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ADDIS ABABA UNIVERSTIY

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CENTER FOR ENVIRONMENT AND DEVELOPMENT STUDIES

TOURISM DEVELOPMENT AND MANAGEMNET PROGRAM

HERITAGE CONSERVATION AND SUSTAINABLE TOURISM

DEVELOPMNET PRACTICE IN ZEGE PENINSULA,

BAHIRDAR, ETHIOPIA

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DECLARATION

I, Kidist Asnakew, hereby declare that this thesis entitled “*HERITAGE CONSERVATION AND SUSTAINABLE TOURISM DEVELOPMNET PRACTICE IN ZEGE PENINSULA, BAHIR DAR, ETHIOPIA*” is a product of my original research wok. I gravely assert that this thesis is not submitted to any other institution anywhere for the award of any academic degree, diploma, or certificate. The views of the research participants have been duly acknowledged in this research. To the best of my knowledge, I have fully admitted the materials and pieces of information used in the study. All the research procedures do confirm the expected standards and regulations of Addis Ababa University.

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List of Acronyms and Abbreviations

ARCCH	Authority for Research and for Conservation of Cultural Heritage
ANRSCTB	Amhara National Regional State Culture and Tourism Bureau
BDCACTD	Bahir Dar City Administration Culture and Tourism Department
BOCTPD	Bureau of culture and tourism and park development
EOTC	Ethiopia Orthodox Tewohdo Church
FDRE	Federal Democratic Republic of Ethiopia
ICOMOS	International Council of Monuments and Sites
UNESCO	United Nations Educational, Scientific and Cultural Organization
SPSS	Statistical Package for Social Science
WTTC	World Travel and Tourism Council

Abstract

This thesis focuses on assessing heritage conservation and sustainable tourism development practice in Zege peninsula mainly in UraKidaneMihret Monastery. The study employed descriptive research design in line up with mixed research approach. Questionnaire, interview and observation were instruments used to collect data. For the questionnaire, 157 international as well as domestic tourists and 8 key informants for interview (3 monasteries' monks, 3 experts from culture and tourism office and 2 from local community representatives) were selected using purposive sampling method. The collected quantitative data were processed using SPSS version 24 and analyzed using descriptive statistical tools such as frequency, percentage and mean analysis. The qualitative data were also analyzed using narrative analysis. The findings of the study revealed that conservation practice in the area is in a poor condition that means no consideration has been given in the maintenance practice and there is no visitor controlling system during the time of visiting the heritage. Although the churches and the monasteries of the Zege Peninsula have played immense contributions, there are some common problems such as handling cultural heritages, lack of restoration and conservation. Immovable heritages with wall paintings are also going to be damaged because of the lack of professional painting conservators. The findings of the study indicated that the area has unique cultural heritages and the scenic beauty of the environment is the source of attraction. The area has also considerable potential for the development of tourism. Therefore, the researcher forwarded implementing well planned tourism product development for practicing different tourism activities like building infrastructure and promotion to the area. The government authority should be informed the relevance of practicing conservation or management that can maintain and improve the environment in various ways such as conservation of natural areas, historical and archaeological sites. Moreover, it is necessary to improve infrastructure and awareness of practicing manageable tourism development in Ura Kidane Mihret Monastery of Zege peninsula.

Key Terms: Bahir Dar, Tana, Zege, Peninsula, Heritages, Conservation, Sustainable tourism development

CHAPTER ONE

1. INTRODUCTION

1.1 Background of the study

A heritage stimulates respect and understanding of other cultures and as a consequence promotes peace and accepting (Fontaine, 2005). It shapes a crucial element of destinations and represents the chance to release potential for sustainable tourism on the situation that the cultural heritage is conserved and maintained appropriately. According to UNESCO (2004), sustainable heritage conservation encompasses managing visitor impacts, ensuring adequate spending on maintenance, inclusion of stakeholders, appropriate interpretation, education and the development of sustainable management policy. Monasticism has long been a fundamental component of many of the world's major religious traditions, including Christianity, Buddhism, Judaism, Hinduism, Daoism, and Jainism (Brown, 2017). As an ancient religious practice, monasticism had existed in the Middle East, ancient Africa and in Asia several centuries earlier than it took its form in Christianity. Christian monasticism was fully developed in the 3rd C in Egypt (Genet, 2014; Jeppson, 2003), and St. Anthony of the great is supposed to be the creator of monasticism in the deserts of Upper Egypt (Mikhael, 1998). Many ancient Christian countries embraced monasticism as a religious practice after receiving Christianity (Kefyalew, 2001). As elsewhere in other Christian nations, Christian monasticism was introduced to Ethiopia as religious order following the arrival and teaching of the Nine Saints (Brihanu, 2005).

Bahir Dar is remembering as a place where over 40 Islands with over 21 monasteries are in existence (BOCTPD 2011). The monasteries were built by the kings of Ethiopia in the medieval period, which later became the most important religious and political hub of the country. Politically, the Lake Tana Island monasteries had played a significant role when the country experienced internal and external crises. The Christian Ethiopian kings used the monasteries as a crucial place for hiding their treasures and as a place of refuge, started from the reign of Amde-Tsion (r.1314-1344) until the late 19th century. The Ethiopian kings used the monasteries as a place to pray for the triumph of their military campaigns. It was in these churches and monasteries that the bodies of some medieval Ethiopian kings such as Emperor Dawit I (r.1382-

1411), Emperor ZeraYacob (1434-1468), Emperor Susnyos (r.1607-1632), and Emperor Fasildes (r.1632-1687) were obscured. Further, until it was taken by King Ezana (a powerful Aksumite King in the 4th century A.D), to Aksum, is believed that the Ark of the Covenant, was kept in the Island Monasteries of Lake Tana for over 800 years. These ancient historical monasteries and churches also kept wall paintings, church Crosses, crowns, and clothes of kings from ages past. Thus, such treasures along with its Ancient buildings became a source of attraction for tourists.

The EOTC is endowed with countless heritages that have both tangible and intangible elements. For several hundred years, the EOTC is the custodian of the physical and spiritual heritage of the society (Bantalem, 2010). According to EOTC (2009), the nearly fifty thousand churches, more than one thousand five hundred of them are monasteries. It is thought to all the monasteries have a critical role in holding and conserving of the nation's cultural heritages as well as the natural one.

Monasteries and churches are endowed through architectures, museum collections of religious and cultural treasures and religious practices. So, they should be studied for sustainable tourism development. When such monasteries are studied, they could have a decisive role in developing tourism as a whole and conserving the history and heritages of the given destination as well as nationwide.

Lake Tana has churches and monasteries that house myriads of resources, beautiful mural paintings, icons, parchment manuscripts, scrolls, crosses and crowns including other bequests of Emperors that can be taken as socio-cultural museums of early Ethiopian civilization/museum for Ethiopian church arts. However, this research focuses on the practice of heritage management in Zege Peninsula located in southwest edge of Lake Tana, which is the largest peninsula of Tana consisting of seven monasteries and churches open to both sexes to sense these invaluable tourism attractions year round.

1.2 Statement of the problem

Australia's Sustainable Tourism Cooperative Research Center (ASTCRC) (2008) stated that heritage by its character is unique, fragile and irreplaceable and requires sensitive use and management to make it the basis of tourism enterprises in a sustainable way. So, it is imperative to understand how to develop these sites sustainably while protecting and conserving them for the long term.

Maintenance, restoration and new buildings in the monasteries without the consent and approval of ARCCCH make the monasteries to lose their originality. In addition there is no agreed policy for how the monasteries might be managed and maintained in the present and future. Even though there are fewer endeavors among scholars and researchers on the potential assessments of the monasteries and their problems, they were not intensive but simply to provide limited information on the history of churches and monasteries. For example, Kefialew, Berry, and Smith, and previous traveler accounts and network planning of Lake Tana monasteries by CTPDB are some of them.

Ecological researchers in Lake Tana as well as in Zege Peninsula pointed out that the management and conservation of cultural heritages in the whole monasteries has been a very challenging task as none of them has designed systems, approaches and conservation program or implemented by the government of Ethiopia or the monasteries (Dessalegn, 2001). Similarly, the monasteries treasure and cultural antiquities remained obscure and undocumented.

Most of the monastic churches have been particularly suffering from degradation, fire accidents, for example, MehallZege Giorgis on 15 march 2010 and theft due to absence of treasure houses or museums, poverty, shortcoming and implementation of code of conduct as well as conservation problems. An act of inappropriate tourism development is a source of pollution, degradation, disempowering locals and cursing illegal activities (atrocities of prostitution, drug Abuse, crime, gambling, imitation, begging, harassment, theft and fire accident (AlubelWorkie, 2011). Most of the studies conducted in Lake Tana have given little focus on heritage conservation in Zege. For example, AlubelWorkie(2011) has studied community empowerment and sustainable tourism development. In his study, he discussed community empowerment and its contribution for tourism development in Zege Peninsula. Birtukan Atinkut (2018) also looked at the Pitfalls of tourism development in Ethiopian, case of Bahirdar. In addition to this,

Gizachew Andargie (2014) discussed about Lake Tana monasteries challenges and prospects as a destination. Moreover, Abinet AbebeHayleyesus (2019) undertake an emic understanding of monks' involvement in the economic practice and work assignments: evidence in aba Medhanealem Monastery in Lake Tana, Northwest Ethiopia.

And it is a crucial step to carry out research as there have been a constantly increasing number of visitors to Zege Peninsula. According to BDCACTD(2017) Report, totally, 117.0079 visitors have visited Zege for the last ten years. From the total number of visitors, 70% were domestic and 30% were overseas. Moreover, those monasteries and churches in Zege Peninsula are the centers of architectural value, home for museum collection and religious heritages. Therefore, they should be studied and developed with overall conservation practice. While such monasteries are studied and developed, they can have an essential role in tourism development as well as conserving of history and heritage at nationally. Therefore, this study attempt to fill the research gap by assessing heritage conservation problem and sustainable tourism development practice at Zege Peninsula particularly Ura Kidane Mihretmonastery.

1.3. Research question

1. What are the existing tourism resources in Ura Kidane MihretMonastery?
2. What is the current status of tourism development in Zege Peninsula
3. How does heritage conservation practice in Zege Peninsula Ura Kidane Mihret Monastery look like?
4. What are the challenges for heritage conservation in Ura Kidane Mihret Monastery?

1.4 Objectives of the study

1.4.1General objective

The general objective of this study was to assess heritage conservation and sustainable tourism development practice in case of Zege Peninsula in Bahir Dar.

1.4.2. Specific objectives

1. To assess the existing tourism resource and future potential of Ura Kidane Mihret Monastery for tourism development.
2. To assess the current tourism practice of the Ura Kidane Mihret Monastery.
3. To assess heritage conservation practice of Ura Kidane Mihret Monastery.
4. To examine the challenges facing the heritage conservation practices of the monastery.

1.5 Significance of the study

This study has got great importance for government authority, researcher nongovernmental body and for community.

- For academicians, it is supportive as a stepping stone to conduct further research on the area and to use as reference.
- This study would help as input for other researchers who have interest to conduct research on heritage conservation.
- It also helps as feedback, direction indicator and input for various decision and policy makers in heritage conservation.
- It would also help as a model to make mark policy and available structure on heritage conservation as well as tourism practice for concerned body.

1.6 Scope of the study

The study was delimited depending on three classifications, i.e., the geographical area, the theme and the units of observation of the research.

Delimitation by Geographical area

Geographically, the coverage of the study was focused on one monastery, Ura Kidane Mihret Monastery in Zege Peninsula in Lake Tana at Bahir Dar Administrative city, which is the capital city of Amhara region in northern Ethiopia. The study is concentrated in this area because it is the most attractive and visited monastery in Zege Peninsula. In addition to this, there are enormous heritages in Ura Kidane Mihret compared to the other monasteries in Zege Peninsula.

Delimitation by Theme

The main theme of the study was to assess heritage conservation problem and sustainable tourism development practice at Zege Peninsula specifically Ura Kidane Mihret Monastery

Delimitation by Units of Observation

The unit of observations for this study is the participants of the research from which relevant data are collected. They serve as a primary source of data for the study. The target group for this study includes the domestic tourists, culture and tourism experts' and the local community.

1.7. Limitations of the Study

Despite the research has reached its aims, there were some unavoidable problems. The first limitation is availability of research grants and sources impeded the data collection and analysis processes. The second problem is lack of documented material in the study area. In addition, corona virus (COVID 19) was another limitation of the study that affects in limiting the sample size of the study (visitors).

1.8. Definition of key operational terms

- **Heritage:** an historical and religious object or material that passed down from the past generation is available in the study area
- **Practice:** over all activities and experience of tourists, local community and government that take part in the monastery to contribute in the heritage conservation summarily to sustainable tourism development.
- **Tourism:** traveling, movement and recreation of visitor (people) in the area occaicalnliy for different purpose.
- **Conservation:** an activity to protect and preserve the heritage from any damage for future use.
- **Sustainable tourism:** is the tourism that takes full account of its current and future economic, social, and environmental impacts, addressing the needs of visitors, the industry, the environment and host community.

- **1.9. Organization of the study**

The thesis is organized into five chapters. The first chapter deals with background of the study, statement of the problem, objectives of the study, significance of the study, scope and limitation

of the study, and definition of key operational terms. The second chapter addresses review of related literature and conceptual framework. The third chapter addresses description of the study area and methodology of the study. The fourth chapter deals with data presentation, analysis and interpretation. Finally, the fifth chapter presents summary, conclusion and recommendations of the study. References and Annexes are also attached at the end of this study.

CHAPTER TWO

LITERATURE REVIEW

This chapter reviews related literature and presents the conceptual frame of the study. It is intended to provide basic concepts with a view to enhance clarity of ideas.

2.1. Conceptual definition of heritage

Feilden (2003) has defined “conservation as activities to prevent decay, which contains all acts to extend the life of cultural and natural heritage.” According to *Oxford English Dictionary* that define ‘heritage’ is ‘property that is or perhaps inherited; an inheritance that mean valued things such as historic buildings that have been passed down from past generations and ‘relating to things of historic or cultural value that are worthy of preservation’. In addition to these physical *objects and places of heritage*, there are a variety of *practices of heritage* that are conserved or handed down from one generation to the next. These invisible or ‘intangible’ practices of heritage such as language, culture, popular song, literature or dress, are as important in helping us to understand who we are as the physical objects and buildings that we are more used to thinking of as ‘heritage’ (Oxford Dictionary).

Cultural heritage is a testimony of past human activity and as such, cultural heritage objects exhibit great variety in their nature size and complexity from small artifacts and museum items to cultural landscapes from historic buildings and ancient monuments to city centers and archaeological sites (Patias, 2006). Heritage encompasses the things, places and practices that are to past generations, inherited maintained in the present and bestowed to the future generations. Heritage is widely viewed as a precious and irreplaceable resource because it defines who we are at global, regional, local and individual scales. Heritage includes physical or tangible culture (e.g. buildings, artefacts, and monuments), Non-physical or intangible culture (e.g. traditions, spiritual beliefs, craft and language) and natural heritage (including biodiversity and culturally significant landscapes) (Boer and Wiffen, 2006 cited in Grech, 2012).

According to (Orbasli, 2008, Feilden 2003) Conservation is vision as a “process to manage the changes while development, is the mechanism that delivers change” that encompass defined “conservation as activities to prevent decay, which contains all acts to extend the life of cultural

and natural heritage”. It generally focuses on top of three main aspect of conservation practice which is:

A) Prevention of decay caused by climate and human;

(B) Management of change dynamically; and

(C) Documentation and presentation of the building

The practice of conservation or conserving normally contains two activities, to care and safeguard from being destroyed without careful planning (Harun, 2005). According to Hui and Leung (2004) “conserving will lead to prolonging the life and cultural property for its utilization for now and in the future”. Furthermore, conserving will contribute to a society for protecting its cultural resources and preserving important heritage.

A) Movable Heritage

Movable heritage refers to any natural or manufactured object of heritage significance. It provides historical information about people's experiences, ways of life and relationships with the environment (NSW Heritage Office, 2000). According to Torre and Mason (1998), Movable cultural heritage also includes: Arte facts: paintings, sculptures, objects, collection, Media: audio visual media, books, plays, scores, and consumer and industrial goods. Most of the churches and monasteries of Lake Tana are not merely places of worship, but they are vast cultural museums. These are beautifully bound and richly illustrated manuscripts, highly illuminated church paintings and costly made golden silver and wooden processional and hand crosses and other holy objects. Crowns are the most favorite donations of Ethiopian emperors. Thus, almost all of the churches and monasteries of Lake Tana possess rich collections of crowns (Bantalem, 2004).

B) Immovable Heritage

According to Federal NegaritGazeta of FDRE Proclamation No. 209/2000), there is a fundamental distinction between movable and immovable religious heritage. Movable sacred objects are significant for tourist-visitors, but essentially for their historic and cultural value, and any religious value is given little importance. In contrast, immovable religious heritage has two functions: the first is its original purpose, as a building in which believers can worship; the second is its historical, cultural and artistic value, which both religious and non-religious tourists

can admire, just as they would a museum. This second function is pagan, and practically eclipses its religious function, given that any religious function is restricted to a very specific segment of the tourism demand. Sacred buildings that have a special interest from this perspective have practically lost their religious function.

2.2. Monasteries and their tourism resources

According to Silvia et al, 2017 monasteries are the center and hub to the tangible and intangible heritage, and also there are highly symbolic built spaces that have frequently become the guardians of traditions. Those are strongly entrenched inside a local cultural landscape, which has determined their historical evolutions. Monasteries used to be self-sufficient communities that relied on the resources available in their local environment. Besides, in the tourism practice, the monasteries have ensembles of national and international interest for researcher and its cultural value other studies (UNESCO, 2017). Now a day, monasteries are center for tourists and tourists can get different practice during their visiting time. As well as, monastery's communities have become well-known with tourism and provision tourist's facility and amenities. According to UNESCO (2003), monasteries manifests in the world practices of , representations, expressions, knowledge, skills, as well as the instruments, objects, artifacts and cultural spaces associated therewith the tangible and intangible tourism resources. Many of the museums in monasteries are committed to the manifestations of the secular, either because of their collections originating, indeed, from sacred spaces (burials, temples...) or directly related to the cult (paintings and religious works, objects of the cult). According to Myra (2005) the supporter of this idea of holy space in the monasteries can be seen as strongly related to the landscape where they are situated. And also they are an example of how tangible and intangible heritages are interrelated: buildings respond to definite needs linked to the daily routine of the monastery's community (including religious needs) with symbolic definition.

In the book of Noel et al (2013) tourism is defined as the products of the complete experience of the tourists from time of departure from home to the time of go back, stating that the tourism product is complex, encompassing the total experience of visitors from the stage of initial interest in a potential destination, to choose to visit, to making of travel arrangements, local engagement and return home. According to Alexandra (2013) identifies four basic dimensions of

experience within religious settlements starting from their mission and in the destination's trip made by pilgrims are: existential-religious elements, social-helpful fundamentals, cultural-formative elements and emotional elements. Even if some dimensions are more visible as part of the experience, visitors seek to connect to each of these as their presence is simultaneous and increases at the same time place attractiveness. According to Alexandra et al (2013) expectations for visitors in behavior when they enter the monastery focus mainly on religious concerns, such as prayer, attending the service and contact with monastery's members for supervision. Additionally, Alexandra et al (2013) in his summary said that, for visitors, either pilgrims or tourists, experience within monastic complexes is extremely complex, profound and multidimensional.

From the above perspectives by nature monasteries are not just places for religious practices and worships. Each type of tourist can visit monasteries in every day of the year rather than the annual celebration days. Monastery tourists be able to experience; those practice; religious practices, cultural activates, habitats of natural beauty, collections in the museum and exhibitions, monasticism life (team work, tolerance and coexistence, hierarchical administration), handcrafting, testing food and beverage in the monastery, souvenir shops, the past, research and study.

2. 3.Heritage conservation in monasteries in the world

The origin of Christian monasticism goes back some sixteen centuries to the deserts of Egypt, Palestine and Syria during the time that these countries formed part of the Roman Empire. Indeed, the oldest thriving Christian Coptic monasteries are located in the Egyptian deserts (Mallarach, J. M., Corcó, J., &Papayannis, T., 2014).

The expansion of monastic settlements followed diverse historical, cultural and geographical patterns that have been well researched in general (Masoliver, 1978, 1980).By the end of the first millennium, thousands of monasteries were thriving in Europe, North and East Africa and the Middle East, including many in remote and isolated areas. The impact of these monastic communities on spirituality, art, science and culture in general has been widely acknowledged and documented both in this journal and elsewhere (Krüger et al. 2007; Kinder, 2002).One of the

first Christian monasteries St. Catherine's, founded in 337 AD near the site of the biblical burning bush is located at the foot of Mount Sinai in an extremely arid region. It has been continuously active ever since it was established and has been under the protection of Islamic law since 623 AD. In 2002 the monastery was included in the Saint Catherine Protectorate, one of the largest protected natural areas in Egypt. Wonderful mountain orchards and vegetable gardens are tended by the Muslim Gebaliya Bedouin tribe who has been serving the Orthodox monastic community for centuries (Grainger and Gilbert, 2008).

2.4 Community involvement in heritage conservation

The concept of public involvement in conservation efforts were initiated in Europe in the mid-1970s, as stated in the Declaration of Amsterdam (1975) "the architectural heritage will survive only if it would be valued by the public, especially the younger generation." Nairobi UNESCO Recommendation (1976) a year later concluded the contribution of individual or collective, residents and users, separately or together, which should be encouraged to provide suggestions, play an active role. Next, most of conventions, charters, declarations, resolutions and recommendations on the protection and preservation of the heritage published after the mid-1970s stated that community involvement in the protection and conservation of cultural heritage should be encouraged and enhanced. The word "public or community" has a broad meaning and complex. A simple understanding of this word refers to what is stated by Davidoff in 1965 quoted from AM Dian et al (2013): "communities as local people who either individuals or organizations that have an interest in or likely to be affected, either positively or negative, with a decision to be made on any particular issues by the authorities." Then, Apiah (2006) and Johnson (2000) in S. Chirikure et al. (2008) explained "A community is a body of people inhabiting the locality." In addition, he described in his paper that the community, which is based on interests, is called stakeholders (Fitri Ahmad & Ahmad, 2015). According to the World Bank (1994), the level of community involvement is divided into two levels: low and high. Low-level participation still applies a one-way communication such as sharing information or consultation. However, the high-level participation would be achieved by collaboration and empowerment in the transfer of control over decisions resources.

2.5. Contribution of the monasteries

Monastery is the one which is economically self-sufficient and vibrant. Monasticism is not for a religious fanatic, or a life of excessive austerities, or a museum exhibit piece, nor a life for those looking to escape from the world. Rather, it is a way of life through which one attempts to achieve an integration of the human spirit moving towards becoming fully human as a person through involving various social and economic activities (Park, 2013). Besides, their usual religious devotion, the monastic community has a long tradition of engaging in economic activity and work assignments as part of religious and social requirements.

Ethiopian monasteries rapidly attracted extensive royal patronage and became important centers of wealth within a multiethnic and diverse landscape where secular power was vested in an Emperor. As late as the Revolution of 1974, Ethiopian monasteries still held economically important and agriculturally fertile tracts of highland landscape in an age-old system of land tenure known as *glut* (Finneran, 2012). Monasteries have a considerable number of members and outsiders and guests who seek the support of the community. Therefore, in order to overcome such difficulties and sustain their living, the monastic communities have felt the need to be engaged in the economic activities. Meheret(2002) highlights the monasteries that are self-sustaining can also assist and support the surrounding people.

2.5.1. Monasteries contribution to the tourism development

These days the monasteries are introducing tourism practice and tourist product development. The development of spiritual (religious) journeys coincided with tourism development in the current era and even if industry and according to Brmer (2005) the tourism practice in the monasteries are related with practices act together with religious life in addition organizations hypothetically in every corner of the world religious tourism is one of the least studied domains within tourist researches (Vukonić, 2006).

2.5.2. Sacred space and tourism

The association among tourism and religion is getting earlier, and the theoretical difficulty is increasingly diffused. The most visible connection between tourism and religion are the archives of sacred buildings those attract tourists. This increasing interest is largely due to the buildings' cultural and historic value, rather than their religious function. Introducing tourism to this

destination can generate changes in their spatial and environmental reality, and leave a mark on the cultural traits that characterize them. Tourism implies utilization, and places have to get a feel for to tourism through intermediaries, understanding, representation, and transformation. Tourist spaces have to be both symbolically familiar and maintain the balance between safety and comfort, and unknown and surprising. This is why it requires appropriate form and inside (Anton clave Gonzalez Revrete&Femandez Tables 2009).

Even though devotees and tourists occupy the same place at the same time, their practices are different realities. In this way, sacred spaces maintain what Bremen (2006) calls simultaneity of space. An individual's experience can be a cross between religion and tourism, when tourists participate in religious activities and when the practices of religious followers become an attraction for the tourists.

According to Gil de Ammiba(2006),the types of tourism linked with sacred spaces and religion represent, from a tourism point of view, a search for the authentic and a sacred experience. We are dealing with a tourism with spiritual connotations, which alleviates the volatility and apparent meaninglessness of everyday life.

Also Tourism development creates the new tensions, between the use of sites as tourist destinations and the maintenance of "sacralised" notions of place. There is a serious risk that some monasteries may find themselves "invaded" by increasing numbers of tourists., for example, receives a large number of tour group every year and the sale of tickets to tourists is currently a key income source for the monastery, in addition to this a source of revenue for the country's government. Financial concerns have led to a condition where tour groups and their guides are admitted to the monastery from morning to evening, in spite of what rituals are being performed. The presence of tour groups and their guides wandering around the premises may sometimes be distributing. The monastery has concerned complaints to the local government about this, but the difficulty is now far from being solved (Kolas 2004)

2.6. Heritage conservation practice

The procedure of conserving a heritage begins even earlier to a building is careful as heritage. It is derived from the individuals, institutions, or communities that decide a few historic buildings

are worth conserving, as they represent something worth remembering and their past that should be passed to future generations (Hasbollah2015). Cultural heritage management (CHM) processes of conservation in keeping the heritage of a human-made architectural legacy. Conflicts occur as value clashes and goal incompatibility among the heritage stakeholders engaging in CHM emerge. The heritage stakeholders refer to individuals or groups who have vested interests in heritage buildings. These consist of heritage building owners, local communities, historians, conservation specialists, heritage buildings surveyors, government, and non-governmental organizations (Hasbollah, 2015).

While Ethiopia's declaration N0. 209/2000 to give for Research and Conservation of Cultural Heritage is more noticeable about tangible cultural heritage, the ratification of the 2003 UN Educational, Scientific and Cultural Organization's (UNESCO) conference for the Safeguarding of the Intangible Cultural Heritage has helped continue a balanced approach towards the two forms of cultural heritage. Ethiopia has ratified several UNESCO conventions since 1977. According to Article 9(4) of the Constitution of the FDRE, "all international agreements approve by Ethiopia are an integral part of the law of the land." Therefore, Ethiopia currently has a broad legal framework to safeguard its cultural heritage. None of the Ethiopian legislation considers the dual nature of Ethiopian heritage based on these inherent and acquired aspects. The assessment of cultural significance does not consider the degree of alteration or transformation of a particular community due to the influence of organized religions.

According to Proclamation No. 229/1966, the Protection and Preservation of Antiquities (Antiquities Proclamation) does not incorporate local participation in heritage management. Similar to most other heritage laws of sub-Saharan Africa, the present Ethiopian Constitution and heritage legislation emphasize society's role in the protection and preservation of its cultural heritage (Nair, 2016). Traditionally, the Ethiopian Orthodox Church was the custodian of many antiques, including gold crowns and ornaments, priestly regalia, ecclesiastical and vernacular materials, illuminate manuscripts, and so on. The Antiquities Proclamation made it compulsory to register and supervise all historical objects that exist in any church. However, the legislation did not clarify the necessary actions to be taken in the event of the loss of registered antiquities.

2.7. Sustainable Tourism Development

Sustainable tourism development is the tourism that takes full account of its current and future economic, social, and environmental impacts, addressing the needs of visitors, the industry, the environment and host community.

2.8 Empirical Review

Well known that, in early states like Ethiopia, the development of tourism should comprise and associate with monasteries' historical, cultural and natural resources. Several studies have been conducted in relation to heritages, particularly about monasteries and pinpointed the challenges that were manifested in the development of monastic tourism. According to Gizachew (2014), in his study entitled "Challenge and Perspectives of Lake Tana monastery, he tried to show the challenges like; lack of infrastructure, the problem of security, lack of museum, problem in finance, problem of tourist facilities and constraints in the conservation and preservation of heritage in the monastery.

Similarly, Tekle (2014) also in his study assess Debre Damo monastery Challenges and Perspectives for Religious Tourism development he tried to address main focus Those challenges are absence of investment in tourism facilities, poor performance in marketing and infrastructure development, environmental pollution and low level of community involvement rather than assessing heritage conservation practice in the monasteries. Additionally, FentaBayne (2017) in his master thesis entitled exploring the Tourism Potentials in and around DebreLibanos Monastery revealed that Debre Libanos 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. According to Zelalem (2017) "Treasure of Hayq Estifanos Communal Monastery: have Potential for Tourism Development" the research identified that the monastery. The churchyard, there are different historic buildings including the extraordinary museum.

In general, according to the researcher's view, in the country, a number of ancient monasteries are available and every monastery have gifted through resources of natural and cultural tourism resources and also both religious and secular heritages. But, there have been a scanty studies and project development related to monasteries. But, the issue of heritage conservation in the

monasteries mainly is not encouraged and emphasized in those research and overall the regions as well as country. Thus, this research hoped to fill the gap of tourism practice in heritage conservation of the monasteries.

2.9. Conceptual Framework of the study

the conceptual framework shows the tourism resource in Ura Kidane Mihret as well as Zege peninsula then it also explain tourism practice in Ura Kidane Mihret Monastery more over clarify heritage conservation practice for heritage and tourism sustainable development in the area .

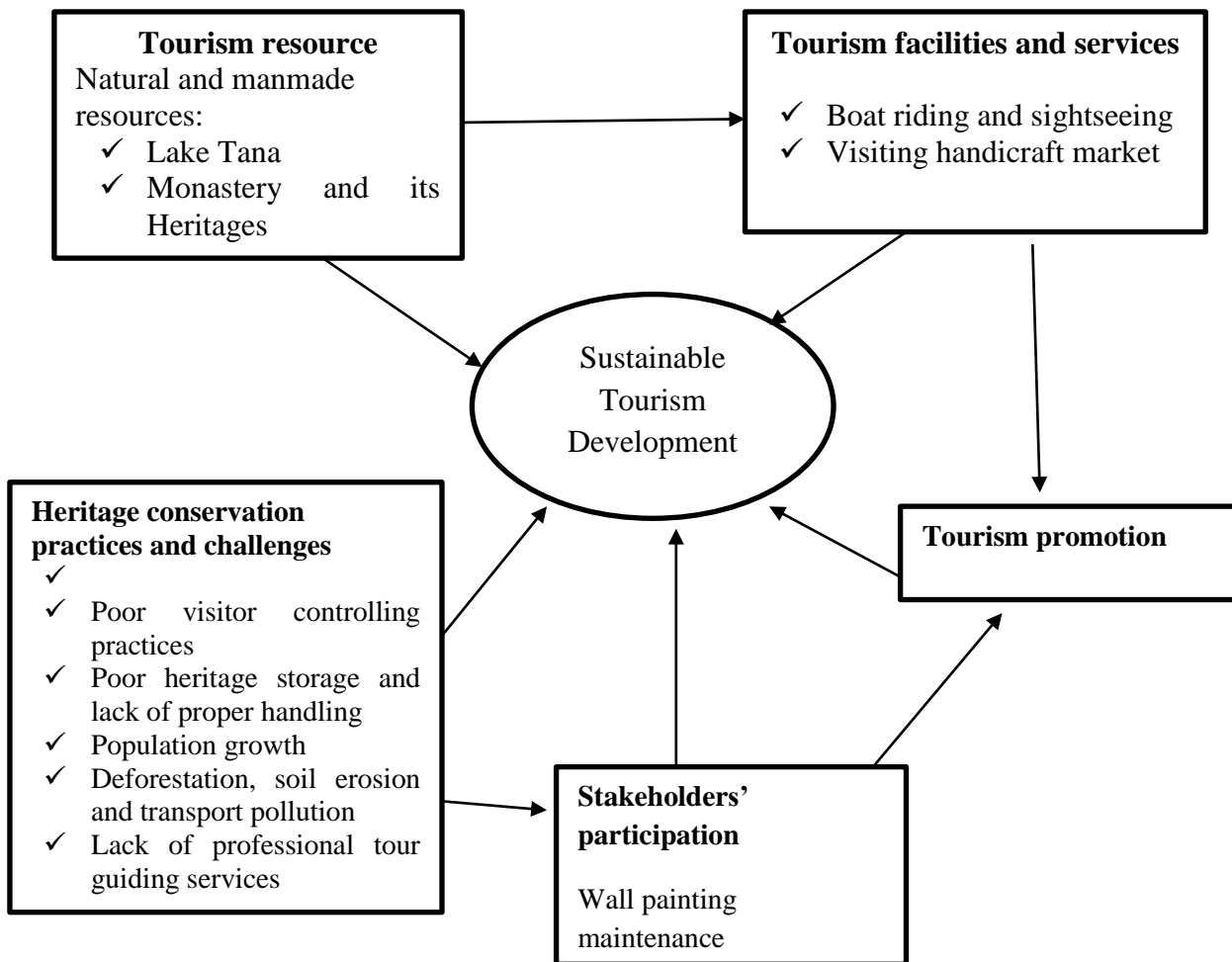


Figure 1: Conceptual framework of the study

Source: Developed by the researcher based on review of literature (2020)

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This part of the study purports detailed discussion about research methods and methodologies. The researcher also tried to describe the study area and the reasons for employing a combination of research methods.

3.2. Description of the Study Area

3.2.1. Location and site description

The study was carried out in Zege Peninsula, which was found in north-western parts of Ethiopia. The peninsula has an elevation that ranges from 1770 m along the banks of the Lake to 1975 m at its summit known as Ararat. Zege Peninsula is located on the southern part of Lake Tana it is found 600 km north of Addis Ababa. The rich forests on the Zege Peninsula are home to six ancient churches and monasteries. Those are:

Name	Distance from Bahir dar Kms
✓ Ura Kidane Mehret	12
✓ Debre Selasie	16
✓ Mehal Zege G/s	16
✓ Azuwa Maryam	14
✓ Yiganda T/haimanot	15
✓ Forie Mariam	14
✓ Betre Mariam	16

The Peninsula can simply arrived by boat or bus from Bahir Dar. Bahir Bar, the capital city of Amhara National Regional State, is located at the north-western part of Ethiopia, which is situated at the southern border of Lake Tana, the largest lake in Ethiopia, and it is a place where one of the tributaries of the longest river of the world, with a total area of 3600 sq km. There are 37 islands and 21 monasteries and churches in and along the coast of Lake Tana. Some of them have histories dating back to the 13th century (Getnet, 2005).

Among the Lake Tana monasteries, there are three island monasteries and *Zege Peninsula* are under the city administration (BDCACTD, 2018). *Zege* is located to the north-western part of Lake Tana at a distance of 32 kms and 15kms by land and sea, respectively from Bahir Dar. It is situated at average latitude between 1770-1960 meters above the mean sea level. Its total area is 1304.31 hectares and from the whole area 1214.9hectares are covered by mixed agriculture (forest and coffee) and 62.4 hectares is covered by artificial forest and bushes. Annual rainfall is 1160 mm and its annual maximum and minimum temperature is 26.7 and 11.78 degrees Celsius respectively (Alemnew, 2001, cited in Getnet, 2012). The monasteries they are located in the *Zege* peninsula under this study is *UraKidaneMehiret*,

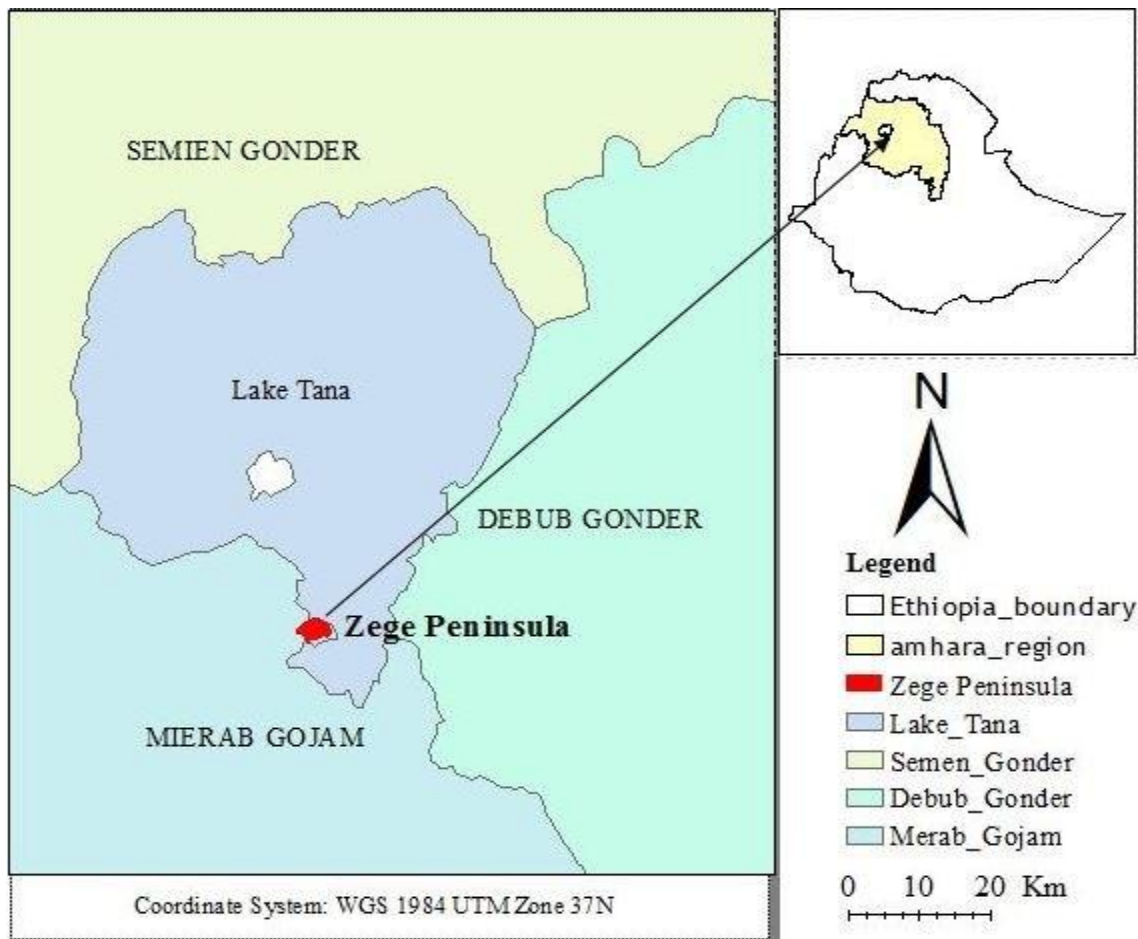


Figure 2: Map of study area

3.2. 2. Socio Economic Conditions of Zege Peninsula

Most people in Zege are engaging in agriculture that means coffee, beverage hope leaf and adese. Handicraft, selling firewood's, charcoal, trading, fishery, tourism and animal rearing are also the major source of income for the local people in Zege. Coffee has been the main

pillar and dominant cash crop for agrarian community in Zege Peninsula. The dense coffee trees and other natural big trees make the area eye appealing. Besides, view of Lake Tana in Zege Peninsula is quite impressive (from Zege Monastic Church Broacher).

3.3 Research Approach

It is important to choose a proper design in conducting a research to collect relevant data and consequently, the researcher used a mix of quantitative and qualitative research approach and employed descriptive design. Creswell (2003) claims that mixed approach is less well known than either the quantitative or Qualitative strategies or it involves collecting and analyzing both forms of data in a single study. He also argued that all methods have limitations and hence researchers felt that biases inherent in any single method could neutralize or cancel the biases of other methods. Therefore, using the mixed research approach would help triangulate data sources and get reliable result.

3.4. Population, Sampling Techniques and Sample Size Determination

3.4.1 Target Population

The target populations of study were visitors, monks and the local community live at Ura Kidane Mihret monastery as well as culture and tourism office experts in Bahirdar city. However, there is lack of knowledge about the total number of visitors who visited Zege peninsula in general and Ura Kidane Mihret monastery in particular.

3.4.2 Sampling Technique

For this study, the researcher used convenience sampling, technique employed to particularly take sample from domestic visitors in cross sectional survey. The data were collected based on the availability and willingness of the visitors who are found in the study area during the data collection period. And also the study employed purposive sampling for somewhere the researcher selects what he/she thinks is a typical sample based on expert knowledge or selection criteria (Walliman, 2006). Thus, based on their concern; responsibility and participation in heritage conservation practice in Bahirdar city culture and tourism office as well as monks of Ura Kidane Mihret monastery was interviewed.

3.4.3 Sample Size Determination

Due to the lack of information about the total number of visitors who visited Ura Kidane Mihret monastery, the study tried to address all the visitors that come during the time of data collection in the study area. Based on this, data were collected from 157 domestic visitors chosen based on purposive sampling method. For the key informants, participants were selected based on their concern and responsibility in heritage conservation in addition to this participation in tourism practice of Zege Peninsula monastery. Overall, 8 key informants were interviewed. These are monks of the monastery (3) local community (3) and government experts from Bahirdar Culture and Tourism Department (2).

3.5 Data collection instrument

In order to achieve the objective of the study, both primary and secondary data source were used for gathering primary data including questionnaire, interviews, personal observations, and field notes. Moreover, secondary data sources including archival documents, written sources, ancient spiritual book, magazines and internets were reviewed.

3.5.1 Questionnaire

In this study, structured questionnaire was used to gather information from the tourists. The Structured questions are focused on assessing the tourism practice and heritage conservation in the study area. In this regard, the variables of heritage management like conservation practice, Tourism practice, stake holder coordination were assessed and 5- point Likert scale are used for assessing heritage management practice of the area

The survey questionnaires were divided into two parts. the first part deals with the profile of respondents and the second part focuses on the practice of heritage conservation. Overall, 157 questionnaires were distributed for the visitors.

3.5.2 Interview

Oakley (1998) claimed that interview is the most regular format of data gathering in qualitative research and it is a technique in which the practices and standards are not only recorded, but also achieved, challenged and unbreakable. This study also used interview as another data collection instrument which was prepared for 8 key informants that were selected purposely from Bahir Dar

city culture and tourism office experts, local community of Zege and monks in the monastery. The interview questions were prepared to get some clear information about heritage conservation practices and challenges for heritage management in Ura Kidane Mihretmonastery of Zege Peninsula. Both structured and semi-structured interview type of questions were used for the study.

3.5.3 Observation

Observation is the main instrument for data collection applied to assess the overall experience and practice of Ura Kidane Mihretmonastery and observe challenges for heritage conservation in the area. The researcher took pictures of different information tools like painting, old religious books museum sitting style of the heritages and record practice of tourists, tour guides, and the monks in the monastery. Additional observations were made to access, existing tourism resource and experience current conditions of heritages in the monastery and all services offered to the visitors

3.6. Reliability and validity o data collection instruments

Validity is an important term in research that refers to the conceptual and scientific soundness of A research study (Graziano and Raulin, 2004). The primary purpose of validity is therefore to Increase the accuracy and usefulness of findings by eliminating or controlling other conditions, This allows for greater confidence in the findings of a given study.

According to Phelan and Wren (2005), reliability is the degree to which an assessment tool produces stable and consistent results. It refers to the repeatability of findings. If the study were \To be done a second time, would it yield the same results? If so, the data are reliable.

Consequently, if more than one person is observing behavior or some event, all observers should agree on what is being recorded in order to claim that the data are reliable. The same to validity, reliability also has both internal and external aspects. Therefore, the researcher endeavor to Assure the reliability of the work through cross- trial works like using different interviewers in the same field to crosscheck the similarity of data collected.

3.6. Methods of Data analysis and interpretation

The data were organized, coded and converted to frequency and percentage forms by using SPSS software version 25 data gathered via questionnaire were analyzed through descriptive statics

they were arranged in the form of table, chart and graphs. The current study focuses on assessing the practices of heritage conservation and tourism as well as challenges of heritage conservation. As a result, understanding the perception of visitors about the issue of tourism practice and heritage conservation would be essential. Accordingly, percentage was entirely functional to describe results obtained from survey questionnaires. Data collected from interview were listen in, transcribed and reduced to units of relevant meanings and summarization and data collected via field observation were also analyzed in the form of texts and supported by pictures. Hence, narrative data analysis was used for all qualitative data.

3.7 Ethical Consideration

Ethical considerations in research are critical. Ethics are the norms or standards to distinguish between right and wrong. They help to determine the difference between acceptable and unacceptable behavior. Researchers are professionals. Hence, research ethics as a branch of applied ethics has well established rules and guidelines that define their conduct (Ifedha and Bretta, 2016).

In order to legalized the data collection a letter of cooperation was given by Centre for Development Studies, The visitors were kindly communicated their goodwill, patience courtesy, to fill the questionnaire after their visit of the Ura Kidane Mihret monastery. By informing that their personal information would be kept confidential. Finally, the researcher properly acknowledged all the resources taken throughout this research work.

CHAPTER FOUR

4. DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1. Introduction

This chapter deals with data Presentation, analysis and discussion of the collected data through questionnaire, interview and personal observation and secondary document are the major task of this chapter. As an outcome, in this chapter the data collected from survey questionnaire, key informants, and observation in the field are discussed. The first section in this chapter discussed about the existing tourism resource in Ura Kidane Mihretmonastery and the second topic is demographic profiles of respondents which were important to understand the idea of tourism and conservation practice in the study area. In the third section, the main questions of the research; the tourism practices and heritage conservation and challenges for heritage conservation in the Zege Peninsula are discussed.

Table 4.2. Demographic Characteristics of Survey Respondents

Items	Variables	Frequency	Percentage (%)
Sex	Male	91	58.0
	Female	66	42.0
	Total	157	100
Age	18-30	45	28.7
	31-45	59	37.6
	46-60	48	30.6
	more than 60	5	3.2
	total	157	100
Education	High school completed	33	21.0
	Diploma	69	42.9
	First degree	47	29.2
	MA	8	5.0
	Total	157	100
Nationality	Ethiopian	153	97.3
	Chinese	1	1.1
	Israel	3	3.4
	Total	157	100

Source survey result of 2021

According to the table 4.2 above, the majority of the tourists, i.e., 91(58 %) are men while 66(42.0%) are female. In terms of their age, 45 (28.7%) respondents are found between 18-30 years and 59(37.6%) are found between 31-45 years age, 48(30.6%) of the tourists are in 46-60 age group meanwhile 5(3.2%) of the tourists are above 60. The table also reports that, majority of the tourist were completed college diploma with 69(42.9%). While 47 (29.2%) of the respondents have first degree and 33(21.0%) have high school education status whereas 8 (5 %) of the respondents having master's degree. In regard to nationality of the respondent's majority 153 (97.3%) are domestic tourist while 4(2.5%) of the respondents are foreign tourists one from Chinese and other three are from Israel.

Profile of key informants and codes

No	Name of the informants	Code for the informants
1	Abba /mariyam	Z1
2	Behone Yilma	Z2
3	Aychew	Z3
4	Mezimer	Z4

4.2. Existing (Heritage) Tourism Resource in Zege Peninsula Ura Kidane Mihret Monastery

The monastery of Urakidan-Mehret had been attracting Ethiopian emperors since the medieval times. At the end of the seventeenth century, king Iyasu I (1682-1706) came to Zege peninsula and he visited both zege Giyorgis and UraKidaneMeheret. Later, he granted land to the monastery of Urakidane-Mehret. Another ruler who donated gifts and ordered for the painting of the monastery was King TakleHaymanot of Gojjam. The royal treasures, documents written on parchment, numerous crosses made of gold & silver and other precious objects that were brought from different parts of the country were given to the monastery. Ura-kidane Mehret was not damaged by the forces of Ahmad Gragne and Fascist Italy. So that it hosts a large amount of ancient and historic heritage, which is displayed in the old museum (ark of Noah Zegie, Ura-kidanemeheret document published by the monastery).

“Ura Kidan-Mehret monastery: Ura is one of the seven churches in which zegie peninsula shelters. The founder of the monastery was AbunäYohannes who came from the province of Showa. The term Ura itself is believed to have been taken from the name of the man Wura who had donated the land for the construction of the monastery (Z1, Informant).

The monastery was originally built in the fourteenth century. Later it was re-built in the seventieth century and again around in 1902. Currently the monastery is covered by corrugated iron sheet and the outer wall was constructed by wooden columns. An informant further described it as follows:

The design of the church is similar with that of Kibran Gäbriel. The inner part of the church wall is decorated with painting. In the compound, there are other buildings which are used for different purposes. All the Buildings are constructed with a traditional construction system known as ‘IsatKella’. [It means that purposefully built to protect from fire](Z2, Informant).

The following picture depicts the outer views of Ura kidanemehiret monastery while the researcher was undertaking the fieldwork.



Figure 3: Outer view of urakidanemehert monastery, Photo by the researcher, 2020

Within Ura-kidanemeheret, there is museum containing various items which represent religious, cultural and historical aspects of the community. Some of the items are presented below.

4.2.1. Manuscripts in the monasteries

No consensus has yet been reached where and when manuscript production first began. But some sources reveal that the concept of manuscript production in Ethiopia appears to have been in the period of the sixth century (Getachew, 1993). During the Aksumite period the Greek text of the gospel was brought to Ethiopia and translated to Ge'ez. From then manuscript production remained a living tradition in Ethiopian monasteries (Heldman, 1993). Other sources, however, claimed that the gospel manuscript known as Abba Garima dated from the 10th century considered as the first manuscript production. As a continuation, manuscript production more fully developed at the end of the second half of the fourteenth century and the fifteenth Century. However, an attractive way of manuscript production with pages and columns were revived in the second half of the seventeenth century (Getachew, 1993).

4.2.2. Manuscripts in the monastery of UrakidaneMehret

There are a number of manuscripts in the monastery of UrakidaneMehret and listed the forthcoming table with their respective years of publication and description.

Table 4.1 list of manuscripts in UraKidaneMehret monastery

Name of Manuscripts	Year of written	No of pages	Descriptions
Fetahanegast	Eighteen Century	176	It contains spiritual and secular Judgment about crime. It is covered by wooden board stamped with Leather. It is well preserved.
Dersane Mikael	Fourteenth Century	108	Due to old age, it was damaged And folios are detached.
Gädlä Abune Yohannis	Sixteenth Century	97	It was written by Habte Mariam and containing the legendary story of Abba yohannis who brought the Tabot of UrakideneMehirt from Egypt. Due to old age, it can not Be easily read.
BahiräHäsab	Seventeenth Century	116	Covered by wooden board and it is Well preserved.
HäymanotAbew	Seventeenth Century	109	It deals about the belief and Practice of Jews people.

Senksar /synxariam	Sixteenth century	243	It contains a liturgical book that Relates to the lives of the saints. It is well preserved and displayed in A museum.
GädläWolete Petros	Eighteenth Century	123	It gives services now and read in the anniversary day of st.woletepetros. It is well preserved.
MäṣafeKälemtsos (Book of Kelemthose)	Ninth century	100	It is the earliest manuscript. It Deals about the history of gospels. Due to old age it is deteriorated.
Kidan	Seventeenth Century	84	13 pages are illuminated with painting of saints and it displayed in the museum with good Condition.

Sources: UrakidaneMehret Monastery with explanation by Abba G/Selasie

The following are the pictures of the manuscripts taken during the fieldwork.

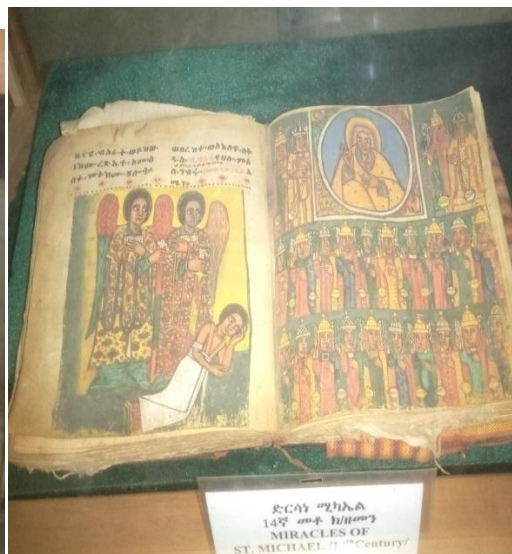
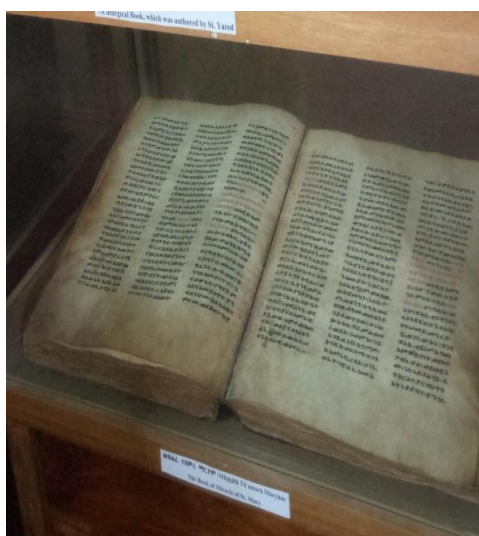
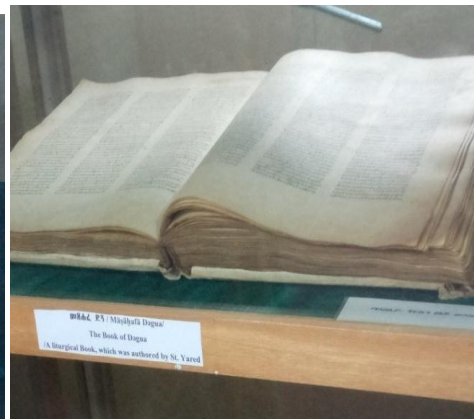


Figure 4: Manuscripts in urakidanemeehert

Source: the researcher 2020

4.2.3. Wall painting in UraKidaneMehret Monastery

The paintings of Ura dated from the eighteenth century to the twentieth century. King *Täklähaymanot* of Gojjam is said to have sponsored the painting of the monastery (Abba Gabra Mariam: UrakidanMehret). Foreign origin of six icons of Mary painted by St. Luke and the icons of KurataRe'esu painted by St. John the evangelist with the relics of the true cross were brought to Ethiopia during Emperor Dawit (Marilyn Heldman, 1993: 74). Five of the six icons attributed to St. Luke identified in the churches and monasteries of EastGojjam (Abebaw, 2002:74).



Figure 5: Original work of St.Luke found in Gojjam

Source: from Marilyn Heldman

It is believed that one of the six icons painted by St. Luke is found in Ura Kidane Mehret which acquired the name of Şädenya (Abba Gabre Mariam: Informant). The miracles icon of Şädänyawas painted by the hands of St. Luke the evangelist at a place near Demascus (Heldman, 2005). The commemoration of the icon of Şädänya took in Mäskäränten (September twenty) because of great earth Quake that struck when the monk by the name Abba Tewodros attempted to move the icon from the house of Martha in Şädänya (Bantalem; 2010:48). No sources clearly explain when and how the icon brought to Ethiopia. However, it was known in the synaxary of the Ethiopian church in 1517. The icon, which is preserved in Ura Kidane Mehret, cure the sick

and restore the sight to the blind. The icon is only open for the people only on Mesekremten (September twenty) and now it is kept in a special place for safety. The descriptions of the painting in the four sides of the maqdas are described as follows:

On the northern side: It is dedicated to equestrian saints and scenes. On the bottom part secular figures, the crowned and enthroned figure of king Teklehaymanot of Gojjam and his court soldiers with rifles are depicted. And also the king's wife Lake Mekonnen is richly embroidered. A certain figure by the name DabtraEshetie and AleqaEngeda were depicted; probably they were responsible for the painting of the church.

Figure 6: Wall paintings in Ura Kidane Mihret



Source: the researcher (2020)

On the western part of the mäqdas: The life and deed of Christ are depicted. Nativity, baptism, Crucifixion and resurrection are shown. Adam and Eve in the garden of Aden symbolize by a flowering tree are also depicted there.

On the southern part of the wall: The holy family of the flight to Egypt is depicted. Four figures, which includes Christ and Mary on the Donkey, Joseph at the front and Salome at the back are depicted well.

Figure 7: The flight to Egypt source taken form UraKidnaemehert



Source: the researcher (2020)

On the eastern side: The annunciation of Christ is depicted. After His Crucifixion, Reappeared to His disciples as a proof that he was still alive and Jesus gives the Apostles the Power to heal. Generally, the four sides of the wall paintings are in a good condition.

4.2.4. Natural Attractions

Nature Based tourism products are spatially distributed in all sites of Zege and coupled with cultural and historical attractions. More than 140 species of woody plants and above 260 species of birds are recorded in Zege. The dense coffee trees and other natural big trees make the area eye appealing. Besides, view of Take Tana in Zege peninsula is quite impressive (from Zege Monastic Church Broacher). These attractions include Lake Tana, dense coffee trees and other natural big trees and its peninsula.

4.2.4.1 Lake Tana

The source of the Blue Nile River Lake Tana, one of Africa's most unique wetland ecosystems and the source of 50 % of Ethiopia's freshwater are located in the north-western part of the Ethiopian Highlands. Lake Tana, is largest Lake in Ethiopia, in a depression of the northwest plateau, 6,000 feet (1,800 metres) above sea level, which drains its southern extremity near Bahir Dar.

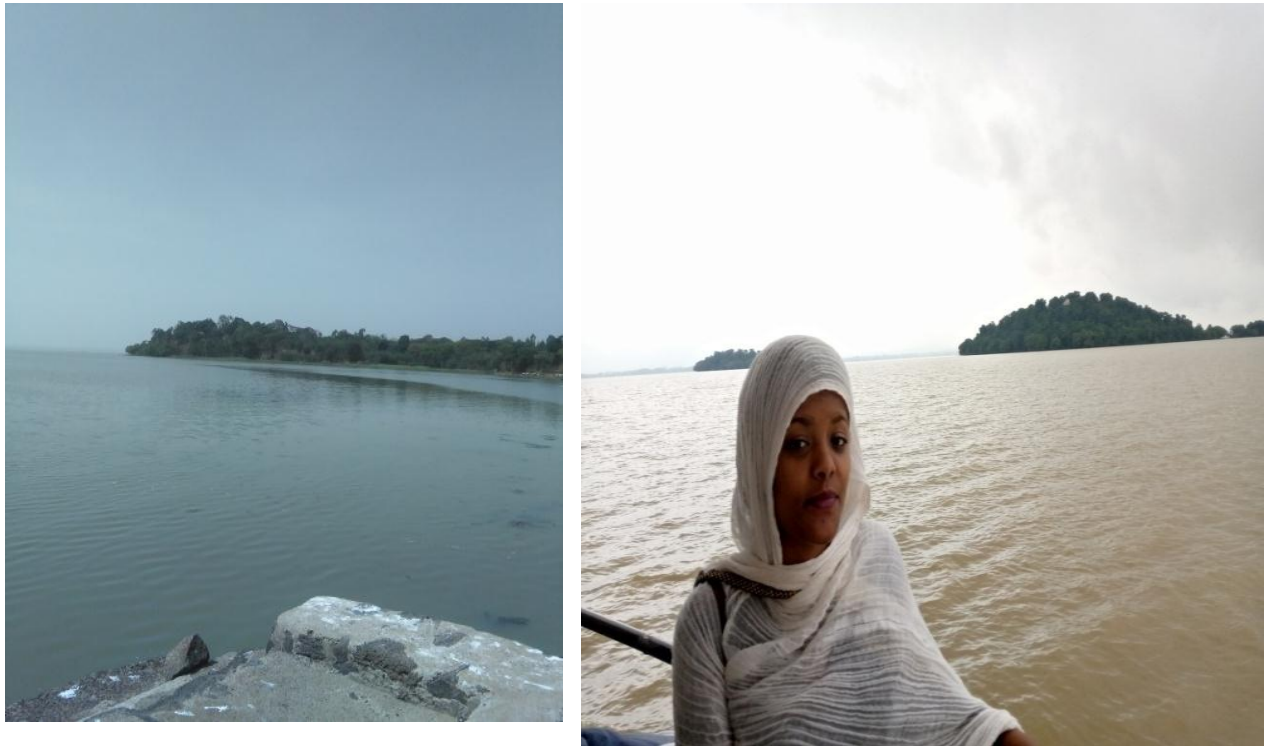


Figure 8: Lake Tana View in Zege, Photo by the researcher, 2020

4.2.4.2. Dense coffee trees and other natural big trees

Walking through the Forested Peninsula

One of the practices tourists are enjoying in the monastery is walking through the forested peninsula. This kind of activity gives tourists the feeling that they are in the natural beauty and remembered many of the tourists visiting the ‘natural pristine’. They also enjoyed the ascetic nature of the area. One of the informants from tourists interviewed revealed his views as follows:

The movement from one religious building to the other religious building on foot is very memorable and it's moving through forests, coffee plantations and villages. We marked lots of birdlife along the way, as well as several

Vervetmonkeys. At the moving time we passed in to religious school, where we could hear novice monks, priests.



Figure 9: Forests and coffee plantation in Ura Kidane Mihret monastery

4.2.4.3. Boat riding in Lake Tana to Zege Peninsula

One of the means of transportation services used to visit Ura Kidane Mihretmonastery in Zege Peninsula is boat transportation that helps visitors to get each monastery and this makes their journey attractive and easy to know the nature. This transportation services even makes one part of tourism practice or resources to visit the area. The following picture depicts the boat transport system in the area.

Figure 10: Boats in Tana going to Zege



Source: Photo taken by the researcher, 2020

4.2.4.4 Future Potentials of Monastery for Tourism development

Benefits the monastic community and the local people by attracting tourists and it makes Lake Tana the third most visited tourist destination in the region next to Lalibela and Gondar (Sefrin, 2012:51). Tourism in Lake Tana is an attractive travel destination for foreign and domestic tourists. It has a day trip character whereas visitors remain in the Lake region for two/three days using Bahir Dar as a starting point. As a result Lake Tana monasteries have a good potential for the development of tourism. It benefits monasteries, Tour guides and boat owners and captain, hotel owners and workers and souvenir shop vendors. So tourism in Lake Tana and its monasteries are one of the economic activities it is expected that from the total tourists who visited Bahir Dar and Tis sat, about 10-20% of tourists are expected to visit Zege Peninsula monastery in addition there is 3 D painting in the monastery that pass 800 hundred past urakidanemehert monastery therefore in my observation the monastery have good potential for future tourism development.

4.3. Tourism Practices at Ura Kidane Mihret and the Surroundings

4.3.1 Tourism in Zege Peninsula

Zege Peninsula is found at the heart of the religious geography of Lake Tana Monasteries and Churches. Zege Monasteries have a significant place in the history of Orthodox Christianity. Travelling activity for Zegnoch has begun since the use of papyrus boats by NegedeWoyto. Yet, no specific time is given for the exact beginning of this activity except that the NegedeWoyto were pioneers for the construction of papyrus boats made of papyrus reeds which grow on the banks of Lake Tana. Tourist flow to Zege is increasing from time to time. As a result, significant numbers of people are involving in service provision activities to tourists. But now a day, there is no tourism activity at all due to COVID 19 not only in Zege Peninsula but also in the world. Thus, it is difficult for the tourism sector to function as usual. Some tourism infrastructures and accessibility improvements have become increasing and tourism development have got great attention in the area.

Table4.3: The major tourism practices

Major tourism practice		
Practice	Frequency	Percent
boat riding tour	32	20.1
visiting and taking photo historical heritages ,books, paintings	26	16.6
sightseeing the nature and its environs	33	21.0
visiting handicraft market made by the locals	24	15.3
trying all the activities	42	26.8
Total	157	100

Source: survey result 2021

Based on the above table,42 (26.8%) majority of the tourists are trying all the tourism activities in the area whilst 33 (21. %) of the tourists are participating in sightseeing the nature and its environs and 32(20.1%) of the respondents involving in boat riding in Lake Tana as well as 26(16.6%) of the tourists are involving in visiting and taking photo, historical heritages, oldies Brana manuscripts and paintings.

Figure 11: Boat Tour in Zege peninsula



Source: photo by researcher (2020)

Walk between various monasteries inside the forested Zege Peninsula that is full of birds and vervet monkeys. You will also enjoy a boat ride on the scenic Lake Tana, do a hike at Ararat Hill and visit the impressive monastery of UraKidaneMihret.

4.3.2. Tourism practice more liked by tourists

Table 4.4: Tourism practice more liked by the tourists

Practices of tourists feeling and affection		
Practice	Frequency	Percent
boat tour	36	22.9
visiting and taking photo historical heritages, books, paintings	37	23.6
sightseeing the nature and its environs	42	26.8
visiting handicraft market made by the locals	17	10.8
Total	157	100

Source: own survey data (2021)

As depicted in Table4.4, 42 (26.8%) of the tourists more like or feel affection during sightseeing of the nature and its environs and 37(23.6%) of the tourists like visiting and taking photo, historical heritages, manuscripts, paintings while 36(22.9%) of the tourists are more like boat tour to the area as well 17(10.8%) of the tourists are like handicraft market made by the locals.

During my observation, the local market has tourism potential to the area. They are different products that are available in the market, which is very attractive to the tourists.

Figure 12: Paintings produced by using local material



Source: Photo taken by the researcher (2021)

As shown in table above, 71 (45.2%) of the respondents are religious purpose while 33(21%) of respondents are visiting the monastery in the purpose of visiting friends and relatives and 23(14.6%) the tourists are the purpose of rest and recreation. And 16(10.2) of the tourists are visiting the monastery for the purpose of business as well as 14(8.9) %of the respondents are other purpose.

4.3.3. Practice of cultural heritage conservation in Zege Peninsula

According to the definition in ARCCH proclamation No.209/2000, Conservation means a general protection and preservation activities carried on a cultural heritage without changing its antique content. Based on this definition, conservation are positive embracing preservation, maintenance, sustainable utilization, restoration and enhancement of the cultural environment. Therefore, conservation is a key factor in conserving and utilizing cultural heritage resources. Results from this study indicate that cultural heritage of monasteries came into existence through the commitment and dedications of holy fathers, monks and the society. The following table shows the painting conservation activities rating in light of five point Likert scale.

Note: 5 - Excellent 4 - Very good 3 - Good 2 - Poor 1- Not applicable

Table 4.6: The practice of painting conservation

Painting conservation Activities	Degree of applicability	5	4	3	2	1	Total
	Frequency			61	73	23	157
	Percent (%)			38.9	46.5	14.6	100.0

Source: own survey data (2021)

As shown in this table 4.6 73 (46.5%) has believed that there is poor practice in painting conservation and 23(14.6) of my respondent supposed there is no painting conservation in the area, on the other hand, 61(38.9%) of the visitor thought that they have good conservation practice for paintings. In addition to this, as the researcher has seen on the field observation, the wall paintings of Ura KidaneMehiret monastery got damaged. The wall paintings are in a good condition but the variety and intensity of uses of the building as well as a large number of tourists in Ura KidaneMehiret, is at a high risk. But, currently especially on the bottom of the painting part are damaged, this is due to hand contact because of the carelessness of tourists and lack of awareness of individual worshipers. This brings damage to wall paintings. The following picture is an example of wall paintings that are damaged.

Figure 13: Injured wall paintings in Ura Kidane Mihret Monastery



Source: Photo taken by the researcher (2021)

Another religious books conservation practices using the Five Point Likert Scale views of the respondents as follows in the below table.

Note: 5 - Excellent 4 - Very good 3 - Good 2 - Poor 1- Not applicable

Table 4.7 practice of religious books conservation

Religious books conservation Practice	Degree of applicability	5	4	3	2	1	Total
	Frequency		26	57	74		
Percent (%)			16.6	36.3	47.1		100.0

Source: own survey data (2021)

Accordingly, table 2 above, 74 (47.1%) of the respondents revealed that poor manuscript conservation practice in the monastery as well as 12 (31.6%) of respondents believed very good conservation practice in the museum and inside the monastery and 6(15.8%) thought that excellent conservation practice in the area on the other hand 4(10.5%) of the respondent revealed that poor conservation practice and 2(5.3%) of the respondents believed there are no conservation practice for religious books practice in the area. In my observation in the area manuscripts are now stored in the museum but before construct the of the museum The following manuscript shows an injured religious book in urakidanemehert.



Figure 14: Injured religious book in urakidnemehert, by the researcher, 2020

Note: 5 - Excellent 4 - Very good 3 - Good 2 - Poor 1- Not applicable

Table 4.8 practice of additional heritage conservation practice

an additional heritage like king and queens shelter conservation practice	Degree of applicability	5	4	3	2	1	Total
	Frequency	47	69	33	8		157
	Valid Percent (%)	29.9	43.9	21.0	5.1		100.0

Source: own survey data (2021)

Table 4.8 shows that from total respondents about 33 (21.0%) respondents stated that good conservation practice for other heritages in the monastery and 69(43.9%) of the respondents that revealed that very good conservation for other historical heritages in the monastery as well as 47(29.9%) of the respondents thought that excellent conservation practice for further historical heritages.

In my observation the heritages that is the old kings and queens shelter have in a good conservation on the museum



Figure 15: Historical heritages of the Ura Kidane Mihretmonastery, by the researcher 2020

Table 4.9 Sitting practice of heritages in the museum

Sitting practice of the heritages in the museums	Degree of applicability	5	4	3	2	1	Total
	Frequency	31	57	69		0	157
Valid Percent (%)	19.7	36.3	43.9		0	100.0	

Source survey result of 2021

Note: 5 - Excellent 4 - Very good 3 - Good 2 - Poor 1- Not applicable

Table 4 shows that from the total respondents69 (43.9 %) of respondents stated that good sitting

Practice and 57 (36.3%) of the respondents realized that very good heritage sitting practice in the museum as well as 31 (19.7%) of the respondents believed excellent heritage sitting practice in Ura Kidane Mihret monastery.



Figure 16: Heritage display taken by the researcher 2020

Table 4.10 availability tourist information centr about the heritages

Availability of tourist information center	Degree of applicability	5	4	3	2	1	Total
	Frequency				51	79	
Percent (%)				32.5	50.3	17.2	100.0

Source: survey result 2021

Note: 5 - Excellent 4 - Very good 3 - Good 2 - Poor 1- Not applicable

As table 5 shows 79(50.3%) of the tourists believed that there is poor tourist information center in the area and 27(17.2%) of the respondents realized that not applicable any tourist information center on the other hand 51(32.5%) of the respondents noted that good availability of tourist information center.

During my observation I have seen some tourist information center that helps the visitor those information centers is their contribution to conserve the monastery heritage.

Table 4.11 visitor controlling practice in the monastery

visitor controlling practice during the visiting time of heritages	Degree of applicability	5	4	3	2	1	Total
	Frequency	0	0	17	69	71	157
	Percent (%)	0	0	10.8	43.9	45.2	100.0

Source: survey result 2021

Note: 5 - Excellent 4 - Very good 3 - Good 2 - Poor 1- Not applicable

Table 4.11 visitor controlling practice in the monastery

As shown in table 6 71(45.2%) of the respondents believed that not applicable any visitor controlling practice during the visiting time also 69(43.9) %of the respondents noted that they have poor controlling practice and 17(10.8%) of the respondents realized that have good controlling practice

During field observation they have gap in controlling the visitor especially in the museum as well as in the monastery so to save the heritage they must control the visitor to protect the heritages from theft, damage

Table 4.12 maintenance practice in the monastery

maintenance practice of the monastery to the heritages	Degree of applicability	5	4	3	2	1	Total
	Frequency			56	85	16	157
	Percent (%)			35.7	54.1	10.2	100.0

Note: 5 - Excellent 4 - Very good 3 - Good 2 - Poor 1- Not applicable

Accordingly table 7 85 (54.1%) of the respondents realized that poor maintenance practice in the area as well as 16 (10.2%) of the respondents believed that not available any maintenance practice in the monastery on the other hand 56 (35.7%) the respondents considered that having good maintenance practice the monastery.

Data obtained from key informants in bahirdar city administration culture and tourism dep expert stated that maintenance practices have doing in planned manner in regard with injured heritages in the monastery as well in all heritages around the city. Keromo (2006) stated that maintenance is one of the conservation activities. Maintenance is different from other activities in conservation that it must be done in a continuous way and not just depending on need.

Table 4.13 general evaluation of the monastery administration

General evaluation on the practice of sustainable heritage conservation	Degree of applicability	5	4	3	2	1	Total
	Frequency		22	86	49		157
	Percent (%)		14.0	54.8	31.2		100.0

Source :survey result 2021

Note: 5 - Excellent 4 - Very good 3 - Good 2 - Poor 1- Not applicable

As shown table 8 86(54.8%) of the respondents believed that good on the general evaluation in the practice of heritage conservation and in the monastery 22 (14.0%) of the respondents realized that very well on the general evaluation in the practice of heritage conservation and 49. (31.2%) of the respondents stated evaluation in the practice of heritage conservation Based on the

4.4 Challenges in conserving cultural and religious heritages in Ura Kidane Mihret Monastery

The findings are based on in depth interview with spiritual father, monks, local community and direct observation. Based on this finding, the major challenges that affecting the cultural heritage resources of the monasteries of Zege Peninsula especially in Ura Kidane Mihretmonastery discussed as follows:

4.4.1. Challenges in the Conservation of Manuscripts and Wall Painting

Various types of manuscripts in the form of illuminated, scroll or without decoration or any form are well preserved, others either their cover is broken or folios are damaged. Recently the manuscripts of Lake Tana Monasteries micro filmed by the National Archival Library Agency and it is one step forward for researchers but still the original manuscripts are damaged and they are stored in a house (museum) without aeration. As a result poor storage and lack of proper handling is a challenge for the monasteries to transfer their heritage to the next generation.

The next challenges that are identified in the monastery are the vulnerability of the Wall painting. Wall painting in urakidanemehret lost their originality. In this monastery, fragments of the seventeenth century wall paintings are still visible on the northern part of the Magdas with serious deterioration and fading of their colors.

The vulnerability of the wall painting has been mainly determined by the environmental factors. Moisture, building use, light and bats are the major cause. In addition, due to the variety and intensity of uses of the building as well as large number of tourist especially in Ura there is a high risk. Therefore, it would be essential to implement a program of regular monitoring of the conditions of the wall painting (AbbaGäbre Mariam Informant)



Figure 17: Researcher interviews with museum administrator Aba gebremariam

UraKidane Mehret is rich in terms of its numerous cultural heritage collections especially icons and panel painting, crosses, vestments, manuscripts and others. They are stored in a traditional house. As a result, the originality of icons and panel painting is deteriorated. Abba Gäbre Mariam told me that recently all important cultural heritage resources of the monastery are stored in well-built museum. However before built the museum in the monastery there are the manuscripts that was injured because of packed full together. According to (Z1 informant) another related problem in the monastery is the absence of church education. The church gives education for its followers and trained them in various level of educational hierarchy and it has acted as a guardian of the traditional Ethiopian culture. But now the tradition of giving church school is diminished in favors of modern education. This situation created fear and anxiety among the spiritual fathers that the monastery might leave without monks and priests.

4.4.2. Population growth

Lake Tana and its peninsulas and islands are suffering from over population and high land use pressure. It was estimated that 17,000 people are behaved to be lived on 14 islands and 4 peninsulas (CTPDB, 2011). It has been estimated that the population density is very high. All the cultural heritage resources and biodiversity is seriously threatened by population pressure which is accompanied by unsuitable land use, backward farming activity, and grazing and forestry practices. In zegie peninsula, despite the forest is sacred, the local community began to produce

cereal crops and rearing of sheep and chicken. Zegie Peninsula still remains an area of best practice for its culture of preserving its ecology. But, recently informants told me that coffee trees have stopped production (Z3, Informant). They also added that the land is not fertile. Apes also destroy fruits before they are ripe. Therefore, their survival seems threatened. The question of survival looks threatening to the age old monastic culture.

They cut trees and transport them by land and water to Bahir Dar to supply ever increasing fuel Demands. Even though there are no big animals, sheep herding is becoming a common practice. This threat on their livelihood looks disordering to the age old monastic tradition that preserved the ecology of the area. It is wondering that the community still struggles with poverty to keep its promise by preserving its culture. However, it is natural that when it becomes a question of life and death in the absence of livelihood options this culture does not look sustainable. The sacrifice to preserve their environment should be promoted and scaled up not only in the region but also at a national level. So, Zege Peninsula as well as Lake Tana cultural and natural heritages will be negatively affected as a result of population growth and related problems of deforestation, soil erosion and pollutant transport and lose of the sacredness of the monastery. Finally, before this live culture becomes history, the community, government, and other actors need to prevent the threat in a way that the community would be provided with sustainable livelihood options to secure the sustainability of this cultural ecology.

4.4.3. Challenges Related to Infrastructure and Facilities

Zege peninsula monastery are a good potential for tourism development, however, there are a number of problems that hinder the development of tourism. Lack of well-built roads, ports, bridge and safe quality boats are major problems. There is indeed roads that connect Bahirdar to Zege peninsula via to Afafand a road from Hamusit to kirstossemera and can be able to access Tana Qirqosbut only functional in dry seasons. Both roads are gravel and very poor inequality.

Tana Transport Enterprise played a leading role and it provides transport services for the population residing on the peninsula and the islands of Lake Tana. However the costs cannot be affordable especially for domestic Tourists (TigistLiykun: Informant).

Besides Boat captains are lack good skill and knowledge about boat function. Boas are not equipped with good and reliable communication and safety equipment such as life jacket, compass and radio. In fact, they have no compass at all direction based on their experience as result tourists are frustrated while travelling to visit the monasteries.

4.4.4. Problems of Promotion

In and around attraction sites there is no clean toilet, water and food, information, Electric city and wall paved walk ways especially to the monastery. In addition the local community, monks, priests are not aware of the tourism services and unable to diversify and promote their products.

On the other hand churches and monasteries are not benefited as much expected from tourism. Much of the money gained from tourists goes to the packets of boat captains and owners and also for accommodation purposes. It is only 6% that the monasteries benefited mostly from entrance fee. So the revenue generated from entrance fee may not sufficiently support the livelihood other monastic community and for conservation activities (Z4: Informant) around urakidnemehret monastery in the date of .The quality and quantity of information available about the tourist sites in the LakeTana region is too low. Currently the tour operation itinerary on Lake Tana . Monastery limited in few hours visit to Zege and day trip visit to Narga Sellasie and Daga Estifanos. Othermonasteries Like Tana Qirqos only visited by researchers and those visitors that have special interest in times of religious events. So that Lake Tana monasteries are not fully promoted. As a result, the community do not benefit from the tourism activity in the area as it is expected. Moreover, the tourism resources were not effectively utilized and conserved. This is due to the gaps of using diverse promotional technique. Thus, in order to attract more number of tourists and to generate revenue, consistent and resent less effort should be made in promoting and making ready the tourism activity in the area in a more professional ways. This is because promotional activities are mostly done through leaflets by the monastery, which creates confusion and miss interpretation and they tried to make their monastery is presided over the other. Sometimes fully legendary and miracles things create doubt in the minds of visitors for example a huge stone is believed to have been used for travelling monks as a boat. This kind of misinformation should be re corrected using various means of outreach.

4.4.5. Challenges related to local guides

Sometimes local guides are not in a good terms with boat captains because of conflict of interest. It means that local guides are not only lack of skill and knowledge but also ethical behaviors.

Based on informants,(Asfamulat:)*Poor English language is one of the most critical problems for efficient local guide service .Confusing with the exact location of the monastery with the other and providing wrong information when, how and by whom they are established. Guiders are wrongly interpreted the wall and panel paintings. They are not know the real religious norms and values of the monasteries and practicing illegal activities like looting of church property by acting asmediator between the immoral monks and tourists are some of the problems* Another related problem is co modification or commercialization of religious values for tourism purpose.

Cultural commoditization is the erosion of cultural practices until they became meaningless. It means that cultural heritages are treated as commodities that can be bought, change or sold (Arthur Pederson, 2002). Especially in Zege Peninsula hand craft objects and religious significance are produced as tourist souvenirs. Generally visitor flow trends to Ura Kidane Mihretmonastery and Lake Tana are increasing from year to year with the exception of this year due to covid 19 as discussed in tourism potential part of the study. However there is no proper facilitates and services in and around the monasteries.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 Summary

5.2. Conclusion

The main aim of this study was to explore different tourism practice/experience and identify existing tourism resource in urakidanmehert and to assess the monastery's heritage conservation practice for sustainable heritage tourism development. Urakidanmhet monastery is endowed with rich in tangible cultural heritages. Most of the cultural heritages in the monastery are open to the visitors for tourism activity in church museums and Eqa Bet's with different collections such as aged manuscripts, crosses made up of gold, silver, bronze, many Ethiopian emperors/empresses crowns, dresses, beds and other holly antiquities of the church.

As it is discussed in the main part of the thesis, zege peninsula is unique in its architecture, mural and panel painting, illuminated manuscripts and different religious service relics and various kings and emperor's donations and gifts. However, urakidanmehert monastery has been facing both natural and manmade problems and challenges in relation to land holding system, heritage handling problems, ecological degradation and population growth in the peninsulas and islands. therefore imperative to develop and implement a working management and conservation plan for heritages in order to maintain and prevent them from destruction of church building, wall painting and looting of religious and historical heritages.

Finally because of the presence of unique cultural heritage and the scenic beauty of the environment, the area has a considerable potential for the development of tourism. Thus, implementing a well-planned tourism that can maintain and improve the environment in various ways such as conservation of natural areas, historical and archaeological sites, improvements of infrastructure, increasing awareness and participate the local community in the tourism sector (community based tourism) is essential. As a result, practicing manageable tourism development in Ura Kidane Mihretmonastery as well as Zege Peninsula monasteries and its environs is crucial for the conservation of both cultural and natural heritages as well as to sustain the livelihood of monks and priests.

The current status of heritages in Zege Peninsula is not in good conditions because of handling and conservation problem especially on those movable heritages. Most movable heritages are subject to dust and insects. Immovable heritages with wall paintings are also going to be damaged because of the lack of professional painting conservators.

5.2. Recommendations

Based on the findings obtained from the analyses and the conclusion drawn, the following recommendations are suggested to overcome the challenges for heritage conservation and tourism practice in Ura Kidane Mihretmonastery Zege Peninsula:

A. Bahir Dar Culture and Tourism Office

Tourism awareness program for the communities and monks in and around the attraction sites should be integrated in partnership with Bureau, zonal and worda tourism office. So that a range of training and skill development should be given for conservation and sustainable use of cultural heritage of the monastery. From the total revenue tourists spent, it is only 6% that the monastery benefited mostly from entrance fee. So the revenue generated from entrance fee may not sufficiently support the livelihood of the monastic community and for conservation activities. As a result by improving all the necessary facilities in and around the monastery, the level of income they earn from tourists should be increased.

- ARCCCH and BoCT should emphasize heritage conservation and restoration. In the case of Bahir Dar city, the wall paintings of Ura kidanemehert monastery the most impressive and attractive heritages that testify the achievements of art in the seventieth and eighteenth century quick restoration unless the heritages will be destroyed.
- These cultural heritage resources are among the one in attracting tourists all over the world. Thus the wall painting which has an international significance should be give special considerations by Bahirdar city culture and tourism office.
- For travel agents and local guiders including monks provide continuous job training related to ethics and prepare code of conduct for local guides.
- Heritage conservation bureaus should have developed mutual plans that can be meeting through the arrangement from federal level to the regional or local level.
- The wall painting in Ura Kidane Mihret requires conservation activities as a matter of priority. In addition, any conservation activities on the monastery should need a risk Assessment for the wall painting. It should be carried out by a professional conservator.

And it must follow recognized best practice including preventive and interventions. Therefore it should be advisable to implement a programme of regular monitoring of the conditions of the wall painting and a permanent conservation laboratory should be established.

- Improving ports in and around Ura Kidane Mihretand also the monasteries Zege Peninsula monasteries before COVID 19 the trends of tourist flow shows an increasing number from year to year. Hence, they have a good potential for tourism development. However road, water transport and port construction are poor quality and poorly constructed. So that the following improvements should be recommended:-
- Accommodation and other facilities should improve at the peninsula and other historic monasteries in the island.
- Locate where tourists can get relevant information in visiting attraction sites and provide consistent information for tour operator, guides and other service providers
- In addition, increase the capacity of local communities, monks and priests to engage in tourism opportunities.

B. Tour guide and travel agents

- Should Respect the rules and regulations of the monastery, advocate and engage in the conservation activities, promote the cultural heritage resources of the monastery.
- Tour guide must to know history of the monastery to interpret the heritages correctly and also improve language skill.

C. Monastery Administrator, Monks and local Community

- Monastery administrator should control the museums in unspoiled way
- Monks and local community should guard to the heritages from any theft

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GLOSSARY

- ***Aba*** *Aba* in Amharic is the stature name of religious fathers in Ethiopian Orthodox Church.
- ***Ato*** *Ato* in Amharic is a form of reference equivalent to "Mister" in English.
- ***Eqa Bet*** A small house which is used to put movable heritages in Churches and monasteries.
- ***W/ro*** *Woizero* in Amharic is a form of reference for a married Women equivalent to "Mrs" in English.

Annex 1 Questionnaire

Questionnaire for visitor

My Name is KidistAsnakew. I am MA candidate at Addis Ababa University, College of Development Studies, Program of Tourism Development and Management. Currently, I am conducting my thesis on “*PRACTICES AND HERITGE CONSERVATION LN ZEGE PENINSAULA MONASTERY*” *IN LAKE TANA*. The general objective of the study is to assess the tourism practices and heritage conservation in Urakidanemehert monastery. All the information you will provide has great importance, and kept confidential, as well use only for academic purpose and will be summarize in the form of Statistical expressions. I respectfully request you to respond carefully for each question considering the importance of the study. The researcher will kindly request your genuine response while replying to the questions. This is mainly because of the quality of the final output of the study that largely relay on the information you provide.

Part One

Background of respondents

You are kindly requested to circle the number

NO	Questions	Respondent category
1	Sex	1=female
		2= male
2	Age of the respondent	1=18-25
		2= 26-30
		3= 31-35
		4=36-40
		5=41-45
		6=46-50

		7= more than 50
4	Education back ground of the respondents	1= 1-8
		2=8-12
		3= diploma
		4=first degree
		5= MA/MSc
		6=PhD
		7= if any other specify
6	Nationality	1= Ethiopian
		2= Foreign

Part two

Questionnaire for visitor

Please, answer by circling the number that suit to your preference in corresponding to each question

You can mark “more than one” if you have

Part II. In Relation to Tourist Practices/Experience in the Monastery

No	Questions	Response Category
1	Which tourism activities did you practice during your visit?	1=boat riding
		2=visiting and photo shooting historical heritages ,books, paintings
		3= sightseeing the nature and its environs
		4= visiting handicraft market made by the locals
2	Which tourism practice do you like?	1= visiting and photo shooting historical heritage,

		books , paintings and others
		2= sightseeing the nature and its environs
		3= boat riding
		4= visiting handicraft market made by the locals
3	Which one is the purpose of your visit to the monastery ?	1=For Religious
		2= For Rest and recreation
		3= For business
		4= for spiritual motives, and dreaming to worship
4	How many times you visit the monastery?	1=One
		2=Two
		3=Three
		4=More than three times

Part III: to Evaluate Practices of Heritage conservation in Urakidanemehert Monastery For Visitors

Instruction:

Based on facts and your observation please put your agreement and disagreement level for the following points which are associated to the practice of heritage management in zege peninsula monasteries. Please rate each questions based on the following information.

5 - Excellent 4 - Very good 3 - Good 2 - Poor 1 – Not at all

No	Indicator Phrases	5	4	3	2	1
1	Painting, conservation practice					
	religious books conservation practice in the monastery					
2	Availability of visitor experiences and facilities					

3	Visitor controlling methods during the visiting time of the museums					
4	Availability of tourist information center					
5	Over all Museums administration					
6	General evaluation on the practice of sustainable heritage conservation					

Annex 2 In-Depth Interview Guide

Part -V: Interview Guide for Bahir Dar City Culture and Tourism Office Experts

My Name is KidistAsnakew. I am MA candidate at Addis Ababa University, College of Development Studies, Program of Tourism Development and Management. Currently, I am conducting my thesis on “*PRACTICES AND HERITGE CONSERVATION LN ZEGE PENINSAULA MONASTERY*” *IN LAKE TANA*. The general objective of the study is to assess the tourism practices and heritage conservation in Urakidanemehert monastery. All the information you will provide has great importance, and kept confidential, as well use only for academic purpose and will be summarize in the form of Statistical expressions. I respectfully request you to respond carefully for each question considering the importance of the study. The researcher will kindly request your genuine response while replying to the questions. This is mainly because of the quality of the final output of the study that largely relay on the information you provide.

I. Profile of the Informants

1. Work Place: _____
2. Age: _____
3. Sex: _____
4. Marital Status: _____
5. Educational Status: _____
6. Occupational Category: _____
7. Tourism Related Experience: _____

II. Interview Questions

- Would you please tell me tourism resource of zege city?
- What do you know about heritage tourism practices and conservation?
- Do you have enough tourism professionals in your organization?
- How can you see the practices and conservation of heritages in monasteries in Ethiopia in general and bahidar city in particular?
- Could you please tell me any strategy or policy in your office about heritage conservation?
- How do your offices manage heritages in monastery?
- How do you evaluate the performance or ways of managing or conserving or developing “monasteries” from your office perspective?
- Is there any support rendered by your office to sustain and strengthen the “monasteries”?
- Is there integration with other concerned bureau to support and manage zegepeninsula “monasteries”?
- What do you think about the contribution of the local community, Monks and priests in conserving the cultural heritage in zege peninsula “monasteries”?
- Did you provide any training for “monasteries” administrator, members and tour guides to increase awareness about heritage conservation and management?

- Do you have rule and regulation to manage and control “monasteries”?
- What major challenges did you encountered in the heritage conservation process?
- How heritage can become better integrated with, sustainable tourism development?
- What is the current status of cultural heritages?
- In your view what is the contribution of the “monasteries” for heritage conservation and tourism development of the area?

Thank you for your cooperation!!