Yaya Gulale Woreda	
2	Area	Total Area	29,776 hektare	
		Rural kebeles	10 in number	
		Town Administration	1 in number	
3	Climate	Dega	60 %	
		Weyna Dega	30 %	
		Kolla	10 %	
4	Rain fall Distribution	Time of rain Fall	4 months	
		Annual rain fall	800- 1200 mm	
5	Soil type	Clay soil	33%	
		Sile soil	57%	
		Sandy soil	10%	

Source: Field Survey: North Shewa Zone Culture Tourism Office / April, 2017 /

Table 3. Socio-cultural and Economic Pattern of the Area

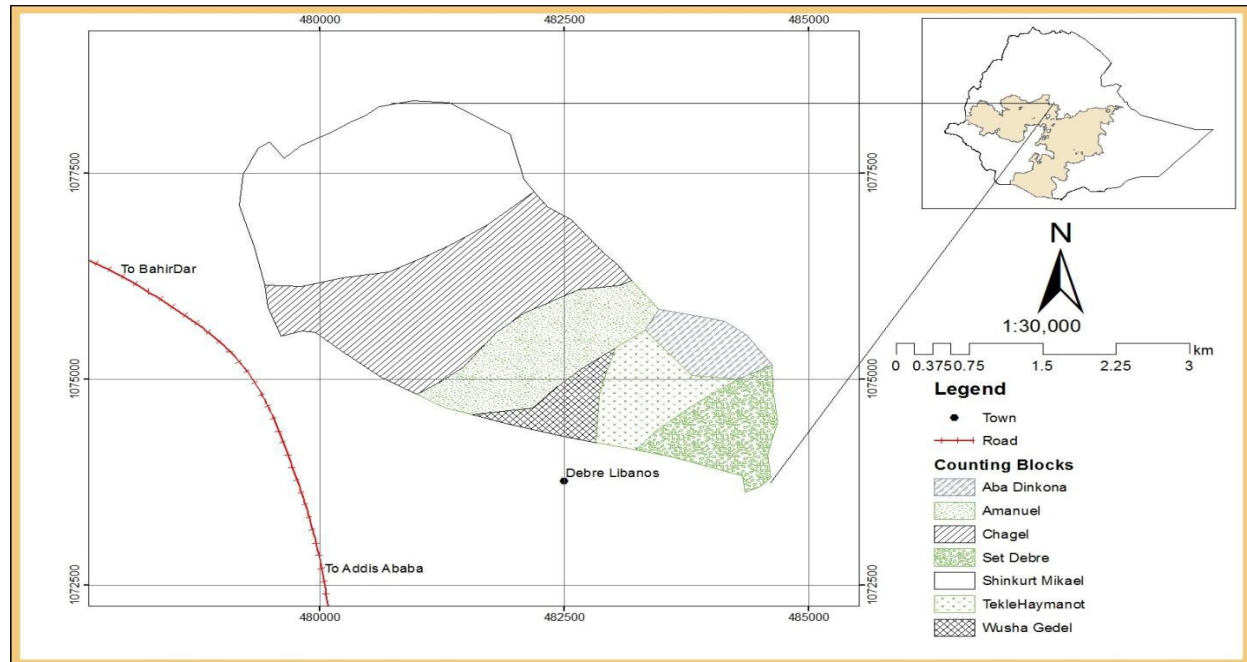
No	Socio-cultural and economic pattern	Features	Measurements and indicators	Remark
1	Population	Rural pop.	49,776	
		Urban pop.	13,054	
2	Land Use distribution	Agriculture	23,960 hek	
		Grazing land.	2,547 hek	
		Forest	833 hek	
		Other use	160 hek	
3	Woreda Revenue	Agriculture	54.3%	
		Pastoral farming	36 %	
		Hand work Products	- 5 %	
		Other	0.7 %	

Source: Field Survey: North Shewa Zone Culture Tourism Office / 2017 /

3.1.2. Natural Environment and Socio-cultural Pattern of Debre Libanos Monastery

The study was conducted at Debre Libanos monastery (which is commonly called AbuneTeklehaimanot Monastery or Debre Asbo) at North Shewa, Ethiopia with geographical location of 09043' 30" N longitudes and 38051'0"E latitudes. It is found at about 104 kilometer from Addis Ababa and 14km from Fiche town, the capital of North Shewa Zone, in the Oromiya Regional State. It has an altitudinal range of about 2400 m whilst the rim of the valley rises to over 2560 m. Debre Libanos Monastery has a community of 3000 peoples, of which some 800 are monks and nuns living in the area. The monastery complex sits on a terrace between a cliff and the gorge of one of the tributaries of the Blue Nile (Jema River). According to legend history along the side of the church, someone cross a river and proceed on foot up a hill for about 15 minutes you find where he prayed for 7 years by standing on a single foot.

Figure 1.Map of the study area



Source: Central Statistical Agency (2007)

3.2. Research Design

To collect, analyze and interpret the data obtained from story area and to describe the objectives of the study, qualitative research method was used.

For the purpose of this study, the researcher was used non-probability purposive sampling method. In this method respondents are chosen purposefully who are believed to have the required information like community elders, heads of the churches, culture and tourism officers.

The research was conducted by interviewing 12 key informants from government office, the monastery and community leaders. The researcher was also used two focus group discussions to get more data. Furthermore, it is felt that relevant information was uncovered. In order to understand the tourism potential and challenges of Debre Libanose Monastery data was gathered from the local communities' elderly people, culture and tourism officers. On the other hand, in order to understand the challenges related to study area, data was gathered by using non-probability sampling because, they are selected randomly based on their knowledge and availability in the time and space when data were collected. For the purpose of this research, open-ended, semi-structured face-to-face interviews were conducted. Besides, the researcher's

own extensive personal observation taking photo were employed to generate primary data and to fill gaps of interviews.

3.3.Data Collection Methods

The main sources used for this study comprise primary as well as secondary data. The primary data was collected through interviews, extended personal observations focus group discussion and photographs. Regarding the secondary data, the researcher was employed published and unpublished sources such as, magazines, proceedings, pamphlets and articles.

3.3.1. Primary Data

i. Interview: The researcher was interviewed key informants through semi structural interview of data collection instrument from local people.They were from church administrators, community leaders and government offices. They were chosen based on the knowledge they have within the tourism potentials and challenges in the area.

ii. Observation: Observation was made on cultural, natural such as plants animals and landscapes, historical and religious tourism potentials in order to enumerate and take inventory of tourism potentials and products to see impact of tourism in and around the study area to be developed.

iii. Focus Group Discussion: The researcher was also used two focus group discussions which have 6 participants each. One focus group members were from the local community's elderly people and clergies of the church and another focus group members were from culture tourism office of Debre Libanos Woreda. This was to draw upon respondents' attitudes, feelings, beliefs, experiences and reactions about the tourism potential of the study area in a way in which would not be feasible using other methods, for example observation, one-to-one interviewing, or photographs.

2.3.2. Secondary Data

Researcher used documents of the Monastery Administrators such as magazine photos and videos as an input to this research. In addition to this the related documents of Debre Libanos woreda, the north Shewa zone culture and tourism office website was visited by researcher in order to see

their contribution for development and promotion of the destination. Moreover, different research papers and books were used to get more data about the study area.

3.4.Data Analysis Method

Data analysis is the process of developing answers to questions through the examination and interpretation of data. Here, the researcher first identified the data and then interpreting them based on the central idea of the collected data. Data collected through interview were analyzed systematically and based on the techniques of listening and transcription, reduction to units of relevant meaning and summarization. Data collected through focused group discussion were critically analyzed by using the guidelines which were used for analyzing interview responses. Data collected through field observation were analyzed in the form of text. Data collected through informal discussions were noted down in field diary and afterward it was analyzed by the help of text explanations.

In order to analyze the contents of documentary materials such as magazines, newspapers and primary data like, the contents of interviews, focus group discussion and personal observation the researcher was used interpretive and descriptive method of analysis.

3.5.Data Quality Assurance

To make the data gathered from different interviewees valid, the researcher documented it both in written and in audio recordings form and translated the concepts directly from word to word. In other words, the information from the informants will be interpreted accurately.

In order to make the collected data reliable and the results representative focus group discussion is carried out with in the local community's elderly people, officers, the clergies of the church and culture tourism officers. Besides, to enhance the reliability of the primary data the researcher was used secondary sources as verification.

CHAPTER FOUR

4. DATA PRESENTATION, RESULTS AND DISCUSSIONS

This part of the thesis deals with the presentation, analysis and interpretation of data collected through interviews, focused group discussions, field observation and document analysis. The data gathered through all these methods help to capture the socio-economic characteristics of the respondents. The data also serves to analyze the tourism potentials in the study area.

4.1. Socio-economic Characteristics of Respondents

The demographic characteristics respondents of the study have been presented in the table below.

Table 1. Basic information of the respondents

No	Socio-economic features	Basic information	Number of participants	%	Remark
1	Gender of the respondents	Male	20	83.3%	
		Female	4	16.7%	
		Total	24	100%	
2	Marital status	Married	16	66.7%	
		Unmarried	8	33.3%	
3	Age structure	18-29 years	7	29.17%	
		30-45 years	9	37.5%	
		46-65	6	25%	
		>65	2	8.33%	
4	Monthly Income	>1000	3	12.5%	
		1000-3000	9	37.5%	
		3001-5000	8	33.3%	
		>5001	4	16.7%	
5	Education	Religious, Primary & Secondary school	10	41.7%	
		Higher institutes	14	58.3%	

No	Socio-economic features	Basic information	Number of participants	%	Remark
6	Service year	1-5 years	4	16.7%	
		6-10 years	7	29.17%	
		11-15 years	9	37.5%	
		>15	4	16.7%	

Source: Field survey (March-April 2017)

Out of the total respondents, 83.3 % (20) were males and 16.7% (4) were females. There was difference in the number of male and female respondents. All the focus group members and interviewees (respondents) were literate (100%). The majority (62.50%) of the respondents' age ranged from 30 to 65 years old, while 29.17% and 8.33% of the respondents' were less than 30 and older than 65 years, respectively. Out of the total respondents, 66.7% were married, (33.3%) single. Most of the respondents were government workers (66.7%) and others (33.3) were workers of the Monastery. Most of them have greater than 10 years' experience (54.23%) and the other workers who were 45.87% (11) had equal or less than 10 years of experience.

Most of the focus group discussion members and interview with local governmental and non-governmental organization or the Monastery officials of Debre Libanos area provided information about the attitude towards the tourism was positive. But there was limited awareness about the cultural, spiritual, natural and historical tourism potentials of the destination. Among the interviewed individuals and focus group members, 33.3% had negative attitude (the Monastery members believe as tourists have negative impact on the on the site) and 66.7% had positive attitude to promote and develop the tourism potential of the Monastery but they point out as there are challenges.

4.2. History of Debre Libanos Monastery and its Establishment

Debre Libanos is composed of two Amharic words Debre and Libanos. Debre is the place which is high land or mountain and Libanos is the area where different evergreen trees are cultivated. Generally, Debre Libanos is the place where the weather condition is dega and different attractive evergreen trees are found and surrounded by mountain ranges.

There is also the second historic line which views how the Monastery got the name Debre Libanos. In 615 A. B. meaning during the year of or the reign of “Armahllatsaham” from the present day Tigray Region of the place called Aksum the Monk Aba Libanos came to this place and after he lived for forty years the God by its spirits said that “this place is not yours it is other’s but the place has been called by your name.” This was how the woreda and the monastery called by the name Debre Libanos.

As one of the key informant pointed out in December 24, 1197 Abuna Tekle Hymanot was born in the present day Oromia Region North Shewa Zone Aleltuworeda Itisakebele from his father Tsegazab and his mother Igzihariya. Till 22 years old, he brought up with his family and learnt spiritual educations and by using the spiritual gifts given from creature Abuna Tekle Hymanot tried to expand the message of holy book in country.

Debre Libanos is a monastery in Ethiopia, lying northwest of Addis Ababa 104 KM in the North Shewa Zone of the Oromia Region. Founded in the thirteenth century by Saint Tekle Haymanot, according to the belief, he meditated in a cave for 29 years. The monastery's chief abbot, called the Ichege, was the second most powerful official in the Ethiopian Church after the Abuna.

Similarly, one of the key informants who is expertise of Debre Libanose Woreda Culture and Tourism office argued that:

In January 7, 1267 during the reign of Yukono Amlak, Abuna Tekle Haymanot came to Debre Asbo or Debre Libanos and understands as the place is comfortable to life and where many spirituals were born by the given spiritual talented and establish the Monastery. After he established the Monastery he prayed for 29 years (for 22 by standing on his two feet for 7 years with a single foot according to the legend history) in the Debre Asbo Cave which is found in the Monastery by hiding himself prayed for our country and the whole world.

In general Debre Asbo Cave has spiritual, historical and natural values that have been visiting by tourists. The cave is created naturally and comfortable to pray as the researcher observation. It was also the safety place to hide the church heritages during war like Ethio-Italy and Ahmed Grang war according to the legend history. Here the

researcher tries to show the outer part, the new door and the inner parts of the cave. However, it needs further study to develop it in to tourism products.

Figure 2. Different Views of DebreAsbo Cave



Source: WWW-St-Takla-org (photographs by Michael Ghaly in April 2008)

It is great importance in the religious hierarchy of the Ethiopian Orthodox church, with the monastery's chief Abbot being second in rank to the Patriarch, known as the Abuna. The site is also known for its holy water which springs from a mountain source and is supposed to perform miracles.

The monastery complex sits on a terrace between a cliff and the gorge of one of the tributaries of the Abbay River. None of the original buildings of Debre Libanos church survive due t damages

during the wars, although David Buxton suspected "there are interesting things still to be found among the neighboring cliffs." Current buildings include the church over Tekle Haymanot's tomb, which Emperor Haile Selassie ordered constructed in 1950s E.C; a slightly older Church of the Cross, where Buxton was told a fragment of the True Cross is preserved; and five religious schools. The cave where the saint lived is in the nearby cliffs, which one travel guide describes as a five-minute walk away. This cave contains a spring, whose water is considered holy and is the object of pilgrimages.

One of the key informants who is expertise at Debre Libanos Woreda Culture and Tourism office stated that:

Abuna Tekle Haymanot passed away from this world by the age of 99 in August 24, 1296 and his funeral ceremony took place in the Asbo Cave where prayed for a long period of time. After he had been buried there was clear holy water from his tomb or the cave which cure different disease of the society. However, since the place is cave and surrounded by the mountains, it was not comfortable to accommodate many peoples. Therefore, to have wide and comfortable area for the users his fossil was taken to the place of present day church during the reign of Seiyife Areid in May 12, 1353 after 57 years by building the new church with in the participation of his four children and other spirituals. Still today his fossil is found in the church.

According to Buxton (1949), the original route to Debre Libanos was through a cleft in the cliffs that line the eastern side of the Abay. In the later 20th century a road was laid from the main Addis Ababa to Debre Markos highway to the monastery; it is a little more than four kilometers long.

Eighty-two kilometers (51 miles) from the beginning of the Blue Nile Gorge, where a sheer cliff drops more than 1,000 meters (3,000 feet) into a spectacular gorge formed by the Zega Wodem River, one of the Blue Nile tributaries. At this point, a marker indicates the turn right to the Debre Libanos monastery, which is approximately five kilometers (three miles) from the turnoff along an asphalt road.

The monastery, perched beneath a cliff on the edge of a gorge, overlooks a tributary of the Blue Nile. The original monastic buildings of Debre Libanos have long since disappeared, having been destroyed, it is said, during the wars of Ahmed Gragn. They were replaced by a succession of structures, the latest of which is a spectacular modern church erected after World War II on Emperor Haile Selassie's orders. Note the mosaic figures on the facade. The church also has beautiful stained glass windows and contains some interesting mural paintings by the well-known Ethiopian artist Afewerk Tekle. To the left of the church is the nuns' residence, built in the 1920s, and to the right behind the church is a cave containing holy water. Nearby are the huge monks' kitchens, dating from the early 20th century. Although women are not allowed to enter the monastery, they can visit other areas of the compound.

The monastic establishment was founded in the thirteenth century by Tekle Haymanot, one of the Ethiopian Orthodox church's most renowned saints. Legend claims that Tekle Haymanot played an important role in the transactions that led to the end of the Zagwe dynasty, when the last of its rulers, Na'akutoLa'ab, it is said, abdicated in 1270 in favor of Emperor Yekuno Amlak, the first monarch of the Solomonic line. As a reward for Tekle Haymanot's services Debre Libanos was made the senior monastery of Shewa region.

In the early seventeenth century the monks of Debre Libanos, because of the Oromo advance, migrated to Azzezo, north of Lake Tana. They were nevertheless still regarded as one of the pillars of the Orthodox Christian faith and played an important role in the politics of the then capital Gondar, where they were much involved in a theological controversy on the nature of the Trinity.

The monastery was, however, later reconstituted in Shewa and was particularly important during the reign of Emperor Menelik, who travelled there during his last fatal illness to sample its reputedly curative holy waters. Many noblemen and others also used to go there on pilgrimage, and many important figures were buried within the monastic precincts. Later, in 1937, during the Italian occupation of Ethiopia, the Debre Libanos monks incurred the wrath of the Fascist viceroy Graziani, who ordered their execution 'all without distinction'; 297 monks were accordingly shot, after which he proudly reported, 'of Debre Libanos there remains no more trace'. The bones of the martyred monks can be seen at the monastery to this day. Visit the House of the Cross, which is decorated internally with interesting paintings and said to house a cross that belonged to Tekle Haymanot.

A hundred meters beyond the monastery's turnoff, a five-minute walk to the right, towards the gorge, is a bridge from which there is a fine view of the countryside far below. This bridge is popularly described as sixteenth-century Portuguese but was in fact built in the late nineteenth century by an Ethiopian nobleman, Emperor Menelik's uncle, Ras Darge. It is possible to climb down below the bridge to where some waterfalls start their 600-metre (2,000-foot) plunge to the valley below, or walk along the cliff edge to look back at the falls and the bridge.

Figure 3. Portuguese Bridge and its Water Fall



Source: *Photo North Shewa Zone Culture and Tourism Office, (April, 2017)*

Debre Libanos suffered great destruction during the invasion of Ahmad Gragn when one of his followers, Ura'i Abu Bakr, set it afire 21 July 1531, despite the attempts of its community to ransom the church. Although the Ichege intervened to protect the Gambos during the reign of Sarsa Dengel, the buildings were not completely rebuilt until after the visit of Emperor Iyasu of Ethiopia the Great in 1699.

On the other hand, one of the key informants who is expertise DebreLibanoseWoreda Culture and Tourism office said that:

In 1426 during the reign of Aste ZeraYakob it is as different gifts like Brenna book were given to the monastery. Historically there is also information as all the next kings of Ethiopia kept the rule and regulation of the Monastery. Unfortunately it is told that during the reign of Aste Libna Dingle july23, 1523 the church, gifts of different kings and other properties were destroyed by Ahmed Grang. However, there are many heritages remain from the destruction and still have been visited in the museum of the Monastery.

During the time of 1284 Debre Libanos and Hayek Istifanos served as the political center of the church. Of course, it retained its political significance until the Italian second time occupation and use as a shelter for many pilgrimage of Orthodox Christian.

According to North Shewa Zone Culture and Tourism Office data, from the 17th century until the matter was resolved in a synod convened by EmperorYohannis II, the Ichege and the monks of DebreLibanos were the most important supporters of the Sost Lidet doctrine, in opposition to the House of Ewostatewos. Emperor Haile Selassie's interest in Debre Libanos dates to when he was governor of the district of Selale. The Emperor notes in his autobiography that during the reconstruction of the church at Debre Libanos, an inscribed gold ring was found in the excavations, which he personally delivered to the Emperor Menelik II.

Similarly, one of the key informants at Debre Libanos Woreda Culture and Tourism office shared that:

In 1870 king Yohanis 4th visited Debre Libanos Monastery from Mekele where he was king at the time to see the fossil of the Tekle Haymanot. After he found the fossil he built the big church of which roof is straw. This helps the church to start its service in the new style and play role to stay the church for these generation. The church built by AtseYohanis served for long time. After it got very old Atse Menelik II started to build another church in 1895 by using stone and other building materials and finished in 1902. After it served for 50 years the church

which was built by AtseMinilik was replaced by the present church by the king Atse Haile Silasie in 1950s.

As the web site of Debre Libanos Monastery stated, following the attempted assassination on his life on 19 February 1937, Governor Rodolfo Graziani believed the monastery's monks and novices were involved in this attack, and unwilling to wait for the results of the official investigation, ordered Italian colonialists to massacre the inhabitants of this monastery. On 21 May of that year, 297 monks and 23 other men were killed. Although when Buxton visited Debre Libanos in the mid-1940s, he found the remains of these victims were plainly visible ("Here were innumerable bones and skulls – bones in bags and bones in boxes, bones lying in confused heaps, and awaiting burial"); a cross-shaped tomb was afterwards built to contain their remains, which stands next to the parking lot.

4.3. Tourism Potentials In and Around Debre Libanos Monastery

4.3.1 Cultural Tourism Potentials

According to the informants there are different cultural resources in and around Debre Libanos monastery. These include permanent exhibition /Museum/, preparing of cultural food /dabe/, attractive hand crafts, megalithic of different patriots or famous peoples, Portuguese bridge, the architectural design of the Debre Libanos Church, Oromo and Amhara cultural songs exercised during the holidays mainly on May 12, August 24 and December 24.

Similarly, the other key informant who is head of the Woreda Culture and Tourism also expressed that:

Our Woreda (Debre Libanos) contains many cultural heritages especially in and around the Debre Libanos Monastery. In the museum of the monastery there are different cultural and spiritual heritages like earlier wearing styles of the monk and royal families, hand crafts, historical instruments, different spiritual books holly crosses of different designs, war instruments and others have been visited by the domestic and foreign tourists.

i. Museum

Debre Libanos has one of the most interesting church museums in Ethiopia. In the museum of the monastery there are many church crosses which were made at different regime and clothes

that were worn by the church communities. There are also ancient military weapons such as guns, swords and others. In addition, there are household instruments made up of clay, glasses and woods. Moreover, different historical Brenna Books are in the museum.

The above statement is backed up by the data gathered from the key informants and FGD. One of key informants accounted that:

One of the tourism potentials of DebreLibanosworeda is the museum of the Monastery which has different tourism resources such as assistrum, prayer sticks, drum, book stand, curtain, bell, different books like Brenna, photographs, varieties of clothes, drawings by the very Respected World Lauriat Meter Artist Afework Takle and others. There are also video cassettes of spiritual activities and songs in the museum.

Figure 4. Museum of the Monastery



Source: photograph by the researcher, March, 2017

Besides the usual ecclesiastical items there are Italian guns, giant cooking pots, crowns of past emperors and their wives, musical instruments and an old wooden shackle.

ii. Comments of the Monastery Visitors

Researcher observation indicates that there are a number of foreign and domestic tourists visiting the Monastery every day. But there is no organized data about the number of tourism visited the

Monastery in general and the museum in particular. However, the museum administrators have prepared the notice pad on which the visitors write their comments. The comments of these visitors about the Monastery are the following.

A. Comments of foreign visitors

- *I love Ethiopia. This is a wonderful attractive place. It is the great place for Ethiopia importantly for the world. A wonderful Monastery.*
- *We were moved and honored to be shown the important historical and holy sites*
- *Thank you. It is the beautiful and pleased Monastery. I learn a lot about the Ethiopian kings and church relationship and heritages of the Monastery. Very wonderful, so safety like homemade cheerful. Thank you for maintaining these Monastery resources*
- *Beautiful church and museum. We were shown around by very helpful guide Abba Habtagiorgies. Thank you.*

To sum up the comments of the foreign visitors was positive. They gave their wittiness about the tourism potentials of the Museum and other places of the Monastery. They also appreciate the Monastery spiritual, cultural and its peacefulness to be visited.

B. Comments of domestic visitors

- *Within this great and popular church / Monastery/ you try to preserve our spiritual and historical heritages. I would like to thank you. God bless all of you.*
- *My name is Daniel wondray. The museum is very surprising. It helps to promote our ancient heritages*
- *For allowing me to come to visit these great heritages I would have great respecting for my God. also feel happy by getting different gifts of the Ethiopian kings to the monastery*
- *The museum is very good. If possible try to bring other heritages like kaba from different parts of the country to make the museum more attractive.*

Generally, as like as the international visitors the domestic visitors also admire the tourism resources of the destination. They said thank you for those who conserve these valuable heritages till today. Moreover they gave comment or indicate direction how to promote and develop the museum of the Monastery.

iii. Dabe and Other Cultural Foods

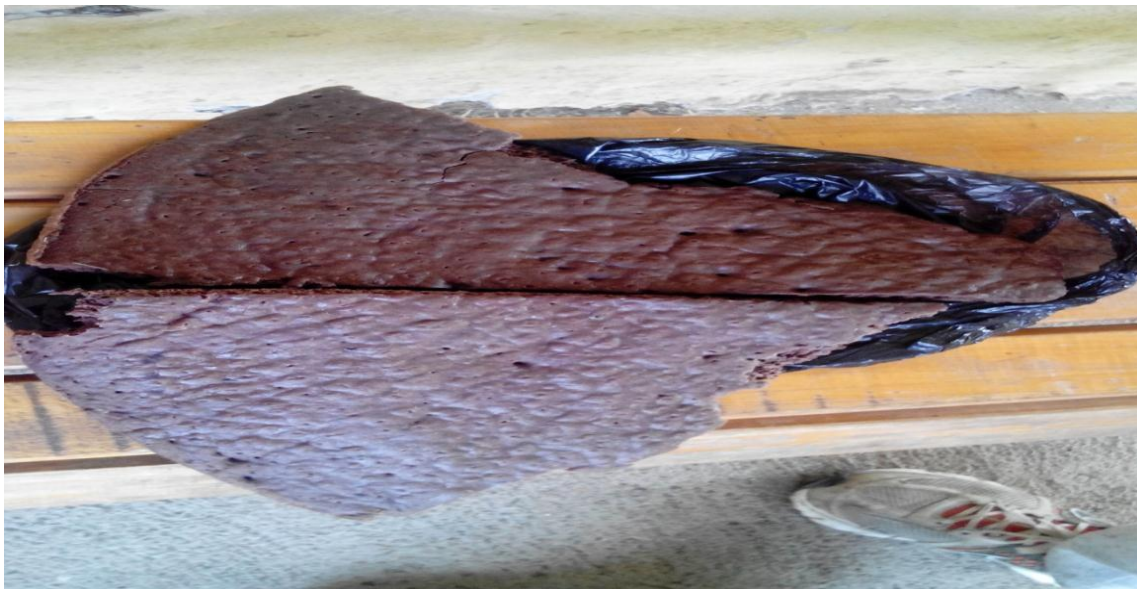
According to the observation of the researcher there is unique food called dabe that has been prepared in the monastery. It is baked only by the male in the instrument made of wood and locally known as ganda and other materials. Dabe is made from five to twelve items of grains like teff, sorghum, corn, maize, wheat and others. It is believed to be curative of different diseases by the Orthodox Christians. This being the case dabe is unique and it has been sending to other remote cities and regions by the dwellers of area for their relatives

One of the key interviewees discussed about dabe that:

Concerning food preparation there is unique food type in the Debre Libanos Monastery which is called dabe that prepared for the Monastery community, guests and other people. It is made at least from five types of grains and baked by males using their feet and hands. This way of preparation by itself makes the dabe attractive to be visited by tourists.

This indicates that this food item is the one of the tourism potentials as it has the tendency to attract the tourists to the area.

Figure 5. Food of the Monastery (Dabe)



Source: *photograph by the researcher, March, 2017*

In addition to the above unique food, there are different kinds of cultural foods in and around the destination. These are chachebsa, chuko, kinche, porridge, gursodoma, kitamerka, and dabokollo, milk products like cheese, yoghurt and butter. There are also local drinks such as tela, areke, birth, tej and others.

Figure 6. Cultural Foods



Source: photograph from North Shewa Zone Culture and Tourism, April, 2017

As it is shown in the above figure the destination is known by different cultural food items that are made by indigenous knowledge of the local communities.

iv. Tombs

A **tomb** is a repository for the remains of the dead. It is generally any structurally enclosed interment space or burial chamber, of varying sizes. The word is used in a broad sense to encompass a number of such types of places of interment or, occasionally, burial, including: burial vaults, church monuments, hypogeumtombs, megalithic tombs (including Chamber tombs), sarcophagi, sepulchers, architectural shrines and other forms of archaeological 'tombs' such as ship burials

As indicated, tombs are generally located in or under religious buildings, such as churches, or in cemeteries or churchyards. However, they may also be found in catacombs, on private land or, in the case of early or pre-historic tombs, in what is today open landscape.

In the monastery, there are ancient tombs (megalithic) of different patriots and other famous peoples. These monument places are used as tourism attraction due to these popular persons spiritual and historical background. Till today there is continues funeral ceremonies which are carried out in the Monastery and as the means of income.

Figure 7. Tomb of the Known Peoples



Source: photograph by the researcher, March, 2017

One of the key informants said that:

Despite the land possessed by the monastery, when we look at the rate of the funeral services given here, we need to be careful not to face shortage of space. There are at least three or four burials a day in the monastery, and most are with a tomb that requires a significant portion of a plot of land. Some years back, the monastery built a columbarium and offered to people to set their burial place in advance; it attracted many at the time. It also boosted the monastery's financial capacity by earning some 20,000 birr for each body placed inside the columbarium. "We should do more columbariums that we don't want to destroy the precious indigenous plants while digging graves.

The above quote indicates that as there are many visitors of the Monastery due to the funeral ceremonies. It also states that tomb is the source of income of the monastery

v. Cultural and spiritual Songs

There are also intangible cultural attractions in the monastery. Oromo and Amhera cultural songs exercised during the holidays mainly in May 12, August 24 and December 24 are attractive that give beauty to the destination. According to some of the poems of the songs are:

A. Females and Males play

Silaseen guchi qabaa (2) dammatoo abbumtitakle ma guchi dhabee

Kanormaa murti qabaa (2) dammatoo kiyyumti garaan ma murti dhabee

Yalomi godawarkee (2) dammatoo ammacorkite yomdaraarufi

Saneen gimmise dhufee (2) dammatoo duban masqala yom nalaalufi

B. Males plays

Baallamii yalashetoolashetoo

Shimalatooyanabsee toonabseto

Sigatu male naggatini

Yaho yahoo (2) yabibawal gana

Ayiten aytenew (2) wadmi yadelaw

The cultural songs are sung by the local peoples to make the ceremony more appreciable. It is also the means of strengthening the relation between males and females. These cultural songs are also used to transmit messages to their girlfriends for males and to their boyfriends for females.

C. Spiritual Songs

Essayi essayi Tekliye

Teklaymanot tsehay

Nabsen adera besemayi

Abba Teklahymanot endengaw sew nachew

Kesemay layimeskel yewaredelachew

Kedingay layi tsebel yefalekelachew

The spiritual songs are to memorize the work of TekleHymanote and to thank our creature by being in the place of his monuments. Moreover, both spiritual and cultural songs are intangible heritages that attract the listeners by their lovely sounds and observers by their uniform movement in different styles.

vi. **Handcrafts**

Peoples who are living in and around Debre Libanos Monastery are skillful in making different handcrafts from locally available materials such as straw, wood, metals, leathers, cotton, marbles and clays. The followings are some of these handcrafts.

Figure 8. Some Handcrafts



Source: photograph from North Shewa Zone Culture and Tourism, April, 2017

Similarly one of the focus group members explained that:

The communities of the monastery are known by hand crafts making lemat, mesobework, different size and design of crosses, wearing, ornaments and utensils which attract tourists to the destination.

vii. Holy Waters

In the Monastery of Debre Libanos there are different site of Holy Waters that tourists are peptized to free from different diseases. Since they believe the holy spring water as curator of different diseases peoples come to area from different corners of the country. Especially, the DebreAsbo Holy Water of which its drops come from the whole roof is collected in the plastic containers and given to the pilgrimages that are used the Holy Water based on their beliefs. Here are some of the places of Holy Waters which are used as the tourism generators in the Monastery.

Figure 9. House of Holy Water and DebreAsbo Cave



Source: Photograph by the researcher and WWW. St.Takla. Org. March, 2017

Similarly, one of the key interviewee informants expressed that:

After Tekle Haymanot had been buried in the Asbo Cave there was clear holy water from his tomb or the cave and other caves which cure different disease of the society. Due to the treasure there are a number of pilgrimages who flock to the Monastery everyday especially during the main holy day in May 12, August 24, and December 24.

The quotation shows that as the holy water is the tourism potential and the main source to attract tourists or a number of pilgrimages to Debre Libanos Monastery.

viii. Debre Libanos Church

Although no trace of the 13th-century monastery remains (a casualty of the Muslim–Christian Wars), the modern site is impressively set beneath a waterfall-rich cliff (many of the monks live in caves up there) on the edge of the large Jemma River Gorge and is a peaceful place to wander. The present church was built by Haile Selassie, against the wishes of the local priests, after hearing prophesy that a new church would ensure a long reign.

Figure 10. Debre Libanos Church



Source: *Photograph by the researcher, March, 2017*

One key informant informed that as the underground rooms, the painting of the pictures the architectural design of the Debre Libanos Church is one of the potential to attract visitors.

The building style of the church from the very beginning was attractive /there was eight Gululat / heads of the roof/ church which was destructed by Ahmed Grang in the16 century. The present was built during the reign of Emperor Hailesilasie in the 1950s that has underground flour of different sections and others attractive rooms decorated artistic paintings. The outer architectural structure of the

church, the house of holy cross dropped from the sky / spiritually said/ and other building of the Monastery are some of the tourism attractions of the Monastery.

In addition to the attractiveness of internal and external part of the church, there is a monument in front of it that memorializes the hundreds of innocent priests, deacons and worshipers who were massacred here by the Italians following an assassination attempt on the notoriously brutal viceroy Graziani in 1937.

ix. **Portuguese Bridge**

Portugal Bridge is located at about three km up the main road from DebreLibanos, turning right on a rocky track and the first bridge in Ethiopia. It is estimated as it has been constructed during the 16th century by the Portuguese according the legend history. As one informants pointed the Bridge is an ancient cultural heritage which was made by the yoke of egg with other construction materials.

However, there is controversy about the origins of the Portuguese Bridge. According to some, it was built in the 16th century by Portuguese; others say that it was built by Ras Darge Sahle Selassie, uncle to Emperor Menelik II, in the 19th century. Thus, it is also known as Ras Darge's Bridge. The bridge is now considered to be entirely Ethiopian in origin.

Figure 11. Portuguese Bridge



Source: photo by the researcher, December, 2017

In its appearance and its method of building it is similar to other bridges far to the north, in Gojam and in the Gondar region and constructed in the 17th century either by Indian or Portuguese masons. It is quite possible that the bridge built under Ras Darge's rule as governor was actually a restoration of an already existing bridge.

Whatever the origin, the views in the area are fantastic. It is not only one enjoying them: there is a group of Gelada baboons living in the cliff caves. After crossing the bridge, continue the path to get the best view on the 600m waterfall. The best time to see this is in the Ethiopian rainy season (July-September). In the dry period leading up to June, though, it might only be a trickle. Continue further for the views into the valley and the cache.

4.3.2 Historical Resources of the Monastery

As some of the focus group discussion members and key informants mentioned the monastery has different historical events especially during the war of Ahmed Grang and Ethio-Italy.

i. Ethio- Italy War

One of worst crimes committed by Italian fascism during the Italian occupation of Ethiopia was the massacre of the monks of Debre Libanos, on 20 May 1937. Graziani, the fascist Viceroy, then telegraphed from Addis Ababa to Rome, in a secret telegram, that 297 monks had been shot, yet in truth many, many more died. The author, Ian Campbell, is a Development Consultant specializing in East Africa, has been studying Ethiopia's cultural history since he arrived in Addis Ababa in 1988. In this publication he looks at the history of the monastery of Debre Libanos, and in particular the background and history of the massacre and pillaging of the monastery by fascist Italian forces according to the website of the monastery.

The focus group discussion members demonstrated as the settler seriously fight against the war to keep the heritage of the monastery and in expense as many /about three hundreds/ Monks and other believers were passed away. They also added as the remaining of these all were buried in one cave that historical place and visited by tourists.

Similarly, one of the focus group members argued the following

The Monastery is known by fighting the enemies and preserving the heritages of the area. The community fought against the Italian solders by using cultural instruments like knife, Sward and others. However, many monks, children, aged peoples were killed. In the war a single heritage was not stolen.

This indicates the presences of cultural heritages and the commitment of local communities to protect these potentials that used to build the image of the destination.

ii. Ahmed Gragn War

The monastery was destroyed by the Muslim army of Ahmed Gragn in 1532. According to informants the monastery was also ravaged and destroyed during the battle between Christians ruled by Gelawdewos and the same Muslim army in 1559. The present church was built by Emperor Haile Sillasse around the mid 20 century. As it is told by aged peoples in legend Ahimed Gragn tried to destroy churches by using big stones.

Figure 12. Stone of Ahmed Grang



Source: Photo from DebreLibanosWoreda Culture and Tourism Office April, 2017

The key informants have also informed the researcher the presence of huge stone that has been told by legend as it is thrown by Ahmed Grang to destroy the church in the area. This stone has been visited by the foreign and domestic tourists as historical place in the Monastery.

4.3.3 Natural Potentials

Almost all of the interviewed respondents also confirmed that as many of tourist attractions in the study area are natural resources with little attention offered in developing the resources. According to the researcher's observation, the key informant, focus group members and secondary source there are different tourism natural resources in and around Debre Libanos Monastery. These are the landscape, plants. Endemic animals like Gelada Baboon and birds, different caves, rivers and seasonal waterfalls.

Similarly, one of the key informants also donated that:

There are attractive landscape, forests with many endemic and evergreen plants and animals like Gelada Baboon. There are also historical caves such as wober cave, debre asbo cave, immune cave and babbu cave and water fall of the river of the Monastery.

The above quotation shows that the resourcefulness of in and around Debre Libanos Monastery in natural tourism potentials. It also indicates the presences of endemic plants and animals which should be promoted.

i. Landscape

Landscape is the land surface of the earth, and it is composed of a variety of landforms which can be broadly grouped into four categories: mountains (areas of elevated, rugged terrain), sloping hill lands and caves, elevated plateaus, and lowlands. Landscape tourism in particular involves a number of tourism activities. These are visiting caves and volcanic activities skiing on mountains, enjoying the beautiful scenery, climbing mountains. Visiting landscape features to take photos and admire their beauty, hiking and paragliding are typical mountain activities of tourism.

According to the researcher observation and informants there are attractive land escape observed around the monastery starting from Addis Alem, Ayataarasho through Ensaro Lemi which are seen above Gure and Agat Rivers.

Figure 13. Landscape of the Monastery



Source: Photo by researcher, December, 2017

The monastery is situated at the edge of the highland plateau on the flat ground below the first escarpment of the Jama gorge. The sides of the gorge descend in a series of parallel escarpments towards the river. The first escarpment (the surface rock of the plateau) is marked by massive cliffs formed by the thick layers of basaltic lava and this leads to the flat land where the monastery is located. Below these and forming the cliffs, which overlook the river, are layers of more recent sedimentary rocks (various kinds of limestone).

ii. Plants and Animals

The forest at Debre Libanos Monastery is one of the few remaining dry afro-montane forests. The natural tree cover of the monastery consists of three distinct areas. These are large *Olea europea* ssp. *cuspidata* woodlands on the northern side of the monastery where both traditional and modern types of burial system take place. Starting just below the cliff on the steep and moderate part of the slope there is mixed woodland with patches of planted Eucalyptus and to the south west there is a pure Eucalyptus plantation (Ayel Teklehaimanot 1950). The mixed forest covers areas from the east to some parts of the south west of the monastery lands. The total number of woody plant species recorded in the monastery lands is 75 representing at least 49 families of flowering plants and conifers. 80.7% are trees, 19.02% shrubs, 0.27% climbers and 0.11%

woody herbs. The main high canopy tree species in the mixed forest include *Allophylus abyssinicus*, *Prunus africana*, *Juniperus procera*, *Olea europea* ssp. *cuspidata*, *Millettia ferruginea*, *Dovyalis abyssinica* and *Schefflera abyssinica*. The shrub layer includes *Carissa edulis*, *Maytenus arbutifolia*, *Myrsine africana*, *Capparis micrantha*, *Vernonia auriculifera* and *Vernonia leopoldii*. The forest is rich in highland biome birds and other wild animals. Among the common mammals found are the endemic Gelada baboon, bush duiker, Anubis baboon, rodent, rock hyrax, rabbit, porcupine, and armadillo (source: North Shewa Agricultural Office).

One of the key interviewee informants added that

There is huge forest in the monastery that is number one forest resources in the area. There are also seven endemic plants which are found in the Monastery. Moreover, there are aged trees used for variety of human and other animals' disease as the medicine. There are also different species of animals such as Gelada Baboon which have the tendency to attract the visitors.

Figure 14. Plants and Animals Resources



Plants of the destination

Gelada Baboon of the destination

Source: Photo from North Shewa Zone Culture and Tourism

Most of the key informants and focus group discussion members mentioned as there are some endemic plants that are used as medicine. They also added the presence of different birds and Gelada Baboon in the destination.

iii. Rivers and Water Falls

As the researcher observation and information of other sources there are two rivers / Gure and Agat/ Zegawodem / that flows through the deep attractive gorge to the Jema River finally to Abay River on these two rivers. There are also waterfalls attract the domestic and foreign tourists especially during the rainy season.

Figure 15. Water Falls of the Destination



Source: Photo from North Shewa Zone Culture and Tourism, March, 2017

These waterfalls are some of the natural tourism potentials of destination that are available during the three months of Ethiopian rainy seasons (June to August). They are very attractive and easily accessible to be visited by foreign and domestic tourists.

iv. Caves of the Monastery

In the DebreLibanos Monastery there are different natural and historical caves. These are wober cave, debre asbo cave, immun cave and babbu cave. From these the researcher tried to discuss about wober cave.

According to the document of Debre Libanos Culture and Tourism office data Wober Cave are the natural and historical places of in and around Debre Libanose Monastery. Wober Cave is the attraction which created in the early period, but it is like a home and there are the manmade structures inside the cave. This cave has two classes. The first class is 300 – 400 meter wide and its roof is 7 meter high. It can hold 3500 – 4000 persons at once. It is also told as many spirituals and other people within their different heritages of the church and other properties were kept in the cave during the war of Ahimed Grang and Ethio – Italy.

Figure 16. Wober Cave



Source: Photo from Debre Libanos Woreda Culture and Tourism Office, April, 2017

In addition, it is said as the cave served as the church in the early time, (from Debre Libanos Woreda Culture and Tourism Office April, 2017).

The second cave is estimated as it is 10 meter wide and many meters long. The first cave was neat and ready to be visited but the second was closed during the time researcher observation.

4.3.4. Infrastructures of the Area

i. Road

Road is important physical infrastructure that facilitates the movement of vehicles, people and animals from one place to another places. It is used by different forms of transportations. Transportation provides access to natural resources and promotes trade, allowing a nation to accumulate wealth and power. It also plays significant role in the process of promoting and developing the tourism potentials by making the destination access to the tourists' activities. The Monastery as compared to some of other destinations, it is more accessible. This is because of the Federal asphalt that runs from Addis Ababa to Bahir Dar and other Northern parts of the country that takes to the church.

ii. Telephone Services

The telephone service is access in the Debre Libanos Monastery for the tourists and other communities to communicate with other and other worlds. There are digital mobile network and wireless telephone stations in the Monastery.

iii. Electricity Supply

The Monastery and the local communities have electric supply for twenty four hours unless occasional problems are created on poles and other suppliers. The area is connected to electric power which makes their source from hydroelectric power.

iv. Water Supply

As indicated on the socio- economic profile report North Shewa zone (2000 E.C) there is a problem of sufficient potable or clean water supply to the Debre Libanos, some of the population are not access for potable water.

v. Hotels

Regarding of the accommodations of Debre Libanos Monastery there are problems in quantity and quality of hotels, restaurants, beds and other facilities. There are accommodations like Ethio-

German Park Hotel and Top-View Resort which are about two and half km from the church. But they are not standard enough to satisfy the tourists fully. Therefore, more investment is needed to improve the accommodation in quantity and quality.

Figure 17. Ethio-Germen Park Hotel and Top-View Resort (left to right)



Source: Photo from North Shewa Zone Culture and Tourism Office, April, 2017

One of the visitors of the destination on the Monastery website said that.

We went for a day trip to Debre Libanos to visit the Portuguese Bridge and the Monastery. It was so worth it with breath taking views! The path to reach the Portuguese Bridge is really nice surrounded with beautiful views. It's a heaven for nature lovers and photographers. The serenity of this place is like food for your soul. You'll start going downhill for the Bridge, where there's a beautiful waterfall. I remember paying a small amount as a fee. The bridge is very old, build in the 17th century. The architecture is very distinguished. I have to repeat, the scenic beauty is just stunning. We had lunch at the Ethio-German resort; the food was not good at all. It's better if you can carry your own lunch (if you're going there for a day trip). After lunch, we visited the nearest Monastery. It had some weird/hilarious restrictions at the entrance (see my pictures). The inside of

*the church is very nicely decorated with meaningful stained glass painting works.
It was impressive.*

The above quotation pointed out that the Monastery is resourceful in cultural and natural tourism potentials, but it indicates as there are poor accommodations that should be improved in the future.

4.4.Impeding Factors to Promote and Develop the Tourism Potentials of the Monastery

4.4.1. Unwillingness of the Monastery Administrators

It is obvious that during this information era, it is impossible to promote and develop the destination without exchanging ideas; however, there is limitation in giving data in the monastery of DebreLibanos. According to the researcher observation, key informant and focus group discussion information some of the monastery administrators and members are not volunteer to promote the tourism potential of the area. They do not have willingness to tell about the resources in the museum, number of national and international tourists visited the monastery, the income they earn from visitors. It is also forbidden to take photo of the museum heritages, the heritages inside the church, some valuable instruments of the Monastery kitchen (dabe house) and other places. These all are the challenges to promote the Monastery to attract the domestic and foreign visitors.

Similarly, the other FGD respondents stated that:

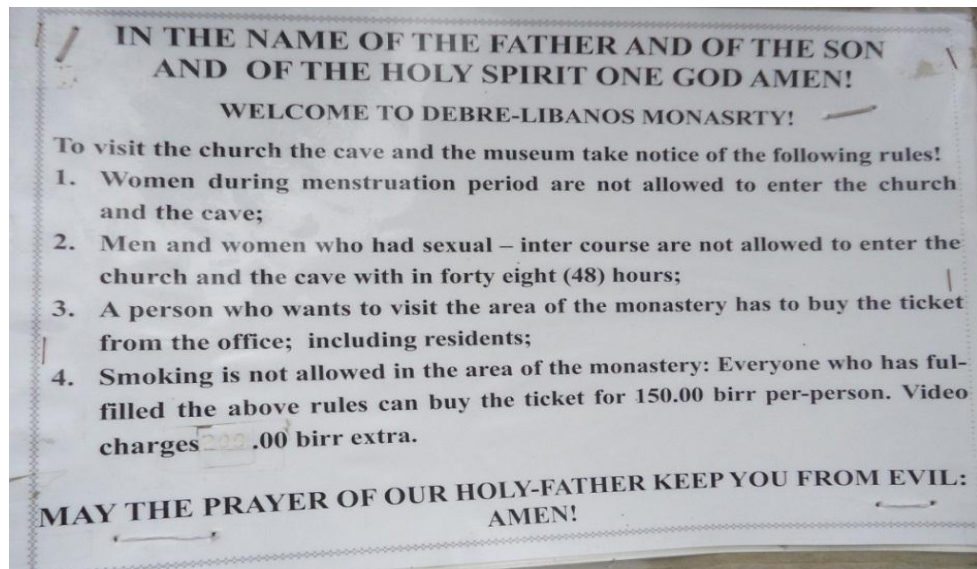
Creating the awareness of the society about tourism industry and benefiting them is the basic issue to promote and develop the tourism industry. Otherwise, communities who have no awareness about tourism cannot preserve promote and develop their cultural, natural and historical heritages and resources. They do tourism potentials degrading activities than preserving and promoting their assets due to lack of awareness and benefits from this tourism potentials.

This quote implies that creating awareness of the community and benefiting from the tourism industry at destination area is still requiring attention from all responsible bodies.

4.4.2. The Presence of Rule Restricted Places to be Visited

As the researcher observation, there are places where only females are living and impossible for males to live and even to visit. There are also places where only males are living and forbidden for females settle and to visit. There are also some rules of the monastery that have impacts on the visitors of the monastery. It is impossible for smoker the females with menstruation and others to enter the Monastery.

Picture 18. Some Rules of the Monastery



Source: Field Survey March, 2017(photo by researcher)

But the other way of visiting methods should be available for those visitors such as video, Photographs oral lecture at certain place.

4.4.3. Community Relationship to Develop the Potentials

i. Community Relation to the Destination

Local communities living around monastery such as DebreLibanos interact in a number of ways. First, they are denied their customary rights to use the alcoholic resources for trading, cultivation, or wood gathering. Second, they are vulnerable to being termed as illegal land users. Third, they are driven out from their homelandsand forbidden to rebuilt and construct new buildings for expansion of the Monastery. For these and a number of other reasons, local communities develop resentment towards monasteries. .

As FGDs discussions indicated those relationships between local people and the monastery conservation activities are weak due to low level of awareness of local people on the importance of the conservation and promotion activities and the uniqueness of the Debre Libanos monastery. The communities cited many reasons for resentments with the monastery: deprived of their plots and restrictions on firewood collection. Feelings that monastery management see communities as the enemy, communities do not know the monastery staff, people do not understand why the monastery exists. Presently, there is a lack of effective monastery members and local community discussion program to raise and solve their problems and there is no functional mechanism for communities to participate in Monastery management. In this regard, there needs a mechanism for improving monastery-community relations despite it encounters with a number of laws, like lack of a policy backing and legislative frameworks. In general, the current trend of monastery -community relationship indicates how it would be challenging to hold further discussions to develop the tourism potentials in the area.

ii. Settlement and Conflict

According to the researcher observation there is a desire of the monastery administrative to evacuate the local community or to force to stop their activities who are leading their life by selling alcohol drinks such as areke, tella, tej, beer and others. The big challenge is that, there needs serious effort to persuade or convince them to stop selling alcoholic drinks in and around the monastery.

In addition, due to the presence of large number population in the area, first there is the expansion of the local settlers to the monastery, second experiencing of unusual activities which are out of the rule of the monastery such as wearing and living styles. These being the case, firstly, there is conflict in the local community and the monastery administrators. Therefore, within this settlement there is ecological destruction, and in general, the resources needed for the establishment of tourism potential will also diminish. Secondly, the possibility of tourism potential development is dependent on the protection of illegal activities.

In general, the challenges indicated above are capable of affecting tourism development directly or indirectly. The scenic value, the unique fauna and the vegetation of the monastery area which is crucially important potentials for developing tourism in the area is critically endangered due to human population pressure and unsustainable lifestyle.

iii. Lack of Cooperation among Stakeholders

The main stakeholders of the Debre Libanos Monastery are Ethiopia Orthodox Church, ARCCH, and Regional Government. But the monastery is not only the concern of these bodies, there are also a number of other institutions which should have been much concerned about the monastery including the federal government, the Private sector and non-government organizations and which are found at national, international and regional levels.

ARCCH which is the federal government authority with the responsibility for the supporting of the monastery and its mandate is the protection of cultural and natural resources by collaborating with the Ethiopian Orthodox Church. The other major stakeholders of the Monastery are the local communities and the local administrations which are primarily responsible for activities and administrative relationships with the monastery and the community are the woreda.

During the FGD discussions and stakeholder interviews, woreda officials described their role in around monastery as being to act as an intermediary between monastery officials and the community. However, as indicated by the key informants, the local government, particularly the Debre Libanos woreda had more concern about their administrative responsibility rather than for tourism resources conservation works in Monastery. In addition, the woreda and zonal communication and tourism offices has not the mandate to intervene on issues concerning the Monastery.

According to FGD discussants, there is loose collaboration and communication among these three major stakeholders of the Monastery. No forums and dialogues were created within communities, Woreda administration, local representatives and monastery administration. A key informant interviewee also indicated that there needs to assemble those key stakeholders including others to face the challenge encountered the monastery. Thus, the big challenge to develop tourism potentials is that there is no a platform created to mobilize and initiate the major and other stockholders for tourism development in the area.

One of key informant interviewee respondents expressed that:

Even though, culture and tourism sector has done some activities to solve the problem that integrate with all stakeholders, stakeholders role do not outshine. Due to lack of awareness, there is attitudinal problem at some of stakeholders and they do not feel as tourism benefiting them and this is directly affecting the sector.

This quote gives the implication of the involvement of stakeholders in the development tourism sector is not satisfactory and their contribution is very limited to promote develop the destination.

In general, framework of participation is not designed; private sector involvement is low and limited participation. There is also lack of formal relationship among them. It needs significant advancement from all stakeholders to launch the Monastery outreach program, and there is a need to establish a legal framework which operate and establish a clear definition of partnership, rights, and responsibilities among them. Unless doing such initiative works, it would be a great challenge to develop the tourism potentials in the Monastery and within the surrounding community.

4.4.4. Lack Protection and Degradation of Tourism Potentials

i. Natural Tourism Potentials Degradation

According to Kassahun A. and Afework B. (2016), the major identified threats that affect the status of Gelada Baboons in the destination were habitat destruction, livestock grazing, and expansion of agricultural land, expansion of invasive species, degradation, and inappropriate investments. There is also the scarcity of land outside of the monastery that has led to a recent spate of land clearing inside the monastery. Woodland areas are being cleared for firewood and small scale farming in some areas.

Figure 19. Firewood Ready for Food Preparation



Source: Photo by researcher, March, 2017

Excessive soil erosion resulting from land clearing for settlement and firewood is affecting the productive monastery area and quitting such habits and engaging the communities through sustainable tourism development activities can be a great challenges according to some informants.

ii. Maintenance and Protection of Cultural Heritage

According to the agreement reached by the general assemble the United Nation, Education, Science and Cultural Organization in Mexico City in 1982 culture is define as a concept which incorporates all intellectual, ethical, Physical, technical and other activities that characterized humankind as a natural being. It also involves the ability of man to learn and train himself in moral, technical and other spheres of knowledge. Culture is a wide concept which includes the modes of life, beliefs traditions and the whole set of materials and spiritual wealth which characterize a certain society as distinct from others

In the context of the culture of the peoples of the various nations, nationalities of Ethiopia, this definition could be used to incorporate their varied social, economic political administrative, moral, religious and psychological conditions. The languages, history, oral traditions, housing, instruments of production, food preparation eating habits customs, ornamentation, aesthetic values and appreciation, beliefs and religious practice are also components of their culture

Even though, some governmental measures have recently been taken to promote the cultural sector, they fell short of creating a proper understanding of the concept of culture. Instead, these measures were limited to organizing few narrowly envisaged cultural establishments. In relation to the modern political, economic and social establishments and enterprises created in the country, the cultural establishments came very late and this indicates the low consideration that was given to the sector. This low consideration hindered the sectors to contribute its part in the development program of the country in general and the monastery of the Debre Libanos in particular.

Similarly, one of the key informants said that:

The government does not give due attention to culture and tourism sector when we compare with education, agriculture and health sectors in allocating the

budget, correcting the structure from federal to kebele level and in assigning trained man power to develop the sector.

As the research observed, there were the dismantled tombs of the patriots at the right and left side of the front entrance of the church to build some shelters. Some of the tangible and intangible heritages of the monastery also need maintenances and protections to pass to the next generations. Many of the visitors to the Monastery and indeed domestic tourists come back to the destination for both the tangible and intangible cultural and spiritual heritages that the destination has to offer. But these resources faced natural and manmade challenges in the long term. Therefore, special attention should be given to the sector so as to correct or prepare the legal frameworks, to allocate enough budgets and assign trained man power to maintain and conserve the cultural heritages like church, holy crosses and books, clothes, monuments, other building, music, dance, cuisine, handicrafts.

4.4.5. Legal Frame Works

According to the data of MOCT Ethiopia has signed and ratified a number of multilateral international conventions concerning the environment and heritages conservation including: The Convention Concerning the Protection of the World Cultural and Natural Heritage (1972) – The World Heritage Convention (October 1977), the Convention on Biological Diversity (June 1992), the intangible cultural heritage convention (2003). In addition, the national laws that currently apply to cultural heritage conservation (proclamation of No 209/1992) and wildlife conservation in Ethiopia are: Proclamation No 192 of 1980 for Forest and Wildlife Conservation and Development Regulations for Wildlife Conservation (Legal Notice No 416 of 1972 and No. 445 of 1974). Moreover, there are the Ethiopia culture policy of 1990 and Ethiopia Tourism Policy of 2009

Though, a number of legislations policies and proclamations, the existing cultural and natural potential legal frameworks in general have limited contributions in the changes that have occurred in Ethiopia over the past decade. It also has limitation to collaborate with the concerned bodies to address the underlying problems facing cultural and natural potentials. One especial problematic issue is that inability to apply the convention, policies and proclamation in the tourism destinations to promote and develop the tourism potentials of Debre Libanos Monastery.

4.4.6. Infrastructural Challenges

According to some key informants every year during May 12, August 24, and December 24 there are thousands of Pilgrimages (religious people to holy places) who travel to the Debre Libanos Monastery on these occasions in order to get spiritual blessings. But there is no sufficient infrastructure and accommodations in the Monastery.

There are challenges in the carrying capacity of the Monastery specially, during the three main holidays mentioned above when a number of pilgrimages are flocked from different corners of the country. There are overcrowding of people's vehicles, shortage of shelters, accommodations and limited latrine that forces the visitors to use open defecation.

The Monastery currently lacks the necessary infrastructure to cater for more and higher value tourists and domestic tourists. To ensure sustainable tourism growth and quality improvement in terms of Monastery tourism offerings industry related infrastructure needs to be established and developed (hotels, restaurants, roads to tourism attractions, tourism routes, rest stops with sanitation facilities, affordable hotel establishments, quality hotels, establishment and development of guesthouses). Clear standards and state control should be defined over the establishment of infrastructure in tourism areas to exclude sources of pollution with human wastes, chemical and biological materials and physical impulses. *Source: Field Survey (April, 2017)*

4.4.7. Awareness and promotional process of Tourism potentials in the area

i. Awareness

As the researcher observed, the local community is familiar about the natural, cultural, spiritual and historical potentials of the destination. According to FGD discussions, one of the major causes for the lack of awareness would be lack of trained manpower in the area about tourism potentials. The limited awareness resulted in a knowledge gap to develop the tourism potential so as to arise interests towards community. Thus, the level of awareness among the local community can be another big challenge to develop tourism potential in and around Debre Libanose Monastery.

. Even though, The Tourism policy of Ethiopia (prepared by MOCT) gives due attention to the promotion of tourism potentials, it emphasizes on the broad based developmental frameworks

the potentials. It focused on development of the existing and new tourism attractions and products, expanding the infrastructure and tourist services that are vital for the growth of the sector, ensuring that the country benefits from the sector by being sufficiently competitive in the international tourism market and in solving the serious limitations in capacity which are apparent in the industry. There are also limitations in implementation due to lack of directives.

One of the focus group members added that:

Although, there are some noticeable activities of the government in setting the policy and organizing tourism transformation council at federal and regional level there is poor implementation in the destinations. There is no this much tangible performances in Zone and woreda level to promote and develop the tourism potentials

According to the researcher observation and the above quotation the Tourism policy of Ethiopia is more general, lacks directives and other implementation strategies to promote and develop the resources.

ii. Tourism Potentials Promotion

Currently the monastery does not stand out amongst the well-known tourism destinations of the country despite its rich historical cultural and natural tourism resources. Only a small proportion of the populations have heard of DebreLibanos, These products and services then have to be promoted to carefully selected target markets.

The North Shewa Zone and Woreda Culture and Tourism Offices are working hard to promote the Monastery in a number of out lets each year. However, promotional methods are not wide enough to promote the tourism resources. This maintains interest and awareness of the destination and increases the likelihood of visitation. Therefore, they must upgrade to modern promotion and distribution, including the expanded use of information technologies. Source: Field Survey (March, 2017)

4.4.8. Limited Budget

Allocation of insignificant budget is one of crucial challenges in the process of promoting and developing tourism potentials. The data gathered through qualitative data interview and focused group discussion, confirmed the above idea. One of the FGD respondents stated that:

Very limited budget allocated for the tourism sector is the basic challenge to promote potentials. Because tourism by its nature is border crossing industry and require more budget for marketing and promotional activities. But, the budget allocated to the sector at every year is not enough. So, how we compete with the other country to promote and develop the tourism potentials?

From this quote, it is possible to say that the experience of organization in allocating budget for tourism industry is very low and it worsens the inability to enhance tourism development.

4.4.9. Human Resources

As some of the key informants and some focus group members' explanation, there is the low interest of the workers due to insignificant attention given to the sector. The quality, skills and knowledge of tourism workforce is also below standards in some areas. Innovation is lacking, resulting in companies finding it difficult to catch up with other best practice. Tourism industry currently carries a poor reputation in the general economic and social context. Development of a human resource development program for the tourism sector including policies to improve employment opportunities, conditions of employment and training is required to bring about a workforce who is consistent with the demand in the sector.

Similarly, one of the key informant interviewees said the following:

Limited human resource is the basic challenge of the sector. Most of the workers are taken from other sectors and assigned to culture and tourism sector without their field of study. Similarly, the monastery and hotels of the area hired their workers to do the activity are based on experience and family rather than skill.

According to the above quotation there is a serious problem of the sector the human resource to promote and develop the tourism potentials of the Monastery. Therefore, it needs due attention to improve in the future

4.4.10. Other Challenges of the Monastery

i. Seasonality

Tourism in the Monastery is characterized with serious seasonality. The majority of visitors to destination, particularly the huge number pilgrimages, come in the months of May, august and December, creating pressure on transportation and accommodation. For the remainder of the year, enterprises have low levels of income, hotels have low occupancy rates and many tourism jobs are seasonal. In terms of this there is a need to create and export alternative tourism products and service to the area, which will allow for reduction of seasonality.

ii. Quality of Services

Debre Libanos Monastery, with its rich cultural resources and surprising landscapes has the foundations for a sustainable tourism industry. However, these comparative advantages on their own are insufficient to attract tourists. Tourists are no longer interested in visiting destinations just to see sights. They want experiences in the destination, interaction with the locals, closer communication with local culture and traditions and use of quality services. Quality improvements are needed throughout the industry with the utilization of all possible effective methods. Government regulation shall mostly focus on ensuring the health and safety, hygiene and sanitation norms, as well as environmental and cultural protection, social heritage preservation, consumer protection etc.). Private sector has a crucial role in quality improvement through voluntary qualification, certification, codes of conduct and other schemes.

4.5.Opportunities to Promote and Develop Tourism Potentials of the Monastery

In the general consensus of tourism development theory, the period from 1945 to the 1970s has been characterized as the "golden age" of tourism development Payne and Phillips (2010: 56–84). In the period tourism also got moderate attention. In the opposite expertise pointed out as it dimmed due to social political economic situation of the country starting from the late 1970s till late 1980s.

But now there are legal frameworks attention given to the sector to develop the potentials. In addition to the previous organizations of the sector there are the establishment of ETTC and ETO to strengthen the sector. The Organization or ETO are expected to develop a research based national tourism marketing and branding strategy

and promote the country as a unique and preferred tourism destination that has contribution to develop the Monastery of Debre Libanos.

There are also a number of favorable conditions to create awareness and develop the tourism potentials of the Monastery. These are the presence multilingual community. The existence of multiple natural and cultural tourism resource potentials, the comfort ability of weather to the visitors, the improvement of infrastructures, the existence of suitable local institutions within the local community, interest of and supportive legal frameworks are some of the suitable conditions to develop tourism resources in and around the monastery.

4.5.1 Attitude towards Tourism Potentials

Even though limited awareness are there with in the concerned bodies, almost all of the discussants of FGD members have a positive attitude to promote and develop the multiple cultural, natural, historical and spiritual resources of the destination and the surrounding. A key informant interview and working as the experts in the North Shewa Culture and Tourism office signifies the importance of developing the tourism resources of the area and he noted this is the only and best option to promote the zone itself.

According to the modernization theory, tourism has been advocated as a development strategy to generate foreign exchange, to increase the balance of payment, increase GDP, attract development capital, and increase the transfer of technology, increase employment (Shaw and Williams, 1994)

The Ethiopia Tourism Policy (ETP, 2009) also stated that Tourism Industry has significant contributions in employment generation, poverty alleviation and image building. It has great potential to maximize these contributions by aligning itself with rural development skims of the country.

4.5.2. Cultural and Spiritual Resources

The Debre Lebanese Monastery is surrounded by a rich culture that includes the two resourceful nations who are rich in both tangible and intangible cultural resources (Oromo and Amhara), with their traditional music, spiritual songs, handcrafts and indigenous knowledge. As some key informants indicated there are well designed and beautiful lemat, mesobwork, pottery works,

crosses and others which are made from local minerals, clay and straw which are serve as the tourism inputs. There is also the two nation music which is played during the holydays of the monastery. In addition, there are aged peoples who have indigenous knowledge to treat people by using different plants. Moreover, the museum of the monastery is full of different ancient hand tools, war instruments, the royal family religion leaders wearing, Brenna books, church instruments and others. In general, all these make in and around DebreLibanose place of diversified kind of tourism products for the sustainable benefits of the community.

In addition to the abundance opportunities mentioned above, some other key informants point out that the presence of holy water as other opportunities tourism potential to enhances services given in the area by the locals and the surrounding community.

As the researcher observation, there are local people wanting to provide the services for tourists. People expressed an interest in providing certain suggested services to the tourism industry if they had the opportunity to do so .The most popular services chosen by the community were showing traditional music and dance performances, producing and selling handicrafts, guiding tourists, providing holy water and interested in providing fruits vegetables to accommodations.

4.5.3 Natural Resources

According to the researcher observation in and around DebreLibanos Monastery there are number of natural tourism resources such as attractive landscape, different species of plants. Endemic animals like gelada baboon and birds, different caves, rivers and seasonal waterfalls. In addition to these, there are seven (7) plants and many flying bird which are endemic to Ethiopia. There are also the natural holy water that the power to cure different disease according to the believers. As the result there are thousands of people as who visit the destination. According to Seyoum G. and Zerihun G. (2014) report eight three medical plant species reported by local peoples in the study area as remedies for human and livestock disease, seventy seven species 92.7% are reported as remedy for human ailments and six species 7.3% for livestock. It also added that plant parts widely used by local people in the study area to treat human and livestock diseases includes leaves, root, seed, and fruits. The maximum percentage of the species (46.6) was harvested for their leaves followed by root, seed and fruits (14.56, 13.59, and 6.80) respectively as a source of remedies.

4.5.4. Proximity to Addis Ababa and Other Destinations to the North

Having all those favorable conditions stated before, the DebreLibanos Monastery is the nearest Tourism destination to the capital of the country Addis Ababa when one travel to Source of Blue Nile, Bahir Dar, Lake Tana, Gonder and other tourism attractions in north parts of the country. In general, all the opportunities which were assessed above indicated that how to promote the Tourism potentials by the concerned body and the access to promote and develop diversified potentials so as to diversify local communities sources of income through developing the potential and importantly contribute a lot for tourism resources conservation in the Monastery.

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS

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

5.1 Summary of the Findings of the Study

There are a number of tourism potential in the Debre Libanos Monastery and the surrounding area. As it was discovered through FGD, interview and observation, the destination in and around the monastery contains many tourism resources that are tourism products and could be developed into viable tourism products. These products would range from cultural activities to natural attractions to other recreation opportunities. The Oromo and Amhara Nations cultural tourism resources such as holiday music of the two nation's folle, sirba, eskista, chifera, cultural dances, cultural and traditional festivals including tribal wedding ceremonies, spiritual songs, the funerals ceremony, tombs and megalithic of known peoples in the monastery, and different handcrafts used for church and local communities are tourism potentials. Spiritually there are many Brenna Books, crosses with different designs, the holy water used to cure different diseases; the unique types of food prepared in the monastery called dabe which is made at least from five types of grains and baked by male using their foot are also potential to develop the destination.

In the case of natural attractions include wonderful land scape starting from the east nearby the church lying the right and left to the Abay George, the endemic Gelada Baboon, different birdlife viewing, about eight three different types of plants wayira, acacia, euphorbia (kulkual) and others plants which are used for varieties of human and animals diseases as remedies. The natural mineral water or holy water which has the tendency to attract the tourists throughout the year, the water fall of the Agat (Zega Wodem) and the Gure river opportunities that have the potential to be developed in to tourism products. There are natural caves that are used as the

shelter of the people or the shelter of their animals in and around the monastery including Wober Cave, Debre Asbo Cave, Immun Cave and Babbu Cave.

In addition to the above potentials, there are also historical potentials in the monastery concerning the war of Ethio – Italy and Ahimed Grang

Although some the legal framework example unavailability of directives to work with the administrator of the monastery can be a barrier to promote and develop the tourism potentials of the monastery, there are some favorable policy elements which can be used as an opportunities to develop the destination resources such as tourism transformation of the country.

In spite of these incredible opportunities to promote and develop the potentials, the Monastery faces a lot of challenges to develop the cultural, natural, spiritual and historical resources of the destination. These include lack of coordination among the Monastery Administrator, North Shewa Zone Culture and Tourism office and DebreLibanosWoreda Culture and Tourism Office, unwillingness of the Monastery administrators to give about the number of visitors the money the Monastery earn, scarcity of man power like lack of trained tour guide, the unavailability of accommodation such as standard hotel, restaurants, presence of poor environmental sanitation; low level of local people involvement and participation and lack of benefit sharing, environmental degradation and the exploitative resource use patterns which affects the resource base needed for the development of tourism,

The study was also identified other challenges; less participation of stakeholder collaboration and lack of initiatives, commitment and devotion, local administration and other the main stakeholders.

Moreover, policy, legislation and regulatory challenges are found the major barriers. Especially, the cultural policy, wildlife policy, tourism policy and some other legal frameworks do not have directives to be implemented. In addition, the study identified other infrastructural, manpower and awareness related barriers to promote and develop the tourism resources of the destination

5.2 Conclusion

In this study the researcher tried to explore the tourism potentials of in and around Debre Libanos Monastery, their development and impeding factors of the potentials based on the objectives of the study by using qualitative method.

Protected areas, like the Monasteries, are some of the places to conserve the foot prints of man kinds such as cultural, historical, spiritual heritages and biological diversity of a country. They are also the potential to promote and develop the tourism industry of the country. However, these resources are not promoted and developed effectively to serve the function of image building and enhance benefiting the local community.

In this part the key findings of cultural, spiritual, natural and historical potential of in and around Debre Libanos Monastery, the challenges and opportunities to develop the potentials have been reviewed. The result of analysis describe that, the huge presence cultural tourism potentials such as traditional music, hand crafts, megalithic or funerals, buildings of different churches including the Debre Libanos Monastery, Portugal bridge, cultural food preparations, clothes of the Monastery administrators of different years, tools made from wood, clay and steel found in the museum of the monastery. Spiritual like holy crosses of different size and design, holy books, spiritual songs, educations are tourism potentials.

There are also a great deal of natural tourism potential that includes attractive landscape, gorges, endemic animals like Gelada Baboon, seven endemic plants and others which are used as curative medicine for human and animals disease, holy water, different caves used as church and to protect heritages from enemies during war and sometimes as shelter for monk, local community and their cattle, attractive water falls on the Gure and Zega wodem rivers. The finding also indicates as there are historical potentials in the monastery concerning the war of Ethio – Italy and Ahimed Grang. There is the historical cave in which the fossil of peoples killed by Italians during the Ethio –Italy war were collected and the Ahimed Gagn stone visited by tourists.

Even though there are these all significant tourism potentials in the Monastery and the greater attention given to the tourism development by the government, based on the countries numerous cultural, natural and historical heritages and other attractions, comparing with potentials and attractions like Entoto and Tana monasteries, the local community are not benefited from their tourism resources in DebreLibanose Monastery. This is due to low awareness and performance of promotional and marketing activities which results in the implementation of tourism development is still stay infant.

The data illustrated through qualitative that there are several challenges for tourism promotions and development that hinder the performance of creating awareness to drive out the expected benefit from the destination like, unwillingness of the Monastery administrators to give data of the potential in and around the monastery, inadequate promoting process by using different outlets such as government, foreign and private media, inadequate infrastructure, inadequate development of destination sites, low awareness of the community and not benefiting them from the tourism industry, the problem of stretching and redesigning the structure up to destination, limited coordination with the stakeholders, weak monitoring and evaluation system, unattractive salary scale, problem of decision making, the nature of tourism by itself, attitudinal problem, skill and knowledge gap, turnover of the expertise especially at level, lack of strategic integration in partnerships, illegal practice around attraction sites are the main challenges to promote and develop the destination.

The study also specified that even if the involvement of stakeholder is mandatory there is loosen interaction among the Zone, woreda and the monastery administrator. Moreover, in the destination the involvements of stakeholders in promoting and developing tourism is not satisfactory due to several reasons; low integration with the ministry, seeking illegal practice from limited stakeholders, less willingness to work with the each other's, low awareness about how tourism benefit them. This low participation of stakeholders critically affects the tourism promotion and development. Therefore attention and participation from stakeholders is needed to promote and develop the tourism resources

5.3 Recommendations

Based on the major findings of the study and conclusions drawn with respect to tourism potentials, challenges and opportunities to promote and develop in and around Debre Libanose Monastery, the following recommendations are suggested.

5.3.1. Awareness Needed to be Created

The local community and stakeholders should be fully aware about the tourism potentials through common discussion. Leaders should design a system of continuous awareness creation to stakeholders and community including the mechanism of benefiting the community. Because unaware society cannot put inputs and not protect, promote and develop the resources. Therefore,

awareness creation should be made on the community and also create the mechanism to benefit them from the tourism resources of the destination.

Continuous training should be given for the monastery administrators, monk, and other workers by government and EOC to give data of the tourism through interview, questionnaire for individuals so as to make the resources available for promotion. Photographing, video taking observation of all places like museum, church, the Monastery kitchen where the Monastery unique food (dabe) prepared and other should be allowed for media and communicators.

it is also better to allow visiting for the males and females foreigners and domestic visitors so as promote the cultural, spiritual, natural and historical resources of the destination. Otherwise, other alternatives like photographs, videos, lectures and others methods should be used in selected place.

To sum up, tourism promotion and development in general and DebreLibanose Monastery destination promotion and development in particular require strong, committed, risk taker leaders and expertise, who have knowledge commitment and communication skill about the potentials. Effective communicators and expertise of the potentials in government, private and at community level should be created by using short term and long term training to promote the potentials.

5.3.2. Challenges Needed to be Solved

The Monastery faced significant socio – economic and environmental challenges to achieve the ultimate goal of the destination. There are disagreements of the local people and the Monastery administrators due to the expansion of the Monastery. There is also degradation of the tourism resources in the destination dismantling the figure people tombs and using fire wood due to lack of awareness about tourism resources conservation. Indeed, while most communities viewed in and around the Monastery favorably, the lack of benefits and involvement in tourism activities limited local community willingness to aid conservation and promotional work.

Conflicts between local communities and the monastery administrators to expand the monastery can be reduced if communities living within and around monastery are given increased opportunities to participate in multiple aspects of tourism activities.

The Monastery Administrators, North Shewa Zone and DebreLibanos Culture and Tourism and Federal Government concerned bodies like MOCT, EWCA and ARCCH must be willing to

accept community involvement in the management of the Monastery. The benefits that local community should gain from the Monastery like land should be clearly stated and implemented in order to enhance the community awareness and participation.

Regarding the present threatening condition of the Monastery, Urgent and coordinated action is required. So that, key stakeholders, the local government, the Regional government in collaboration with Ethiopian Orthodox Church (EOC) and other concerned bodies should assess immediate solutions to improve the socioeconomic and environmental conditions of the destination, for example, providing alternative shelters and place of settlement, negotiating the Monastery administrators to give data of tourism to the concerned body, better dry and wet excreta disposal and alternative means of income to make the destination hospitable for the tourists.

Infrastructure has the major role to facilitate the promotion and development process of tourism potentials. So, the concerned bodies should make consistent efforts to develop quality tourism infrastructure at the destination and circuits by making strong integration with different stakeholders to coordinate their financial, professional, technical and material resources.

5.3.3. Opportunities Needed to be Maintained

The local community and other concerned bodies should prepare places for the visitors, construct parking for vehicles, accommodations should be built to make beverages, foods, and waiting rooms available so as to get mutual benefits. Additional latrines should be built to solve the problems of open defecation and earn money by renting them.

In and around DebreLibanos Monastery there huge cultural tourism potentials such as traditional music, hand crafts, megalithic or funerals, buildings of different churches including the DebreLibanos Monastery, Portugal bridge, cultural food preparations, clothes of the Monastery administrators of different years, tools made from wood, clay and steel found in the museum of the monastery. These all should be changed to tourism product to benefit the country in general and the local community in particular.

Spiritual tourism potentials like holy crosses of different size and design, holy books (Brenna), spiritual songs, education should be available to be promoted.

The natural tourism potential such as attractive landscape, gorges, endemic animals like gelada baboon, seven endemic plants and others which are used as medicine for human and animals disease, holy water, different caves used as shelter for monk, local community and their cattle, attractive water falls on the Gure and Agat (ZegaWodem) rivers should be promoted through different domestic and foreign communicational outlets like television, radio, social media, documentary films and others

The historical potentials in the monastery concerning the war of Ethio – Italy and Ahimed Gragn should also be promoted. The tombs and the remains of the patriots should not be dismantled; rather they should be conserved, promoted and developed.

5.3.5. Further Research Area

This study serves as a base and an indicative document for future researchers who have intentions to carry out further studies on the tourism potential and challenges in and around (DLM). The researcher recommended that future researchers can conduct on identifying the mechanism of changing challenges to opportunities and mechanisms to solve the challenges of the destination that hinder the benefits of the community and development of the tourism resource potentials in and around Debre Libanos Monastery in a comprehensive manner.

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ANNEXES

Annex- I

Interview Questions for the government officials and expertise of culture and tourism.

Dear participants, the main purposes of this interview are together firsthand information from the expertise about the tourism potentials and impeding factors to develop them into products. Without your response to these questions, it is impossible to achieve the main objectives of the research.

- I. Back ground of the respondent
 - A. Gender of the respondent- 1. Male 2. Female
 - B. Marital status- 1. Married 2. Unmarried
 - C. Age of the respondents- 1. 18-29 yrs 2. 30- 45 3. 46-65 4. >65
 - D. Income -----
 - E. Educational background-1. Illiterate 2. Primary and secondary school 3. higher institutes
 - F. Occupational experiences- 1. 1-5 years 2. 6-10 years 3. 11-15 years 4. > 15
- II. Interview questions
 1. What are the tourism potentials?
 2. What are the cultural tourism potentials that are found in and around Debre Libanos monastery?
 3. What kinds of plants and animals are found in and around the monastery for tourism attractions?
 4. State the cultural, spiritual and historical heritages are which in and around the Debre Libanos?
 5. How do you evaluate the developments of these tourism potentials?
 6. How do community and stakeholders participation in developing the tourism potentials of the area?
 7. What are the conditions of tourism facilities, accommodations and infrastructures?
 8. What are the impeding factors to develop these potentials to tourism products?
 9. What are the future strategic plans of the government?
 10. What are your suggestions and recommendations to develop tourism potential in and around the Monastery to tourism products?

Annex- II

Interview Questions for the religious and community leaders and elders

A dear participant, the main purposes of this interview is together firsthand information from the expertise about the tourism potentials and impeding factors to develop them into products. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Back ground of the respondent

A. Gender of the respondent- 1. Male 2. Female

B. Marital status- 1. Married 2. Unmarried

C. Age of the respondents- 1. 18-29 yrs 2. 30- 45 3. 46-65 4. >65

D. Income -----

E. Educational background- 1. Illiterate 2. Primary and secondary school 3. higher institutes

F. Occupational experiences- 1. 1-5 years 2. 6-10 years 3. 11-15 years 4. > 15

II. Interview questions

1. What are the resources of Debre Libanos monastery that make it unique from other monasteries?
2. What type of tourisms does visit the monastery?
3. What are the numbers of visitors in male and female?
4. What heritages are there in the museum of the monastery and around the Debre Libanos?
5. What are the future plans of the government to develop the monastery?
6. How often and at what time is the monastery visited by the foreign and domestic tourists?
7. How much money do earns through tourism?
8. What are the statuses of tourism infrastructures in the monastery?
9. Can you mention the challenges of that the monastery to developed the destination into tourism products?
10. What are your suggestions and recommendations to develop the tourism potentials of in and around the monastery into tourism products?

Annex- III

Interview Questions for focus group discussion of the government officials and expertise of culture and tourism.

A dear participant, the main purposes of this interview is together firsthand information from the expertise about the tourism potentials and impeding factors to develop them into products. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Focus Group Discussions one participants profiles

participants	Age	Sex	Marital status	Monthly income	Occupation	remark
p-1						
p-2						
p-3						
p-4						
p-5						
p-6						

III. Interview questions

1. What are the natural tourism potential in and around Debre Libanos Monastery?
2. Can you identify the cultural, spiritual historical tourism potential in and around the Destination?
3. What are the conditions of tourism facilities, accommodations and infrastructures?
4. What are the impeding factors to develop the destination of Debre Libanos Monastery?
5. What are the future plans of the government to develop the monastery?
6. What are your suggestions and recommendations to develop tourism potential in and around the Monastery to tourism products?

Annex- IV

Interview Questions for focus group discussion of the religious and community leaders

Dear participants, the main purposes of this interview is together firsthand information from the expertise about the tourism potentials and impeding factors to develop them into products. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Focus Group Discussions two participants profiles

participants	Age	Sex	Marital status	Monthly income	Occupation	remark
p-1						
p-2						
p-3						
p-4						
p-5						
p-6						

II. Interview questions

1. What are the natural tourism potential in and around Debre Libanos Monastery?
2. Can you identify the cultural, spiritual historical tourism potential in and around the Destination?
3. What are the statuses of tourism infrastructures in the monastery?
4. What are the impeding factors to develop the destination of Debre Libanos Monastery?
5. What are the future plans of the monastery leaders to develop the monastery?
6. What are your suggestions and recommendations to develop tourism potential in and around the Monastery to tourism products?

Annex v

Observation Check Lists

No .	Observation Areas or Questions	Expected Opportunities to Develop the Tourism Potentials	Expected Challenges to Develop the Tourism Potentials	Remark
1	Is there awareness about the tourism potentials of the Monastery?	The presence of intention to promote the area within the government official	Lack of integration among the government organizations and the monastery	
2	Are there cultural tourism potentials?	The availability of buildings, handcrafts, tombs, festival	Dismantling of some tombs in front of the church	
3	Are there spiritual and historical potentials?	The presence of holy water, books, crosses, Ahmed Grang stone	Protected areas to be visited, take photos and videos	
4	What types of natural potentials could be found?	The researcher observe attractive plant and animals,caves, landscapes,	Degradation of plants and disturbing of animals	
5	Is it possible to get endemic plants and animal in the area?	The presence of endemic plants and animals	Limited studies on the area	
6	What about the infrastructure and accommodations and participation stakeholders?	The presence of road, electric, telephone	The absence of standard hotels, restaurant, and less participation of stakeholders	
7	What could be the suggestion of the concerned bodies to develop the destination?	Identifying the potentials, creating awareness, improving stakeholders participation and accommodations	Resistance of the Monastery to promote the potentials and Conflicts of Monastery and Finota Tsilki settlers	

