



**Contribution of Cultural Heritage to Sustainable Tourism
Development in Ethiopia: Evidences from Lalibela Rock Hewn
Church**

Muluemebet Semaw Wubu

Addis Ababa University

Addis Ababa, Ethiopia

October 2019



**Contribution of Cultural Heritage to Sustainable Tourism
Development in Ethiopia: Evidences from Lalibela Rock Hewn
Church**

Muluemebet Semaw Wubu

A Thesis Submitted to the Department of Tourism Development and Management
Presented in Partial Fulfillment of the Requirements for the Degree of Master of Art
in Tourism Development and Management

Addis Ababa University

Addis Ababa, Ethiopia

October 2019

ADDIS ABABA UNIVERSITY

GRADUATE PROGRAMES

Center of Developmental Study

Department of Tourism Development and Management

This is to certify that the Thesis prepared by Muluemebet Semaw Wubu, entitled: Contribution of Cultural Heritage to Sustainable Tourism Development in Ethiopia: Evidences from Lalibela Rock Hewn Church and Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Art in Tourism Development and Management complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Approved by:

Thesis Advisor

Getachew Senishew

Signature

[Signature]

Date

08 NOV. 2019

Internal Examiner

SHIFERAW MURTEMA

Signature

[Signature]

Date

08 NOV 2019

External Examiner

Zelalem Teferra

Signature

[Signature]

Date

08/NOV. 2019

Chairman, Department

Signature

Date

Table of Contents

List of Tables	i
List of Figures	ii
Acronyms	iii
Abstract	iv
Acknowledgments.....	v
Definition of Terms and Concepts	vi
CHAPTER ONE	1
1. INTRODUCTION.....	1
1.1. Background of the Study	1
1.2. Statement of the Problem.....	2
1.3. Research Questions.....	4
1.4. Research Objectives.....	4
1.4.1. General Objective	4
1.4.2. Specific Objectives	4
1.5. Significance of the Study	4
1.6. Scope of the Study	5
1.7. Limitation of the Study	5
1.8. Organization of the Study	6
CHAPTER TWO	8
2. LITERATURE REVIEW	8
2.1. Theoretical Literature Review	8
2.1.1. Concept of Tourism	8
2.1.2. Concepts of Heritage and Cultural Heritages	9
2.1.3. Tourism in Ethiopia	12
2.2. Empirical Literature Reviews	13
2.3. Conceptual Framework of the Study	15
CHAPTER THREE	16
3. METHODOLOGY.....	16
3.1. Description of the Study Area.....	16
3.2. Rock Hewn churches of Lalibela (RHCL).....	17
3.3. Research Design and Data Sources.....	22

3.4.	Sample Size and Sampling Technique.....	23
3.5.	Data Collection Method.....	24
3.5.1.	Questionnaires	24
3.5.2.	Interview guide	24
3.5.3.	Observation checklist.....	25
3.5.4.	Document review	25
3.6.	Procedures of Data Collection	26
3.7.	Method of Data Analysis	26
3.8.	Ethical Considerations	27
CHAPTER FOUR.....		28
4.	DATA PRESENTATION AND ANALYSIS.....	28
4.1.	Characteristics of the Respondents	28
4.2.	Local Communities Perception on RHCL	32
4.2.1.	Tourism and conservation issues	32
4.2.2.	Benefits from tourism	34
4.2.3.	Negative impacts of tourism on communities living around RHCL.....	35
4.3.	Visitors Perception on RHCL	36
4.3.1.	Level of satisfaction.....	37
4.4.	Issues on Tourism and Heritage Management.....	40
4.4.1.	Tourism impacts in Lalibela	40
4.4.2.	Threats facing the Rock Hewn Churches of Lalibela	41
4.5.	The Current Status of RHCL	45
4.6.	Major Conservation Works Done before 2018 in RHCL	46
4.7.	Future Prospects of RHCL.....	48
CHAPTER FIVE		50
5.	CONCLUSION AND RECOMMENDATION.....	50
5.1.	Conclusions.....	50
5.2.	Recommendations.....	53
REFERENCES		55
APPENDICES		59
Appendix 1: A questionnaire to be filled by Admin staff and clergy of the church (Priests & Deacons), local guides, hotel and lodge owners and LTACTO experts		59

Appendix 2: A questionnaire to be filled by local communities (Amharic version)66

Appendix 3: A questionnaire to be filled by visitors73

Appendix 4: Photographs.....78

Appendix 5: Interviewee’s profile83

Appendix 6: The response of visitors in activities related to visitor management issues and levels of satisfaction about RHCL and Lalibela town84

Appendix 7: Summary of observation checklist results on the conservation, accessibility and facility issues of RHCL85

List of Tables

Table 1: A summary of dimensions and numbers of windows and columns of RH.....	19
Table 2: Tourist arrival and generated income in USD (\$) between September 2017 - February 2019 in RHCL	20
Table 3: Summary of prominent rock churches around the RHCL	21
Table 4: Sample size of the study	23
Table 5: Distribution of respondents (local communities) according to gender, age and educational qualification.....	28
Table 6: Distribution of respondents (Visitors) according to gender, age and educational qualification	30
Table 7: Summary for visitor’s source of information to visit RHCL	32
Table 8: Respondent’s agreement on tourism in Lalibela Town	33
Table 9: Respondent’s perception on benefits of tourism to the communities and the town	34
Table 10: Respondent’s perception on negative impact of tourism in Lalibela town.....	35
Table 11: The responses of visitors in activities related to Visitor management issues and levels of satisfaction about RHCL and Lalibela town	39
Table 13: Summary of conservation works done during 1920 - 2008	46

List of Figures

Figure 1: Conceptual framework	15
Figure 2: Respondents (visitors and local community representatives) work type for living.....	31
Figure 3: Summary of visitor’s response about the entrance fee to visit RHCL	36
Figure 4: Visitors prediction for the percent chance that the state of degradation of the RHCL within the next ten years	37

Acronyms

ACTB = Amhara Culture and Tourism Bureau

EAC = European Aid Cooperation

ECHP = Ethiopia Cultural Heritage Project

ESTDP = Ethiopia Sustainable Tourism Development Program

GDP = Gross Domestic Product

ICCRM = International Center for Conservation and Restoration of Monuments

LTACTO = Lalibela Town Administration Culture and Tourism Office

LTDP = Lalibela Tourism Development Project

MoCT = Ministry of Culture and Tourism of Ethiopia

OUV = Outstanding Universal Value

RHCL = Rock Hewn Churches of Lalibela

SD = Standard Deviation

SPSS = Statistical Package for Social Sciences

UNCTAD = United Nations Conference on Trade and Development

UNESCO = United Nations Education Science and Culture Organization

UNWTO = United Nations World Tourism Organization

WHC = World Heritage Convention

WTO = World Tourism Organization

Abstract

The rock hewn churches of Lalibela are among the nine tangible sites in Ethiopia registered in the world heritage list. The study was carried out to assess and identify the major contributions of Lalibela Rock Hewn Churches (RHCL) to sustainable tourism development in Ethiopia. The study used concurrent mixed method of data collection such as questionnaire, interview, observation and document review. A total of 288 respondents from local communities and visitors were used for collecting primary information via semi-structured questionnaire. In addition, 10 representatives of local communities were interviewed in the course of the study. The life of local community in Lalibela is related to the churches: physically the peoples live around them, economically the churches are the main sources of income, and spiritually the peoples belong to the Ethiopian Orthodox Tewahido Church. The majority of respondents are participating in tourism sector such as in accommodation, shopping, hotel, cooking and traditional performance, serving as priest and being experts in the city administration office of culture and tourism. Despite its importance, regarding the negative impact of tourism; the majority of respondents 70 (63.6%) agreed and 27 (24.3%) disagree for the question “tourism has increased the level of commercialized the culture in Lalibela town. Around 87.6% of the respondents were their first trip to visit the RHCL. The majority of the respondents 57 (32%) came to Lalibela mainly to visit the rock-hewn churches after they got information from their friends and colleagues. The majority of visitors 103 (58%) estimated that the state of degradation of the RHCL within the next ten years might be between 41-70%. Hence, among the RHCL Bete Amanuel, Bete Abba Libanos, Bete Medhanealem, Bete Merkorios, Bete Giorgis are highly endangered in the parts such as roof, pillars, interior and exterior parts cracking due to the newly constructed shelter load and geological, climate and biological factors. The conservation and maintenance works used to sustain tourism practices in Lalibela lacks adequacy. Therefore, the responsible parties of the RHCL such as government organizations, local community, civil societies and development investors must work to meet standards for conserving and sustaining tourism development practices in Ethiopia, particularly in Lalibela.

Key words: Conservation, Ethiopia, RHCL, Sustainable, Tourism

Acknowledgments

I would like to extend my sincere gratitude and thanks to all those who have been instrumental in the course of my studies at the Addis Ababa University and during the course of my stay in the Department of Tourism Development and Management. It is not possible to mention the names of all the individuals who contributed to this piece of work but I fully recognize and appreciate your valuable contributions.

First and foremost, I would like to express my deepest gratitude and heartfelt appreciation to my advisor Dr. Getachew Senishaw for his valuable guidance, suggestions and provision of related study materials in both proposal development and this final research writing. I am also grateful to Mr Mulugeta Alemu and my families for their valuable comments, constant encouragement and moral support during the research work.

I would like also to thank all management and staff members of Lalibela Town Administration Culture and Tourism Office for giving important information regarding my research work. My sincere acknowledgment goes to the peoples of Lalibela town, priests, local guides, business owners and tourists for devoting their valuable time during the interview.

Moreover, I am also very grateful to my beloved late father Semaw Wubu Tareke for being the inspirational force behind my studies. Finally, I would like to thank all individual and colleagues who have supported me in accomplishing and collecting the primary and secondary data for my final work.

Definition of Terms and Concepts

Attraction - A natural or man-made facility, location or activity which offers items of specific interest that provides entertainment, education, enlightenment and experiences that encourages visitation, attracts tourists and promotes tourism. An attraction can be a natural or scenic wonder, a man-made theme park, a cultural or historic exhibition or a wildlife/ecological park open to the public.

Clergy - An ordained minister; a man regularly authorized to preach the gospel and administer its ordinances; in England usually restricted to a minister of the established church.

Conservation - All measures and actions aimed at safeguarding tangible cultural heritage while ensuring its accessibility to present and future generations. Conservation embraces preventive conservation, remedial conservation and restoration. All measures and actions should respect the significance and the physical properties of the cultural heritage item.

Cultural Tourism - Is the subset of tourism concerned with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those peoples, their art, architecture, religion(s), and other elements that helped shape their way of life.

Deacons - A clergy man in Christian churches who assists the minister.

Destination - The place to which a traveler is going. In the travel industry, any city, area, or country which can be marketed as a single entity for tourists. A hotel, resort, attraction, city, region, or state.

Domestic Excursionist - A visitor who does not spend the night in a collective or private accommodation in the place visited within his/her own country.

Domestic Tourism - Tourism within a person's own country. Focuses on the maintenance and repair of existing historic materials and the retention of a property's features that have achieved historic significance.

Domestic Visitor - A visitor who stays at least one night in a collective or private accommodation in the place visited within his/her own country. Any person residing in a country, who travels to a place within the country but outside his/her usual environment for a period of not exceeding twelve months and whose main purpose of visit is other than the exercise of an activity remunerated from within the place visited.

Excursionists (same-day visitor or day tripper) - An excursionist is a person who temporarily visits a destination and stays for less than 24 hours, for the purpose of leisure or business, but not for transit.

High season - The period of the year when occupancy/usage of a hotel or attraction is normally the highest. High usage invariably means higher prices for rooms or admission. Also referred to as on-season or peak season

International Excursionist - A visitor who does not spend the night in a collective or private accommodation in the country visited.

International Tourism - International Tourism involves trips between 2 countries. To a certain country, visits by residents of that country to another country is her outbound tourism; visits to that country by residents of another country is her inbound tourism.

International Visitor - A visitor who visits another country and stays at least one night in a collective or private accommodation in the country visited. Any person who travels to a country other than that in which he/she has his/her usual residence but outside his/her usual environment for a period not exceeding twelve months and whose main purpose of visit is other than the exercise of an activity remunerated from within the country visited.

Local Guide - Any indigenous persons who are employed to guide visitors and inform them about the cultural and religious aspects of the heritages. Local persons who leads others on a tour.

Low season - The time of the year at any given destination when tourist traffic, and often rates, are at their lowest, Also referred to as off-peak or off-season

Maintenance - Maintenance is the continuous protective care of the Building Fabric and Setting of a Heritage Place, and is to be distinguished from repair. Repair involves Restoration or Reconstruction.

Priest - A clergy man in Christian churches who has the authority to perform or administer varies religious rites; one of the holy orders.

Sustainability - The conservation and improvement of our existing built resources as part of efforts to combat climate change, including reuse of historic and older buildings, greening the existing building stock, and reinvestment in older and historic communities.

Tourism - Tourism means the temporary short-term movement of people to destinations outside the places where they normally live and work, as well as their activities during their stay at these destinations. It should be noted that all tourism should have some travel, but not all travel is tourism.

Tourists (overnight visitor) - A tourist is a person who travels to destinations outside his/her residence and working place, and stays for at least 24 hours, for the purpose of leisure or business.

Travel Product - Refers to any product or service that is bought by or sold to consumers of trade including accommodations, attractions, events, restaurants, transportation, etc.

Tukuls – Traditional houses built using locally available materials and the roofs are conical in shape and traditionally thatched with grass. For example: tukuls of Lalibela.

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the Study

Travel and tourism industry, with a vast amount of economic, socio-cultural and environmental returns, is one of the most important economic sectors of the world (Berhanu, 2018). The tourism industry plays multiple roles in the economy, socio-culture, and environment of different countries of the world. The most widely recognized outcomes of tourism include providing employment, incomes, taxes revenues and foreign exchange (Nicolaidis, 2016; Suleiman and Mohamed, 2010).

According to Nicolaidis (2016), tourism is an activity of human beings moving and staying in places outside their permanent residence and environment for recreation, business and trade purposes. Now a day, tourism is increasingly becoming an important economic sector in many developing countries (UNCTAD, 2007). The industries were one of the major sources of foreign exchange earnings and the most viable and sustainable economic development option (UNWTO 2011).

Heritage tourism is increasingly proposed as an economic solution for declining rural economies promising to compensate for lost manufacturing activities and granting uniqueness in a crowded marketplace (Bessirere, 2013; Liwieratos, 2004). World Heritage Sites (WHSs) continue to be leading tourist attractions drawing significant visitor numbers to destinations (Buckley, 2004). Such global appeal stems from the inscription of a property in the World Heritage List that serves as recognition of its outstanding universal value (OUV) (Edroma, 2004). Specific to the visitors, such recognition gives them the expectation that visiting the site would be unique experiences that would fulfill their visitation motives (Kerstetter et al., 2001; Ndivo and Cantoni, 2016).

Ethiopia is a country where their major religions of the world, Christianity, Islam, Judaism, and traditional belief systems are represented. The country has also a long historical tradition of inter-religious tolerance in which all religions live in peace and love (Berhanu, 2018). Lalibela town is one of the country's leading tourism sites. This town is a religious paradise, especially for Orthodox Christian followers as it is a unique replica of Jerusalem, with its eleven rock hewn

churches with ecclesiastical elements, warm and colorful yearly religious festivals, and an eye catching geographical location. The rock-hewn churches of Lalibela are one of the most visited attractions in the country. The property was among the first twelve sites inscribed by UNESCO on the World Heritage List in 1978 (Elene, 2010). Being a living heritage, the site consists of a range of material and non-material cultural components that constitute an important part of the local community and their traditional way of life (Pankhurst, 2005).

Furthermore, Lalibela is the holy city at the heart of Ethiopia. It is perched on an isolated mountain top, with sweeping vistas of the Ethiopian landscape and the eleven rock-hewn churches are simply spectacular, connected by elaborate underground corridors. Accordingly, the churches, the sacred ecclesiastical objects and the spiritual practices, the vernacular buildings, the town, the topographic impact on settlements, the cultural landscape and the spirit of the place, all form an important part of the local community's way of life. More importantly, such attributes are of great significance to the World Heritage Site and the visitors to it (Pankhurst, 2005). The churches have therefore continued to attract thousands of visitors annually, both domestic and international (Mitchell and Coles, 2009). This study therefore, seeks to investigate the contributions of cultural heritage for a sustainable tourism development in Lalibela Rock Hewn Church, Ethiopia.

1.2. Statement of the Problem

Tourism is the mainstay of the economy for many small developing countries. Being highly labor intensive, this sector provides vital employment for local peoples. Tourism has become a popular global leisure activity. In Ethiopia, the rock-hewn churches of Lalibela are one of the most visited attractions in the country. Lalibela is a small mountain town located in the northern part of Ethiopia. It is situated on the side of a mountain in a picturesque landscape characterized by a rugged topography (Ndivo and Cantoni, 2016). Located in the center of the town, the eleven rock-hewn churches are surrounded by densely built residential areas. The Property was among the first twelve sites to be inscribed by UNESCO on the World Heritage List in 1978 (Elene, 2010). Being a living heritage, the site consists of a range of material and non-material cultural components that constitute an important part of the local community and their traditional way of life (Pankhurst, 2005).

According to Elene (2010), the principal aims of the World Heritage Convention (WHC) are to ensure the identification, protection, conservation, presentation and transmission to future generations of cultural and natural heritage of outstanding universal value. While this responsibility rests mainly with the States Parties, the Convention recognizes that in some cases international assistance and co-operation, particularly financial, artistic and technical, will be necessary (UNESCO, 1972, Article 4).

Likewise, Ethiopia is rich in both natural and cultural tourism resources and conversely, its economic, socio-cultural and environmental role is insignificant due to problems mainly related to the lack of infrastructural development and lack of proper conservation and renovation of cultural heritages (Demoz, 2017; Bayih and Tola, 2017). In order to make tourism development more sustainable, it is important to look into the problems associated with the conservation preservation and renovation of cultural heritages. In addition, there is also lack of studies concerning the challenges in conservation and renovation techniques for cultural heritages in Ethiopia. Among other challenges mentioned and lack of attention from UNESCO and other responsible organizations and communities were among the major concerns (Demoz, 2017).

Temesgen Kasahun (2013), has also indicated that currently the majority of cultural heritages in Ethiopia needs conservation and renovation practices for sustaining the roles of tourism industry in the country and further research work should also conducted in this regard. Recently most heritages including Rock Hewn Churches of Lalibela are threatened by both man-made and natural agents. Among the threats, levels of awareness of local communities about sustainable tourism development, lack of sustainable tourism practice, lack of attention and integrities of responsible parties and absence of skilled personnel in regard to the heritage conservation and renovation practices are the most series challenges of cultural heritage management in Lalibela. It is timely and crucial to address these problems and look for resources which would help to preserve and maintain the heritages. Accordingly, among the above challenges Rock Hewn Churches of Lalibela is highly in troubled because of the challenges in related to the conservation and maintenance problem from responsible body of the government and UNESCO. As a living heritage, the cultural significance of Lalibela consists of a range of values needs to be preserved, including the rock hewn churches, the sacred ecclesiastical objects and the spiritual practices to the vernacular buildings, the town, the topographic impact on settlements, the cultural landscape

and the spirit of the place. For this reason, this study was initiated to gather, record, document and recommend about the contributions of Lalibela Rock Hewn Church to sustainable tourism development in Ethiopia.

1.3. Research Questions

The objectives of the study were achieved by way of seeking answers to the following questions:

- What is the level of awareness of the local communities regarding the importance of sustainable tourism industry in Lalibela town?
- What are the major challenges which hindered the development of sustainable tourism in Rock Hewn Churches Lalibela (RHCL)?
- Does the responsible parties are working collaboratively to conserve and maintain RHCL?
- What are the perceptions of local communities and visitors in regarding the current challenges and future perspectives of the Lalibela Rock Hewn Churches?

1.4. Research Objectives

1.4.1. General Objective

- The general objective of this study is to assess the major contribution of Lalibela Rock Hewn Churches to sustainable tourism development in Ethiopia.

1.4.2. Specific Objectives

The specific objectives of the study are stated as follows:

- To assess the level of awareness of the local communities about the importance of sustainable tourism in Lalibela
- To identify the main challenges that hinders the development of sustainable tourism in the study area.
- To explore the integration of responsible parties for conserving and maintaining the RHCL.
- To examine the perceptions of local communities and visitors about RHCL.

1.5. Significance of the Study

A lot of research works had been conducted on the development of sustainable cultural heritage tourism in Ethiopia. However, limited attentions have been given to asses and identify the

contribution of cultural heritage to a sustainable tourism development in Lalibela Rock Hewn Church. So, this study contributes to examine and document the contribution of cultural heritage to a sustainable tourism development in RHCL and can be used as a basis for related studies in the future. The result of the study can also give appropriate solutions for observed deficiencies and could provide a direction for further investigation of cultural tourism destination management. Furthermore, the findings of this study could help policy makers' on the issues of conservation practices of the cultural and natural heritages. Hence, the currently available research works in the field of heritage conservation policy in Ethiopia are not adequate. Thus, this research is conducted to fill the gap of the existing literature in the field and to recommend possible solutions for improving sustainable tourism development in Lalibela Rock Hewn Church.

1.6. Scope of the Study

Tourism is a very wide sector that demands deep investigations, thus this research was conducted in purposively selected tourism potentials in Amhara region, North Wollo Zone, Lalibela town. The research aims to assess and identify the contribution of cultural heritage to a sustainable tourism development in Lalibela Rock Hewn Church. In terms of area or geographically the study was carried out in purposively selected site called Lalibela Rock Hewn Churches. This is because among other tourist attraction sites RHCL is highly threatened by both man-made and natural agents. According to Temesgen Kasahun (2013) and the information gathered through observation, printed reports from different organizations and dispersed information's through local and international medias, the challenges in related to the conservation and renovation practices are the most serious threats of the church. So, it is timely and crucial to address these problems and look for resources which would help to preserve and maintain the RHCL.

1.7. Limitation of the Study

In carrying out the study, a number of limitations and constraints have been identified, which include:

Sources of Information:

The first limitation is the scarcity and heterogeneity of local data, particularly documents on tourist flow information. There are not enough archival records for most of the necessary information regarding the conservation and renovation practices of the church.

Government Formalities and Bureaucracy:

When making appointments with Lalibela Town Administration, Culture & Tourism and the church administrative officials, too many excuses and constraints tend to be made before meetings can be arranged and information made accessible. Due to these formalities, much time was required by the researcher to continue contacting the ‘gatekeepers’ of each personnel in order to set dates for interviews.

Time and Resources Shortages:

Time and budget was the major limitation during data collection and visiting the actual moment of the church. Due to the trends adapted by the local communities, every activity should be supported by payment unless and otherwise no one will not do and support anything. So, finance limitation was the major challenge. In addition, budget and time constraints did not allow examining and comparing the current study area with other cultural and natural heritages in the country such as Gondar Castles, Axum archeological sites, Semen Mountain National Park and the like. Therefore, due to the aforementioned constraints, the study was limited to focus on the RHCL to recommend possible solutions for the identified problems.

1.8. Organization of the Study

The study includes five chapters; the first chapter includes the introduction, statement of the problem, the objectives, the research questions, the significance, the scope, limitations, and organization of the study as well. In the second chapter the literature review is elucidated. The third chapter is all about the study area description and research methodologies, where as in the fourth chapter the collected data has analyzed and interpreted and lastly but not least, in the fifth chapter the conclusion and recommendation of the study are presented.

CHAPTER TWO

2. LITERATURE REVIEW

2.1. Theoretical Literature Review

2.1.1. Concept of Tourism

Different authors defined tourism in many different ways. Tourism is an ever-expanding service industry with vast growth potential and has therefore become one of the crucial concerns of the not only nations but also of the international community as a whole. In fact, it has come up as a decisive link in gearing up the pace of the socio-economic development world over (MoCT, 2009).

WTO (2002) defined tourism as one of the contemporary leading economic activity in the world, an industry characterized by the movement of people from place to place, for a given period of time and with varying reasons for the purpose of visiting. Travel refers to the activity of travelers. A traveler is someone who moves between different geographic locations, for any purpose and any duration. Today, many researchers believe that tourism is recognized as one of the world's huge industries that influence economic, cultural, social and environmental sections of human life. For example, Chris et.al, (1990) proved that travel and tourism currently account for more than USD 3 trillion in spending annually and creating source of revenue for about 7.6% of the world's total employment. Likewise, the United Nations World Tourism Organization (2008) forecasts that international travel will double by 2020 and it is changing rapidly when nature, heritage, and recreational destinations become more important and as conventional tourism is forced to meet tougher environmental requirements.

Travel and tourism industry, with a vast amount of economic, socio-cultural and environmental returns, is one of the most important economic sectors of the world. Tourism has in recent times provided over 200 million jobs and it generates the largest amount of foreign exchange and contributes about 10% of the worlds GDP (IATA, 2012). It is also the most rapidly growing industry in the world, achieving many consecutive years of continuous growth.

Rinschede (1992) has defined Religious tourism as the type of tourism in which travelers are motivated either partially or solely for religious reasons. Religious tourism is the movement or travel of peoples to churches, mosques, and other religious and sacred places for religious

purposes. Religious tourism today is one of the most important types of tourism all over the world (Demoz and Mesele, 2017).

2.1.2. Concepts of Heritage and Cultural Heritages

Heritage can be defined as an inheritance or a legacy; things of value which have been passed from one generation to the next (Prentice, 1993). The International Council on Monuments and Sites (ICOMOS, 1999) defined heritage as a broad concept that includes the natural as well as the cultural environment. It encompasses landscape, historic places, sites and built environments, as well as biodiversity, collections, past and continuing cultural practices, knowledge, and living experiences. It records and expresses the long processes of historic development, forming the essence of diverse national, regional, indigenous, and local identities and is an integral part of modern life. It is a dynamic reference point and positive instrument for growth and change. The particular heritage and collective memory of each locality or community is irreplaceable and an important foundation for development both now and in the future.

Heritages are means by which communities express themselves and conserve their culture, belief, history and many other aspects of their life to transfer them to the next generation. Heritage resources can be site and event attractions. Site attractions are all those, whether manmade or natural, indoor or outdoor, that are permanent and fixed to one spot. For example, the Rock-Hewn Churches of Lalibela is a site attraction. Event attractions are phenomena that may occur in the same place at a regular time each year but which are only temporary and could, at least in theory, move to a different site. For example, the Ethiopian Orthodox Church *MEZEMUR* (music) of Saint Yared at *MESKEL* (Saint Cross) ceremony on 27th of September is an event attraction (Yale, 1998).

UNESCO (1972), has defined heritage as cultural property and classified as visible and non-visible cultural heritage. The non-visible heritage includes language, religion, and customs while the visible aspects are moveable and immovable heritage. Moveable heritage are the various forms of artifacts and fossils, whereas the immovable heritage comprises the unique natural environment and the archaeological sites that include forts, castles and buildings (Rahman, 1996; Yale, 1998). However, majority of researchers agreed that heritage resources are classified mainly into two: cultural heritage resources and natural heritage resources (Ashworth, 1995; Wahab, 1996; Sammeng, 1996; Smith, 2003). Therefore, such a classification of heritage resources is followed throughout this thesis and the definitions of each are examined.

2.1.2.1. Heritage Tourism

Heritage Tourism is one sector that shall propel growth, contribute foreign exchange, enhance employability and result in community development (Meskell, 2014). The most important dimension of heritage tourism is the cultural exchange among various nationalities that visit the country and the cross-cultural interface that shall pave the way for universal peace and harmony (Mikic, 2012). Heritage Tourism has become a popular global leisure activity. In 2014, there were over 903 million international tourist arrivals, with a growth of 6.6% as compared to 2013. International tourist receipts were USD 856 billion in 2011 (Stavrianea and Kavoura, 2015). In addition, Natural heritage tourisms are physical, biological, geological and physiographical formations with precisely delineated areas, which constitute the habitat of animals and plants of outstanding universal value from the point of view of science. Beaches, mountains, rivers, and other beauty spots are all examples of natural resources (Yale, 1998).

2.1.2.2. Cultural Tourism

Cultural tourism is one of the important branches of tourism (Elfert, 2015). The World Tourism Organization suggests that more than 40% of all international tourists are 'cultural tourists' (Richards, 1996; Alok, 2018). Cultural tourism has been defined as 'the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs' (Shankar, 2015).

Cultural heritages are important as sources of valuable scientific and historical information. Socio-cultural, economic, political, historical and aesthetical values are most often associated with heritages and conservation issues. Cultural heritage are anything which record the activities of each generation (past or present) practically, ideally, and materially. They may be defined as architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings, and combinations of features, which have outstanding universal value from the point of view of history, art, or science. Cultural heritage does not relate only to tangible works of art, but also to the intangible aspects of people's lives, traditions, and customs. For example, not only the Rock-Hewn Churches of Lalibela but also the general formalities of these churches for religious experiences in major church festivals are the cultural heritages of Ethiopia (Alok, 2018).

2.1.3. Tourism in Ethiopia

Tourism is among the economic and social sectors that are registering rapid growth in the world, and nowadays it has been found to be making its contribution in supporting and accelerating national development. Tourism makes a tremendous contribution serving as a source of foreign exchange, promoting micro and small-scale enterprises, creating employment opportunities, and ensuring sustainable development (MoCT, 2009). The Government of the Federal Democratic Republic of Ethiopia, therefore, appreciating the problems of the sector and giving special attention to the matter, and recognizing the necessity of creating a strong government organ to lead the sector, has established the Ministry of Culture and Tourism under Proclamation Number 471/2005, enacted to redefine the powers and duties of the organs of the Federal Government (MoCT, 2009).

More importantly, Ethiopia is an ancient country with a rich heritage and cultural diversity (Levine, 2004). This diversity includes tangible and intangible heritage. It has both traditional and modern cultural expressions, languages, and centuries-old knowhow in handicraft production (BenDavid and Good, 2008; Nurhssen, 2016). Ethiopia's cultural industry is perhaps one of the oldest in the world and is exceptionally diverse (Karbo, 2013). The other intangible heritage of Ethiopia includes ceremonies, festivals, celebrations, rituals, and other living expressions. In Ethiopia, the rock-hewn churches of Lalibela are one of the most visited attractions in the country. The property was among the first twelve sites to be inscribed by UNESCO on the World Heritage List in 1978 (Dowling et al., 2002; Eleni, 2010). Being a living heritage, the site consists of a range of material and non-material cultural components that constitute an important part of the local community and their traditional way of life (Pankhurst, 2005). UNESCO (1972), assured this fact that United Nations Educational, Scientific and Cultural Organization (UNESCO) recognizes nine tangible world heritage sites in Ethiopia (Axum's obelisks, the monolithic church of Lalibela, the Castel of Gondar's, the Lower Valley of Awash where the skeleton of Lucy was discovered, Lower Omo Valley, Tia's caved standing stones, the Semen Mountains, Harar and Konso Cultural landscape).

According to Ayalew (2003), the numbers of tourists flow can estimate regarding to the economic and social affairs, the effects of tourism in Ethiopia, and the amount of money received from

international visitors and the effect of tourism can be measured through the expenditures of tourist that have impact on gross domestic product (GDP) or the overall income and earnings from the tourism sectors such as job opportunities and services. Thus, one can understand the potential that tourism has in local economic development in Ethiopia.

2.2. Empirical Literature Reviews

Tourism is a multi-disciplinary and multi-sectoral industry which is difficult to upgrade or development independently of other sectors because it has backward and forward linkages with other sectors and activities which are important to achieve the millennium Development goals. Ethiopia is a land of plentiful remarkable and magnificent tourism attractions. The exceptional combination of historical, cultural, and natural attractions marks the country as a unique tourist destination in the region (Ministry of Culture and Tourism, 2009).

World Heritage Sites (WHSs) continue to be leading tourist attractions drawing significant visitor numbers to destinations in which they are located (Buckley, 2004). According to Ayalew (1992), the numbers of tourists flow can estimate regarding to the economic and social affairs, the effects of tourism in Ethiopia, and the amount of money received from international visitors and the effect of tourism can be measured through the expenditures of tourist that have impact on gross domestic product (GDP) or the overall income and earnings from the tourism sectors such as job opportunities and services.

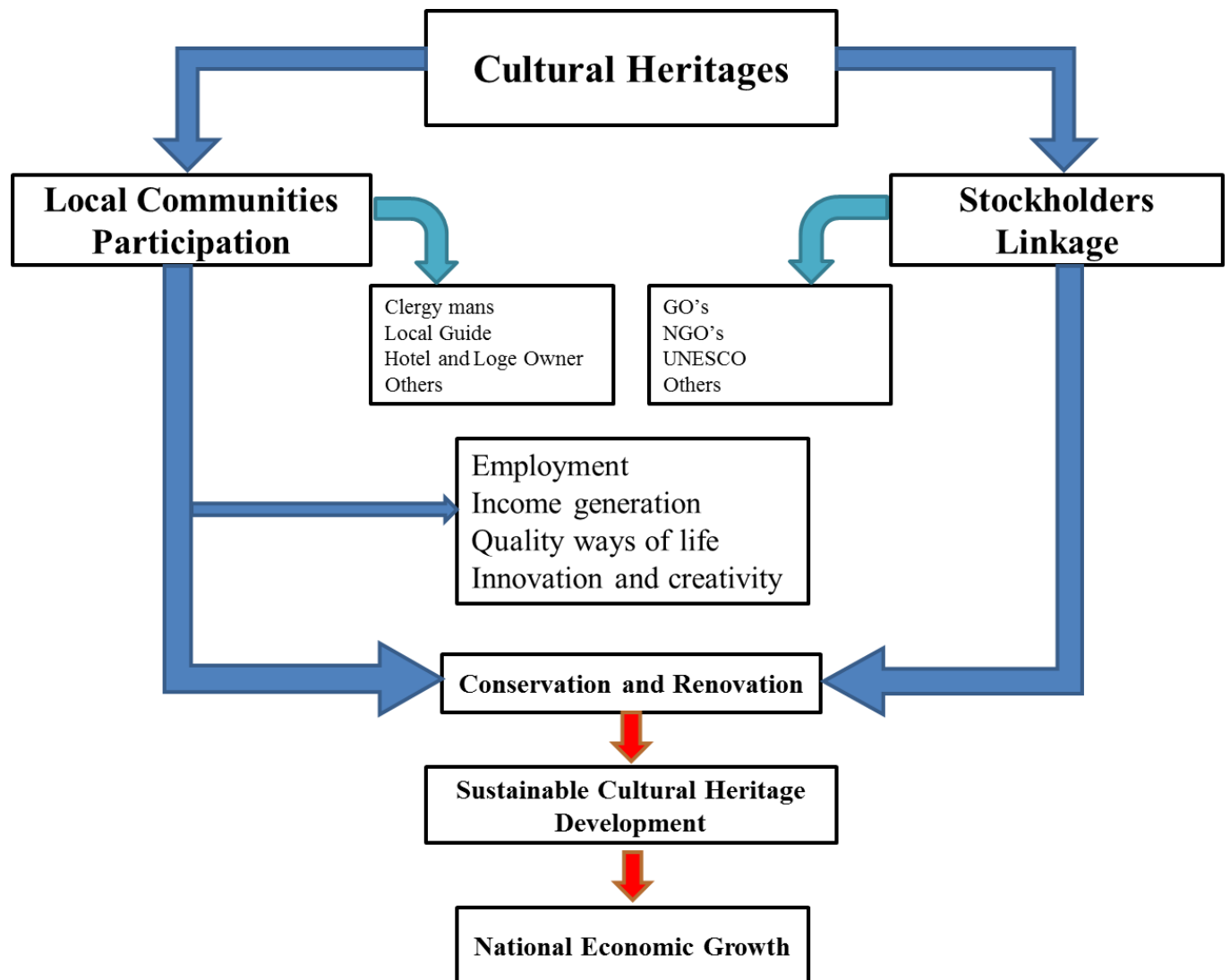
In Ethiopia, the rock-hewn churches of Lalibela is one of the most visited attractions in the country. The property was among the first twelve sites to be inscribed by UNESCO on the World Heritage List in 1978 (Eleni, 2010). Being a living heritage, the site consists of a range of material and non-material cultural components that constitute an important part of the local community and their traditional way of life (Pankhurst, 2005). Accordingly, the churches, the sacred ecclesiastical objects and the spiritual practices, the vernacular buildings, the town, the topographic impact on settlements, the cultural landscape and the spirit of the place, all form an important part of the local community's way of life. More importantly, such attributes are of great significance to the World Heritage Site and the visitors to it (Pankhurst, 2005). The churches have therefore continued to attract thousands of visitors annually, both domestic and international

(Mitchell and Coles, 2009). For example, important religious festivals including Ethiopian Christmas (*Genna*) and the Epiphany that are held at the site attract large numbers of pilgrims and tourists each year (Assefa, 2013).

Ethiopia, with thousands of years of history, has many cultural heritage sites, many of which are religious. Churches, monasteries and kings played a vital role in conserving cultural heritage prior to a modern conservation proclamation. Article 3 (4) of the current Conservation Proclamation of Ethiopia (adopted in 2000) defines cultural heritage as *“anything tangible or intangible which is the product of creativity and labor of man in the pre-history and history time, that describes and witnesses to the evolution of nature and which has a major value in its scientific, historical, cultural, artistic, and handicraft content.”* This proclamation deals with several issues such as research, excavation, registration, subsidy, and technical advice for heritage conservation. Lalibela has always been a place of pilgrimage largely known in Ethiopia. An uninterrupted stream of worshipers has come and gone throughout the centuries (Batistoni, 2008). Lalibela has always been a place of pilgrimage largely known in Ethiopia. An uninterrupted stream of worshipers has come and gone throughout the centuries (Batistoni, 2008).

2.3. Conceptual Framework of the Study

Figure 1: Conceptual framework



Source: Adapted from Temesgen Kasahun (2013).

CHAPTER THREE

3. METHODOLOGY

3.1. Description of the Study Area

The research was conducted in the town of Lalibela which is found in North Wollo Administrative Zone of the Amhara Regional State about 700 km north of Addis Ababa. Geographically, Lalibela is situated at 12⁰ 02'034"N latitude and 39⁰ 02'611" E longitude. The landscape of the town is characterized by a rugged topography on a mountain in a picturesque setting at 2630 meter above sea level. While crossing the town, various landscape structures ranging from gentle slope to steep slope are easily identifiable. Lalibela and its surroundings are therefore, characterized by impressive landscape features in which the natural landscapes of the province host many rock-hewn and built in cave churches which are the most important tourist sites of the country (Berhanu, 2018). Lalibela Woreda has total population of 118,185 living in 21 kebeles. From this 58648 are male while the remaining 59537 female (Lasta Woreda Communication Office Report 2011). The population is unevenly distributed in varying geographical setting. The population distribution and density is determined by the availability of water, arable lands, health related factors and infrastructure facilities (Kloos and Aynalem 1989; Mayor and James, 2005). The main economic activities in Lasta Woreda (peoples who are living in the surrounding of Lalibela Town) are mixed farming, livestock rearing and paid agricultural labor. Crop production is highly affected by frequently inconsistent rainfall in the single, main rainy season. Agricultural performance is also affected by environmental degradation and soil fertility (Amhara Livelihood Zone Reports, 2005).

According to Mengistu Gobezie (2012), the town is devoid of vegetation, except for small patches of bushes and shrubs. A long period of human occupation, extensive agricultural practices, overgrazing, cutting trees for firewood and rapid growth of population are the major factors usually suggested for the degradation of the environment within Lalibela and its surroundings. The church area, the major identity of Lalibela is located along the main gravel surface road, almost at the center of the town. It consists of three groups of churches that connect them. The area covered by these church structures measures around 25 hectares (Mengistu Gobezie, 2012).

The eleven medieval monolithic cave churches of this 13th-century 'New Jerusalem' are situated in a mountainous region in the heart of Ethiopia near a traditional village with circular-shaped dwellings. Lalibela is a high place of Ethiopian Christianity, still today a place of pilgrimage and devotion.

3.2. Rock Hewn churches of Lalibela (RHCL)

Ethiopia is a country where all the ancient religions, Christianity, Islam, and Judaism are represented (Berhanu, 2018). According to Amhara Region Tourism Bureau (2010), UNESCO has sited the following attraction in Amhara as world heritage sites, namely, the rock hewn church of Lalibela, the relate of Ethiopian emperors at Gondar, the Semen mountains National Park which is famous for its breath taking landscape and also shelter of world's rare and endemic animal species of Walia Ibex, the red fox and Chelada Baboon. The country has also a long historical tradition of inter-religious tolerance in which all religions live in peace and love. Likewise, ACTB (2010) affirmed that there are popular tourist attraction sites such as the Blue Nile falls and the nearby bridge built by king Fasil 300 years ago, the ancient monasteries of Lake Tana and other tourist attraction sites.

Lalibela, a town in Ethiopia, is one of the country's leading tourism sites. RHCL is one of the renowned historical sites in the country. The area is known for rock churches widely distributed in mountainous landscape (Heldman 1995). This town is a religious paradise, especially for Orthodox Christian fellows as it is a unique replica of Jerusalem, with its 11 century monolithic rock-hewn churches with ecclesiastical elements, warm and colorful yearly religious festivals, and an eye caching geographical location (Berhanu, 2018). The churches contributed a lot in making the area known to the outside world and an important center of tourist destination.

Considerable number of tourists, researchers and pilgrims set foot to Lasta every year. Christmas and epiphany are pick times in this respect. Besides the rock churches of Lalibela, rock churches like Yimrehane Kirstos, Bilbala Giyorgis, Bilbala Kirkos, Arbatu Ensessa, Asheten Maryam, Neakuteleab and Genete Maryam receive huge number of Ethiopian visitors and pilgrims during Christmas. Most of Ethiopian tourists visit these churches in connection with religious celebrations at these churches before the final day of Christmas celebration at Lalibela. The number of foreign tourists also rises during these ceremonies (Berhanu, 2018).

The exact period of construction and the number of year that it took for completing them are other blurred issues regarding the RHCL. Some historians attribute their data to the late 12 century. Local tradition dates the construction of the church 1150s to the end of 1170s. It is also stated that construction of all of the church was completed within 23-30 years (Mengistu Gobezie, 2012). The well-known RHCL are eleven in number. According to their location, they are divided in to three groups, separated by the seasonal river Jourdan.

In addition, local evidences list the churches in their chronological order of construction and their group as:

1. Bete Mariam (House of Merry), 1st group
2. Bete Medhanealem (House of savior of the world), 1st group
3. Bete Debre Sinai (House of mount Sinai and Gologotha, twin churches), 1st group
4. Bete Gologotha (House of mount Sinai and Gologotha, twin churches), 1st group
5. Bete Meskel (House of the cross), 1st group
6. Bete Denagel (House of virgins), 1st group
7. Bete Gebriel (House of St Gebriel), 2nd group
8. Bete Abba Libanos (House of father Libanos), 2nd group
9. Bete Merkorios (House of Merkorios), 2nd group
10. Bete Amanuel (House of Emanuel), 2nd group
11. Bete Giorgis (House of St George), 3rd group

Bete Mariam was built first and Bete Giorgis was built last. The latter one is the most elegant and refined church which probably represents the apex of the rock hewn churches tradition. Thus, its construction happened after an accumulated experience had been acquired from the other churches. That is why the Lalibela churches are found among the architectural wonders of the Christian world. The detail summary of dimensions and number of windows and columns are summarized and clearly stated in table 1.

Table 1: A summary of dimensions and numbers of windows and columns of RH

Name of the Church	Dimensions in Meters			Number of columns		Number of widows
	Length	Width	Height	Exterior	Interior	
Bete Medhanealem	33.5	23.5	10	34	38	51 (2 of the have no opening)
Bete Mariam	15	11	10	6	6	40 (varies style)
Bete Meskel	14.63	2.47	3.55	-	4	4
Bete Denagel	9.88	8.77	4.17	1	4	1 (without opening)
Bete Debre Sinai	9.73	8.90	5.53	-	4	26 for both (twin churches)
Bete Gologotha	10.3	6.42	4.60	-	4	
Bete Gebriel	19.5	17.5	-	-	7	5
Bete Merkorios	31	25	6-8	8	10	8 (not original)
Bete Amanuel	17.5	11.5	11	-	4	53
Bete Abba Libanos	9	7	7	-	4	35 (15 of them have no opening)
Bete Giorgis	12.5	12	12	-	4	21 (9 of them have no opening)

Source: Mengistu Gobezie (2012)

Note: Dimensions for the churches of Bete Meskel, Bete Denagel, Bete Debre Sinai and Bete Gologotha are from the interior.

The life of local community in Lalibela is related to the churches: physically the peoples live around them, economically the churches are the main sources of income, and spiritually the peoples belong to the Ethiopian Orthodox Tewahido Church. Each circumstance within the town of Lalibela and its surroundings generally has religious orientation. The church participates in all socio cultural activities. The economic activity of the town is mainly depending up on religious activity (involved in tourism), small farming system and commercial activities such as hotels, bars, restaurants and souvenir shops. The town and its rock hewn church has lots of important

treasures such as Afro Ayegeba Cross, religious festivals (Genna and Timket) and Ashenda culture festival and traditional houses (Tukuls).

As far as Lalibela is concerned, though it is underperforming as compared to other countries' destinations, locally, it is considered as one of the flagship destinations in terms of attracting a relatively large number of tourists. Temesgen Kasahun (2013) stated in its study that Lalibela is one of the premier destinations in Ethiopia that is able to attract around 90% of the leisure tourists who visit Ethiopia. In particular, during the main Ethiopian religious festivities such as Ethiopian Christmas and Epiphany, a large number of domestic and foreign visitors visit Lalibela. According to the church administration information, the tourist flow information from September 2017 up to February 2019 was described in table 2.

Table 2: Tourist arrival and generated income in USD (\$) between September 2017 - February 2019 in RHCL

Month and year of tourist arrival	Number of Tourists	Income in USD
September, 2017	2,467	132,300.00
October, 2017	4,118	218,050.00
November, 2017	4,394	241,500.00
December, 2017	4,263	224,050.00
January, 2018	5,240	286,475.00
February, 2018	4,337	237,475.00
March, 2018	3,535	193,125.00
April, 2018	2,228	120,475.00
May, 2018	1,536	81,050.00
June, 2018	1,404	73,600.00
July, 2018	1,991	99,675.00
August, 2018	2,417	125,900.00
September, 2018	3,510	185,225.00
October, 2018	4,873	259,275.00
November, 2018	6,216	335,325.00
December, 2018	5,686	299,625.00
January, 2019	6,370	341,000.00
February, 2019	5,569	298,725.00
Total	70,154	3,752,850

Source: The church administration ticket office, RHCL (2019)

Additionally the town is situation in having different churches in the surrounding which leads the rural communities benefitted in different socio-cultural and economic values. According to the information collected from the Lalibela Town Administration of Culture and Tourism Office (LTACTO), the responsible body (Amhara Regional State and/or the LTACTO did not promote and change it in to tourism business; the cultural and attraction sites found in surrounding of Lalibela town and this affect the flow of visitors in Lalibela and its surrounding. In general, there are a number of rock hewn churches surrounding those of RHCL. Many of the well-known churches are indicated in table 3 below.

Table 3: Summary of prominent rock churches around the RHCL

Name the Church	Distance from Lalibela (km)	Manner of construction	Date of construction
Yemrhane Kristos	42	Built-up cave	Early 12 th century
Arbatu Ensessa	35	Rock hewn (semi monolithic)	6 th century
Tirkuza Kidane Mihiret	36	Rock hewn (semi monolithic)	6 th century
Bilbala Giorgis	30	Rock hewn (semi monolithic)	6 th century
Bilbala Kirkos	35	Rock hewn (semi monolithic)	6 th century
Sarzina Mikael	25	Rock hewn (semi monolithic)	6 th century
Wolde Nigus	35	Built-up cave	6 th century
Abune Yoseph	60	Built-up cave	15 th century
Kenkenit Mikael	10	Rock hewn (semi monolithic)	7 th century
Asheten Mariam	8	Rock hewn (semi monolithic)	12 th century
Neakuto Le'ab	6	Built-up cave	13 th century
Genete Mariam	23	Rock hewn (monolithic)	13 th century
Eme Kina Medhanealem	38	Built-up cave	7 th century
Eme Kina Lideta Mariam	37	Built-up cave	7 th century

Source: LTACTO (2018), unpublished document; Mengistu Gobezie (2012)

3.2.1.1. *Heritage Management and Tourism*

Traditional management, focusing on the heritage resource, is thought to be inadequate. Traditional approach usually takes an insufficient account of the human element in heritage management and the significance of visitors (Alok, 2018). For centuries the churches remained hidden in the mountains of Lalibela. One of the factors facilitated for better conservation of these churches is geography of the area. Due to the geographical location, some of the churches escaped from natural and manmade causes of destruction. Even Ahmed Gragñ's campaign to northern part of the country, which eventually discovered the rock churches of Lalibela, failed to trace the churches of Lasta. Ahmed Gragñ's army suffered from cold and rain while the terrain tested their

patience (Pankhurst 1982). On the other hand regrettable damages are recorded because of inaccessibility of the churches. Heritage management activities include documentation, conservation, promotion and research. These aspects of heritage management are pillars in safeguarding and making heritages known to the general public and academic community (Alok, 2018).

3.3. Research Design and Data Sources

According to Creswell (2003), a mixed methods design is useful to capture the best of both quantitative and qualitative approaches. Best and Kahn (1998) also suggest that descriptive survey research helps to describe and interpret the actual event that exists now and existed in the past and that have the influence in the present and tries to make the necessary recommendation for adjustment. Therefore, the study used mixed research design so as to identify the major challenges and future perspectives of Lalibela Rock Hewn Churches for a sustainable tourism development in Ethiopia. Hence, the study were used both qualitative and quantitative research approach in order to augment and enhance it. The key informants of this study were selected purposefully so as to include all the concerned stakeholders. Thus, local community representatives such as the clergy, local guides, Lalibela Town Administration, Culture & Tourism Office experts, domestic and international tourists were the main subjects of the study. This research work was basically depending on primary and secondary data as main sources of information. To collect the primary and secondary data, different instruments including: questionnaires, interviews, field observations, documents and audio-visual resources were used.

The key informants of this study were selected purposively so as to include all the concerned stakeholders. Using this sampling method, the researcher selects a "typical group" of individuals who might represent the larger population and then collects data from this group such as local community representatives living in the Lalibela town such as clergy, local guides, the church admin staffs, Lalibela Town Administration Staffs Culture & Tourism Office experts and visitors was used as the main subjects of the study. The sampling method is selected because the researcher believe that from this group of respondents, relevant and reliable information in line with the research objectives can be obtained through this method. This research work was basically depending on primary and secondary data as main sources of information. To collect the

primary and secondary data, different instruments including: questionnaires, interviews, field observations, documents and audio-visual resources were used.

3.4. Sample Size and Sampling Technique

The target population in which the sample for this study were selected as a source of information or as respondents for the research comprises local community representatives living in the Lalibela town such as the church admin staffs, priests, deacons, local guides, Lalibela Town Administration Culture and Tourism Office experts (LTACTO) and visitors who are visiting the rock hewn churches of Lalibela. To determine a representative sample size from the target respondents, purposive sampling method was employed. To determine a representative sample size from local communities and visitors, purposive sampling method was used because the researcher believes that from this group of respondents, appropriate information which is in line with the research objectives can be obtained through this method. Accordingly, from the total of targeted populations 2875 from each category (local communities and visitors) ten percent of respondents selected purposively to collect required data about the research problems and alternative solutions. Thus, a total of 288 respondents from local communities and visitors were used for collecting primary information via semi-structured questioner and 10 representatives of local communities were also used for the interview as shown in table 4 below.

Table 4: Sample size of the study

No	Respondents	Total Population	Required Sample in Percentage	Sample size
1.	Admin staff and the clergy (Priests & Deacons)	816	10%	82
2.	Local Guide	195	>>	20
3.	LTACTO	40	>>	4
4.	Hotel and Loge Owners	44	>>	4
5.	Visitors	5327 per month (Average), 178 per day, 1780 in 10 days	>>	178
Total Sample Size				288

Source: Lalibela Church Admin Office and LTACTO 6th month report, 2019

In addition to the above sample size, the researcher was gathered the information from the LTACTO experts and the Church Admin Staff representatives following the interview guide.

3.5. Data Collection Method

According to Best and Kahn (1989), it is necessary to employ multiple methods of data collection in order to maintain the trustworthiness of the qualitative and quantitative research. Therefore, the study was used concurrent mixed method of data collection such as questionnaire, interview, observation and document review to collect the adequate, valid and reliable research data. As described in the above section, the researcher was used both primary and secondary data from different data sources. Primary data was collected from local communities such as clergy mans, local guides, Lalibela Town Administration Culture and Tourism Office experts (LTACTO) and visitors through questionnaire and interviews. The questionnaire were designed and used as the main instrument for primary data collection with the aim of assessing the need for conservation of cultural heritages for a sustainable tourism development in Lalibela rock hewn churches. The interview was conducted to verify the data obtained through questionnaire. On the other hand, secondary data such as reports, books, published articles and others were used as secondary sources of data.

3.5.1. Questionnaires

The questionnaire is one particular type of survey which asks for responses to a set of questions and to collect relevant and first-hand information from the respondents (Koul, 2008). All sets of questionnaires were prepared in English and later translated in to Amharic language for the sake of easy of understanding by the respondents. The questionnaire has contained both closed-ended and open ended items. The open-ended questions were prepared in a form that enables to collect the respondents' suggestions, and recommendations.

3.5.2. Interview guide

Semi-structured interview guide were prepared for representatives of local communities such as the clergy, local guides, church admin staffs and culture and tourism bureau experts. This tool is important since it gives more freedom to interviewees to express themselves and allows the researcher to benefit from information obtained from a more exhaustive treatment of the case under consideration (Koul, 2008).

Profile of interviewees

Among the interviewees ten were local community representatives (i.e. 2 were the clergy, 2 were local guides, 2 were hotel and lodge owners, 2 were church admin staffs and 2 were LTACTO officials). The interviewees were chosen because of their extensive knowledge, experience, expertise, and involvement with the tourism sector and the church overall activities in the study area and they were selected based on their ability to contribute to the overall research objectives by providing relevant inputs regarding the conservation and renovation issues of church for sustainable tourism development.

3.5.3. Observation checklist

The researcher used observation method to collect actual data regarding the targeted study site. During guided field walk, the interview was conducted while walking through the study site to collect the data on the current situation of Lalibela Roch Hewn Church. Observation technique was supported by local guides and participating informants to obtain the necessary information. Therefore, the observation checklist was used to collect primary data and practical situation of the Lalibela Rock Hewn Churches. In addition, observation checklist was used as the main data gathering instrument since the purpose of the study is to identify the challenges and future perspectives of cultural heritage for a sustainable tourism development in Lalibela Rock Hewn Churches. Furthermore, the researcher tried to observe (1) the tourist attractions in the area and around it and its sanity, infrastructure facility, free for movement of tourist. (2) Tourist amenities and accommodations in terms of water supply and sanity, accessibility of toilet etc, (3) Tourist infrastructure, road availability and easy transport, play stations which can elongate tourists stay, Banks ATM, credit card, internet and etc.

3.5.4. Document review

Document review is important for strengthening the data obtained through questionnaires and an observation checklist. Best and Kahn (1989) stated that document reviews are important as relevant sources of data and useful in yielding information and exploring educational practice. Therefore, secondary sources such as reports, tourism policy and strategy documents, guidelines, books and magazines were used to collect secondary data.

3.6. Procedures of Data Collection

In order to obtain valid, reliable, complete, and accurate data on time, the following procedure was employed. First the questionnaires were developed for each type of respondents which meant for Admin staff and the clergy (Priests & Deacons), local guides, hotel and lodge owners and LTACTO experts. Based on that the questionnaires were divided in to two parts; the first part provides instruction for the respondents in order to ease the way responses are given and the general background information about personal data of the respondents and the second part contain the questionnaire which includes detail information of the research questions.

The time adjustments were done with the respondents in order to clarify and distribute the questionnaires. However, most of the questionnaires prepared for local communities are filled and collected on the day of distribution. The available time of visitors to stay in the town is too short and they are not willing to fill and complete the questioner at the time of their visiting. These things make difficult for the researcher to collect data when they are visiting the church. Accordingly, using the support letter of the university the researcher were used the last resort to collect the data by going to the airport during the visitors check-in time and it was very effective mechanism to collect the real data since it is after they visited the church. Additionally, relevant documents was searched and reviewed sourcing from the websites of national and international organizations, journals in order to get various reports, strategies and research articles. Additionally, the researcher was reviewed for various books, journals, and thesis that have conceptual and methodological relation with the research focus.

3.7. Method of Data Analysis

The collected data through questionnaires were entered in to computer through the use of computer software called Statistical Package for Social Science (SPSS) version 20, and were analyzed by using descriptive and inferential (statistical) method of data analysis. Descriptive statistics was employed to reveal the main features of the gathered data in the study. Quantitative data was also analyzed, interpreted and reported using frequency distribution and percentages followed by discussion of the most important points. The data gathered through open-ended questions, interviews, observation and document investigation were analyzed qualitatively through descriptive narration.

3.8. Ethical Considerations

The researcher respects the rights, values and desires of interviewees and the necessary institutional consent was communicated with the responsible person of the church administrative leaders and LTACTO experts before conducting the study. Similarly, the informants were briefed about the main objectives of the study before the beginning of data collection. The participants was also transparently informed that the information they provided in the questionnaire and interview was only used for the research purpose and strictly anonymous and dealt with confidentially.

CHAPTER FOUR

4. DATA PRESENTATION AND ANALYSIS

This chapter has two parts: the first part deals with the characteristics of the respondents and the second part presents the analysis and interpretation of the main data. To this end, both quantitative and qualitative data obtained through questionnaire and individual interviews were used to answer the basic research questions. Besides, observation checklist also used in order to get insight about the whole picture of RHCL.

4.1. Characteristics of the Respondents

To obtain information about the characteristics of respondents, four basic items in the first set of the questionnaire were provide to the sample respondents. Out of the total distributed questionnaires 110 (100%) to the local communities and 178 (100%) to the visitors were properly filled. Based on the responses of the participants, the data collection was reported in percentage as indicated in table below. Table 5 (A, B and C) shows the distribution of respondents according to their departments and occupations.

Table 5: Distribution of respondents (local communities) according to gender, age and educational qualification

A. Distribution of respondents (local communities) according to Gender

Informant Types	Gender				Total
	Male	%	Female	%	
Priest	58	100	0	0	58
Local Guide	20	100	0	0	20
Hotel and Loge Owner	3	75	1	25	4
LTACTO	2	50	2	50	4
Church Admin Staff	8	100	0	0	8
Deacon	16	100	0	0	16
Total	107	97	3	3	110

B. Distribution of respondents (local communities) according to Age Group

Informant Types	Age Group				Total
	Less than 25	25 to 35 years	36 to 45 years	Greater than 45 years	
Priest	2	13	24	19	58
Local Guide	1	16	2	1	20
Hotel and Loge Owner	0	2	1	1	4
LTACTO	1	1	1	1	4
Church Admin Staff	0	3	4	1	8
Deacon	0	4	6	6	16
Total	4	39	38	29	110
Percentage	4	35	35	26	100

C. Distribution of respondents (local communities) according to Educational Qualification

Informant Types	Highest Educational Qualification							Total
	Read and write Adult education	Church education	Grade 1- 8	Grade 9 – 12	College graduate (diploma/Level 1 – Level 5)	First Degree (BA, BSC...)	Second Degree (MA, MSC...)	
Priest	1	22	4	11	14	6	0	58
Local Guide	0	0	0	0	9	10	1	20
Hotel and Loge Owner	0	0	0	1	1	2	0	4
LTACTO	0	0	0	0	0	3	1	4
Church Admin Staff	0	0	0	1	4	3	0	8
Deacon	2	9	2	3	0	0	0	16
Total	3	31	6	16	28	24	2	110
Percentage	3	28	5	15	25	22	2	100

According to table 5 above, distribution of respondents (local communities) based on gender, age and educational qualification; 107 of the local community respondents (97%) were male and the remaining 3 (3%) were female. This indicates that females are not participating in the tourism sector except those who are working in the LTACTO office and the one who is engaging in the hotel service sector. Regarding education qualification, all local guide respondents are between TVET graduate level and second degree graduates. This indicates, the local tourism industry is

growing in terms of producing educated personnel in tourism sector for contributing and promoting the cultural heritages without missing its cultural and real norms. The educational levels of the admin staff of the church were also TVET and bachelor graduate (27%) and 42% of clergy man respondents were educated within the church. Regarding the age of local community respondents, 4 (4%) less than 25 years old, 39 (35%) were between 25 to 35 years old, 38 (35%) were between 36-45 years old and the remaining 29 (26%) local community respondents were above 45 years. This implies that majority of the local communities participated in this study 67 (61%) were found to be greater than 36 years of age.

Table 6 (A, B, and C) below shows that the second group respondents' (Visitors) distribution in terms of gender, age group, educational qualification. Accordingly, 45 respondents were domestic visitors (Diasporas) and 133 were international visitors. Regarding the educational background of visitors, 30 (17%) were below college graduate level and the remaining 148 (83%) were between BA, MA, or PhD degree holders.

Table 6: Distribution of respondents (Visitors) according to gender, age and educational qualification

A. Distribution of respondents (visitors) according to Gender

Informant Types	Gender				Total
	Male	%	Female	%	
Domestic Tourist	26	58	19	42	45
International Tourist	66	50	67	50	133
Total	92	52	86	48	178

B. Distribution of respondents (visitors) according to Age Group

Informant Types	Age Group				Total
	Less than 25	25 to 35 years	36 to 45 years	Greater than 45 years	
Domestic Tourist	1	17	4	23	45
International Tourist	0	69	31	33	133
Total	1	86	35	56	178
Percentage	1	48	20	31	100

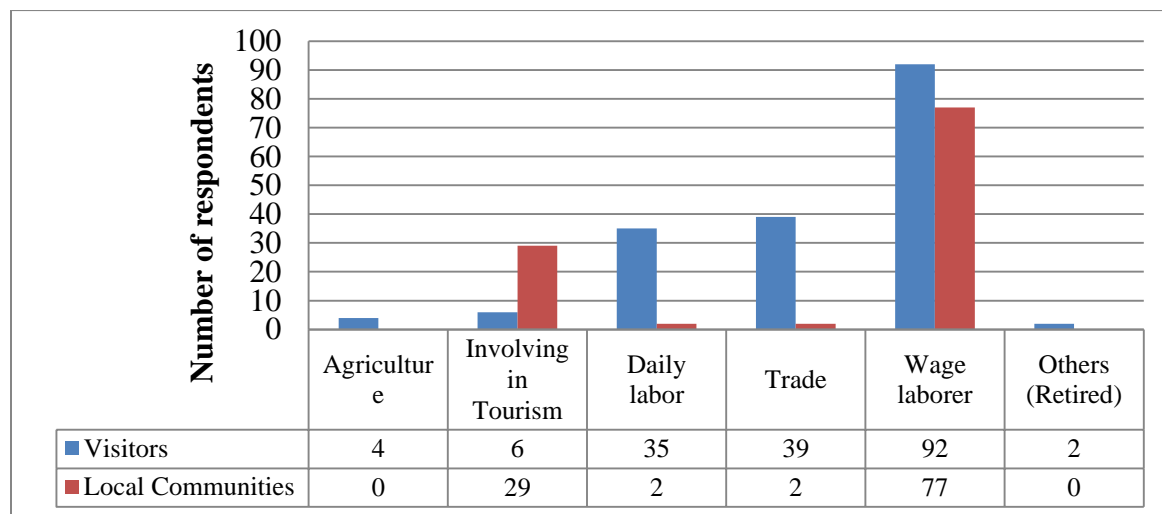
C. Distribution of respondents (visitors) according to Educational Qualification

Informant Types	highest educational qualification					Total
	Grade 9 – 12	College graduate (diploma/Level 1 – Level 5)	First Degree (BA, BSC...)	Second Degree (MA, MSC...)	PhD or equivalent	
Domestic Tourist	2	6	10	14	13	45
International Tourist	1	21	50	40	21	133
Total	3	27	60	54	34	178
Percentage	2	15	34	30	19	100

Source: Computed by the author (2019)

Regarding the work types of respondents, the majority of visitors 92 (52%) and local community representatives such as priests, deacons, admin staffs of the church, hotel and loge owners, LTACTO officers, and local guides 77 (70%) were employed as a wage laborer and the remaining visitors 84 (48%) were working as a daily laborer and involving in tourism, agriculture and trade sectors. Whereas, among the total number of local community representatives 29 (26%) were involving in tourism and the remaining 4 (4%) were involving in trade and working as a daily laborer. The details of respondents work type for their living are presented in figure 2.

Figure 2: Respondents (visitors and local community representatives) work type for living



Source: Computed by the author (2019)

Furthermore, around 87.6% of the respondents were their first trip to visit the RHCL. The majority of the respondents came to Lalibela mainly to visit the rock-hewn churches after they got information from different sources. Accordingly, among the total respondents 57 (32%) were mainly from their friends and colleagues, 26 (14.6%) from internet and websites, 23 (12.9%) from tour company and the reasonable numbers of respondents were also used their family, TV and newspaper/magazines (table 7) as a source of information.

Table 7: Summary for visitor’s source of information to visit RHCL

Sources of Information	Frequency	Percent
Friends or colleagues	57	32.0
Family	16	9.0
Newspaper/magazine	15	8.4
TV	15	8.4
Tour company	23	12.9
Internet/Websites	26	14.6
Both family and internet	26	14.6
Total	178	100.0

Source: Computed by the author (2019)

4.2. Local Communities Perception on RHCL

4.2.1. Tourism and conservation issues

In order to assess the local communities’ knowledge about tourism conservation issues, respondents from the local community representatives were asked to rate their level of agreement or disagreement with a series of statements, using a five point Likert scale. The results are presented in Table 8.

Table 8: Respondent’s agreement on tourism in Lalibela Town

To what extent do you agree or disagree with the following statements about tourism?	Mean	Std. Deviation
Tourism encourages variety of cultural activities by the local population	4.0	1.2
Tourism provides many worthwhile employment opportunities	4.2	1.0
Tourism generates income	4.6	0.6
Cultural heritages tourism has the potential to create other sources of revenues for the local community	4.4	1.0

Source: Computed by the author (2019)

The higher the mean score, the stronger the agreement is, the results on table 6 reveal that there was strongest agreement with the statement that tourism generates income. This statement gained the highest scores (Mean = 4.6, SD = 0.6). These results imply that the local communities understand and appreciate the contribution of tourism as a means of generating income. This idea matches with the information obtained from one of the interviewees that local communities are getting various job opportunities in the tourism businesses which is a means of income generating.

The second highest score (Mean = 4.4, SD = 1.0) was the statement that ‘cultural heritages tourism has the potential to create other sources of revenues for the local community’. Thus, the local communities are aware of tourism relevance in regard to using as a source of revenue. Furthermore, the statement that “tourism provides many worthwhile employment opportunities” had the third highest score with Mean = 4.2 and SD = 1.0. According to the results, table 6 suggests that local communities in Lalibela were aware of the positive impacts of tourism on employment. In addition to the information gathered from the questionnaire, the interviewees revealed that several members of the local communities were formally or informally employed in the tourism industry. For example, some members of the local communities were employed by tourism establishments such as restaurants and hotels where as others had their own shops for selling different cultural and artistic products.

The statement that ‘tourism encourages variety of cultural activities by the local population’ had the fourth highest score with Mean = 4.0 and SD = 1.2. This implies that local communities had some positive views of the direct impact of tourism on cultural activities. This matches with the

researcher’s observation and the information obtained from the interviewees that many tourism activities going on the study area such as cultural goods and services, souvenirs, paintings, local tour guides etc. Moreover, the majority of respondents are participating in tourism sector such as in accommodation, shopping, hotel, cooking and traditional performance, serving as priest and being experts in the city administration office of culture and tourism.

4.2.2. Benefits from tourism

The research result reveals that, tourism has increased the opportunities of employment and the pride over the RHCL. This is because there is a potential demand for hotel and hospitality sector since increasing the construction of hotels and tourist flow. One of the interviewee responses also describes the same result. Secondly, as described in table 7, the respondents choose the benefits of tourism is mainly for creating the quality way of life in the town. Thirdly, as per the respondents’ response, tourism has a potential to create a positive attitude in the minds of the community towards creative or innovative works and attract investment and local development projects to the town of Lalibela. Finally, according to the local community’s perception, tourism has fostered the acquisition of new skills for the community of the town, improved the infrastructure facilities and maintained the rock hewn churches of Lalibela better. As per the result, the details of local community perception in regarding the benefits of tourism to themselves and to the town are described in table 9.

Table 9: Respondent’s perception on benefits of tourism to the communities and the town

To what extent do you agree or disagree with the following statements about benefits from tourism?	Mean	Std. Deviation
Tourism has increased the opportunity of employment in the town of Lalibela	4.0	1.2
Tourism has increased the quality of life in the town of Lalibela.	3.6	1.2
Tourism has increased my pride over the rock hewn churches of Lalibela	4.0	1.3
Tourism has created a positive attitude in the minds of the community towards creative or innovative works	3.5	1.2
Tourism has fostered the acquisition of new skills for the community of the town	3.3	1.4
Tourism has attracted investment and local development projects to the town of Lalibela	3.5	1.3
Tourism in Lalibela has improved the infrastructure facilities	2.8	1.4
Tourism has maintained the rock hewn churches of Lalibela better by contribution of resources	2.8	1.4

Source: Computed by the author (2019)

The number of tourist arrivals in Lalibela has been increasing over time (table 8). For instance, the tourist flow grew nearly by 45% from 2006 to 2011 (Temesgen Kasahun, 2013). Several factors could be attributed to its increment, among others, the sense of a living heritage and the uninterrupted use of the churches as sacred places of worship leads most visitors to visit Lalibela these days (Elene, 2010).

4.2.3. Negative impacts of tourism on communities living around RHCL

The higher the mean score, the stronger the agreement is, the results on table 9 reveal that there was strongest agreement with the statement that tourism has unfairly increased the cost of living in Lalibela town. This statement gained the highest scores (Mean= 3.88, SD = 1.38). These results imply that local people understand that tourism has unfairly increased the cost of living in Lalibela town in terms of house rent, transportation cost, materials and equipment’s cost and hotel and restaurant services. This idea matches with the information obtained from one of the interviewees. The second highest score (Mean = 3.62, SD= 1.36) was the statement that ‘tourism has increased the level of commercialization of the culture in Lalibela town’. However, as we can see from table 8 increasing the flow of visitors in the town has its own positive impact in generating income, job opportunity, increasing language skills; adverse practices seemed to be a serious negative influence of tourism in Lalibela Town as the majority of respondents claimed that tourism had brought adverse practices to the town in terms of increasing the cost of living, crowdedness, developing dependency relationship, begging and commercialization of the culture in Lalibela town are among the major negative impacts of tourism.

Table 10: Respondent’s perception on negative impact of tourism in Lalibela town

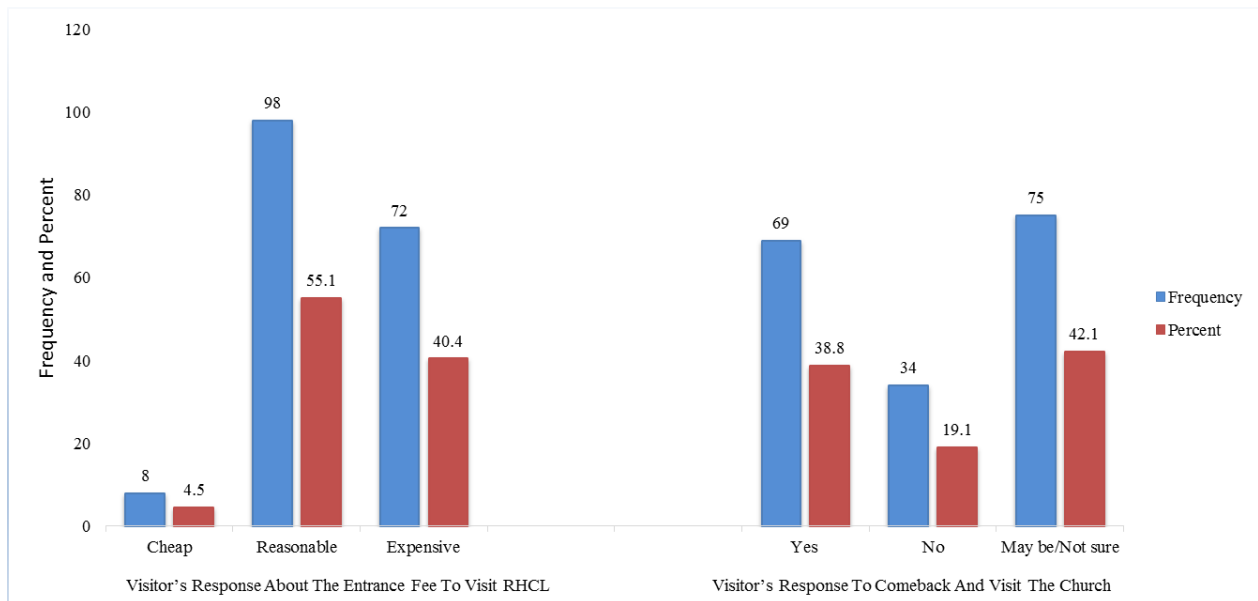
To what extent do you agree or disagree with the following statements about negative impact of tourism in Lalibela Town?	Mean	Std. Deviation
Tourism disrupts the peaceful ways of life of the community in the town	2.66	1.54
Tourism has increased the level of litter in Lalibela town	3.33	1.15
Tourism has increased the crime rate in Lalibela town	2.90	1.39
Tourism has increased the level of commercialization of the culture in Lalibela town	3.62	1.36
Most tourists visiting rock hewn church in Lalibela are not respectful of local people	2.97	1.42
Tourism has unfairly increased the cost of living in Lalibela town	3.88	1.38

Source: Computed by the author (2019)

4.3. Visitors Perception on RHCL

In this research, visitors stated their overall impressions about the rock-hewn churches as well as their levels of satisfaction while they are visiting the RHCL. Regarding the entrance fee, 98 (55.1%) of the sample respondents regarded it as reasonable and 72 (40.4%) of sample respondents considered it as expensive. According to the church administration ticket office information, currently the entrance fee per overseas tourist is around \$50. Furthermore, 75 (42.1%) of the respondents were not sure to come back again to visit the church and 69 (38.8%) of sample respondents are willing to visit the church again (figure 3). This is because the destination site or RHCL is a cultural heritage so that the majority of visitors are highly interested to visit other tourism sites and they are showing a keen interest to experience other cultures.

Figure 3: Summary of visitor's response about the entrance fee to visit RHCL

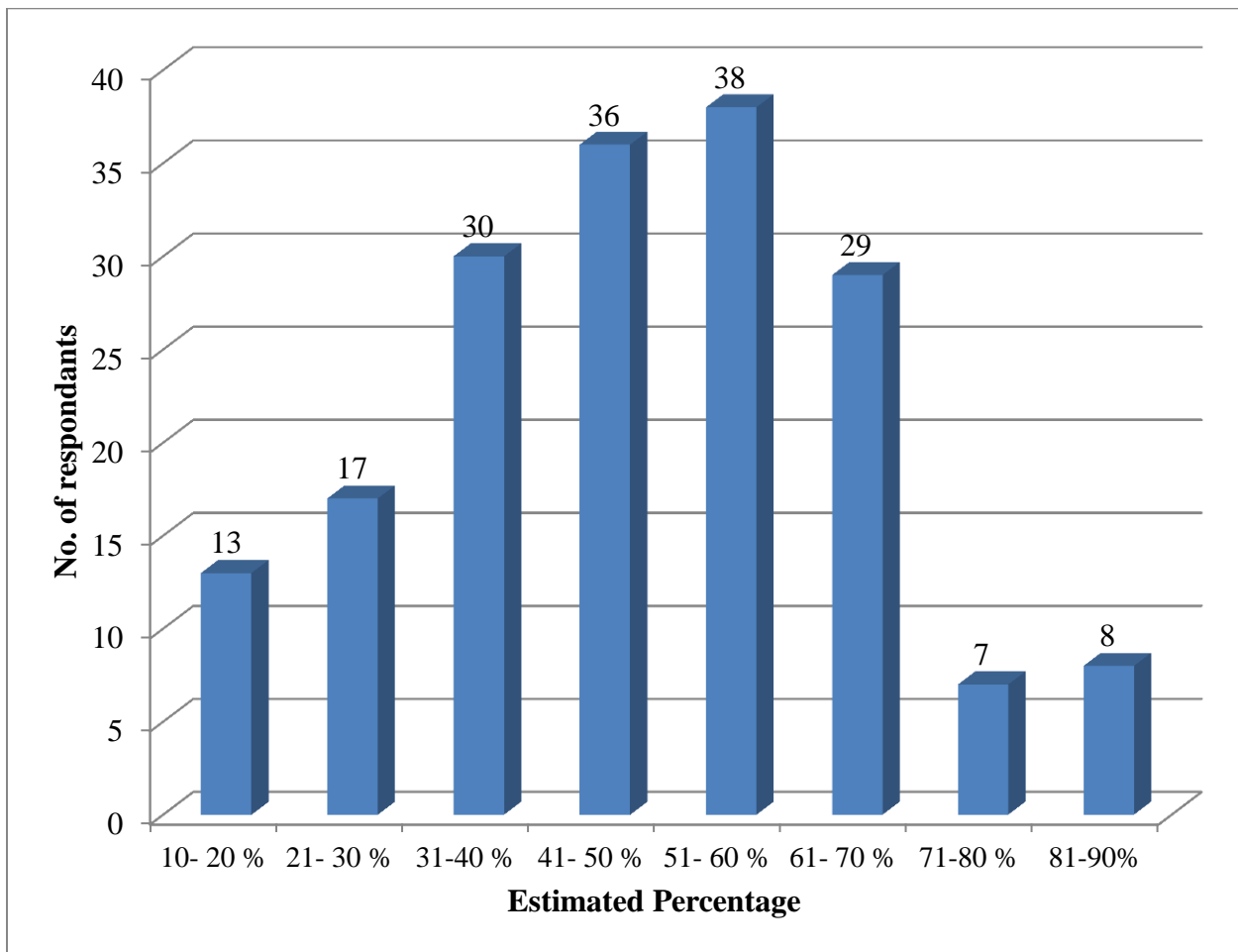


Source: Computed by the author (2019)

In this research, visitors were also asked about their best guess of the percent chance that the state of degradation or cracking of the RHCL within the next ten years. Figure 6 summarizes the finding by which the majority of visitors 103 (58%) were estimated the state of degradation of the

RHCL within the next ten years might be between 41-70%. In addition, the reasonable numbers of visitors were also estimated the state of degradation might be 10-40% and 15 (8%) of visitors were guess the state of degradation might be between 71-90% (Figure 4. Therefore, according to this research finding, Rock Hewn Churches of Lalibela needs immediate conservation and maintenance practices for sustaining tourism development.

Figure 4: Visitors prediction for the percent chance that the state of degradation of the RHCL within the next ten years



Source: Computed by the author (2019)

4.3.1. Level of satisfaction

The results on table 11 reveal that there was strongest agreement with the statement that visitors are satisfied with the numbers and knowledge of local guides about the church. This statement

gained the highest scores (Mean= 4.36, SD = 1.56). The trip to the RHCL has increased the visitor's knowledge about the church. The visitor's trip to RHCL has also met their expectations. As it can be inferred from the visitors point of view, out of the total sample respondents, 92 (51%) respondents are satisfied about the strict enforcement of rules concerning improper conduct or behavior while they are visiting the church, 116 (65.2 %) respondents (45 satisfied and 71 very satisfied) that the number of local guides are sufficient and they are active and fast mover to explain about the historical background of church, 127 (71.3%) of the respondents (59 satisfied and 68 very satisfied) about the availability of adequate safety and security service provided in the churches.

With respect to the sufficient hotel and accommodation services, 118 (66.3%) respondents satisfied (69 satisfied and 49 very satisfied) whereas 90 (50.6%) dissatisfied (32 very dissatisfied and 58 dissatisfied) and 34 (19.1%) neutral. However, the hotels and lodges are comfortable and attractive to visitors, the hotel and lodge owners have to deliver quality service to the visitors. Furthermore, 90 (50.5%) respondents (49 very dissatisfied and 41 dissatisfied) that the story board and guide books about the church were available and clear, 112 (62.9%) respondents (66 very dissatisfied and 46 dissatisfied) on the number of public restrooms was adequate and clean.

We can also see that 115 (64.6%) respondents were satisfied and 22 (12.4%) respondents were dissatisfied that the tour guides had sufficient knowledge about the church. 120 (67.4%) respondents satisfied (65 satisfied and 55 very satisfied) about the hospitality of the local communities and the local residents are friendly towards visitors. Additionally, regarding the transportation access to the church 104 (58.4%) respondents satisfied (68 satisfied and 36 very satisfied) by which the facilities to the churches are convenient (Appendix 6).

Moreover, the research result reveals that there is a gap in some facilities such as cleanliness and hygienic practices, public restrooms, paintings, artifacts and other heritages inside the church are among the services and facilities by which the majority visitors were not yet satisfied. Unlike this, strict enforcement of rules concerning improper conduct or behavior in the church, sufficient hotel and accommodation services, tour guides sufficient knowledge about the church, hospitality of local residents, attractiveness of hotels and lodges, transportation access to the church are among the services and facilities issues by which the majority of respondents 149 (83.7%) visit to the rock-hewn church of Lalibela has meet their expectations.

Table 11: The responses of visitors in activities related to Visitor management issues and levels of satisfaction about RHCL and Lalibela town

Visitor management issues and levels of satisfaction about RHCL and Lalibela town	Mean	Std. Deviation
Strict enforcement of rules concerning improper conduct or behavior	3.48	1.20
The number of local guides are sufficient	3.92	1.10
Adequate safety and security provided in the churches	3.86	1.25
Sufficient hotel and accommodation services	3.74	1.13
Cleanness and hygiene of the churches	3.55	1.25
The signs to various parts of the church were easy to see	3.19	1.15
The story board and guide books about the church were available and clear	2.65	1.37
The number of public restrooms was adequate	2.16	1.13
Public restrooms were clean	2.33	1.07
The number of trash bins in and around the church was adequate	2.54	1.13
Paintings, artifacts and other heritages inside the church are well preserved	3.30	1.18
Tour guides had sufficient knowledge about the church	4.36	1.56
Local residents are friendly towards visitors	3.79	1.13
The trip to the rock-hewn church of Lalibela has increased my knowledge about the church	4.25	1.13
Hotels and lodging places are comfortable and attractive to visitors	3.64	1.17
Transportation access to the church is convenient.	3.56	1.12
My visit to the rock-hewn church of Lalibela has met my expectations	4.17	0.98

Source: Computed by the author (2019)

4.4. Issues on Tourism and Heritage Management

4.4.1. Tourism impacts in Lalibela

Lalibela is one of the well-known touristic sites in Ethiopia. It is usually identified with the rock hewn churches in the town. The rock hewn churches of Lalibela are among the nine tangible sites in Ethiopia registered in the world heritage list. They are also unofficially considered as one of the eight wonders of the world. As per the interview and observation result of this study, both positive and negative impact of tourism has been seen in Lalibela. Tourism has created new job opportunity according to some sources; about 12% of the local population is believed to benefit from tourism, directly or indirectly (Mengistu Gobezie, 2012). Local guides, hotel and lodge owners, souvenir shop owners, mule owners and priests at large are among the beneficiaries.

Visitors have influenced a certain extent with many youngsters way of dressing and consumption patterns. There is a desire for products used by the tourists. Tourism has resulted in the broadening of outlook on the world, and in the adoption of some western values. Many children and youngsters have got the chances to learn and speak foreign languages, especially English without any expense.

It is because of tourism that Lalibela has got some of the indispensable facilities such as the airport, banking, health service, telephone service, electricity and water supplies and other infrastructure facilities prior too many other towns in Ethiopia. Increased global awareness resulting from tourism has encouraged international organization such as UNESCO and European Union (EU) to give due attention to and finance conservation works on the church.

Generally the research finding states that, both local community respondents are happy by the visitors come to their own locality because tourism has built the country image, maximize the national revenue, foreign exchange, employment opportunity, create additional income for local community and co-relationship, integrity of culture belief and behavioral change.

According to the interviewees and local community respondents' points of view, despite its importance, tourism in Lalibela has also resulted in some negative impacts. It has brought certain kinds of negative behavior up on the younger generation native cultures, the traditional way of life and spiritual value have declined and been surpassed by alien touristic features. The

interviewees have also explained that, the cultural as well as the natural physical environment is degrading and there is also a loss of religious objects because of theft and illicit trafficking. Additionally, a great rural-urban migration towards Lalibela is taking place, which resulted in congestion and many unplanned settlement in the town, increasing the cost of living of the town, developing dependency relationship with visitors, increasing crime and illegal acts in the town are among the most series negative impacts of tourism in Lalibela.

4.4.2. Threats facing the Rock Hewn Churches of Lalibela

According to the research result, currently there are number of factors which lead to physical deterioration of RHCL. In this regard, identifying the nature and scale of destructive forces helps determine intervention methods. It also enables to take measures before it results in total loss of heritages. Thus, the geography where the churches are located, without doubt, helped preservation of the churches. The churches that better survived the destructive forces of nature and human intervention are those built in caves. The RHCL have survived more than 850 years to date. However, today, they are increasingly collapsing. Both manmade and natural climate are responsible for the decay and deterioration of those irreplaceable treasures (Mengistu Gobezie, 2012). One of the church administration interviewee elucidated that, the churches beauty and originality is generally decreasing at alarming rate. Hence, as per the filed observation and interview results, the researcher has also identified different challenges facing RHCL in different categories. Some of the major deterioration factors are explained below.

4.4.2.1. Geological factor

Geological studies of the site have confirmed that most of the rock hewn churches in and around Lalibela were built from two types of rocks, i.e. the scoria/scoraceous basalts (usually referred to as the “red tuff”), and basalt. Many parts of the churches are covered out of the scoraceous basalt. The scoraceous basalt is porous and permeable, those allowing the passage of water. With the underlining basaltic horizon being impermeable and non-porous, this encourages crystallization of salts rather than the flow of water. Moreover, the presence of fractures in the rock could bring stress and lead to disintegration owing to the crack and fissures through which the water can penetrate in to the rock. The fissures themselves are results of the geostatic load release process, which affect both the building and its base (UNESCO, 1995). Generally, the weathering phenomena are the major distractive geological factor, dominantly responsible for the

deterioration of almost all of the RHCL. The geological factor of deterioration is best reflected in the churches of Bete Medhanialem, Lalibela.

4.4.2.2. Climatic Factors

Solar radiation, seasonal temperature change, rainfall, humidity and wind pressure are the principal climatic factors responsible for the deterioration of both movable and immovable objects (UNESCO, 1972). The priest interviewee also explained that, the resistance of both the rock and their treasures to climate agents of decay has decreased with their long exposure and age. Water resulting from heavy rainfall has penetrated in to the interior of some of the churches and caused various types of decay. Wind pressure has also favored the rainfall to penetrate the cracks, fissures and porous materials more. The relative humidity inside the church has been identified as the main problem regarding the preservation of objects, especially the mural paintings.

Generally, climatic factors are seriously and rapidly damaging many of the RHCL. To cope-up this problem UNESCO has done conservation work to protect the church from different climatic problems. For example, a shelter was made for some of the churches because of the devastating climatic effects.

4.4.2.3. Natural Disasters

Earthquakes and flooding are among the natural disasters that caused a devastating effect on the RHCL (Butzer, 1982; Darbyshire et al., 2003). The research result has also identified that; the church of Bete Medhanealem is among RHCL said have been partly damaged by earthquakes in 18th century A.D. Although there is nothing recorded documents testifying to this (Mengistu Gobezie, 2012).

4.4.2.4. Biological Factors

The results of this study reveal that, both plants and animals are responsible for the damages created by biological factors. The growth of vegetation on monuments has undesirable effect that aggravates deterioration. The roots of trees have caused cracking of the churches. Algae, mosses and lichen have created blockage from the eaves and gutters of the churches. Such small plants also caused the decay of rock materials. They also slow down the drying out process after rain, which makes frost damage more likely.

4.4.2.5. *Man-made (Human) Factors*

As per the local community's response, agents of deterioration caused by human intervention are very large in number and very dangerous. Many of the problems are related with urbanization. The explosive population growth in Lalibela town has resulted in the emergency of dense settlements near the churches, which has created tension. Continuous human occupation and settlement has exposed the site to erosion and environmental degradation. Problems of sanitation and lack of sufficient space for a cemetery, lack of latrines and sanitary infrastructure, limited safe water supply, absence of drainage and waste disposal systems are among the very urgent identified urban problems in Lalibela town. Among the RHCL problems associated with sanitation have largely reduced the aesthetics of the site. For instance, it is very disgracing that visitors of Bete Giorgis should pass along a public toilet constructed adjacent to the church.

The clergy man respondent's emphasizes that, the current use of artificial sound system (Loudspeakers) and traffic vibrations have brought harmful tensions on the churches. Additionally, the nearby noisy street mill is the major causes that accelerate internal decay and aging process of the monuments. The electric light is also another identified factor that creates series damage on the ecclesiastical objects. It has caused color fading and deterioration in the material from which the sacred objects are made. Neglect and ignorance are most likely among the major causes for heritage deterioration in Lalibela. For instance, some of *tukuls* are not in a good condition. Some of these traditional houses within the church compound are abandoned. This caused the house to deteriorate overtime, due to lack of maintenance.

Furthermore, a primitive way of handling the heritage is also another major factor responsible for the damage to many religious objects. Many treasures are confined in to a very narrow space, some hanging on dirty wall and another lying on dusty floors. It is also because of suck kind of backward handling systems that many objects are destroyed by humidity, bats and termites. Theft and illicit trafficking have become the most persistent challenges for the heritage in Lalibela. Theft has usually targeted the most precious manuscripts, crosses and *tabotats*. Tourists for the sake of souvenirs have also taken many priceless objects.

Unwise conservation resulting from unnecessary human intervention has become the most distractive element of rock churches. Because of unwise conservation, some churches of Lalibela have lost their aesthetic and original character.

4.4.2.6. Traditional basis of church administration in Lalibela

In one way or another, the life of the community and the safety of the churches are also affected by the system of the church administration. Therefore, the basis of the organization of the religious community of Roha was laid down during the reign of Emperor Lalibela. Since the Emperor himself was a priest king, there was none better to be considered as the best model for the interwoven nature of the church and state than the king himself (Mengistu Gobezie, 2012).

Presently, this research has also identified the organization of the churches by which the “Memhir” governs the Lalibela churches with three major assistances from the religious community. These are the Liqe Kahinat (head of the clergy), the Merigeta (head of the singers), Liqe Diacon (head of the Deacon). As a whole, every part of life of the people in Lalibela is closely related to the religious community and its system of administrations, which indirectly affects the whole activity of the town and the safety of the RHCL.

In addition the research results revealed that, the church administration has a lot of challenges in related conservation and renovation practices of RHCL. Among those the following has been identified as the major threats; unclear organizational structure for different duties and responsibilities, absence of recorded and maintained archive documents such as tourist flow information, previous research work, church background histories, administration staff profile and documents regarding previous conservation works which has been done by different donors, lack of integration and communication with the LCACTO, regional and federal tourism offices, UNESCO and other responsible parts and absences of well-organized promotion/campaign for conservation and maintenance practices. Therefore, because of the aforementioned reasons, the overall aspect of the RHCL is in trouble and needs immediate solutions to maintain the churches and sustain tourism practices in the town.

Furthermore, according to the information dispersed via different social medias and interviewee responses from the priest and the church administration staff representatives currently the

government and other stakeholders are implementing some projects to conserve and maintain the churches; but still there is nothing effective communication between those who are taking a full responsibility to manage and supervise the conservation and renovation practice. In order to cope up the expected challenges the respondents recommend that, having effective communication between implementers and responsible parties, full and organized documentation about the conservation issues, participating the local community representatives, researchers, tourism experts in project implementation, monitoring, evaluation and approval practices are the major alternative solutions.

4.5. The Current Status of RHCL

According to the observation checklist result and interviewee's response, the researcher has been identified the current status of RHCL in terms of physical damage, accessibility and facility issues as follows. Bete Amanuel, Bete Abba Libanos, Bete Medhanealem, Bete Merkorios , Bete Giorgis are highly endangered in the parts such as roof, pillars and exterior parts cracking due to the newly constructed shelter load. The aforementioned problems facing the RHCL are due to geological, climate and biological factors. The other groups of RHCL are also in trouble and facing different challenges because of the age of churches, shelter load, and other climate factors. Therefore, it is recommended that needs for conservation and renovation practices are mandatory to extend the shelf life of the churches and its religious aspect. The conservation practices should be conducted by participate the local communities (indigenous peoples in the town), researchers, and any other expertise to perform effective conservation practice.

The researcher has been also observed that, the cleanliness of the church, locations information (sign boards) availability and safety and security issues for the whole groups of churches are at medium level in terms of quality and accessibility. This indicates that, there are some administration problems to intensively work for cleaning the churches, to prepare clear and strong sign boards which can stay for a long, and securing the churches from any terrorist activities (Appendix 7).

Regarding the toilet and first aid service, there is nothing facility to visitors when they are visiting the RCHL. This problem is very series and critical which are highly recommended by the visitor respondents. However, the church administration tries to construct toilets and shades for taking rest to visitors, the constructed buildings (toilets and shades) in all groups are not finished yet and they are not giving a service to visitors. This indicates that, the church administration should take immediate remedial action to finalize the buildings via some maintenance works to make them functional and so that they can deliver a service to visitors.

4.6. Major Conservation Works Done before 2018 in RHCL

As described in following table, the RHCL has gotten different conservation and maintenance practices to save it for a long. According to Alaud (1984) and UNESCO (1995) cited in Mengistu Gobezie (2012), the conservation and maintenance practice has started since 1920 and still practicing. This research has tried to collect and review different documents in regarding the conservation issues of the church. Unfortunately, there was no well recorded and archived document from both the church administration office and LCATCO about the conservation practices which has been done before by different local and international donors except one literature which was incorporating the conservation works done between 1920 - 2008. This implies that, there is a high information gap and lack of attention in recording and documenting relevant information about the RHCL conservation and maintenance practices.

Thus, the church admin representative interviewee explains about the current status of the church conservation practice by which the church is working hardly to fully participate to the current planned conservation practice and to involve local community representatives, researchers and tourism experts in the project implementation, monitoring and evaluation. The church is also working seriously to learn something from the previous gaps of such practice and to cooperate with different relevant parties mainly to archive the MoCT and other documents at hand. For further reference, the conservation works done during 1920-2008 are displayed in table 13.

Table 12: Summary of conservation works done during 1920 - 2008

Dates (Year) of Conservation	Leaders of the work and Funding organizations	Major Conservation Works
1920	Undocumented	<ul style="list-style-type: none"> • Repairs to the entrance of Bete Mariam and the floor of Bete Golegotha • Erection of partition walls inside Bete Merkorios • Partial rebuilding in masonry and cement roofing of south entrance porch of Bete Mariam • Lead filling of varies cracks in Bete Mariam, Bete Amanuel, Bete Gologotha and Bete Denagel,

1954	Italian Consultant Firm of Bostiano, Rosetta and Cambusi	<ul style="list-style-type: none"> • Construction of stairways and partition walls • Interior roofs and pillars rebuilt with much cement • The outer walls of Bete Medhanealem, Bete Amanuel coated with a bituminous layer and the latter with an incongruous wash of red paint • The monolithic pillars of the arcade surrounding Bete Medhanealem all replaced by columns except for three in the south corner • A heavy cement cover poured on top the exquisitely carved roof of Bete Medhanealem
1966 - 1968	Sandro Angelini (Financed by the International fund for monuments, based in USA)	<ul style="list-style-type: none"> • Clearance of the surrounding trenches and drainage system • Damaged and destroyed parts cut away, galvanized iron netting applied for reinforcement and subsequently the original form and color remodeled with mortar • The cast made with a hatchet or chisel to imitate the original texture of the rock and restore the monolithic character of the church • Much cement and lime used. There is also an addition of ferric oxide pigment • The tar-based point previously applied for the outer walls of Bete Medhanealem and Bete Amanuel removed together with other incongruous additions such as the layers of cement poured on top of roofs for water protection. • Water repellent solutions applied to the roof of Bete Mariam, Bete Medhanealem, Bete Denagel, and Bete Golegotha – Debre Sina. The same thing done on the part of the façade of Bete Meskel facing south, together with exquisitely carved details such as the bas-relief on the west gable of Bete Mariam • Existing cracks cleaned, sealed and finally filled with mortar. • The present appearance of the churches is mainly due to the repairs carried out under the direction of Angelini.
1978	UNESCO/UNDP Assisted Projects	<ul style="list-style-type: none"> • Surveys and reports on Lalibela churches
1978	International Center for	<ul style="list-style-type: none"> • Symposium on stone preservation mainly dealt

	Conservation and Restoration of Monuments (ICCROM)	<ul style="list-style-type: none"> with <ul style="list-style-type: none"> ▪ The geology of the area ▪ Structural and Geographical characteristics ▪ Reasons for structural deterioration ▪ Proposal of precautionary measures and future work • The inclusion of Lalibela churches on the world heritage list
1982	World Heritage Committee (UNESCO) and Ministry of Culture (Ethiopia)	<ul style="list-style-type: none"> • Photogrammetric survey of Lalibela churches
1989-1997	European Union (Financed by European Development Fund)	<ul style="list-style-type: none"> • Temporary shelters for five churches was made (Bete Medhanealem, Bete Mariam, Bete Meskel, Bete Amanuel and Bete Libanos)
2003	European Aid Cooperation (European Commission) and ARCCH (Ethiopia)	<ul style="list-style-type: none"> • International design competition to make new shelters for five churches:- project appraisal
2008	European Commission	<ul style="list-style-type: none"> • New shelter cover for the affected five churches (Bete Medhanealem, Bete Mariam, Bete Meskel, Bete Amanuel and Bete Libanos)

Source: Alaud (1984); UNESCO (1995) cited in Mengistu Gobezie (2012)

4.7. Future Prospects of RHCL

Tourism is the fastest growing sector of the industry. The tourism industry contributes to economic growth of many countries and is taken as an essential sector of business for the development of the country. Increased involvement of governmental and non-governmental organizations and individuals in the promotion of the cultural heritages is resulting observable improvements in the tourism sector. Among different issues regarding the future perspectives of the RHCL, the following are the prioritized list:

Researches which have increased in recent years are also promising in terms of their contribution in indicating the challenges and recommendations of possible solution for the sake of increasing the roles of cultural tourism to both socio-cultural and economic growth of the sector, increasing the flow of visitors and employment opportunity, conserving and maintaining the RHCL, awareness creation to the local community on how to use the cultural heritages and how to

conserve the church without missing its cultural history and other importance's. The role of researches also extends to promotion of cultural heritages. In addition, currently the church is deteriorating and needs urgent conservation and maintenance works by responsible parties, attentions given to applied researches on rock hewn churches are promising and it obviously maximizing the quality in development of heritage and tourism management aspects by which the damaging factors can be easily solved.

Furthermore, the tourism sector is given a higher priority by the governmental and none governmental funding organizations for the issues regarding conservation and maintenance practices which is implemented in cooperation with other relevant stakeholders. There are also numbers of rock churches surrounding RHCL with distance ranges from 6-60 kilometer and this can be promising for increasing the tourist flow so that the church and local communities can be benefited. Currently, based on the research findings both the government and funding organizations are highly working on the conservation of cultural heritage tourisms; there are a number of infrastructure development related activities implementing such as transportation facility, awareness creation, conservation issues, hotel service, training and capacity building programs, producing qualified and educated individuals in the tourism and hospitality sector, shopping center and other services are taking in to consideration. This implies that the futurity of the RHCL and the communities could be bright and it is a huge advantage for sustainable tourism development in Ethiopia.

CHAPTER FIVE

5. CONCLUSION AND RECOMMENDATION

5.1. Conclusions

The main purpose of this study was to investigate the major contributions of Rock Hewn Churches of Lalibela to sustainable tourism development in Ethiopia. In order to answer the above core research questions, questionnaires were prepared and administered to 110 local community representatives (priests, deacons, the church admin staffs, LTACTO Hotel and Loge Owners and Local Guides) and, 178 visitors were taken in to account. Moreover, supportive data were collected through documents and directives.

The major findings are:

The tourism industry plays multiple roles in the economy, socio-culture, and environment of different countries of the world. The most widely recognized outcomes of tourism include providing employment, incomes, taxes revenues and foreign exchange. In Ethiopia, the rock-hewn churches of Lalibela are one of the most visited attractions in the country.

Lalibela is a small mountain town located in the northern part of Ethiopia. The life of local community in Lalibela is related to the churches: physically the peoples live around them, economically the churches are the main sources of income, and spiritually the peoples belong to the Ethiopian Orthodox Tewahido Church. Additionally the town is situation in having different churches in the surrounding which leads the rural communities benefitted in different socio-cultural and economic values. Furthermore, the majority of respondents are participating in tourism sector in accommodation, shopping, hotel, cooking and traditional performance, serving as priest and being experts in the city administration office of culture and tourism. Despite its importance, tourism in Lalibela has also resulted in some negative impacts. It has brought certain kinds of commercialized of the culture up on the younger generation native cultures, the traditional way of life and spiritual value have declined and been surpassed by alien touristic features.

Moreover, Lalibela is one of the premier destinations in Ethiopia that is able to attract around 90% of the leisure tourists who visit Ethiopia. In particular, during the main Ethiopian religious

festivities such as Ethiopian Christmas and Epiphany, a large number of domestic and foreign visitors visit Lalibela.

Adverse practices seemed to be a serious negative influence of tourism in Lalibela as the majority of respondents claimed that tourism had brought adverse practices to the town in terms of increasing the cost of living, crowdedness, developing dependency relationship, begging, crime, increasing the commercialized culture in Lalibela town are among the major negative impacts of tourism.

The majority of the respondents came to Lalibela mainly to visit the rock-hewn churches after they got information from different sources. Accordingly, among the total respondents 57 (32%) were mainly from their friends and colleagues, 26 (14.6%) from internet and websites, 23 (12.9%) from tour company.

Regarding the entrance fee, 98 (55.1%) of the sample respondents regarded it as reasonable and 72 (40.4%) of sample respondents considered it as expensive. The majority of visitors 103 (58%) were estimated the state of degradation of the RHCL within the next ten years might be between 41-70%.

Strict enforcement of rules concerning improper conduct or behavior in the church, sufficient hotel and accommodation services, tour guides sufficient knowledge about the church, hospitality of local residents, attractiveness of hotels and lodges, transportation access to the church are among the services and facilities issues by which the majority of respondents 149 (83.7%) visit to the rock-hewn church of Lalibela has meet their expectations.

The RHCL have survived more than 850 years to date. However, today, they are increasingly collapsing. Both manmade and natural climate are responsible for the decay and deterioration of those irreplaceable treasures. In addition the research results revealed that, the church administration has a lot of challenges in related conservation and renovation practices of RHCL. Among those the following has been identified as the major threats; unclear organizational structure for different duties and responsibilities, absence of recorded and maintained archive documents such as tourist flow information, previous research work, church background histories, administration staff profile and documents regarding previous conservation works which has been done by different donors, lack of integration and communication with the LTACTO, regional and

federal tourism offices, UNESCO and other responsible parts and absences of organized promotion/campaign for conservation and maintenance practices.

Hence, Bete Amanuel, Bete Abba Libanos, Bete Medhanealem, Bete Merkorios , Bete Giorgis are highly endangered in the parts such as roof, pillars and exterior parts cracking and the newly constructed shelter load are the damaging factors. The aforementioned problems facing the RHCL are due to geological, climate and biological factors. The conservation practices should be conducted by participating the local communities (to use their indigenous knowledge), researchers, and any other expertise to perform effective conservation practice.

Currently, both the government and funding organizations are highly working on the conservation of cultural heritage tourisms; there are a number of infrastructure development related activities implementing such as transportation facility, awareness creation, conservation issues, hotel service, training and capacity building programs, producing qualified and educated individuals in the tourism and hospitality sector, shopping center and other services are taking in to consideration. This implies that the futurity of the RHCL and the communities could be bright and it is a huge advantage for sustainable tourism development in Ethiopia.

As per the results of this research, on average the majority of visitors are staying only two days in the town of Lalibela, it is very critical to work on creating awareness to the local community about tourism conservation and maintenance works and investing on promoting the other rock churches found in the surrounding of Lalibela town. In addition, the city administration and other parties should work on both relevant sides especially working on infrastructure development instead of focusing only on hotel service industry development is very important aspects to scale up the roles of RHCL and its contribution for the development of tourism in Ethiopia and improving the way of life of the peoples in Lalibela and its tourism.

In synopsis, the level of awareness of the local communities about the importance of sustainable tourism in Lalibela is very limited. Regarding the issues of conservation and renovation practices, there is no published and archived document. The integration of responsible parties for conserving and maintaining the RHCL is still at infancy level. Moreover, local communities such as the clergy, hotel and lodge owners, tourism experts and visitors has been recommended the

responsible parties to work together in collaboration for solving the series current challenges and maintain the future perspectives of RHCL.

5.2. Recommendations

Following the above discussion and conclusions of the main findings of this research, this section outlines main recommendations that could assist the concerned authorities in constructing a framework for developing Sustainable Cultural Heritage Tourism in town of Lalibela. Therefore, based on the data and results of this study the following points are recommended:

- The overall historical backgrounds of the religious preview, the church admin staff profile, the economic values of the church, visitor flow information, conservation and renovation works done before and/or planned practices to be done should be recorded and archived by the church administration office and LTACTO in the form of written documents to conserve for the next generation.
- In order to sustain the religious worship the church admin should implement strict rules and regulations such as setting specific time limitation to visit the churches, use specific area to store the of visitor's luggage, so that the RHCL can be easily protected from any disturbances and interferences during the worship practices. In addition, setting strict enforcement to waste disposal practices to keep the churches cleaned.
- In some parts of RHCL, the conservation and maintenance works used to sustain tourism practices lack adequacy in relation to the number of local community participants assigned and the practices were not quality in terms of input usage. So, the responsible parties, the church, government organizations, local community, civil societies and development investors must work together to meet standards for conserving the church.
- Since some of local communities and visitors do not have positive attitude towards the role of government, UNESCO, the church, and the tourism office involvement in conservation and maintenance works of the churches, continuous awareness creation activities must be done by the above mentioned parties so as to change the gloomy image of local communities and visitors towards the church conservation and future prospects. Further, creating awareness about the tourism development impacts, socio-cultural and spiritual value of the church,

economic significance of tourism, roles of sustainable tourism to the local communities and to others are crucial to sustain tourism practices in Lalibela.

- The responsible party should develop conducive environment to visitors and local communities in terms of transportation facility, road infrastructure, public toilet, café and restaurant service quality according to visitors standards, cleanliness of the church area, modernizing waste disposal technique, safety and security issues.
- The church administration, LTACTO, UNESCO and other parties should primarily focus on working collaboratively in planning, implementation, monitoring and evaluation activities for conservation and maintenance works for RHCL.
- The concerned body of the government and other relevant stakeholders should rectify both internal and external challenges for the RHCL.
- The importance of tourism investment in the areas of human resource development and training of local workers cannot be overlooked. Continuous development of skill enhances not only the heritage conservation and management issues, but also the quality of tourism services and the overall skills and capabilities of the local work forces. To this end the following recommendations are forwarded: the ministry of education should take in to consideration to develop curriculums in regarding heritage conservation and maintenance works to support the tourism industry by producing educated personnel in the respected occupation.
- Finally, the government should review and maintain the most feasible tourism policy especially for heritage conservation management which can make indigenous contribution for the development of tourism sector in the country.

REFERENCES

- Alaud F. (1984). Master plan for the preservation and conservation of historic site and movements; Center for Research and Conservation of Cultural Heritage (CRCCH), Addis Ababa.
- Alok Kumer (2018). Unexplored heritage tourism of Ethiopia: A study of Tigray region. *International Tourism and Hospitality Journal* 1(1): 1-16.
- Ashworth G. (1995). *Heritage, tourism and Europe: a European future for a European past heritage*, Tourism and Society: London, Mansell Publishing.
- Ayalew Siyum (2003). The role of Ethiopian Orthodox Church in the development of tourism, Mahibere Kidusan: proceeding of workshop on the Ethiopian church yesterday, today and tomorrow, Addis Ababa. Ethiopia.
- Bayih B.E. and Tola M.W. (2017). Practices and challenges of promoting major tourism destinations of Bale Zone for sustainable tourism development in Ethiopia. *African Journal of Hospitality, Tourism and Leisure (AJHTL)*, 6 (2).
- Ben-David, A., & Good, I. J. (1998). Ethiopians and the Hmongs: A comparative study in cultural narrative from a family therapy perspective. *Journal of Family Psychotherapy*, 9(1), 31-45.
- Berhanu Esubalew (2018). Potentials and challenges of religious tourism development in Lalibela. *Ethiopia African Journal of Hospitality, Tourism and Leisure (AJHTL)*, 7 (4).
- Bessiere J. (2013). Heritagisation; A Challenge for tourism promotion and regional development, An example of food heritage. *Journal of Heritage Tourism*, 8(4): 275–29
- Best J.W. and Khan J.U. (1989). *Research in education*. Englewood Cliffs, New Jersey: Prentice-Hall Publishers. University of Michigan.
- Buckley R. (2004). The effects of world heritage listing on tourism to Australian National Parks. *Journal of Sustainable Tourism*, 12(1): 70 –84.
- Butzer K.W. (1982). *Empires, capitals and landscapes of ancient Ethiopia. history miscellanea*.
- Cresswell J.W. (2003). *Research design, quantitative and mixed approaches*. (2nd Edi). London: Sage Publishing Inc.
- Darbyshire I., Lamb H. and Mohammed U. (2003). Forest clearance and re-growth in Northern Ethiopia during the last 3000 years. A Holocene Research Paper.

- Demoz Arefayne (2017). The Potential and Challenges of New Tourism Product Development and Promotional Practices of Kilde- Awlalo Woreda Rock Hewn Churches, Tigray, Ethiopia. *Ethiopia African Journal of Hospitality, Tourism and Leisure (AJHTL)*, 6 (4).
- Demoz Arefayne and Mesele Kindeya. (2017). The potential and challenges of new tourism product development and promotional practices of Kilde- Awlalo Woreda Rock Hewn Churches, Tigray, Ethiopia. *African Journal of Hospitality, Tourism and Leisure*, 6 (4).
- Dowling (2002) *East Africa: A travel Survival Kit*, Lonely Planet publication, Victoria Australia
- Edroma E. (2004). Linking universal and local values for the sustainable management of world heritage sites. In *linking universal and local values: managing a sustainable future for world heritage*. World Heritage Papers: 13. Paris: UNESCO.
- Elene Nigussie (2010). Conserving the rock-hewn churches of Lalibela as a world heritage site: a case for international support and local participation. *ICOMOS Scientific Symposium report on Changing World, Changing Views of Heritage: The Impact of Global Change on Cultural Heritage*, 2010 theme: Heritage and Social Change, Saturday, 30 October 2010, Dublin Castle Conference Centre, Dublin, Ireland.
- Elfert M. (2015). UNESCO, the faure report, the delors report, and the political of lifelong learning. *European Journal of Education*, 50(1): 88-100.
- Feilden B. and Jokilehto J. (1998). *Management Guidelines for World Cultural Heritage Sites: Rome*, ICCROM.
- Heldman M. (1995). Legends of Lalibela: The development of an Ethiopian Pilgrimage site. *Anthropology and Aesthetics*, 27: 25-38.
- IATA. (2011). *Foundation in travel and tourism: Course textbook*. *International travel & tourism training program*, 5(12).
- Karbo, T. (2013). Religion and social cohesion in Ethiopia. *International journal of peace and development studies*, 4(3), 43-52.
- Kerstetter D.L., Confer J.J. and Graefe A.R. (2001). An exploration of the specialization concept within the context of heritage tourism. *Journal of Travel Research*, 39(3): 267-274.
- Kloos Hilmut and Aynalem Adugna. (1989). The Ethiopian population: growth and distribution. *The Geographical Journal*, 155 (1): 33 – 51.
- Koul L. (2008). *Methodology of educational research*, (3rd ed.), New Delhi: Vikas publishing Agency.

- Levine, D. N. (2004). Reconfiguring the Ethiopian nation in a global era. *International Journal of Ethiopian Studies*, 1-15.
- Liwieratos K. (2004). Introducing the competitive advantage theory/strategy in heritage management. *Public Archaeology*, (3): 227-239.
- Mayor S.J. and James A.S. (2005). The many faces of population density. *Oecologia* 145(2): 276-281
- Mengistu Gobezie (2012). Lalibela: A museum of living rocks. Printed by <http://www.masterprintingpressple.com>.
- Meskel Lynn (2014). States of conservation: Protection, politics, and parting within UNESCO's world heritage committee. *Anthropological Quarterly*, 87(1), 217-243.
- Mikic, H. (2012). Measuring the economic contribution of cultural industries: A Review and Assessment of Current Methodological Approaches. UNESCO.
- Mitchell J. and Coles C. (2009). Enhancing private sector and community engagement in tourism services in Ethiopia. UK: Overseas Development Institute (ODI).
- MoCT (2009). Tourism development policy. Ethiopian Ministry of Culture and Tourism.
- Mulugeta Yebyo Feseha (2010). Participatory tourism: the feature of Ethiopia. Community based Ecotourism development: from research to implementation, Model from Adwa, Northern Ethiopia.
- Ndivo R. M. and Cantoni L. (2016). The efficacy of heritage interpretation at the Lalibela rock-hewn churches in Ethiopia: exploring the need for integrating ICT-mediation. *International Journal of Religious Tourism and Pilgrimage*, (4):5.
- Nicolaides A. (2016). Marian tourism: Eastern Orthodox and Roman Catholic pilgrimage, *African Journal of Hospitality, Tourism and Leisure*, 5(4).
- Nurhsen, S. (2016). The role of tourism on local economic development of Gondar City, Amhara Regional State, Ethiopia. *Journal of Global Economics*, 4(3). DOI: 10.4172/2375-4389.1000207,
- Pankhurst R. (1982). Wag and Lasta: An essay in the regional history of Ethiopia from the 4th century to 1800. In: proceedings of the seventh International Conference of Ethiopian Studies; University of Lund.
- Pankhurst R. (2005). Historic images of Ethiopia. Addis Ababa: Shama Books.
- Prentice R. (1993). Tourism and heritage attractions: London: Routledge.

- Rahman N. (1996). Challenge of tourism for heritage site management: Toward a sustainable future: balancing conservation and development, Proceedings of the International Conference on Tourism and Heritage Management (ICCT), Yogyakarta, Indonesia.
- Richards G. (1996). Cultural tourism in Europe. CAB International. Wallingford.
- Sammeng A. (1996). Balancing tourism development and heritage conservation: Toward a Sustainable Future: Balancing Conservation and Development, Proceedings of the International Conference on Tourism and Heritage Management (ICCT), Yogyakarta, Indonesia.
- Shankar, S. (2015). Impact of heritage tourism in India: A Case Study. International Journal of Innovative Research in Information Security (IJIRIS), 6(2): 59-61.
- Stavrianea A. and Kavoura A. (2015). Social media's and online user-generated content's role in services advertising. In AIP Conference Proceedings, 1644 (1):318-324).
- Suleiman J.S.H. and Mohamed B. (2010). Factors impact on religious tourism market: The Case of the Palestinian Territories. International Journal of Business and Management, 6 (7).
- Tadros Y. M. (1992). Dictionary of Church Terms 1992: St. George's Coptic Orthodox Church, Alexandria, Egypt.
- Temesgen Kasahun (2013). Harmonizing heritage tourism and conservation in the rock-hewn churches of Lalibela, Ethiopia. A dissertation submitted to the faculty of the national graduate institute for policy studies (GRIPS) in partial fulfillment of the requirements for the degree of doctor of philosophy in public policy.
- UNCTAD (2007), FDI in Tourism: The development dimension, UNCTAD current studies on FDI and development No. 4, New York and Geneva, United Nations.
- UNESCO (1972). Convention concerning the protection of the world cultural and natural heritage. Paris: UNESCO.
- UNESCO (1995). Shelters for the five churches in Lalibela: Preservation of the rock-hewn churches of Lalibela.
- UNWTO (2011). Religious tourism in Asia and the Pacific. Madrid, Spain.
- UNWTO (2016). World Tourism Barometer. Vol. 14
- Wahab S. (1996). Balancing cultural heritage conservation and sustainable development through tourism: Toward a Sustainable Future: Balancing Conservation and Development,

Proceedings of the International Conference on Tourism and Heritage Management (ICCT), Yogyakarta, Indonesia.

Watson J. (2001). How to determine a sample size: tipsheet #60, University Park, PA: Penn State Cooperative Extension. Retrieved from <http://www.extension.psu.edu/evaluation/pdf/TS60.pdf>

Yale P. (1998). From tourist attractions to heritage tourism: Huntington, ELM Publications.

APPENDICES

Appendix 1: A questionnaire to be filled by Admin staff and clergy of the church (Priests & Deacons), local guides, hotel and lodge owners and LTACTO experts

Dear respondents,

I would like to express my heartfelt thanks and appreciation for your time and sincere cooperation to fill this questionnaire. The questionnaire is designed to assess and identifies the contributions of cultural heritage to sustainable tourism development in Ethiopia, evidences from Lalibela Rock Hewn Church. The results and success of this study will highly depend on the quality of your responses and I hope you will give accurate and honest responses to the items presented.

I want to assure you that your responses to each of the items of the questionnaire will remain confidential and the results will be used only for academic purpose.

Thank you!

Direction

- Please, read the questions with care.
- You are not required to write your name.
- Put “x” mark in the space provided in front of each item or answer to the questions personally by circling your choice. In some of the questions, you can write your answer in the space reserved for it.
- There are no correct or incorrect responses; I am merely interested in your point of view. Thank you for your participation.

Part I. Background Information

1. Sex

Male	1
Female	2

2. Age Group?

Less than 25	1
25 to 35 years	2
36 to 45 years	3
Greater than 45 years	4

3. What is your highest educational qualification?

No schooling	1
Read and write Adult education	2
Church education	3
Grade 1- 8	4
Grade 9 – 12	5
College graduate (diploma/Level 1 – Level 5)	6
First Degree (BA, BSC...)	7
Second Degree (MA, MSC...)	8
PhD or equivalent	9

4. What do you do for a living?

Agriculture	1
Involving in Tourism	2
Daily labor	3
Trade	4
Wage laborer	5
If other specify:	
.....	

Part II. Tourism and conservation issues

1. To what extent do you agree or disagree with the following statements about Tourism? ❖ Please rate your responses for the following questions by using an “x” sign. Rating scales: 5 = Strongly Agree, 4 = Agree, 3=Have No Idea, 2 = Disagree, 1 = Strongly Disagree	Strongly agree	Agree	Have No Idea	Disagree	Strongly Disagree
1.1. Tourism encourages variety of cultural activities by the local population	5	4	3	2	1
1.2. Tourism provides many worthwhile employment opportunities	5	4	3	2	1
1.3. Tourism generates income.	5	4	3	2	1
1.4. Cultural heritages tourism has the potential to create other sources of revenues for the local community	5	4	3	2	1

2. Do you think the coming of foreigners to your locality can affect your culture?

- A. Yes B. No

What is your reason? _____

3. What activities of the government are in your locality regarding the conservation and destination management? _____

4. Have you benefited from tourism sector in your locality?

- A. Yes B. No

If yes how? _____

- A. Job opportunity at a hotel, /tourist establishment or as a guide
- B. Selling tourist products
- C. Renting mules/donkeys
- D. Others

If no why? _____

Part III. Negative impacts of tourism in Lalibela Town

16. Is tourism in Lalibela has disturbed your daily life?

- A. Yes B. No

If yes, please indicate the problems. _____

17. Has tourism introduced adverse practices or cultures to the community?

- A. Yes B. No

If yes, can you specify some of these practices or cultures? _____

If yes, do you think these adverse practices have negatively affected the community’s culture?

- A. Yes B. No

18. To what extent do you agree or disagree with the following statements about negative impact of tourism in Lalibela Town? ❖ Please rate your responses for the following questions by using an “x” sign. Rating scales: 5 = Strongly Agree, 4 = Agree, 3=Have No Idea, 2 = Disagree, 1 = Strongly Disagree	Strongly agree	Agree	Have No Idea	Disagree	Strongly Disagree
A. Tourism disrupts the peaceful ways of life of the community in the town	5	4	3	2	1
B. Tourism has increased the level of litter in Lalibela town	5	4	3	2	1
C. Tourism has increased the crime problem in Lalibela town	5	4	3	2	1
D. Tourism has increased the level of commercialization of culture in Lalibela town	5	4	3	2	1
E. Most tourists visiting rock hewn church in Lalibela are not considerate of local people	5	4	3	2	1
F. Tourism has unfairly increased the cost of living in Lalibela town	5	4	3	2	1

19. What is your perception in regarding the current challenges and future perspectives of the Lalibela Rock Hewn Churches?

20. What weakness do you observe from the responsible body of the government in conserving the cultural heritages of RHCL?

21. What are the solutions you suggest for the problems you observed?

22. Do you have any other recommendations for conserving the RHCL?

Appendix 2: A questionnaire to be filled by local communities (Amharic version)

አዲስ አበባ ዩኒቨርሲቲ

የድረ ምረቃ ጥናት ትምህርት ቤት

በቀሳውስትና በአካባቢው አስጎብኚዎች የሚሞላ መጠይቅ

ውድ ቀሳውስት/አስጎብኚዎች/:-

ይህንን መጠይቅ ለመሙላት ጊዜያችሁን እና መልካም ትብብራችሁን ስለሰጣችሁኝ ልባዊ ምስጋናዬን ልገልፅ እወዳለሁ። የጥናታዊ ፅሁፉ ትኩረት የሚያደርገው በላሊበላ ውቅር አብያተ-ክርስቲያናት ላይ ያላቸው አስተዋፅኦ እና ለወደፊቱም ቀጣይነት ያለው ቱሪዝምን ከመገንባት አኳያ ጥናት ለማካሄድ እንዲረዳ ሲሆን የዚህ ጥናት ውጤት እና ስኬት በእናንተ የመልስ ጥራት ላይ ይወሰናል እናም ትክክለኛ እና ሀቀኛ ምላሻችሁን ለቀረቡት ጥያቄዎች እንደምትሰጡኝ እተማመናለሁ።

ለእያንዳንዱ የመጠይቁ ጥያቄዎች የምትሰጡት መልስ በሚስጥር እንደሚያዝ እና ውጤቱ ለትምህርታዊ ጥናት ዓላማ ብቻ እንደሚውል ላረጋግጥላችሁ እወዳለሁ።

አቅጣጫ

- ጥያቄዎቹን በጥሞና ያንብቡ
- ስምዎን መጥቀስ አያስፈልጎትም
- በአማራጭ ለቀረቡት ጥያቄዎች በትክክለኛው ምላሽ ትይዩ በተቀመጠው ሳጥን የ " X " ምልክት ያስቀምጡ እንዲሁም ለሌሎች ጥያቄዎች በተቀመጠው ክፍት ቦታ ላይ መልስዎን ይጻፉ።

ክፍል አንድ፡ አጠቃላይ መረጃዎች

1. ጾታ

ወንድ-	1
ሴት	2

2. ዕድሜ

ከ25 ዓመት በታች	1
ከ25 - 35 ዓመት	2
ከ36 — 45 ዓመት	3
ከ45 ዓመት በላይ	4

3. የትምህርት ደረጃ

ያልተማረ	1
መጻፍና ማንበብ	2
የቤተክህነት ትምህርት	3
የመጀመሪያ ደረጃ (1-8)	4
ሁለተኛ ደረጃ (9-12)	5
የኮሌጅ ምሩቅ (ዲፕሎማ/ከደረጃ 1-5)	6
የመጀመሪያ ዲግሪ	7
ሁለተኛ ዲግሪ	8
PhD ወይም ከዚያ በላይ	9

4. የስራ ሁኔታ

ግብርና	1
የቴሪዝም አገልግሎት	2
የቀን ስራ	3
ንግድ	4
የወር ደሞዝተኛ	5
ሌላ ካለ ይግለጹ	6

<p>4. የቱሪዝም ኢንዱስትሪው ስለሚያበረክተው ጠቀሜታ በምን ያህል ደረጃ መስማማትዎን ይገልጻሉ?</p> <p>ከዚህ በታች ለተዘረዘሩት አማራጮች የ "X" ምልክትን በማስቀመጥ ይምረጡ፡</p> <ul style="list-style-type: none"> • 5 በጣም እስማማለሁ • 4 እስማማለሁ • 3 አልወሰንኩም • 2 አልስማማም • 1 በጣም አልስማማም 	በጣም እስማማለሁ	እስማማለሁ	አልወሰንኩም	አልስማማም	በጣም አልስማማም
ሀ. ቱሪዝም በከተማዎ የስራ ዕድል እንዲጨምር አስተዋጽኦ አበርክቷል፡፡					
ለ. የነዋሪዎችን የኑሮ ሁኔታ አሻሽሏል፡፡					
ሐ. በቅርቦቻችን ያለንን ኩራት አሳድሯል፡፡					
መ. ቱሪዝም የቢዝነስ ፈጠራንና ማሻሻያዎችን በከተማዎ ማስረጽ አስችሏል፡፡					
ሠ. ቱሪዝም በከተማዎ ፈጣንና አዳዲስ ክህሎቶችን ለማስተዋወቅ አስችሏል፡፡					
ረ. ቱሪዝም በከተማዎ የመዋዕለ ነዋይ ፍሰትን (ኢንቨስትመንት) መሳብ ችሏል፡፡					
ሰ. የከተማዎን የመሰረተ ልማት ዝርጋታን እና አካላዊ አቅም አሻሽሏል፡፡					
ሸ. ቱሪዝም የላሊበላ ውቅር አብያተ ክርስቲያናትን በተሻለ ደረጃ መንከባከብ አስችሏል፡፡					
ሌላ ካለዎት ይግለጹ፡					

5. እርሶ ውቅር አብያተ-ክርስቲያናቱን ከመጠበቅና ከመንከባከብ አኳያ ኃላፊነት አለብኝ ብለው ያምናሉ?

- ሀ. አዎ
- ለ. አላምንም
- ሐ. ሀላፊነት እንዳለብኝ አላውቅም

6. አብያተ-ክርስቲያናቱን ከመጠበቅ አኳያ ድጋፍ ያደርጋሉ?

14.1 አዎ ካሉ በምን ዓይነት መልኩ?

- ሀ. በገንዘብ
- ለ. በቁሳቁስ
- ሐ. በገንዘብና በቁሳቁስ
- መ. ሌላ ካለ ይግለጹ: _____

14.2 ድጋፍ አላደርግም ካሉ ምክንያቶችን ከተዘረዘሩት አማራጮች መካከል ይምረጡ

- ሀ. ፈቃደኛ ስላልሆንኩ
- ለ. እንዲደግፉ ተጠይቀው ስለማያውቁ
- ሐ. አቅም ስለሌለዎት
- መ. ሌላ ምክንያት ከሆነ ይግለጹ: _____

7. ላለፉት ሶስት/3/ ዓመታት መንግስት እና ሌሎች ባለድርሻ አካላት ስለ ቅርስ ጥበቃ እና እክብካቤ በቂ የግንዛቤ መስጫ መድረኮችን በማዘጋጀት የተለያዩ ግምገማዎችን እና ውይይቶችን ከማህበረሰቡ ጋር አከናውነዋል?

- ሀ/አዎ
- ለ/ አላከናወንኩም

8. የከተማው ባህልና ቱሪዝም ቢሮ ቅርስን ከመጠበቅ አኳያ አፈጻጸሙን

እንዴት ያዩታል/ይገመግሙታል/?

1. በጣም ዝቅተኛ
2. ዝቅተኛ
3. መካከለኛ
4. ከፍተኛ
5. በጣም ከፍተኛ

9. ስለ ቅርስ ጥበቃ እና እክብካቤ ያለዎትን ግንዛቤ እንዴት ይገልጹታል?

1. በጣም ዝቅተኛ
2. ዝቅተኛ
3. መካከለኛ
4. ከፍተኛ
5. በጣም ከፍተኛ

10. በእርስዎ አካባቢ ለቱሪዝም እድገት ዋነኛ እንቅፋት/አክል/ምን ይሆናል ለው ያስባሉ?

1. የግንዛቤ እጥረት
2. የገንዘብ እጥረት
3. የመሰረተ ልማት ችግር
4. ግልጽ የሆነ የቱሪዝም እድገት ማስፋፊያ ዘዴ አለመኖር
5. ሌላ ካለ ይግለጹ: _____

11. የቱሪዝም ኢንዱስትሪው በማደጉ ምክንያት የእርስዎ ሕይወት ላይ ምን ዓይነት ለውጥ አምጥቷል ብለው ያምናሉ?

ሀ. አኮኖሚያዊ ለ. ፖለቲካዊ ሐ. ማህበረሰባዊ መ. አካባቢያዊ

ሠ. ወይም ሌላ ካለ ይገለጹ: _____

12. በእርሶ እምነት የባህላዊ ቅርሶች ጥበቃ አስፈላጊነትና ቀጣይነት ያለው የቱሪዝም እድገትን ለማረጋገጥ የላሊበላ ውቅር አብዮተ-ክርስቲያናት ምን ፋይዳ አላቸው? _____

13. በእርሶ እምነት የላሊበላ ውቅር አብዮተ-ክርስቲያናት ቀጣይነት ያለው የቱሪዝም ዕድገት በመፍጠር አኳያ ምን ዓይነት ችግሮች/አክሎች/ተጋርጠውበታል?

14. በአንተ/ች ዝንባሌ ቀጣይነት ያለው የቱሪዝም ኢንዱስትሪ እድገትን ከመፍጠር አኳያ የማህበረሰቡ ግንዛቤን እዴት ትገልፀዋለህ/ሽ?

በጣም ዝቅተኛ

በጣም ከፍተኛ

1

2

3

4

5

ክፍል ሶስት: በላሊበላ ውቅር አብዮተ-ክርስቲያናት ላይ የሚታዩ አሉታዊ ገጽታዎች

15. የእለት ተእለት ተግባርዎን አውኳል?

ሀ. አዎ ለ. አላወከም

አዎ ካሉ ችግሮቹን ያስቀምጡ _____

16. የማህበረሰቡን ባህል በርዟል /አውኳል/

ሀ. አዎ ለ. አላወከም

16.1. አዎ ካሉ ያጋጠመዎትን ያስቀምጡ - _____

16.2. ለጥያቄ ተቁ 26.1. ለተጠየቁት ጥያቄ ያነሷቸው ጉዳዮች በማህበረሰብ ባህል ላይ አሉታዊ ተፅዕኖ ፈጥሯል ብለው ያምናሉ? _____

17.ቱሪዝም የሚያሳድረውን አሉታዊ ተፅዕኖ በምን ያህል ደረጃ መስማማትዎን ይገልፁታል? እባክዎ ከዛ በታች ለተዘረዘሩት አማራጮች የ "X" ምልክትን በማስቀመጥ ይምረጡ	በጣም እስማማለሁ	እስማማለሁ	አልወሰንኩም	አልሰማማም	በጣም አልሰማማም
• 5 በጣም እስማማለሁ • 4 እስማማለሁ • 3 አልወሰንኩም • 2 አልሰማማም • 1 በጣም አልሰማማም					
ሀ. ቱሪዝም የከተማዎን ሰላም አደፍርሷል	5	4	3	2	1
ለ. የቱሪዝም እንቅስቃሴ ከተማዎን በክፋት/አቆሽሷል/	5	4	3	2	1
ሐ. ቱሪዝም በከተማዎ ወንጀል እንዲስፋፋ አስተዋጽኦ አድርጓል።	5	4	3	2	1
መ. የቱሪዝም እንቅስቃሴ በከተማዎ አሉታዊ የባህል መበረዝን አስፋፍቷል።	5	4	3	2	1
ሠ. ጎብኚዎች በጎብኝታቸው ወቅት እንቅስቃሴያቸው ማህበረሰቡን ከግምት ያላስገባ ነው	5	4	3	2	1
ረ. ቱሪዝም በከተማዎ ፍትሃዊ ያልሆነ የኑሮ ውድነትን ጨምሯል።	5	4	3	2	1
ሌላ ካለ ይገለፁ:	5	4	3	2	1

18. በእርስዎ አመለካከት በአሁኑ ወቅት የላሊበላ አብያተ-ክርስቲያናት እያጋጠማቸው ያሉ

ችግሮችና የወደፊት ገጽታ ምን ይመስላል ብለው ያስባሉ? _____

19. ከመንግስት እና ሌሎች ባለ ድርሻ አካላት ከቅርስ ጥበቃና እንክብካቤ አኳያ ምን ዓይነት

ድክመት/ችግሮችን ተመለከቱ? _____

20. ከላይ ለዘረዘሯቸው ችግሮች ምን ዓይነት መፍትሄዎችን በግልጽ ያቀርባሉ?

-32. ስለ አብያተ-ክርስቲያናቶቹ እንክብካቤ እና ጥበቃ ተጨማሪ አስተያየት ካለዎት?

ስለትብብርዎ አመሰግናለሁ!!

Appendix 3: A questionnaire to be filled by visitors

Dear visitors,

I would like to express my heartfelt thanks and appreciation for your time and sincere cooperation to fill this questionnaire. The questionnaire is designed to assess and identifies the contributions of cultural heritage to sustainable tourism development in Ethiopia, evidences from Lalibela Rock Hewn Church. The results and success of this study will highly depend on the quality of your responses and I hope you will give accurate and honest responses to the items presented.

I want to assure you that your responses to each of the items of the questionnaire will remain confidential and the results will be used only for academic purpose.

Thank you!

Direction

- Please, read the questions with care.
- You are not required to write your name.
- Put “x” mark in the space provided in front of each item or answer to the questions personally by circling your choice. In some of the questions, you can write your answer in the space reserved for it.
- There are no correct or incorrect responses; I am merely interested in your point of view. Thank you for your participation.

Part I. Background Information

1. Sex

Male	1
Female	2

2. Age Group?

Less than 25	1
25 to 35 years	2
36 to 45 years	3
Greater than 45 years	4

1. What is your highest educational qualification?

No schooling	1
Read and write Adult education	2
Grade 1-8	3
Grade 9 – 12	4
College graduate (diploma/Level 1 – Level 5)	5
First Degree (BA, BSC...)	6
Second Degree (MA, MSC...)	7
PhD or equivalent	8

2. What do you do for a living?

Agriculture	1
Involving in Tourism	2
Daily labor	3
Trade	4
Wage Laborer	5
If other specify (Retired)	6

Part II: Tourism and Conservation Issues

3. Have you ever been to RHCL before your visit today?

A. Yes, (How many times?)_____times B No, this is my first time

How many days do you intend to stay in Lalibela? _____days

4. What is the main purpose of your current travel? (please check all activities that apply)?

- A. To visit the church
- B. To workshop
- C. To visit relatives or friends
- D. For research
- E. Nature education
- F. To attend a conference
- G. Others, please specify_____

5. How did you first hear about Lalibela?

- A. Friends or colleagues
- B. Family
- C. Newspaper/magazine
- D. TV
- E. Tour company
- F. Internet
- G. All of the above
- H. Other (please specify)_____

6. How would you describe the entrance fee to the rock-hewn church?

- A. Cheap
- B. Reasonable
- C. Expensive

If cheap, how much more would you be willing to pay? (In USD (\$)): _____

7. Based on your opinion, please rate the overall level of the RHCL condition in terms of attraction, service and conservation?

Very poor Excellent
1 _____ 2 _____ 3 _____ 4 _____ 5 _____

8. Please name the 3 most obvious negative impacts from tourism that you noticed during your stay in Lalibela Town? (If none leave it blank)

1 _____ 2 _____ 3 _____

9. Do you think RHCL will face with visitor impact issue from tourism development in the next ten years?

A. Yes B. No May be/not sure

Any reason why _____

10. What would be your best guess of the percent chance that the state of degradation/cracking of the RHCL will be such that you will not come anymore to the place within the next ten years?

- A. 0- 10 %
- B. 10- 20 %
- C. 20- 30 %
- D. 30-40 %
- E. 40- 50 %
- F. 50- 60 %
- G. 60- 70 %
- H. 70-80 %
- I. 80-90%
- J. 90-100%

11. From your perspective, Please name the 3 most concern tourism impacts issue in the future of RHCL. Please put in order of importance (1, 2, and 3)

1 _____ 2 _____ 3 _____

12. From your opinion, should the responsible body of the government and others consider constructing additional visitors' facilities?

- A. Yes / please provide what kind of facility (ex. Accommodation, transport, hotel service etc.)
- B. No
- C. May be

13. Will you plan to comeback to visit RHCL in the future?

- A. Yes
- B. No Why _____
- C. Maybe/not sure

14. Please assess current visitor management issues in RHCL by circling the number that best describes your opinion.

1 = Very dissatisfied

2 = Dissatisfied

3 = Neutral

4 = Satisfied

5 = Very satisfied

15. To what extent do you agree or disagree with the following statements your perception about the church and Lalibela town? <ul style="list-style-type: none"> • Please rate your responses for the following questions by using an “x” sign. Rating scales: 1 = very dissatisfied, 2 = dissatisfied, 3 = neutral, 4 = satisfied, 5 = very satisfied 	Levels of satisfaction				
A. Strict enforcement of rules concerning improper conduct or behavior	1	2	3	4	5
B. The number of local guides are sufficient	1	2	3	4	5
C. Adequate safety and security provided in the churches	1	2	3	4	5
D. Sufficient hotel and accommodation services	1	2	3	4	5
E. Cleanness and hygiene of the churches	1	2	3	4	5
F. The signs to various parts of the church were easy to see	1	2	3	4	5
G. The story board and guide books about the church were available and clear	1	2	3	4	5
H. The number of public restrooms was adequate	1	2	3	4	5
I. Public restrooms were clean	1	2	3	4	5
J. The number of trash bins in and around the church was adequate	1	2	3	4	5
K. Paintings, artifacts and other heritages inside the church are well preserved	1	2	3	4	5
L. Tour guides had sufficient knowledge about the church (if you had a tour guide)	1	2	3	4	5
M. Local residents are friendly towards visitors	1	2	3	4	5
N. The trip to the rock-hewn church of Lalibela has increased my knowledge about the church	1	2	3	4	5
O. Hotels and lodging places are comfortable and attractive to visitors	1	2	3	4	5
P. Transportation access to the church is convenient.	1	2	3	4	5
Q. My visit to the rock-hewn church of Lalibela has met my expectations	1	2	3	4	5

16. What weakness do you observe from the responsible body of the government in conserving the cultural heritages of RHCL?

17. What are the solutions you suggest for the problems you observed?

18. Do you have any other recommendation for conserving the RHCL?

Appendix 4: Photographs

Figure A: Signboard for the registration of RHCL



Figure B: Top view of Bete Giorgis



Figure C: Bete Amanuel with shelter



Figure D: Side view of Bete Amanuel



Figure E: Tukuls of Lalibela



Figure F: Petty trading of artifacts



Source: Captured by the author, April 2019

Figure G: Newly constructed toilets and shades for taking a rest while visitors are visiting the RHCL



Source: Captured by the author, April 2019

Figure H: Bete Medhanealem affected by geological and climatic deteriorating factors



Source: Captured by the author, April 2019

Figure I: Tomb of Adam affected by biological factors



Source: Captured by the author, April 2019

Figure J: Bete Giorgis affected by biological and climate factor



Source: Captured by the author, April 2019

Figure K: Bete Amanuel interior and exterior part and Bete Libanos



Source: Captured by the author, April 2019

Appendix 5: Interviewee's profile

Interviewee Types	Interview code	Organization	Current position
The Clergy	CM 01	RHCL	Priest
	CM 02	RHCL	Deacon
Local Guide	LG 01	-	Local guide
	LG 02	-	Local guide
Hotel and Lodge Owner	HLO 01	Sora Lodge	General Manager
	HLO 02	Bete Abrha Hotel	General Manager
The church Admin Staff	CAS 01	RHCL administration staff	St. Lalibela Church Administration Office Heritage Conservation Local Community Representative
	CAS 02	RHCL administration staff	St. Lalibela Church Administration Office Chief Clerk
LTACTO	CTO 01	LTACTO	Lalibela Town Administration, Culture and Tourism Bureau Head
	CTO 02	LTACTO	Heritage Conservation and Tourism Development Case Team Leader

Data source: The author own data (2019)

Appendix 6: The response of visitors in activities related to visitor management issues and levels of satisfaction about RHCL and Lalibela town

Visitor management issues and levels of satisfaction about RHCL and Lalibela town	Very dissatisfied		Dissatisfied		Neutral		Satisfied		Very satisfied	
	F	%	F	%	F	%	F	%	F	%
Strict enforcement of rules concerning improper conduct or behavior	19	10.7	9	5.1	58	32.6	52	29.2	40	22.5
The number of local guides are sufficient	7	3.9	8	5.1	46	25.8	45	25.3	71	39.9
Adequate safety and security provided in the churches	17	9.6	8	4.5	26	14.6	59	33.1	68	38.2
Sufficient hotel and accommodation services	10	5.6	16	9.0	34	19.1	69	38.8	49	27.5
Cleanness and hygiene of the churches	32	18	58	32.6	33	18.5	30	16.9	25	14
The signs to various parts of the church were easy to see	21	11.8	23	12.9	54	30.3	62	34.8	18	10.1
The story board and guide books about the church were available and clear	49	27.5	41	23.0	32	18.0	36	20.2	20	11.2
The number of public restrooms was adequate	66	37.1	46	25.8	45	25.3	14	7.9	7	3.9
Public restrooms were clean	50	28.1	47	26.4	57	32.0	20	11.2	4	2.2
The number of trash bins in and around the church was adequate	38	21.3	51	28.7	51	28.7	31	17.4	7	3.9
Paintings, artifacts and other heritages inside the church are well preserved	12	6.7	35	19.7	52	29.2	46	25.8	33	18.5
Tour guides had sufficient knowledge about the church	19	10.7	3	1.7	41	23.0	47	26.4	68	38.2
Local residents are friendly towards visitors	9	5.1	17	9.6	32	18.0	65	36.5	55	30.9
The trip to the rock-hewn church of Lalibela has increased my knowledge about the church	12	6.7	4	2.2	13	7.3	47	26.4	102	57.3
Hotels and lodging places are comfortable and attractive to visitors	14	7.9	13	7.3	42	23.6	64	36.0	45	25.3
Transportation access to the church is convenient.	12	6.7	17	9.6	45	25.3	68	38.2	36	20.2
My visit to the rock-hewn church of Lalibela has met my expectations	8	4.5	2	1.1	19	10.7	72	40.4	77	43.3

Source: Computed by the author (2019)

Appendix 7: Summary of observation checklist results on the conservation, accessibility and facility issues of RHCL

Name of the Church	Conservation Issues		Accessibility and facility issues						Remark
	Level of physical damage	Needs of conservation and renovation	Cleanliness of the church	Locations information (Sign boards)	Lighting system	Safety and security	Toilet service	Health services (First Aid Service)	
Bete Medhanealem	High (3 rd)	Conservation and renovation	Medium	Medium	Poor	Medium	Very poor	Very poor	Cracking the roof and external parts of the building
Bete Mariam	High	Conservation and renovation	Medium	Medium	Poor	Medium	Very poor	Very poor	Mural painting and the shelter load
Bete Meskel	High	Conservation and renovation	Medium	Medium	Poor	Medium	Very poor	Very poor	Deterioration
Bete Denagel	High	Conservation and renovation	Medium	Medium	Poor	Medium	Very poor	Very poor	Deterioration
Bete Debre Sinai	High	Conservation and renovation	Medium	Medium	Poor	Medium	Very poor	Very poor	Deterioration
Bete Gologotha	High	Conservation and	Medium	Medium	Poor	Medium	Very poor	Very poor	Deterioration

		renovation							
Bete Gebriel	Medium	Conservation	Medium	Medium	Poor	Medium	Very poor	Very poor	Deterioration
Bete Merkorios	High (4 th)	Conservation and renovation	Medium	Medium	Poor	Medium	Very poor	Very poor	Cracking the roof and external parts of the building
Bete Amanuel	Very high (1 st)	Conservation and renovation	Medium	Medium	Poor	Medium	Very poor	Very poor	Top of the roof cracking
Bete Abba Libanos	Very high (2 nd)	Conservation and renovation	Medium	Medium	Poor	Medium	Very poor	Very poor	The pillars
Bete Giorgis	High (5 th)	Conservation and renovation	Medium	Medium	Poor	Medium	Very poor	Very poor	Biological factors and cracking in the corner sides

Source: Computed by the author (2019)

DECLARATION

I, the undersigned hereby declare that this thesis titled “Contribution of Cultural Heritage to Sustainable Tourism Development in Ethiopia: Evidences from Lalibela Rock Hewn Church” is my own original work and it has not been presented for the award of any other degree or otherwise in any other university or institution. Sources and material used in this manuscript have been duly acknowledge and properly documented.

Name: Muluemebet Semaw

Signature: _____

Date: _____

Adviser’s Approval

I certify that this master’s thesis entitled “Contribution of Cultural Heritage to Sustainable Tourism Development in Ethiopia: Evidences from Lalibela Rock Hewn Church” of Muluemebet Semaw, who carried out the research under my supervision. I further certify that, to the best of my knowledge, the work reported here in doesn’t form part of any other project report or thesis on the bases of which a degree or award was conferred on an earlier occasion on this or any other candidate. Thus, I approve it to be presented.

Name: Getachew Senishaw (PhD)

Signature: _____

Date: _____