



**COLLEGE OF DEVELOPMENT STUDIES
CENTER FOR ENVIRONMENT AND DEVELOPMENT STUDIES
TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM**

Exploring Abba Gerima Monastery for Monastery Tourism Development, Adwa,
Ethiopia

By

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Advisor: Dr. Desalegn Amsalu

A Thesis Submitted to the Center for Environment and Development Studies in
Partial Fulfillment of the Requirements for the Degree of Master of Arts in
Tourism Development and Management

Addis Ababa, Ethiopia

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Declaration

I, Seife Tsehaye, do here by declare to the College of Development Studies, Program of Tourism Development and Management of Addis Ababa University, that this thesis entitled “Exploring Abba Gerima Monastery for Monastery Tourism Development, Adwa, Ethiopia” is a product of my own work and that all sources of references used for the thesis have been appropriately acknowledged. Moreover, I have given credit for the views of the research participants. The paper was neither submitted nor presented in full or in part for the attainment of any academic degree. The whole research format does fulfill the expected standards and regulation of the University.

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List of Acronyms

ACTB	Adwa Culture and Tourism Office
AKU	Aksum University
EOTC	Ethiopian Orthodox Tewahdo Church
FGD	Focus Group Discussion
ICOFOM	International Committee for Museology
IUCN	International Union for Conservation of Nature
MU	Mekelle University
UNEP	United Nations Environmental Program
UNESCO	United Nation Education, Science and Culture Organization
TCTB	Tigray Culture and Tourism Bureau
TPRG	Tourism Policy Review Group
TSPD	Tourism Product Development Strategy

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Abstract

Exploring Abba Gerima Monastery for Monastery Tourism Development, Adwa, Ethiopia

The subject of monastery's tourism resources and their development towards tourism is an issue which needs a great focus from all areas of tourism development in Ethiopia. Because most of the monasteries are located in remote rural areas, they are not easily accessible for tourists and other practitioners. Through time unless some sort of action is taken monasteries may lose everything they have today. This study is mainly motivated by these and other factors observed in about 1500 monasteries in Ethiopia. The study on the case of Abba Gerima Monastery has three objectives: to describe the tourism resources, to explore tourism experience, and to propose monastery tourism development. The study was conducted through a qualitative research method with descriptive and exploratory study designs. The findings for the first objective, i.e., describing tourism resources in Abba Gerima Monastery has resulted in a surprising wealth of resources. Abba Gerima Monastery is home of diverse tangible and intangible cultural and historical tourism resources. Additionally, the monastery is also rich for its natural resources. The findings to the second objective which investigates tourism experience of the monastery were the focus area. The finding shows that compared to the tourism resources, the monastery's tourism experience is in its infant stage, even the existing tourism facilities are not exploited for the current tourism activities of the monastery. Finally, to meet the third objective of the research, I have argued that monasteries should be promoted and developed under the new model called "monastery tourism", as I propose it. Monastery tourism should not be subsumed in to religious tourism, because monastery tourism resources do not have regard only to religion or faith motivated tourists as is the aim in the religious tourism. Monasteries are rather the center for history, society's lifelong living system, are symbols for coexistence and tolerance, and center for handcraft. Monastery tourism has a wide range of products from history to religion to nature, not just religious or faith products as in religious tourism. I recommend that concerned bodies, which are government at each level, the community, and the monastery peoples should give attention to Monastery Tourism develop to tap a wide range of tourism potential in monasteries in Ethiopia.

Key words: *monasteries, monastery tourism resources, monastery tourism development*

CHAPTER ONE

INTRODUCTION

1.1. Background

It is well known that tourism industry is a vital opportunity for socio-political and economic gravity of both developed and developing nations of the world. Overall services improvisation, fast transportation facilities, countless resources, and other factors make tourism a fast-growing industry. Obviously, the goals and strategies of development in the world should be integrated with tourism prosperous achievements. Because in tourism development, beyond the achievements of strong economic and image building, responsible tourism development is loyal in conserving and preserving the natural and cultural tourism resources. In relation to this more than expected monasteries and other religious centers are home of over diversified tourism resources.

Indeed, the beginning of travel and tourism goes back to human history. Especially travel related to religion and religious places (pilgrimage) were the main reason for long travel and the establishment of inns and other service providing centers alongside the long way (Gizachew, 2014). Religious pilgrimages have a real history as economic generators for the visiting areas as services developed to meet the need involved by these journeys (Alexandera et al., 2014).

Rafael (2018) provides that pilgrimage existed for hundreds of years before general tourism appeared. Religiously motivated tourism is probably as old as religion itself. As per Rafael (2018), this is not an exceptional feature of Christianity, but rather a worldwide phenomenon. For faith tourists, such a visit might evoke strong feelings of religious fervour, while for non-religious tourists visits to sacred sites (such as monasteries) arise a sense of wonderment and cultural inspiration or satisfy curiosity.

As per Silvia et al (2017), the 12th-century monastery of Avellanes is an example of a monastery that was prepared for visitors. Apart from this, accommodation has developed as a whole range of tourism product to attract tourists. In addition, they are promoting local products such as wine and olive oil.

Sacred destinations are currently one of the most visited sites in the world (Rafael, 2018). Additionally, Nolan (1992) cited in (Rafael, 2018) argues that, not only for pilgrims but for tourists in general, for instance, places such as Knock (Ireland), Lourdes (France), Fatima (Portugal), and Getafe (Spain) as well as other several churches in France and Germany have relatively high value for touristic attractions.

In addition, Silvia et al (2017) stated that, recently communities who are living near monasteries have enough awareness that tourism has been used as a tool for source of income. Furthermore, the local communities are incorporated with tourism in their daily practices such as visiting, guest’s duration of stay and selling of locally produced products.

According to Ethiopian Orthodox Tewahdo Church, (2009), out of the nearly fifty thousand churches, more than one thousand five hundred of them are monasteries. It is believed that all the monasteries have a vital role in owning and conserving of the nation’s tangible and intangible cultural heritages as well as the natural one. The monasteries and churches are endowed with architectures, museum collections of religious and cultural treasures and religious practices. So, they should be studied for sustainable tourism development. When such monasteries are studied and developed, they could have a decisive role in developing tourism as whole and conserving the history and heritages of the given destination as well as nationwide.

1.2. Statement of the problem

Globally, Christian monasticism (monasticism life) has began in Egypt by Anthony the Great (Krzysz, 1999). Furthermore, Ethiopia also have a potential of monastery tourism with different varieties of monastery’s tourism resources. In addition, most of the monasteries in Ethiopia has been established from 5th – 13th c AD. In the Ethiopiain context, the northern part of the country has the lion share with having plenty of monasteries. Tigray region is endowed with hundreds of monasteries among those 120 are rock-hewn monasteries and churches (TCTB, 2008).

Generally, in Ethiopia, there are about 1500 ancient and historical monasteries are found (EOTC, 2009). Despite the country has the potential of religious and secular tourism resources, tourism development and conservation is not primarily encouraged and emphasized in the whole country.

Monasteries and churches are centers of architectural value, home for museum collection and religious and secular heritages. So, they should be studied and developed with overall tourism aspects. When such monasteries are studied and developed, they can have a pivotal role in tourism development as well as conserving of history and heritage at nationwide. But amongst these, very few monasteries (like: Monasteries of Lake Zway, Monasteries of Lake Tana, Debre Damo monastery, Abba Gerima Monastery, Debre Libanos Monastery, Monasteries in Gher'alta cluster and others) are introduced with tourism and tourists. Even this reality is not through scientific studies of tourism development and promotion rather it is through unorganized effort of some stakeholders. Because of this Ethiopia misses all rounded socio-economic benefits from tourism sector ([Http://www.lonelyplanet.com](http://www.lonelyplanet.com)).

The Nine Saints who come from Eastern Roman Empire such as Constantinople and Syria to our country Ethiopia has played a vital role in ancient monasteries establishment, introduction and expansion of Christianity particularly in Tigray. Additionally, the Nine Saints contributed to the development of Ge'ez liturgy and literature (Habte & Tadese, 1970). Furthermore, Habte & Tadese (1970) states that, when they arrive in Axum about 480 c AD, they were welcomed by the emperor Ella Amida and by the local communities. Following the coming of the Nine Saints, many monasteries and churches were established after their arrival.

Despite there is a huge monastery tourism resources, there is a lack of awareness towards monastery tourism development, conservation and preservation. In addition, a well formulated academic research for sustainable monastery tourism development is very critical. But there is no adequate research that has been done with regard to monastery tourism development. So, attention should be given to monasteries and rock-hewn churches that have their own contribution in developing once country economy. Monasteries and rock-hewn churches are home of history and antiquity, architecture, inscriptions, cultures and social treasures at large. Among these, Abba Gerima Monastery is one of the monasteries established at the end of 5th c AD by Saint Abba Gerima (one of the Nine Saints) which is located 5 km east of Adwa town.

The ancient monastery has never been studied before but, the monastery is home to diversified both natural and cultural tourism resources. Among the main evidences in the monastery are, the presence of important treasures which can be useful for tourist attraction such as the oldest

available Geez manuscript written on parchment written in the 5th c AD by Abba Gerima himself is the main one (Mulgeta et al., 2010). In addition, to the old manuscripts the monastery is also hub for other ancient religious and secular treasures but, the resources are not employed for tourism development in planned and scientific way. Even though the monastery's entire tourism resources have unique heritages, but, the destination is not discovered, developed and promoted towards tourism development and it is not visited by tourists except few of visitors (Mulugeta et al., 2010). Finally, the monastery is not known in the country as well as the world to the level of its history and tourism resources. Similarly, the tourist's facilities provision and tourism management in the monastery are also not yet organized, developed and local communities are not benefited at large.

1.3. Objectives of the study

1.3.1. General objective

The general objective of this study is to describe the monastery's tourism resources, monastery's tourism experience and to propose monastery tourism development for Abba Gerima monastery.

1.3.2. Specific objectives

- To describe tourism resources of the monastery.
- To explore tourism experiences of the Monastery.
- To propose monastery tourism development in the monastery.

1.5. Scope of the study

In exploring Abba Gerima monastery, the study was covered the exploration of tourism resources, identifying the tourism experiences in the monastery following this exploration the study proposes monastery tourism development for Abba Gerima Monastery that should be integrated with the concept of sustainable tourism development. In geographic coverage, the study has covered the monastery of Abba Gerima which is found in National Regional State of Tigray Central Zone Adwa Woreda. The monastery is 5 km east of Adwa town. Additionally, the study's target groups were both foreign and domestic tourists who visit the monastery, monastery's community, experts from Mekelle University and local communities. In addition, the target groups are selected through purposive and convenience method.

1.6. Significances of the study

In Ethiopia, many ancient and historical sites are not studied, documented and developed enough; among these Abba Gerima monastery is the one. This study provides with a considerable document of Abba Gerima monastery and in the study, one of the main objectives is to propose monastery tourism development in the monastery which could be transform the monastery's tourism development and local community's benefiting arena. Additionally, this study could be a good example in tourism development for the monastery. It can be also an exemplary step for other monasteries of the country. The other significance is especially for the Tigray region culture and tourism bureau; the study is provided with adequate information of the monastery for monastery tourism development term under the issue of sustainability. So, this is also good for further springboard and consideration for practitioners. Finally, the study provides full information of Abba Gerima monastery's tourism phenomena; and it can help for academic researchers in different angles.

1.7. Limitations of the study

While conducting this study the researcher has encountered the following limitations: since monastery tourism is new research area and it lacks adequate (supplemental) sources like published and unpublished materials on the same area in the country was the main limitation. Besides, the study's concentration in Abba Gerima Monastery is also another limitation which prohibits making generalizations about the monasteries in the country as a whole.

1.8. Organization of the study

The thesis is organized in to seven chapters. Chapter-1, of this study deals with the background of the study, the statement of the problem, the objectives of the study, significance of the study, and general organization of the study. Chapter-2, provides the review of related literatures in which the topic of the research is in focus. Chapter-3, provides research methods and Chapter-4, describes existing tourism resources of Abba Gerima monastery. Chapter- 5, explores the existing tourism experience of Abba Gerima monastery. Chapter- 6, proposes the need have attention towards monastery tourism development in Ethiopia: -by investigating the case of Abba Gerima Monastery finally, Chapter-7, provides conclusion and recommendations.

CHAPTER TWO

LITERATURE REVIEW

The study has laid out some of important parts of literature review which are relevant to the study area. Monastery's tourism resources and their employment towards monastery tourism development is not studied in any academic research. As a research approach it has been assessed by some researchers in different parts of the world; especially in European countries (Spain, Bosnia-Herzegovina, Italy, Franc, Armenia, Greek, Russia, Romania, and other countries). However, studies related to the new genre "Monastery Tourism" are not studied (Silvia et al, 2017). Although, Ethiopia has abundant potential of monasteries, those monasteries are not yet explored in research. The researcher has found some research paper which are conducted in Ethiopian monasteries, and those studies only emphasis towards tourism resources (the same is true in European and middle east countries), however this study fills this gap by assessing monastery's tourism resources, tourist's experiences and monastery tourism development which is not studied by any researcher throughout the country.

This study is very significant in introducing and proposing monastery tourism development for monasteries in Ethiopia as well as the world and giving new insights how monasteries and their communities would have benefited economically and culturally. In addition, this study shows how monasteries could be benefited through conserving and developing their full potentials in sustainable way.

2.1. Monasteries and their tourism resources

Monasteries are hubs of both tangible and intangible heritage, and are highly symbolic built spaces that have often become the guardians of traditions. They are strongly embedded within a local cultural landscape, which has determined their historical evolutions. Monasteries used to be self-sufficient communities that relied on the resources available in their local environment, e.g. They produced their own traditional foods and beverages, which is essential for the celebrations and other issues; or they preserved food from their own produce. Communities in the monastery takes the initiation for producing and providing gastronomy and this could be a means to improve tourist's experience, in so far as it respects the values that these sacred spaces represent (Silvia et al, 2017:1). Besides the tourism activity monasteries are ensembles of national and

international interest for academic community. Its cultural value is the subject of researches and other studies (UNESCO, 2017)

Today, in one another monasteries are center for tourists and tourists can get different experiences during their stay. In addition, monastery's communities also become familiar with tourism and tourist's facility provision. UNESCO, through its World Heritage sites, has singled out the value of monastic architecture, monasticism life, and has highlighted how this living habitat has been a civilizing model, in lifestyle, organization, and function. Monasteries in Armenia, Bulgaria, Georgia, Germany, Greece, Mexico, Portugal, Romania, Russia, Serbia, and Spain have been granted World Heritage status (Silvia et al, 2017:1).

According to UNESCO (2003) cited in ICOFOM (2018), monasteries are manifests of practices, representations, expressions, knowledge, skills, as well as the instruments, objects, artifacts and cultural spaces associated therewith the tangible and intangible tourism resources. Many museums in monasteries are dedicated to the manifestations of the sacred, either because of their collections originating, indeed, from sacred spaces (burials, temples...) Or directly related to the cult (paintings and religious works, objects of the cult). According to Myra (2005) monasteries can be seen as an advocate of the concept of holy space, and are closely related to the landscape where they are located. They are an example of how tangible and intangible heritages are interrelated: buildings respond to specific needs related to the daily routine of the monastery's community (including religious needs) with symbolic meanings.

As per Shackley (2001) cited in Silvia et al (2017), holy spaces are linked to different religious traditions, but they all share some of the characteristics mentioned above. At the same time, they are spaces containing a set of values (related to worship, nature, culture, and architecture, among others) that make them highly attractive. In most cases, in the eyes of tourists, they generate a flow of visitors alongside the faithful and devotees who come to these places for religious reasons.

As per Maria & Stephen (2010), destinations that have become renowned for their religious tourism resources and attract millions of visitors every year include Vatican City in Italy, Santiago de Compostela in Spain, Lourdes in France, Mount Athos in Greece, Jerusalem in Israel, Medjugorje in Bosnia-Herzegovina, and Haifa's Bahal Gardens in India to name but a

few. Northern Ireland is not normally considered as a pilgrimage (religious tourism destination). However, the Province has a wealth of Christian heritage attractions and, in particular, attractions linked to St Patrick such as the burial site of the Saint in Down Patrick, the first church founded by the Saint at Saul, the two Cathedrals in Armagh (one Protestant and one Catholic), and St Patrick's Trián (a visitor center which tells the story of Armagh and the work of the Saint there), which are connected through the St Patrick's Trail and various festivals held on St Patrick's Day.

As Silvia et al (2017) says that medieval monasteries would feed off the land surrounding them, the habits and routines established within the monastic community transformed crops and land in function of their needs, and this partly explains the development of vineyards in many medieval monasteries. Today these resources, both tangible (buildings) and intangible (traditions, gastronomy etc.), are valued by the tourism sector. Cultural traditions recognize the sacredness of these places, and religious traditions nurture and adapt them, projecting them into the world as Monastery tourism for development.

Nolan and Nolan (1989) cited in Silvia et al (2017:7) propose a classification of Monastery tourism resources based on three but somewhat overlapping typologies. First Religious tourist attractions that are attractions for religious tourists only, second Sites of religious festivals and Pilgrimage sites and the third is nonreligious tourist attractions in the monastery.

As per Maria & Stephen (2010), many of peoples or travelers travel to widening the variety of sacred sites not only for the religious or spiritual purpose but also for reasons of more secular and cultural experiences. The same is true that all tourists who travel to religious sites may not for spiritual and worship exercises because many of the monasteries especially the ancient and historical sacred sites have their own enough religious, cultural, historical and architectural heritage and values, this is way monasteries in different corners of the world become center for tourism activities widely.

Nowadays some monasteries are familiarizing with the tourism activities and tourist product development "...The 12th-century Monastery of Avellanes is an example of a monastery well prepared for visitors...Silvia et al (2017:16)." Considering the values and ethics of the monasteries; tourist facilities like accommodation, food, and beverage has developed a whole range of tourism products to attract tourists and now promotes local products such as wine and

olive oil (Silvia et al, 2017:16). ICRIP (2017) which is held in Portugal on the issue of “The potential of sacred places as a tool for sustainable tourism development” discusses and points out four selected strategies were core areas of the Congress that: Preservation of monasteries traditions and protection of sacred sites properly, Grow up role of Monastery tourism in sustainable economic growth and social inclusiveness of local communities, Exploring potential synergies for Monastery tourism development through cultural routes and network of destinations, and Introducing innovative marketing and use of technology for the future of Monastery tourism development.

Since Ethiopian tourism development (the whole sector) is in its primary stage, tourism development for monasteries is also among the neglected segments of tourism in the country. In perspective to the world’s monastery’s tourism and development experiences, as Ethiopian is home for about 1500 monasteries (EOTC, 2009). Neither conservation nor development still our monasteries are awaiting us. Few monasteries (Debre Damo Monastery, Lake Tana Monasteries, Lake Zway Monasteries, Abba Libanos Monastery, Dega Estifanos, Abba Gerima Monastery and other monasteries in urban areas) are introduced with tourism. But this is also in unorganized and unstudied way. To develop Ethiopian monasteries sustainably integrated and diagnostic effort (high emphasis, in-depth studies, integrated development and promotions, and responsible management) is needed.

2.2. Monasteries and their tourism experiences

From a psychological approach, Larsen (2007) cited in Noel et al (2013:8) has suggested that the tourism experience concept includes, expectations, events, and memories, indeed the following definition is proffered; “...a tourism experience is a past personal travel-related event strong enough to have entered long-term memory...”

Noel et al (2013:8) defines tourism products as the complete experience of the tourists from time of departure from home to the time of return, a view furthered echoed by TSIG (2008: 6) stating that “...the tourism product is complex, encompassing the total experience of visitors from the stage of initial interest in a potential destination, to decide to visit, to making of travel arrangements, local engagement and return home.” However, the TPDS (2007: 15) views the

tourist experience as not “just a trip” but one that incorporates a more “memorable and quality based experience”.

In their results of interviews with abbots of several Monasteries and other religious places highly important for Romanian Orthodox. Chiș & Țîrca (2009) cited in Alexandra et al (2013:5) that a monastery’s celebrity can be due to four essential elements, which are different according to the subjective perception and experience of the tourists. From the interview’s result, exquisite beauty of the monastery and its surroundings, the Relics of Saints, Icons or “miracle-working” objects in and the spiritual fathers with special skills are the selected areas of the experiences.

According to Alexandra (2013:5) identifies four basic dimensions of experience within religious settlements starting from their mission and in the destination’s journey made by pilgrims are: existential-religious elements, social-helpful elements, cultural- formative elements and emotional elements. Even if some dimensions are more visible as part of the experience, visitors seek to connect to each of these as their presence is simultaneous and increases at the same time place attractiveness. According to Alexandra et al (2013:5) Abbots’ expectations of visitors’ behavior when they enter the monastery focus mainly on religious concerns, such as prayer, visitors’ attending the service and contact with monastery’s members for guidance. Additionally, Alexandra et al (2013:5) in their conclusion said that, for visitors, either pilgrims or tourists, experience within monastic complexes is extremely complex, profound and multidimensional.

From the above perspectives by nature and nurture monasteries are not only places for religious practices and worships. Every type of tourist can visit monasteries in every day of the year rather than the annual celebration days. Monastery tourists can experience; religious practices, cultural experiences, natural habitats, museum collections and exhibitions, monasticism life (team work, tolerance and coexistence, hierarchical administration), handcrafting, food and beverage testing, souvenir shops, history, research and study, monastery’s resources administration and sharing if needed and other features are available in every monastery, whereas the non-monastery tourists couldn’t enjoy such diversified experiences.

2.3. Review of previous researches related to monasteries and tourism

It is well known that, in ancient states like Ethiopia, the development of tourism should encompass and associate with monastery’s historical, cultural and natural resources. If monastery

tourism resources are studied and developed, beyond the preservation and conservation of the resources they can be also a huge source of socioeconomic advantages for the monastery as well as the local communities mainly. But researchers and other tourism development organizations are not yet responsible in the study and development of monastery tourism resources and their developments. It is obvious that nowadays numerous scholars are participating in tourism and related research areas but their coverage and focus targets mainly easily accessible of information rather than an exploration of new resource areas and new tourism product development concept. Especially ancient monasteries in Ethiopia are not studied, promoted and developed. But mostly the country's fascinating history and arts are derived from those. My attempt to explore those studies who might have studied monasteries before me within Ethiopia yielded in an unsatisfactory result. The following are the ones I could find.

Tekle (2014) in his study of "Challenges and Perspectives of Religious Tourism in Debre Damo Monastery", tries to raise out potentials of the monastery for religious tourism development, but the researches main focus goes to the challenges like: absence of investment in tourism facilities, poor performance in marketing and infrastructure development, environmental pollution and low level of community involvement rather exploring the tourism resources first.

Additionally Gizachew (2014) in his study of "Challenge and Perspectives of Lake Tana monastery..." focuses in challenges such as, lack of infrastructure, security problem, lack of museum, financial constraints, lack of tourist facilities and problems with the conservation and preservation of heritage in the monastery and the other one is, Buruk (2015) "Treasure of the Lake Zway Churches and Monastery" in his study treasure in the churches and monastery were the main objective and from his assessment result all monasteries and churches in the lake are endowed with different sacred treasures ranging from holy arks through manuscripts and crosses to various religious paintings.

In addition, Henok (2013) in his master's thesis entitled "Religious tourism product development in debre Libanos Monastery" the thesis focuses mainly in the salient features of the Monastery for religious tourism, the challenges and opportunities for religious tourism product development, and sustainable development of religious tourism product. As a result, let's see the challenges like poor quality of facilities, in appropriate activities and developments,

administrative problem, community settlement and human caused problems are the main. Whereas the area's endowment with amazing attractions, religious values of the site and its location are the opportunities for the development. In Henok's thesis the title targets in the religious tourism product development only, but the monastery is home of different treasures and heritages as he stated in so, why not Monastery tourism development rather religious tourism product development.

“Treasure of Hayq Estifanos Communal Monastery: Potential for Tourism Development” is also the other research done by Zelalem (2017), the research identified that the monastery has plethora tangible and intangible heritages that have a great heritage tourism potential of the country. Within the churchyard, there are different historic buildings including the remarkable museum.

Generally, according to the researcher's view, in the country resourceful ancient monasteries are available. Every monastery is endowed with resources of tangible and intangible tourism resources of both religious and secular heritages. But monasteries project development and studies towards Monastery Tourism Development and the issue of conservation mainly is not encouraged and emphasized in overall the country.

CHAPTER THREE

THE STUDY AREA AND METHODOLOGY

3.1. The study area

The monastery of Abba Gerima located 5 km east of Adwa was established during the end of the 5th c AD by the eponymous member of the ‘Nine Saints’ (see details in chapter four). As presented in figure two below (the map) monastery of Abba Gerima is found in National Regional State of Tigray Central Zone Adwa Woreda. The monastery is situated in the countryside 5 km east of Adwa town and rounded by the chain Mountains of Adwa. According to the local tradition the surrounding of the monastery is called End’ba Gerima derived from monk Abune/Abba Gerima and all the inhabitants around there are an agriculturalist. Abba Gerima monastery is found 38.9540⁰ and 14.1611⁰ of longitude and latitude respectively (Mulugeta et al., 2010).

3.2. Research design

Research design is a blueprint that specifies the methods and procedures for collecting the needed information for the study and identifies the data analysis tools. The researcher employed a qualitative research approach for the study because this method tends to collect a great deal of rich information about relatively few cases rather than the more limited information about each of a large number of cases which is typical of quantitative research (Ajveal, 2006). In addition, Ajveal (2006) provides that the method corresponds with the nature of the phenomenon being studied. In this study, a descriptive and exploratory research design was applied to explore the monastery’s tourism resources, tourism experiences and to propose monastery tourism development (Monastery Tourism). In order to meet the objectives of the research, FGDs, key informant interview, participatory observation through checklist, and review of different documents have been assessed and implemented.

3.3. Types of data

Primary and secondary data sources were implemented for this study. Primary data was collected through observation; focus group discussions, semi-structured interviews, and written documents such as Abba Gerima's manuscripts, paintings, and other historical treasures. While secondary data were collected from the analysis of researches, journals, published books and websites.

3.4. Participants of the study

The target population identified for this study was; Mekelle University Tourism and Heritage experts (Department of Tourism and Heritage Management: Lecturers), experts from Tigray culture and tourism bureau, participants from monastery's community, participants from local communities, and national and international tourists. (See appendix 10 & 11 for details of research participants).

3.5. Data gathering instruments

All-important data have been collected through FGDs, document reviews, semi-structured interviews, and participant observation through observation checklist.

3.5.1. FGDs

Under the qualitative data gathering method, two FGDs were employed to collect data from TCTB experts, Mekelle University experts, monastery and local communities (see details in appendix 10 for the group composition). Because the phenomena being researched required a collective discussion in order to understand the circumstances, behaviours or opinions, and greater insights were developed of the group dynamic.

3.5.2. Interviews

Semi-structured interview was employed to gather data from tourists who visit the monastery and from local communities (see details in appendix 11). The researcher has conducted semi structured interview as this kind of interview enables to have sufficient information from the interviewee's opinions, feelings, emotions and experiences. Additionally, semi-structured interview provides opportunities for both interviewer and interviewee to discuss about the given topic in more details. In addition, the researcher conducted informal interviews and discussions

with Aksum University experts, Adwa Culture and Tourism Office experts, monks of the monastery and the local communities at large.

3.5.3. Participant observation

The researcher involves participant as an observer that enables to observe critically the monastery's tourism resources, tourism experiences and detail features of the monastery by presenting and participating mainly (see details in appendix 7 for the observation descriptions). In the participant as observer role involves the researcher and researched being aware that their relationship stems from research activity.

3.5.4. Review of documents

The study also employed review documents related to the study area such as; books, researches, articles, paintings, pictures, websites and other related materials.

3.6. Procedures for selection of research participants

A purposive sampling method has been used, for exploring, discovery, and understanding of the topic under study through a sample that provides accurate information. This means participants were selected because they are likely to generate useful data for the research. To ensure that this purposive sample is credible, and covers the main groups the researcher interested in. In addition, the study was employed convenience that enables the use of conveniently located persons.

3.7. Data collection procedure

Before starting the data collection some preparations were made to make the procedure effective and efficient. Accordingly, I prepared FGD guidelines, semi-structured interview points and observation checklists. The validity of instruments was evaluated by the research advisor. The researcher employed two groups of FGD; the first FGD groups contain, individuals from TCTB and Mekelle University experts, whereas the second FGD groups contain from the monastery community (administrators, museum guides and other societies of the monastery) and local communities (administrators and ordinary peoples).

The FGD was held in TCTB bureau and Abba Gerima Monastery. The group discussions were carried out and managed by the researcher himself. Questions for respondents and participants of

the discussion were basically stands from the research questions and specifically relate to the research objectives.

On the other hand, semi-structured interview was carried out with the selected individuals of both domestic and foreign tourists and local communities in Abba Gerima Monastery. The researcher selected eight individuals for semi-structured interview both foreign and domestic tourists and local communities. The main focus of the interviews was about tourism experiences in the monastery, tourism resources of the monastery and community's level of involvement and benefit. In addition, the researcher was engaged in a participatory observation of the entire monastery includes the monastery tourism resources, tourism experience and observations regarding the monastery's tourism development potential.

Finally, the researcher assessed, observes and collects valuable data from the monastery (documents in the monastery that are; photographs, paintings, inscriptions, and available museum collections) and different documents related to the monasteries and their tourism performances in other the world. These documents were relating to the monasteries and their tourism resources, monasteries and tourism experiences and monastery's tourism phenomena. Besides review of documents, data from different websites were assessed and used by the researcher to get additional information about the monasteries tourism potentials.

3.8. Data analysis procedure

The data which is gathered from different data sources were analysed through descriptive and exploratory data analysis methods. The qualitative data from interview and FGD has been categorized into themes and sub-themes. Textual description, explanation, tables, and pictures were used as necessary to present the results of the study.

3.9. Summary of methods

For easy understanding the table below provides clear and precise summary towards the research method as follows:

N ^o	Target populations and the study area	Source of data	Data gathering instruments	Sampling techniques	Sample size in quantity	Data analysis method
1	Abba Gerima Monastery/ the study area/	Primary and secondary	Observation checklist and document review	Purposive		Descriptive and exploratory analysis
2	TCTB experts	Primary and secondary	FGD and document review	Purposive	4 individuals	Descriptive and exploratory analysis
3	Monastery communities	Primary	FGD and interview	Purposive	4 individuals	Descriptive and exploratory analysis
4	Local communities	Primary	FGD and interview	Purposive	5 individuals	Descriptive and exploratory analysis
5	MU tourism and heritage experts	Primary	FGD	Purposive	2 individuals	Descriptive and exploratory analysis
6	Tourists (domestic and international)	Primary	Interview	Convenience	5 individuals	Descriptive and exploratory analysis
7	Total sample size					20

TABLE 1: SUMMERY OF METHODS

Source: Own formulation

3.10. Ethical consideration

After the proposal was reviewed and examined for ethical approaches and other conducts of research, a letter of support was granted by the Addis Ababa University, Centre for Environment and Development Studies for conducting this research. Tigray Culture and Tourism Bureau, Mekelle University, Department of Tourism and Heritage Management, Abba Gerima Monastery and the Adwa Culture and Tourism Office also provided their approval to enable the respondents to participate in the study.

There are certain ethical protocols that have been followed by the researcher. The first is soliciting explicit consent from the respondents. This ensures that their participation to the study is not out of their own volition. The researcher also ensured that the respondents were aware of the objectives of the research and their contribution to its completion. One other ethical measure exercised by the researcher is treating the respondents with respect and courtesy. This was done so that the respondents will be at ease and are more likely to give candid responses to the questions which are raised by the researcher.

By inquiring permission, the researcher has taken photographs to different respondents during data gathering time. Additionally, plenty of photographs are taken from the monastery's museum and other areas which help to provide the brief description of the monastery's tourism resources through permission and good consciences with the monastery communities and administrations.

CHAPTER FOUR

EXISTING TOURISM RESOURCES IN ABBA GERIMA MONASTERY

According to legend, Abba Gerima was of royal Byzantine birth, and he served as the reluctant king of his homeland for seven years before Abba Pentaleon summoned him to evangelize in Axum. Saint Abba Gerima arrived there three hours later, on the back of the Archangel Gabriel. The Monastery of Abba Gerima was reputedly built by the Emperor Gebre Meskel. In addition, King Gebremeskel founded Debre Damo Monastery. Abba Gerima (the nine saints' member) lived in Abba Gerima Monastery for about 20 years, performing miracles and healing the sick, until one day he ascended to the sky and was never seen again. A holy spring on the hill above the monastery is said to have started life when Abba Gerima spat on the spot from where it emerges. The monastery of Abba Gerima is said to be 1,500 years old. In this chapter the researcher provided tourism resources of Abba Gerima Monastery in to five grouped areas namely as: Brana manuscripts, crosses and treasures, arts and architectures, heritages from local lords, and natural resources.

4.1. Brana manuscripts

In describing the monastery's tourism resources the researcher employed interview, participatory observation and document review. Among the document reviews, the monastery's heritages were registered twice by Tigray Culture and Tourism Bureau in 1990 and 2003 AD respectively. From this, the researcher accessed 213 (see details in Appendix 3) listed heritages in the monastery. From the listed heritages of the monastery half of them are illustrated Ge'ez manuscripts. In addition to the document review, the researcher conducted participatory observation and photographed the tourism resources of the monastery. Out of the 213 listed heritages, over 70 heritages are hosted by the photograph as presented below partially. The existence of diversified Brana manuscripts of the monastery dates back from the end of 5th c AD (since the Abba Gerima's Gospels illustration). In pictorial presenting Gospels and books are selected purposely due to their age, artistic values, illustration methods and other criteria were the main one.

According to the monastery's Abbots and the researcher's participatory observation, the magnificent Abba Gerima Monastery is ended the earliest settlement for saints' missionary, the earliest center of spiritual education, center for Geez scripts and hand paintings, the springboard

for Christianity expansion. The monastery is also the first place for preparation of manipulated Brana manuscripts in the world. In Abba Gerima Monastery Brana manuscripts have the monastery's life time. Abba Gerima's Gospels of Matthew, Mark, Luke, and John (ወንጌል ኣባ ገሪማ ፣ ሊቃና ፣ ማርቆስ ፣ ማቴዎስ ፣ ዮወሃንስ) written by himself, sing of David (መዝሙራ ዳዊት), *Wudase Mariam* (ወዳሴ ማርያም), book of David (መጻሕፍት ዳዊት), old testament (ብሉይ ኪዳን), *Fitha Negest* (ፍትሃ ነገስት), *Sinksar* (ስንክሳር), book of *Du'gua* (መጻሕፍት ዲዳ), *z'mare* (ዝማራ), *g'tsewi* (ግፅዊ), *m'eraf* (መጻሕፍት ምዕራፍ) are few samples from the hundreds of the Brana manuscripts. All the books are inscribed by Ge'ez language. Amazingly, almost all the cover pages of the books are made of wood called *Cordia Africana* (ዋንዛ). According to one of the monastery's Abbot *Cordia Africana* is very light and can exist for a long period of time and this is why purposely selected to. Additionally, few books are also covered with gold and silver works.

The illustrated book shown in the figure 3, is ever long aged illustrated book in the world (Daily Mail, 2010) named as Abba Gerima's Gospel one which is written by himself (one of the nine saints) at the end of 5th c AD. The magnificent Gospel is covered with gold and cross noted work arts. Additionally, the arts and shapes of the cover pages are also other mystery and abstracts of the Gospel as presented in the figure. The gospel (Gerima Gospel one) needs high protection and conservation than any other tourism resources of the monastery.



FIGURE 1: ABBA GERIMA'S GOSPEL 1 (GOLD COVERED ILLUSTRATED BOOK)

Source: the researcher, Apr., 2019

Since the Gerima Gospel one (gold covered illustrated book) is the oldest brana manuscript in the world this is a good chance for introducing the monastery to the world through tourism sector. Additionally, the Gospel can play in attracting both domestic and international tourists from around the world because, the Gospel's modification, the art of writing and its paintings are

unique from any brana manuscripts. But, to do so the Gospel needs further specialized studies regarding the paintings and their meaning, the page's frame designs.

Here is also another unique feature of the monastery in terms of tourism products (Abba Gerima's Gospel two) the second Gospel is different from the first because its cover page is made of silver (see figure 4). According to interview result with the Abbot, the two Gospels have the same size and number of pages. Totally, 600 pages of the Gospels contain illustrations of the saints Matthew, Mark, Luke, and John. Similarly, the Gerima Gospel two gospel needs high protection and conservation than any other tourism resources of the monastery.



FIGURE 2: ABBA GERIMA'S GOSPEL 2
(SILVER COVERED ILLUSTRATED BOOK)

Source: the researcher, April 2019

According to legend, Abba Garima wrote the gospels on goat's skin in the Ge'ez language. Additionally, according to the Telegraph (2010) news post most biblical scholars had previously proposed that these gospels (Abba Gerima Gospels), though inspired by on Abba Garima's example, must have been written centuries after his death, probably in the tenth century or later. However recent radiocarbon dating carried out at Oxford University has confirmed a date between 390 AD and 570 AD. The researcher has interviewed tourists regarding the tourism resources of the monastery, especially the Gospels to share their view and they have responded as follow:

The rare treasures that represent a unique survival of an early Christian text in Ethiopia, predating all others by hundreds of years, are hoped to make the Abba Gerima monastery one of the country's main touristic attractions (Respondent 1 tourist, April 2019, Abba Gerima Monastery)

From the respondent's point view, the Abba Gerima Gospel is a unique resource that has the potential to attract tourists from around the world. But to do this Gospels should first, be studied, conserved, developed, promoted and employed purposely for tourism development. The researcher believes that, these Gospels might be inscribed in the transitional phase of Ethiopian writing system and tools that of from stone inscriptions to Brana inscriptions. Additionally, other tourist shared his idea as follows: "I believe that the Abba Gerima Gospels and other manuscripts be promoted as the world heritage so they can be visited by many visitors," (Respondent 2 tourist, April 2019, Abba Gerima Monastery).

Regarding the Gospels local tradition and radiocarbon dating link the manuscript to the time of Abba Gerima gospels, who established the monastery in 494 AD, in the time of King Kaleb (The Telegraph, 2010). Originally from Constantinople, Abba Gerima, along with other eight saints greatly influenced the course of religious thought through his writings, contributing to the development of Ethiopian Orthodox (Daily Mail, 2010). According to legend, Abba Gerima was able to compose the gospels in a single day, because God delayed the sun from setting. Following the discovery (British Charity, 2010) of the illustrated manuscripts different world media announced as follow: The Daily Mail in July, 2010 stated "The world's first illustrated Christian bible discovered at Ethiopia monastery". It also reserved the attention of the Telegraph who reported in July, 2010 that the "Manuscript found in Ethiopian monastery could be world's oldest illustrated Christian work". Tigray Online in 2010 also featured this news stating "The oldest Christian book found in Adwa monastery, Tigray state, Northern Ethiopia". The Telegraph and Daily Mail stated additional news about the Gospel's as follows;

There are still colorful pages from the book despite the 1600 age of the world's oldest Christian book found in a remote monastery in Ethiopia. The text was thought to be medieval but carbon dating has taken it back to the 5th century AD. (The Telegraph, July, 2010).

The world's earliest illustrated Christian book has been saved by a British charity which located it at a remote Ethiopian monastery. The incredible Garima Gospels are named after a monk who arrived in the African country in the fifth century and is said to have copied them out in just one day. Beautifully illustrated, the colors are still vivid and thanks to the Ethiopian Heritage Fund have been conserved. Abba Garima arrived from Constantinople in 494 AD and legend has

it that he was able to copy the gospels in a day because God delayed the sun from setting (Daily Mail, 2010).

The smooth woodwork (the cover page) design and geometric perfections, the preparation of the goat's skins size and sharpness for Brana, the innovation of varied colored inks for writing, the way and system of writing in hand, the art of illustrating the books; all these and other amazing techniques are observable in all Brana manuscripts of the monastery. From this point of view, great creativity and long lived arts of forefathers should be transferred to the next generation. Because today almost all church books are prepared and employed by normal papers rather than Brana. As can be seen in figure 5, four illustrated books are presented. Since all the books and other heritage are listed (see details in appendix 3). According to the appendix's data presentation code C2 -V-32 is indicates for the four Gospels (አርባ ኢጥ ወንጌል) in the figure 5, code C2 -V-57 is represents for *Yowhannse Afwerk* (ዮሀንስ አፈወርቅ) in the figure 5 below, code C2 -V-53 is indicates for *ker'los* (ቄርሎስ) in the figure similarly, code C2 -V-51 is indicates for book of *snksar* (መጻሕፍት ስንኳር) in the figure 5 respectively.

Similarly, to the Gospels those four brana manuscripts presented in figure 5 are also among the fascinated brana manuscripts of the monastery. These are also another icon tourism resources of the monastery which could play a pivotal role in introducing monastery tourism development to the monastery. Generally, the diversified brana manuscripts of the monastery are provides with their own modifications, paintings and writing techniques, illustrating method and materials and other features.



FIGURE 3: SOME OF THE BRANA MANUSCRIPTS OF THE MONASTERY (WOOD WORK AND GOLD COVERED BOOKS)

Source: the researcher, April 2019

The other superb feature of brana manuscripts are the setting and way of writing. As shown from the figure 6; the book is called as *Ftha Negest* (ፍትሃ ነገሥት). As the researchers observed, almost all the book's writing technique are presented in two or three columns. Which means that, if the Brana's size is large the inscription is prepared by three columns as it can be seen from figure 6. Whereas, if the Brana's size is medium or small the scripts are prepared with two columns. Additionally, for writing the books only black and red colors are employed from this black is the dominant font color while red color is used only in writing the names and terms like; *Egzi'abher* (አግዛአብሄር), *Dng'le Weladite Amlake* (ድንግል ወላዲተ አምላክ), Jesus Christ (እየሱስ ክርስቶስ) and others.



FIGURE 4: FTHA NEGEST AND ITS INSIDE VIEW

Source: the researcher, Apr., 2019

Of the monastery's Brana manuscripts the most important though are, the two manipulated Garima Gospels and they can be an icon for all gravities of tourism development in the monastery. But, in addition to the Gerima Gospel's hundreds of brana manuscripts are available in variety as presented in the figure 7. Most of the books are gifted from the previous Ethiopian emperors, empresses, local lords and other royal families.



FIGURE 5: SOME OF THE INTERESTING BRANA MANUSCRIPTS OF THE MONASTERY

Source: the researcher, April 2019

4.2. Crosses and other treasures

According to Abba Merkerewos, (2011) from its establishment, the monastery is rich in diversified Brana manuscripts, at the same time the monastery is also rich in ancient and historical crosses and other church materials. Most of the monastery's treasures are gifted from different emperors and royal families of Ethiopia at different time. E.g. Gifts from emperor Gebremeskel, emperor Zerayaekob, Ras Micheal Sehul, emperor Tedros, emperor Yohannes, Ras Alula Abba Nega, emperor Minilke, Empress Zewditu and other local governors of Ethiopia were providing various religious and secular gifts. From this point of view when someone observes the monastery's heritages (tourism resources), it is clear to understand how the monastery is well-known and influential in its time history. In addition, starting from its establishment the monastery is linked to all phases of Ethiopian history through emperors, Kings, and local governors by providing their treasures in terms of the gift, material pieces of equipment and different governmental aids for serving the monastery as well as the communities in. Out of the provided gifts crosses, crowns and other metal works are observable there.

As shown in the figure 8 the picture is a processional stick (metal work) of Abba Gerima. From the observation and document review, the processional stick has the history of the monastery itself. The stick's height is measured at 1.35 cm. Now the stick is found in the old museum (the chapel). Having this the processional stick is among the monastery's icon tourism resources but, like the other tourism resources the processional is also not studied and promoted towards tourism development of the monastery. By taking this processional stick only can attract thousands of tourists especially those of religious tourists because of the processional stick is the Abba Gerima's original hand stick which is remain until this day.

Furthermore, in the monastery the other long aged of religious equipment are hand crosses. In the figure 9 can be seen the Abba Gerima's hand cross. All the processional stick, hand cross, and other related materials were serving for praying and holy making in the monastery during his lifetime (Abba Gerima) of the monastery. Similarly, to the processional stick the hand cross of Abba Gerima can be a corner stone for monastery tourism development in the monastery. Generally, both the processional stick and the hand cross are among the main tourism resources of the monastery.



FIGURE 6: ABBA GERIMA'S PROCESSIONAL STICK (ABOVE 1500 YEARS AGED; ME'QOMYA)

Source: The researcher, April 2019



FIGURE 7: ABBA GERIMA HAND CROSS (ABOVE 1500 YEARS' AGED; MESQEL)

Source: the researcher, April 2019

In Abba Gerima monastery plenty of crosses are available in varieties. Crosses are diversified in shape, size, and modifications. Almost all crosses are made up of gold and silver this could be a good reason for overall the monastery's resources protection and conservation is highly needed. Claude, & Jacques, (2005) in their study of "Ethiopian Art; the Ancient Churches of Tigray" provides general concept about the crosses found in ancient and historical monasteries in Tigray (not specifically to the crosses in Abba Gerima Monastery) as follow;

Another important form of art, also related to Coptic styles, are crosses made from wood and metal. They are usually copper alloy or brass, plated (at least originally) with gold or silver. The heads are typically flat cast plates with elaborate and complex openwork decoration. The cross motif emerges from the decoration, with the whole design often forming a rotated square or circular shape, though the designs are highly varied and inventive. Many incorporate curved motifs rising from the base, which are called the "arms of Adam". Except in recent Western-influenced examples, they usually have no corpus, or figure of Christ, and the design often incorporates numerous smaller crosses. Engraved figurative imagery has sometimes been added. Crosses are mostly either processional crosses, with the metal head mounted on a long wooden staff, carried in religious processions and during the liturgy, or hand crosses, with a shorter metal handle in the same casting as the head. Smaller crosses worn as jewelry are also common (Claude, & Jacques, 2005:95).

From the Claude, & Jacques, (2005:95) point of view the crosses in the monastery are highly decorated and fascinating; within one cross there exist hundreds of small crosses (wholes) in its modification as can be seen in the below figure 10.

Of the monastery's heritages crosses are provided as sub themes of tourism resources in the monastery. In addition, to the Abba Gerima's hand cross, the donated and gifted crosses in different periods of the monastery's history are also a good opportunity for tourism development of the monastery. As the researcher's observation in the monastery like the brana manuscripts diversified hand crosses are also part of the monastery's tourism resources. So, these should employee to tourism development of the monastery.



FIGURE 8: DIFFERENT SIZED AND SHAPED CROSSES OF THE MONASTERY

Source: the researcher, April 2019

According to legend in Abba Gerima Monastery the cooperative relation of state and religion starts from its establishment during the time of King Gebremeskel (the son of King Kaleb). Among the ancient heritage which has the history of the monastery; *Aturanus* (አ ትራኑስ), *t'rumba* (ጥሩምባ), *Ku'sku'st* (ኩስ ኩስ ት) and *Ts'nha* (ፅ ንሃ) are the figures presented in figure 11. In the monastery the role of King Gebremeskel was not limited to giving the above-mentioned heritages (tourism resources) but he is the founder of the monastery that; the first building church of the monastery is built by King Geberemeskel which ruins up to the late 19th c AD.

Currently the heritages are found in the old chapel but, in order to visited more by all tourists (male and female) it is better to move to the museum. These and other tourism resources of the monastery are not employed for tourism development nor conserved in safe protected area. In order to employee these and other tourism resources of the monastery the researcher provides monastery tourism development (see details in chapter six).



FIGURE 9: KING GEBREMESKEL' GIFTS IN THE 6TH C AD FOR THE MONASTERY

Source: the researcher, April 2019

The gold and silver made drum presented in the figure 13 is also among the other impressive treasures of the monastery. The drum is found in the monastery's museum that, gifted from Ras Micheal Sehul (one of the 18th c AD Ethiopian rulers). Currently the drum is visited by different tourists in the museum but, beyond that the monastery's tourism status needs planned and studied development approach that is called monastery tourism development (see details in chapter six). Because the monastery's tourism activity is in its infant stage, local communities are not benefited from the current tourism experience and tourism resources are also not conserved well that is why monastery tourism development is needed.



FIGURE 10: GOLD AND SILVER MADE DRUM
GIFTED FROM RAS MICHEAL SEHUL

Source: the researcher, April 2019

4.3. Arts and architectures

According to Stanislaw (1999) Church paintings in Ethiopia were likely produced as far back as the introduction of Christianity in the 4th century AD, although the earliest surviving examples come from the church of Debre Selam Michael in the Tigray Region, dated to the 11th century AD. However, the 8th c AD followers of the Yodit Gudite who fled to Axum in temporary exile mentioned that the original Church of Our Lady Mary of Zion was decorated with paintings.

In addition, Stanislaw (1999) says that, Ethiopian painting, on walls, in books, and in icons, is highly distinctive, though the style and iconography are closely related to the simplified Coptic version of late Antique and Byzantine Christian art. It is typified by simplistic, almost cartoonish, figures with large, almond-shaped, eyes. Colors are usually bright and vivid. From

this point of view, almost all ancient monasteries and rock-hewn churches are decorated and fascinated by paintings. But either because of difficulty to access them or the problem of responsible stakeholders, these paintings are still undiscovered and studied. Especially in monasteries and rock-hewn churches dated from 6th up to 13th c AD they are in danger, they demand a quick study and conservation primarily.

The undiscovered Abba Gerima Monastery is the settlement for the first manuscript paintings in Ethiopia as presented below in figure 14 & 15. The researcher tried to find out the meanings and descriptions about the manuscript's paintings presented in the figure 14 & 15 but either the museum guide or other respondents couldn't provide the exact meaning and descriptions of the paintings. As a result, the researcher recommends that from the smallest ink drawings (page frames) to the whole page's painting a comprehensive and specialized interpretation is needed to provide details of the painting's features because each pages of the Gospel have abstract and realistic paintings.

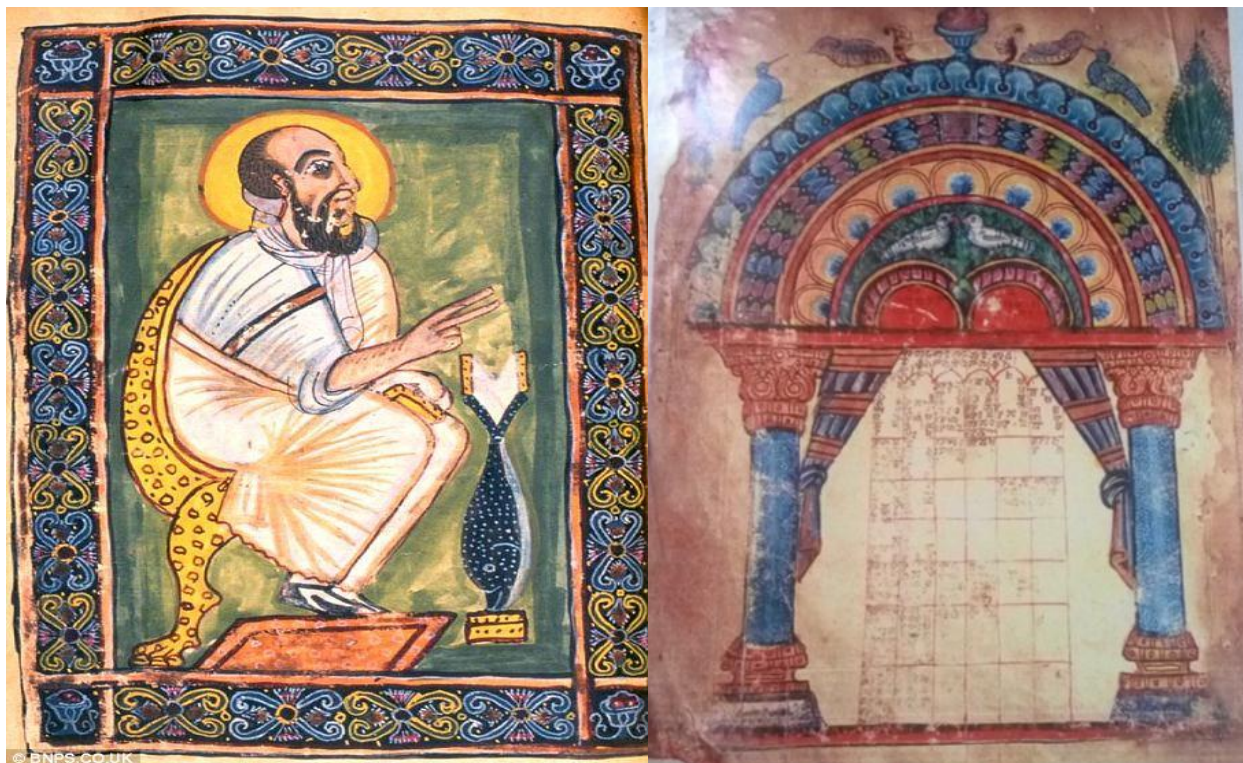


FIGURE 11: ABBA GERIMA'S HAND PAINTING (FROM THE GOSPEL'S PAGE)

Source: the daily mail web page, 2019

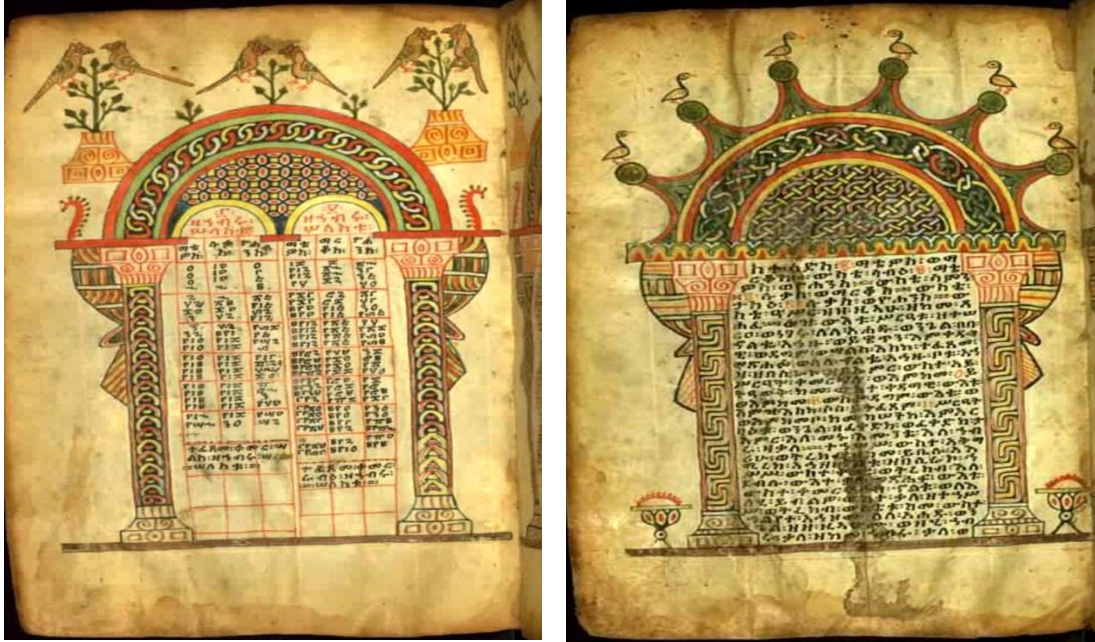


FIGURE 12: ABBA GERIMA HAND PAINTINGS AND INSCRIPTIONS (FROM THE GOSPEL'S PAGE)

Source: The researcher, April 2019

This is among the astonishing paintings of the Gospel's. From the total 600 pages of the gospels 30 of them are full of painted picture pages whereas the rest pages are also partially painted and decorated in variety.



FIGURE 13: INSIDE PART OF THE GOSPEL

Source: the researcher, April 2019

The specific pages of the Gospel are fascinating as can be observed from figure 14,15 & 16. In the whole Gospel's content each page is adorned as; partly painting and script, partially full inscription, and somewhat full of paintings. This is the only book in the world which exists for more than 1600 years (Laura, The Telegraph reporter, 2010). All about the book's arts are still new and attractive enough. From the researcher's observation in and around the monastery's tourism resources, especially the arts of painting and the scripts requires further unearthing and study on, how they have been made, what are the mysteries and techniques to perform these and how they can be conserved and preserved further.

Here (figure 17) is also the other artistic products (tourism resources) of the monastery. The handcraft's cover cloth is displayed in the museum and inside a mirror for its protection. The weaving cloth is decorated by different evangelical and saint's pictures.

According to the museum's guide Abba Gebretsadike, in the world, there are two similar products which are found in Israel and Canada. But there is no clear information about who made them, from where they have come, how they could exist only in the three countries. So, it needs further diagnostic study. From this point if such like and other artistic tourism products are rare it is another opportunity to attract tourists in the future tourism development of the monastery. From the researcher's observation currently there are weaving and other craft activities in the monastery and this is also other platform for monastery tourism development in the monastery.

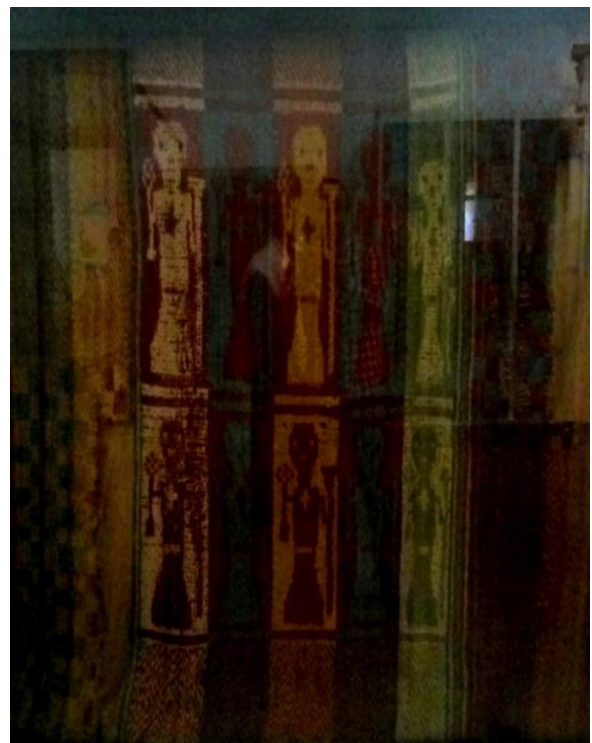


FIGURE 14: COVER CLOTHE (WEAVING)

Source: the researcher, April 2019

In Ethiopia all ancient and historic monasteries, churches and even living houses are ever fascinating in their architectural decors. In the researcher’s observation to build the magnificent houses local materials (stones, mud and wood) were employed from the Axumite and pre Axumite periods. The ruined palaces and temples are the show cases of the Ethiopians unique architecture and it’s originate. As observed in the figure 18 the buildings are found in Abba Gerima Monastery. In the monastery from the old monastery building to the recently built church, from the old monk’s living house to the new monk’s living house, from the student’s (spiritual students) living house to the house build tombs all these buildings have different architectural designs and some of them built with mixed styles (traditional and modern).



FIGURE 15: VARIOUS ARCHITECTURAL DESIGNS OF THE MONASTERY

Source: the researcher, April 2019

From its observation the researcher has concluded that nowadays except in some remote rural areas these architecturally fascinating houses even church buildings are rare. Additionally, historic buildings those have architectural values are being destroyed either due to lack of protection and management or other external cases. Almost all construction fields are transferring to the modern way and indigenous knowledge and materials are becoming out of use. This threat is also observed in Abba Gerima Monastery that, the recently constructed houses are mixing modern styles. These and other architectural valued buildings in the monastery have a great role in attracting tourists especially the foreign tourists.

4.4. Heritages from Local rulers

In over the diversified and wonderful tourism resources of Abba Gerima Monastery the tomb of Ras Alula Abba Nega (legendary, the first African General) is the other additional icon tourism resources of the monastery. The tomb is found in the monastery's compound and three years ago, it has been reconstructed to the present feature by the affluent man called Dawit Gebrezgiabher. According to Merkwewos, (2011), Ras Alula was praying in Abba Gerima Monastery before he went to every battel fields in his life time. As a result, Ras Alula defats 11 (see details in table 2) battle fields in his history. Additionally, Regarding the Ras Alula Engda's tomb and why he buried in Abba Gerima Monastery the researcher has conducted interview with respondent from local community who shared his idea as follow:

Ras Alula after he was injured in the battel of shire (ሰለ ኸለ ኻ) with Ras Hagos he stayed for three months in mount *Semayata* (ሰማያ ታ) for medical treatment of both traditional and modern (near to the Abba Gerima Monastery). Finally, after he passed away he buried in Abba Gerima Monastery. Besides, the respondent added that, even in the battel of shire (ሰለ ኸለ ኻ) Ras Alula defats and killed his enemy (Ras Hagos) (respondent 2, 2019, Abba Gerima Monastery).



FIGURE 16: RAS ALULA ENGDA'S (ወዲ ቸቢ) TOMB

Source: the researcher, April 2019

Alula was born in *Menewe* (መካ ወ), a village in Tembien, 15 miles south of Abiy Addi. Ras Alula Engida (ራእሲ አሉላ እንግዳ) (1827 – 15 February 1897; also known by his horse name Abba Nega and by Alula Qubi (ወዲ ቼቢ)) was an Ethiopian general and politician from Tigray.

Ras Alula Engda was one of the important leaders of the Ethiopian Empire's forces during the 19th century (Haggai, 1973). Additionally, Haggai Erlich describes Alula Engda as one of the greatest leader whom Abyssinia produced since the death of Emperor Tewodros II in 1868, Ras Alula was referred to by Europeans as "the Garibaldi of Abyssinia". He led many battles for the independence of Ethiopia as presented in the below table 2 (Summery of battle fields and victory of Ras Alula). The son of *Engda Qubi* (እንግዳ ቼቢ), a farmer of modest origins. Haggai Erlich relates a story about Alula's childhood as follow;



FIGURE 17: RAS ALULA ENGIDA IN HIS FINAL DAYS.

Source: TCTB's magazine, 2008

A group of people carrying baskets of bread to a wedding ceremony were stopped by a group of children led by the future Ras, who demanded to know where they were going. To the Castle of Ras Alula Wadi Qubi, they mockingly replied. Following this, at that time his friends and the people of *Menewe* (መካ ወ) nicknamed him Ras Alula (Haggai, 1973).

TABLE 2: SUMMERY OF BATTLE FIELDS AND VICTORY OF RAS ALULA

No	Defatted invaders	Battel fields	Year in G.C
1	Egyptians	<i>Gundet</i> (ጉንደት)	1875
		<i>Gura</i> (ጉራዕ)	1876
		<i>Shatit</i> (ሰሐጠት)	1880
		<i>Aylet</i> (አይለት)	1887
2	Mahdist	<i>Kufit</i> (ኩፊት)	1885
		<i>Metema</i> (መተማ)	1889
3	Italians	<i>Sehatit</i> (ሰሐጠት)	1887
		<i>Doguali</i> (ድጉዓሊ)	1887
		<i>Emba'alaje</i> (አምባ-አላጆ)	1895
		<i>Mekelle</i> (መቐለ)	1896
		<i>Adwa</i> (ዓድዋ)	1896

Source: from the tomb's description

The presence of the Ras Alula's tomb is the other occasion which diversify the tourism resources of the monastery and promotes the monastery itself.

4.5. Natural tourism resources

According to Nigel, et al., (2010) Sacred natural sites are often rich in species, being sometimes more diverse than even protected areas or forest reserves. Their remnant nature and high level of protection means that areas protected as sacred natural sites often have a particularly rich biodiversity, a phenomenon recorded continually in Africa and Asia. In addition, the IUCN (2010) conference declares that, Sacred Natural Sites (SNS) are considered nodes of biological and cultural diversity that form a global, natural as well as a social conservation network which is not sufficiently understood or recognized, sacred natural sites are generally under-funded and increasingly under threat. Additionally, the IUCN (2010) conference provides the idea that; the resilience of interconnected biological and cultural systems is an often forgotten dimension and underscores the vitally important role local and indigenous communities and faith groups play in maintaining SNS.

According to Wild, & mcleod, (Editors) (2008), the modern protected area movement is estimated to be about 140 years old, beginning with the name in the USA of Yosemite Valley as public trust land in 1864, followed by the establishment of Yellowstone National Park in 1872.

These protected areas were established largely as wilderness areas, necessitating the exclusion of native people in what is now referred to as the “Yellowstone Model”.²⁰ Compared to sacred natural sites that were established thousands of years ago, modern protected areas are newcomers onto the scene of land management. As the, World Wide Fund for Nature (WWF) concluded in their 2005 report, *Beyond Belief*: “Sacred sites are probably the oldest method of habitat protection on the planet”.

In Abba Gerima Monastery, the vast coverage area of the monastery owns various natural tourism resources. The monastery is ever green, home of diversified birds, plants and spectacular landscape views. Generally, the monastery is center for vast undiscovered ecology.



FIGURE 18: PARTIAL VIEW OF THE MONASTERY’S ECOSYSTEM

Source: The researcher, Apr. 2019

Almost all the plants available in the monastery are indigenous. Some examples are presented in local name (not scientific name) like; olive, *Kume’le* (ክሙላ), *Kili’aw* (ክልዐ ወ), *Tahso’sse* (ታሁሶሲ), *Sm’aja* (ስጦጃ), *d’ero* (ዳሮ), *Cordia Africana*, acacia Nilotic, *s’ye* (ሰዩ), cactus (ቆልቆል) and

grasses are the dominantly available plants in the monastery. In addition to the picture presented in figure 21 other areas natural tourism resources in the monastery are presented in figure 22 as follow.



FIGURE 19: ECOSYSTEM OF THE MONASTERY AND ITS SURROUNDING

Source: The researcher, April 2019

Abba Gerima Monastery is also gifted with sculpted views surrounded by the cross-shape positioned of four mountain hills there. But According to the researcher's observation the monastery's natural tourism resources needs also further discovery and scientific studies.

CHAPTER FIVE

EXISTING TOURISM EXPERIENCE IN ABBA GERIMA MONASTERY

Abba Gerima Monastery is one of the monasteries in Ethiopia, which are familiar with tourism experiences and activities. According to Laura Roberts the Telegraph's reporter (2010) in history, the first European recorded to have visited the monastery in modern times was Henry Salt, who visited it on 14 September 1805. Since the monastery is located near Adwa and Aksum it is a good opportunity to precede to the monastery. From the researcher's observation, interview and other mechanisms this chapter provided the monastery's tourism experience via three thematic areas that are; tourism facilities in the monastery, sites for visit in the monastery, and tourists profile of the monastery.

5.1. Tourism facilities

There are a few tourism facilities which are provided by the monastery for tourists but, the system and arrangement of the provision is not organized and integrated with the monastery's tourism resources as well as with the local community's benefit. From this point of view, the researcher tries to provide about the existing tourism facilities of the monastery as follow. From the researcher's observation different tourism facilities are available in the monastery which are

- a) The monastery is located five km eastward from Adwa town (see details in chapter four), it is accessible from the town by road which; three km are asphalted and the rest is gravel road. So, road is among the main input for the existing tourism facility of the monastery.
- b) In Addition, to the accessibility, the monastery has electricity power provision which is distributed to all sites of the monastery (the old church, chapel, new church, community's living houses, museum, accommodation center, and other areas).
- c) Water supply is also available in Abba Gerima Monastery but its distribution is not enough towards the tourism and tourists demand except to the accommodation center.
- d) The other suitable condition in the monastery is the availability of mobile network at any site of the monastery.

Even though the existing tourism experiences are encouraged but the entire tourism experiences of the monastery are influenced by different shortcomings

- a) Lack of tourist information center: From my observation, I could learn that when tourists come to the monastery for visit first they welcomed and introduced for short period of time by the monastery museum guide in one of the big trees and this indicates as there is no suitable and formal tourist information center in the monastery.
- b) Lack of accommodation and catering service centers: according to Abba Gebretsadkan (the museum guide) because of the absence of tourist's facilities, currently, the maximum length of stay for the tourists is about 2 hours. This shows that tourist's stay duration is limited only to visiting. Either monastery or local communities are not providing any service for tourists and generate income. From this point of view, local communities are not benefiting from the monastery's tourism at the same time they are not a participant in the entire tourism experience of the monastery even if they are loyally committed to protecting the tourism resources.
- c) Lack of trained personnel: Even the monastery is rich in its heritages (cultural, historical and natural) but there is no professional guide which can define about the monastery's tourism resources for visitors and understand the sector's market behavior.

Having those and other limitations of tourism service and tourist's facilities but both monastery and local communities are well prepared and committed in fulfilling and scale up the tourist facilities and overall tourism development of the monastery.

5.2. Sites for visit

In Abba Gerima Monastery, visitor sites are divided into two that are; sites accessible for both sex (female and male tourists) and sites permitted for male visitors only. Accordingly, the accessible sites for female tourists are the museum, tomb of Ras Alula and the surrounding landscape views. However, male tourists are accessible to all sites of the monastery that are; the museum, Ras Alula tomb, the chapel, the old church, and the surrounding landscape views.

Regarding the female tourist's accessibility, recently all the monastery's project developments are founded in the new expansion areas of the monastery. So, as the researcher's observation all the current monastery project developments and plans are towards tourism development and considered for all tourists who wish to visit the monastery. As a result, female monks are also available in the monastery and they are permanent members of the monastery's community.

Currently, Including the museum, Alula Abba Nega’s tomb, the newly built church and other new project developments in the monastery are full accessed for female tourists and other local communities. Whereas, the old built church, the chapel and other surroundings of the monastery are not permitted to female tourists and local communities (females).



FIGURE 20: TOURISTS IN VISITING THE SURROUNDING OF THE MONASTERY

Source: The researcher, Apr., 2011



FIGURE 21: OUTSIDE VIEW OF THE MUSEUM AND ITS ENTRANCE GATE

Source: The researcher, Apr., 2011

As presented in the figure 25 tourists are visiting and experiencing the patrimony from the Alula Abba Nega's (Alula Engda's) tomb. Architectures, indigenous arts and other features of the monastery could also be a good center for tourist's experiences but currently, these and other features of the monastery are not being employed for tourism development.



FIGURE 22: TOURISTS IN VISITING THE ALULA ENGDA TOMB AND THE SURROUNDINGS

Source: The researcher, Apr., 2019

Even in the limited services provision circumstance; from the respondents and the researcher's observation, almost all tourists are happy and enjoying memorable experiences. Nevertheless, if the monastery's tourism resources are employed for monastery tourism development, tourism experience could be diversified and lengthened the tourists stay. Aggregately, if the monastery's tourism facilities and other requirements improved monastery tourism development can achieve in its sustainable tourism development concept.

Additionally, the unexplored Abba Gerima Monastery is home for a variety of natural tourism resources (see details in chapter four). But still, it needs further in-depth study and investigation of the flora and faunas in and around the monastery. The surrounding spectacular landscape is also another beauty of the monastery (see figures in chapter four). In comparison to the other visiting sites of the monastery, natural tourism resources are not introduced and practiced by the tourists. Experiences in this area are limited to surround view and photographs.

5.3. Tourist profiles

According to the museum guide, Abba Gebretsadike annually about 2000 tourists visit the monastery. However, there is no data about the details of the tourist's profile which indicates the

demographic and other background informations. The common tourists to this monastery are: University and College students, packaged groups of spiritual tourists, dependent and independent foreign and domestic tourists.

In relation to the educational field trips, Abba Gerima Monastery is one of the most visited monasteries in Ethiopia by College and University students every time for educational field trips. Students of tourism, heritage, history, and others are the main tourists (students) who practice this type of tourism experience in the monastery (educational trips from Gondar, Axum, Mekelle, Adigrat Universities and other colleges are the main one). In addition to the formal educational field trips, informal educational trips (field trips of organizations) are also the other visitors. Furthermore packaged groups of spiritual tourists are comes from different urban churches and monasteries (Addis Ababa, Mekelle, Gondar and others) during annual celebrations of the monastery (Abba Gerima Monastery) as well as if any other church celebrations around there, e.g., in November 21st, money packaged groups of spiritual tourists visit the monastery upon their program of Aksum Zion celebration, and *Hosa'ena* (ዎሳኦ) is also another good opportunity for packaged group of spiritual tourists to come to the monastery.



FIGURE 23: RELIGIOUS TOURISTS DURING THE JUNE 17TH, 2018

Source: Adwa Culture and Tourism Office

Additionally, the monastery is visited by foreign tourists who are dependent and independent packaged but, still there is no typical tourist's profile. Recently because of the monastery is near to Aksum and Adwa most of the tour operators are included the monastery in their itinerary programs.



FIGURE 24: TOURISTS COMMUNICATING WITH LOCAL COMMUNITY IN THE MONASTERY'S GATE AND TOURIST'S ARRIVAL POINT OF THE MONASTERY FROM LEFT TO RIGHT

Source: The researcher, April 2019

The researcher has interviewed a tourist to share her experience and she said: “I have had a good experience, just it is beyond my expectation the monastery is rich in history and historical heritages” (respondent 1 Tourist, April 2019, Abba Gerima Monastery). From this statement, almost all tourists who come to the monastery get surprised mainly by the monastery’s tourism resources, history, by the monastic life and the Gospel’s. But still, the monastery’s tourism resources are not well introduced and promoted to world society except few efforts of scholars and private media. From this point of view if the monastery’s heritages are conserved and developed the flow of tourists may increase dramatically. Additionally, other tourist shared his idea accordingly: “I believe the Gerima Gospels and other manuscript considered as world heritage to be promoted and visited by all” (Respondent 2 tourist, April 2019, Abba Gerima Monastery). But, even though tourists are happy and satisfied by the tourism resources the overall tourism experience of the monastery is not yet organized and couldn’t answer the issue of local communities’ beneficiary and tourism resources conservation towards sustainable tourism development.

Flow of tourist’s (peak and off seasons) to the monastery can be seen in two ways that: first, religious tourists highly flow in June and September because of the annual celebrations of the monastery. According to Abba Merkorewos, W. (2011:29) In Abba Gerima Monastery there are two annual religious celebrations which are held in June 17th and September 29th&30th (two days’ celebration). June 17th is the commemorative day for Saint Abba Gerima’s ascended to the sky and was never seen again. This is a highly celebrated occasion in the monastery. During the annual celebration (June 17th), almost all tourists who come from the rural as well as the urban areas are for spiritual experience. In the colorful ceremony both female and male tourists are involved. Moreover, the 29th &30th September is also the other program which is held in the town of Adwa and the monastery for two consecutive days. Most of the programs in the celebrations are *Kdase* (ቅዳሴ) and *Mahlet* (ማህሌት) as shown in figure 23. Thus, this can be seen as the peak season of the monastery.



FIGURE 25: *K'NYE MAHLET* (ቅኔ ማህሉት) DURING THE SEPTEMBER 29TH & 30TH ANNUAL CELEBRATION OF, 2018

Source: Adwa Culture and Tourism Office

Second, the other peak season in the monastery is from October up to April just it is similar to the country's tourist seasonal flow. During this peak season foreign and domestic tourists, university and college students, packaged groups of religious tourists, Media experts and others are the main visitors of the monastery.

From the researcher's observation the monastery's tourism experiences and facility provisions are concluded as follow. In comparison to the tourism resources, the monastery's tourism experience is in its infant stage, even the existing tourism facilities are not exploited for the current tourism activities of the monastery, there is no lodge, hotel, restaurant and other tourist service centers in and around the monastery, local communities and tourist's relation is passive, except the museum guide even the monastery's community are not participating in welcoming and serving the tourists, tourists have no idea about the communities in the monastery and their monasticism life, local communities are not benefited from the existing tourism experiences of the monastery.

Generally, the existing tourism facilities are not appropriate to the tourism resources of Abba Gerima Monastery. Furthermore, to achieve monastery tourism development and ensure its sustainability the monastery demands more and more facilities than available now. This can be fulfilled by the monastery itself, the government bodies, local communities and other stakeholders' in collaboration. If it is so, I don't have doubt for its implementation (monastery tourism development).

CHAPTER SIX

TOWARDS MONASTERY TOURISM DEVELOPMENT IN ETHIOPIA: THE CASE OF ABBA GERIMA MONASTERY

Proposing monastery tourism development was one of the researcher's main objective. In proposing the monastery tourism interview, participatory observation, FGD and document review was employed properly and the findings are presented in detail in this chapter. Additionally, this chapter contains the researcher's points of arguments and the way forward approaches for implementation towards the development and applicability of monastery tourism in Abba Gerima Monastery.

6.1. Monastery's tourism resources

In proposing monastery tourism development for Abba Gerima Monastery, the researcher conducted two FGDs, participatory observation, document reviews and interviews. In the fgds some of the discussion points were, potentials of Ethiopian monastery for tourism development. All of the respondents provided with useful and constructive ideas towards the monasteries' and their potentials in Ethiopia in general and the study area in particular.



FIGURE 26: FGDs FROM MEKELLE UNIVERSITY AND TCTB RESPECTIVELY FROM LEFT TO RIGHT.

Source: the researcher, Apr., 2019

Almost all respondents were from tourism and related fields, first they were eager about the issue under discussion and at the same time the respondents had experience and information about the monasteries and current tourism activities especially about the study area. As the respondent's explanation, most of the monasteries are aged with more than one thousand years. In its history, many challenging periods have occurred. Consequently, numerous religious and cultural treasures disappeared, lost and burned from monasteries and churches all over the country. But even though such injuries happened thanks to our forefathers and monastery communities mainly, our monasteries are still attractive enough, resource full, rich in religious and local's cultural indications. Though, our monasteries have diversified potentials of tourism resources but there are no integrated and centralized efforts yet towards resources inventory and research for specific monastery's resources potentials. In general, all monasteries in Ethiopia have diversified potentials with long history which could be a good opportunity and springboard for monastery tourism development.

In view of that, the marketing officer in Tigray culture and tourism bureau has revealed their idea on monastery's potential resources for tourism development as follow; "There are more than 1500 monasteries in our country. All of these are very rich in tourism resources so, they have huge potentials than we can imagine" (FGD1, March 2019, TCTB). It is incredible to have 1500 monasteries in a single country. This could enable Ethiopia to be the leading tourist destination in Africa only by promoting monastery tourism that; we can see taking one monastery somewhere on Ethiopia how they are rich and gifted in tourism resources. If those resources are explored, developed, conserved and managed in scientific manner, there is no reason that Ethiopia cannot be the leading destination at least in Africa. In conforming to the "FGD1" point of view another respondent from the FGD "1" also exposes that;

Our monasteries have huge potential of tourism resources aggregately. For this reason, some monasteries come up with tourism activities but this is also unmanaged and unplanned only because the monastery's potentials and the current tourism development activity are not balanced. (FGD 1, March 2019, TCTB)

Inconvenient with the fgds conducted the researcher conducted document review about monasteries in Ethiopia. Ethiopia monasteries are not only home for religious and cultural tourism resources but they are center for habitats of wide natural tourism resources. Monastery's

establishment and their outward surrounding landscapes are also other potential resources in most of the Ethiopian monasteries like Abba Gerima Monastery, Lake Tana Monasteries, Monastery of Abba Libanos, Lake Zway Monastery, Debre Damo Monastery, Dega Estifanos Monastery, and so many other monasteries share this characters

6.2. Abba Gerima Monastery for monastery tourism development

For the last over 1500 years Abba Gerima Monastery serving the local community, at the same time local communities conserve and preserves the monastery from any danger thanks to the local and monastery communities. Nowadays the monastery is home for dozens of diversified both cultural and natural heritage.

In relation to the monastery's potentials and opportunities, the applicability of monastery tourism development for Abba Gerima Monastery the researcher has conducted fgds. Among the group one informant from the "FGD1" shared his point of view as follow;

Abba Gerima monastery has great resource and potential with wide opportunities. While tourism development has not been matched and the tourism relics do not fit in. Therefore, in order to protect and conserve monastery's tourism resource, benefit the monasteries and local communities and to ensure sustainable tourism development, Monastery Tourism Development could be the primary solution for Abba Gerima Monastery. (FGD1, March 2019, TCTB)

All the respondents conceptualized that long aged and historically fascinating monasteries like Abba Gerima Monasteries should be promoted and developed under the new term "Monastery Tourism" because in monasteries, tourism activities are not only pilgrimage tourism, religious tourism, faith tourism but also monasteries are center for history and society's lifelong living system, monasteries are icon for coexistence and tolerance, monasteries are center for handcrafting and art, and are center for spiritual educations.

Generally, monasteries are all about reflections of an inter-generational way of living and belief. At the same time, they are also a hub for indigenous knowledge of both religious and scientific facts of the world. Additionally, monasteries are not only exhibition centers for society's belief and cultural notifications but also they are a heart for the diversified ecosystem. From this point of view, all those and other wonderful features of monasteries should be employed for tourism

via “Monastery Tourism”. According to Myra (2005) monasteries can be seen as an advocate of the concept of holy space, and are closely related to the landscape where they are located. They are an example of how tangible and intangible heritages are interrelated: buildings respond to specific needs related to the daily routine of the monastery’s community (including religious needs) with symbolic meanings.

In addition, (FGD1, March 2019, TCTB) put his own opinion as follow;

Abba Gerima Monastery has both natural and manmade resources. But the monastery is not promoted and some of the monasteries tourism resources are in danger. I think that, developing monastery tourism could be a solution. Because. First, it can conserve and manage the tourism resources in the monastery and second, it can benefit the community in and around the monastery. So if monastery tourism development is implemented in the monastery it can be also a green light for other monasteries in Ethiopia. (FGD 1, March 2019, TCTB).

The picture in figure 30, below is the accommodation center and this is also among the good opportunities for Monastery Tourism Development in the area. The accommodation center has 10 rooms and it is built by late bishop Abune Paulos in 1996 E.C.



FIGURE 27: MONASTERY’S ACCOMMODATION CENTER

Source: the researcher, April 2011

The other golden opportunities for monastery tourism development in the monastery are the availability of infrastructures like; electricity, water supply, standard road (80 % asphalted), and other community service areas. Inconvenient with the fgds conducted, the researcher has taken observation and photographs in presenting the potentials and opportunities which could help for the monastery tourism development in the monastery.

Starting from the beginners there are 89 students with different specialties like; *k'nye* (ቅኔ), *mezmur* (መዝሙር), *du'gua* (ዱዓ) and others. Most of them are permanent settlers in the monastery. Observing and experiencing the students practice could be an interesting area of experience for tourists.



FIGURE 28: ARD'ET (አ ር ድ እ ት) COOKING THEIR FOOD (SPIRITUAL EDUCATION STUDENTS)

Source: the researcher, April 2019



FIGURE 29: MEMHRE ZE'KENYE (መዝሙር ዘ ቅኔ) AND THE ARD'ET (አርድእት) FROM LEFT TO RIGHT

Source: the researcher, April 2019

From its establishment, Abba Gerima monastery was center of excellence of five spiritual specializations in *du'gua* (ዳዳ), *k'nye* (ቅኔ), *akua'kam* (አዳዳም), *k'dase* (ቅዳሴ) and *mezmur* (መዝሙር). Currently in the monastery *ke'nye* (ቅንዩ), *mezmur* (መዝሙር), and *du'gua* (ዳዳ) spiritual educations are given. Regarding this, the monastery is aiming to expand and develop facility provisions (dorm, food and other required) for the students. Including modern library, dormitory, café, and other service areas are designed and prepared for construction. So this is also another area of terrific opportunity for tourists and for the implementation of monastery tourism development principally and this can diversify tourist's experience and tourism products of the monastery.

The monastery is self-sufficient in preparing full garments for its community. Additionally, female monks also work weaving in different sizes and designs. Regarding the garments and other handcraft products, the communities in the monastery and the whole administration aims to establish the souvenir shop. Actually, one house is prepared but not functional still as can be seen in the figure 33.



FIGURE 30: TAILOR MAN (ABBOT) IN THE MONASTERY AND THE SOUVENIR SHOP (THE CLOSED HOUSE FROM THE RIGHT SIDE)

Source: The researcher, April 2019

As can be seen from the picture below (figure 34), the monastery's community and other stakeholders took good initiation in conserving and developing the monastery to conserve its history and resources. Seven new development areas and designs are planned for implementation in the monastery. All those project developments are expected to be built jointly by the monastery and other stockholders.



FIGURE 31: PLANNED PROJECTS FOR DEVELOPMENT

Source: The researcher, April 2019 (photographed from the poster)

Furthermore, a respondent from FGD1; regarding the monastery tourism development in the monastery provides his own opinion as follow;

As a monastery, (Abba Gerima Monastery) when we introduce and promote monastery tourism development to world market we have to assimilate with the global tourism and tourists trend that; the issue of traditional church education (spiritual education), the entire monastic life, food and beverage preparation and administration, handicrafts and other features of the monastery could make us competitors in the world tourism market. So we have to give attention to those and other unique features of the monastery (FGD1, March 2019, TCTB).

In addition to the participatory observation and document review, all respondents in the fgds were quite sure in the applicability and necessity of monastery tourism development in Abba Gerima Monastery. The monastery's fascinating and long history, the diversified religious and secular tourism resources, the spectacular landscape and ecosystem, the monastery's and local

community's commitment and inspiration, the availability of required infrastructures, the availability of accommodation, the mystery of monasticism life of the monastery and handcraft products surely monastery tourism development can be applicable and implemented in Abba Gerima Monastery.

6.3. The finding's points of arguments towards monastery tourism development

As the researcher's documents review there is no integrated way of monastery tourism development in Ethiopia as well as the world yet. But monasteries are introduced with tourism and visited by tourists in different parts of the country and the globe. The same is true in globally numerous Monasteries, Churches, Cathedrals and other religious centres are introduced and employed for tourism development either under the form of religious tourism or in other way.

The subject of monastery's tourism resources and their development towards tourism is an issue which needs a great focus from all areas of tourism development in Ethiopia. Because most of the monasteries are located in remote rural areas, they are not easily accessible for tourists and other practitioners. Through time unless some sort of action is taken monasteries may lose everything they have today. This study is mainly motivated by these and other factors observed in over 1500 monasteries in Ethiopia. Finally, the researcher after conducting the fgds, semi-structured interviews, document reviews and participatory observations regarding towards monastery tourism development in Ethiopia: the case of Abba Gerima Monastery, provided the following eight points of argument for concerned bodies.

1. Monastery tourism resources are religious and non-religious heritage even in some monasteries secular treasures are dominantly exhibited in their museums. Religious tourists are highly interested in the monasteries religious facts and figures, non-religious tourists are also satisfied by the monastery's secular tourism resources and the monasticism life, historians, environmentalists, chemists, anthropologists, artist and architecture even medical researchers all those professionals and for other tourists' monasteries are hub for indigenous knowledge and scientific facts. Even for the religious tourists' monasteries are beyond spiritual experiences. From these and other factors visiting the monastery is more than praying and worship practices. This is why monastery

tourism development is needed apart from religious tourism especially for countries like Ethiopia.

2. In a nationwide, out of about 1500 monasteries, almost all are poor in financial capital consequently, monasteries do not have a fund for conservation and protection of their tourism resources as well as to run their daily operations. Therefore, to overcome these and other related challenges of the monastery; monastery tourism development is the appropriate genre of tourism to solve the financial shortage and ensure monasteries sustainability.
3. Many monasteries do not have professionals but monasteries and local communities needs professional help and other skills fill gap training. Because of monasteries are old aged, most of their tourism resources need technical conservation and preservation, monasteries are rich in their tourism resources and many tourists need to visit them but there is no professional guide there, monasteries are gifted with resources for tourism development but the communities are not aware of these. So, if the proposed monastery tourism development is implemented these and other related challenges could be solved.
4. For the sake of safety, almost all Ethiopian monasteries were established in remote areas but nowadays, they may face theft, distraction (natural and man-made factors) and other problems. Because of their remoteness, most of the monasteries are neither employed for tourism development nor protected from any danger, thus, monastery tourism development could emphasize these and other problems of our monasteries.
5. In applying monastery tourism development, the issue of their administration was another concern by the researcher. Even though little cooperative areas are taken care of by culture and tourism bureaus and offices in different corners of the country but, the administration of all monasteries remained under the EOTC. Consequently, the researcher proposed that; first, all concerned parties and stakeholders should come to a common consensus about the necessity of the new genre called “Monastery Tourism” is a better mechanism for saving the entire monasteries and benefiting the communities in and around the monastery. Then the issue of hierarchical administration could be decided through further studies and discussions with responsible bodies as; it could be administered and monitored in either of the EOTC, Culture and Heritage Conservation

Authority (Ministry of Culture and Tourism), or jointly established body from the EOTC and from related government agencies.

6. The other area of concern was the stakeholder's contribution: all concerned governmental and private agencies should contribute in saving the monasteries and their tourism resources. Because monasteries are all about history, art, architecture, culture, religion, natural habitat and other features. Generally, monasteries are center for cultural and economic phenomena of a given society. Stakeholders such as; tour operators, travel agents, private and government media, accommodation centers, universities and colleges are the main stakeholders in achieving monastery tourism development generally in Ethiopia and particularly in the study area. Furthermore, the researcher provided recommendations (see details in chapter seven: recommendation) for concerned bodies.
7. Monasteries are also center of excellence for their farm products like; fruits, vegetables and other crops, in Ethiopia, different monasteries deliver their products to market. The communities in Monastery of Gundagundo Maryam are model for this case, in which they have hybridized the special fruit called "Orange of Gundagundo Maryam" (የጉንዳ ጉንድ ማርያም ብርቱካን). The monastery was founded in 15th c AD and it is located in Eastern Tigray. Monastery of waldba is another example of producing diversified farm products. Additionally, in the study area, such activities are visible even though they are in the ground stage (see details in chapter seven: conclusion).
8. Finally, to conserve monastery's tourism resources and to benefit local communities (indirectly to save the monasteries) as soon as possible, monasteries should develop under the new genre of tourism which is called "Monastery Tourism". Unless some sort of action is not taken as a nation we may lose many tourism resources we have in history. Because monasteries are all about religion, history, culture, art and architecture, living system, production centre, education centre, natural habitats, and other indigenous features. This is why the researcher highly recommends, monastery tourism development is the special treatment for Ethiopian monasteries conservation as well as sustainable tourism development.

CHAPTER SEVEN

CONCLUSION AND RECOMMENDATIONS

7.1. Conclusion

In this section, the researcher tried to put the overall outcomes of the study, the scope and how the researcher has answered the targeted objectives with respective methodology and the results that were obtained are included. This study focused on exploring Abba Gerima monastery for monastery tourism development and tried to answer three core objectives: first, describing tourism resources of Abba Gerima monastery. Accordingly, in describing the tourism resources the researcher employed semi-structured interview, document reviews and participatory observation using checklist in the monastery. The monastery's tourism resources are dominantly cultural (man-made) tourism resources and currently 213 (see details in appendix 3) registered religious and secular tourism resources are available in the monastery's museum and inside the chapel. While, natural tourism resources are not studied and registered in an organized way though, the monastery is rich enough in its natural tourism resources. The Gerima Gospel one and two, the Gerima processional stick and hand cross, dozens of brana manuscripts, the gold and silver made drum, different Ethiopian emperor's gift treasures, and other heritages are among the available tourism resources in the monastery and Alula Abba Nega's tomb is also additional icon for tourism product in the monastery. The monastery is rich in its tourism resources more than the expectation of the researcher. However, these tourism resources are not employed for tourism development, local communities are not benefited from tourism activity but they have sense of ownership, protecting and conserving the tourism resources totally lies on their shoulders.

To meet the second objective of the study (exploring tourism experiences of the monastery), from the researcher's observation the monastery's tourism experiences and facility provisions are concluded as follow; in comparison to the tourism resources, the monastery's tourism experience is in its infant stage, even the existing tourism facilities are not exploited for the current tourism activities of the monastery, there is no lodge, hotel, restaurant and other tourist service centers in and around the monastery, local communities and tourist's relation is passive, except the museum guide even the monastery's community are not participating in welcoming and serving

the tourists, tourists have no idea about the communities in the monastery and their monasticism life, local communities are not benefited from the existing tourism experiences of the monastery.

Finally, in the third objective, the study provided critical evidences which could enable to propose that, the study area is ideal for monastery tourism development. For applicability and implementation of the term monastery tourism in the monastery, different respondents (experts from Mekelle University, TCTB, ACTO, respondents from monastery and local community) were involved in FGDs and other informal ways of discussions, participatory observations, documents review and other helpful methods were applied and the following were among the identified potential features of the monastery for monastery tourism development: the monastery's fascinating and long history, the diverse religious, secular, and natural heritages of the monastery, the spectacular surrounding landscape views, the monastery and local community commitment and inspiration, the availability of required infrastructures, the availability of accommodation, the mystery of monasticism life and indigenous belief system of the monastery, handcrafts and others area of team work activities are among the main once. From the findings, the researcher concluded that, monastery tourism can be applied and implemented in Abba Gerima Monastery.

7.2. The way forward

For applying and implementation of monastery tourism development in Abba Gerima the researcher provides some targets of adjustments and development practices in the area which could be a foundation for government bodies, practitioners and other stakeholders in the monastery. Especially, towards sustainable development and proper management of the new development (monastery tourism), the responsible government body's role is fundamental. Finally, the researcher trusts that, Abba Gerima Monastery is more suitable for applying monastery tourism development. Target points and development areas are listed below:

1. Providing skill gap trainings and awareness creation: First and for most monastery and local communities, practitioners, government bodies, religious institutions and other responsible bodies should aware the what "Monastery Tourism" and its implementation in the monastery. Additionally, for appropriate operation of the new genre level by level comprehensive and continuous training/ both short and long term trainings/ is necessary.

2. Establishing accommodation and catering centers: In any types of tourism development accommodation is among the vital elements of tourist facilities. So, when monastery tourism is introduced tourist flow will increase at the same time tourists demand will also increase. For this reason, in and around the monastery to have accommodation and catering service centers are necessary. Additionally, community owned accommodation developments are recommended more for benefiting the locals and to meet community owned and based tourism development. Furthermore, establishing other community owned small scale enterprises are highly needed. Regarding the accommodations and other business developments the researcher would like to remind that, all establishments have to run and guideline in consideration of the religious (the monastery) rules and principles.
3. Launching tourist information centers: It is obvious that, tourist information centers are vital in introducing and promoting tourist destinations and sites. According to this government owned offices are recommended to open in the monastery and in Adwa town which aimed to promote and announce unique features of monastery tourism features in relation to the Abba Gerima Monastery.
4. Launching monastery tourism management and administration center: The introduction of new development (monastery tourism), the diversified tourism resources of the monastery, the new development areas, balancing the demand and supply of tourism and to run tourism sustainably in the monastery well organized tourism management and administration office should open which is run by the regional government (culture and tourism bureau).
5. Local community and other stakeholder's involvement: To achieve monastery tourism development local communities and stakeholder's participation, coordination and decision making is necessary and unreplaceable. At the same time monastery tourism development should maximize and insure local community and stakeholder's beneficiary. Areas of involvements and coordination may be: In investments, tourism resources conservation and preservation, tourist facilities and services provisions and others business opportunities.

6. Marketing and promotion: Promoting and marketing Abba Gerima Monastery from local to global tourist market level in relation to monastery tourism developments features via all media alternatives as necessary.
7. Integrating the Abba Gerima Monastery with the Adwa Mountains development projects.
8. Continuous explorations and studies: Since the monastery is home to diversified tourism resources. To present the variety features of the monastery the researcher recalls for areas of specializations for integrated and systematized study about the monastery for the future in areas of art and paintings, art and architectures, ecosystem and ecology, history and antiquity, heritage conservation and management, ethnography and ethnology, tourism development, tourism marketing and tourism management to scale up and realize monastery tourism development in the monastery.
9. Project developments in and around the monastery: In addition to the existing started projects all stakeholders around tourism should participate actively in developing the monastery via monastery tourism context. Stakeholders like; the monastery and local community, ACTO, TCTB and others. Currently seven new development projects are planned for construction in the monastery. All those project developments are expected to be built jointly by the monastery and other stockholders. So, such and other development areas are expected to increase and grow up through time.
10. Ensure its sustainability.

7.3. Recommendations

According to the study's findings the following recommendations were provided for responsible bodies which could help to develop monastery tourism in the study area.

7.3.1. Recommendations for professionals and other stakeholders

To ensure the applicability and direct implementation of monastery tourism in Abba Gerima Monastery the role of professionals, stakeholders and other responsible bodies is irreplaceable.

As a result, the following recommendations were suggested.

- In-depth studies around monasteries; for professionals from tourism, heritage, history and other related areas, because monasteries and their tourism resources own extensive value for tourism development as well as for image building of the nation such areas require in depth study investigations. So, even if most of the monasteries are remote and inaccessible, they should be studied, conserved, developed and promoted besides, if the new genre (monastery tourism) is appropriately applied the local communities could be benefited.
- During the study, the researcher founded out that the monastery has long term plans and projects that they wish to implement, these projects and plans needed budget allocation and other supports. So, all the concerned stakeholders should take part.
- Apart from the cultural tourism resources, the monastery is also rich in its natural gifts even though they have not been given attention so, further investigation and study on the natural resources should be undertaken.
- Finally, the researcher recalls for areas of specializations for integrated and systematized study about the monastery in the future in areas of art and paintings, art and architectures, ecosystem and ecology, history and antiquity, heritage conservation and management, ethnography and ethnology, tourism development, tourism marketing and tourism management.

7.3.2. Recommendations for government bodies

To ensure monastery tourism development in Abba Gerima Monastery, the role of government bodies and other responsible agents is crucial. In accordance, the following recommendations are suggested.

- In considering this study the government should motivate local, regional and national tourism bureaus to conduct detailed study on monastery tourism development.
- These days, people migration from rural to urban areas is increasing, similarly, most of the ancient and historic monasteries location is in remote rural areas. So, the government should take immediate action in saving the monasteries and their tourism resources, by employing the tourism resources of the monastery for tourism development because this can help to retain the youths and servants of the area in their homeland and get benefits from the development. But if such improvements are not created in such areas it is normal for human beings to move to other place for better lives. This case is even worth in countries like Ethiopia in which the history, art, and sources of civilizations are found in remote monasteries and churches in general and remote monasteries whose operation heavily relies on the specific servants specifically. The same is true in Abba Gerima monastery that; Abbot shared that; three young monks (servants)left the monastery to Mekelle city churches in (2018/19).
- It is recommended that government should provide for the local and monastery community with trainings on creating small scale enterprises, service and information provision, professional guiding, professional ethics and other required guidelines of the sector and the monastery.

7.3.3. Recommendation for local and monastery communities

The role of the local community and communities in the monastery has a lion's share in order to develop monastery tourism in the study area. As a result, the following recommendations have been drawn.

- The local community and monastery's communities should be active participants in any areas of the monastery's tourism and related issues.

- The local community and monastery's communities are required not only to be participant but also be involved in decision making in relation to the monastery's tourism development, ensure community based tourism development and sustainable tourism development at large.

7.3.4. Recommendation for tourists

To facilitate monastery tourism development in Abba Gerima Monastery the role of tourists is exceptional. In accordance, the following recommendation is given.

- The researcher would like to recommend that; Abba Gerima Monastery has extraordinary tourism resources apart from the commonly visited once, the natural habitat, the monastic life, the surrounding landscape, the spiritual education and way of provision, experiencing the monastery's food and beverages, are all are worth of visiting. Generally, the monastery is beyond once expectation for tourist experience. Considering this, tourists are recommended to be active in asking and exploring the monastery's diversified tourism resources.

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Appendixes

Appendix - 1: list of the nine saints

No.	Name of Saints	በግእዝ	Place	የሚገኝበት ቦታ
1.	<i>Abune Penteleun</i>	አቡነ ዲንጠሎን	Aksum	አክሱም
2.	<i>Abune Liqueanos</i>	አቡነ ሊቋኖስ	Aksum	አክሱም
3.	<i>Abune Aregawi</i>	አቡነ አረጋዊ	Debre Damo	ደብረዳም
4.	<i>Abune Aftse</i>	አቡነ አፍፀ	Yeha	ይሐ
5.	<i>Abune Guba</i>	አቡነ ጉባ	Adwa	ዓድዋ
6	<u>Abune Gerima</u>	<u>አቡነ ገሪማ</u>	<u>Adwa</u>	<u>ዓድዋ</u>
7.	<i>Abune Tshma</i>	አቡነ ፅሀማ	Edag Arbi	ዕዳጋ ዓርቢ
8.	<i>Abune Ym'anta</i>	አቡነ ይሜንታ	Gheralta	ገርዓልታ
9.	<i>Abune Alief</i>	አቡነ አሌፍ	Ahse'a	አሕስኣ

Source: Own information

Table: List of the Nine Saints and their place

Appendix - 2: The Nine Saints picture



Figure: Picture of the Nine Saints (imaginary painting)

Source: The researcher, May, 2011

Appendix - 3: Existing cultural tourism resources in Abba Gerima Monastery

N ^o	English name		Date of issue	Item code
1	Abba Gerima's Gospel one	ወንጌል ዘአቡነ ገሪማ 1	6 th c AD	C ₂ -IV-30
2	Abba Gerima's Gospel two	ወንጌል ዘአቡነ ገሪማ 2	6 th c AD	C ₂ -IV-31
3		አርባዲቱ ወንጌል	1936 AD	C ₂ -IV-32
4		ተአምረ ማርያም	19 th c AD	C ₂ -IV-33
5		ተአምረ ማርያም	20 th c AD	C ₂ -IV-34
6		ግዓዌ	1920 AD	C ₂ -IV-35
7		ያመዳኝ	18 th -19 th c AD	C ₂ -IV-36
8		ትርኃሜወንጌል	19 th c AD	C ₂ -IV-37
9		መካላዊ ወንጌል	17 th -19 th c AD	C ₂ -IV-38
10		ግብረ ህመምት	20 th c AD	C ₂ -IV-39
11		አርባዲቱ ወንጌላወያን	1756 AD	C ₂ -IV-40
12		ወዳሴ አማክኛት	18 th -19 th	C ₂ -IV-41

13		መካሄድ ሲኖዶስ	17 th -18 th c AD	C ₂ -IV-42
14	Old testament	ብሉይ ኪዳን	18 th -19 th	C ₂ -IV-43
15		ፍትሃ ነገስት	1860 AD	C ₂ -IV-44
16		ታሪክ ወልደአማን	1644	C ₂ -IV-45
17		ዮሴፍ ወልደክሪዮን	19 th c AD	C ₂ -IV-46
18		መካሄድ ነገዳት	18 th	C ₂ -IV-47
19		መካሄድ ስንክሳር	1895	C ₂ -IV-48
20		መካሄድ ስንክሳር	17 th -19	C ₂ -IV-49
21		አርቆናይ ስንክሳር	18 th -19 th	C ₂ -IV-50
22		መካሄድ ስንክሳር	1638 AD	C ₂ -IV-51
23		መዘመድ ዳዊት	18 th -19 th c AD	C ₂ -IV-52
24		ቁርሶስ	19 c AD	C ₂ -IV-53
25		ሃይማኖት አበው	17 th -19 th c AD	C ₂ -IV-54
26		መካሄድ ዳዊት	19 th c AD	C ₂ -IV-55
27		ወዳሴ ማርያም	13 th -15 th c AD	C ₂ -IV-56
28		ዮሃንስ አፈወርቅ	17 th -19 th c AD	C ₂ -IV-57
29		መዘመድ ዳዊት	18 th -19 th c AD	C ₂ -IV-58
30		ወዳሴ ማርያም	18 th -19 th c AD	C ₂ -IV-59
31		ወዳሴ ማርያም	1921 AD	C ₂ -IV-60
32		መዘመድ ዳዊት	1921 AD	C ₂ -IV-61
33		ታቦተ ቅድስተ ማርያም	Not available	C ₂ -IV-62
34		ታቦተ አቡነ አፍፀ	Not available	C ₂ -IV-63
35		መዘመድ ዳዊት	20 th c AD	C ₂ -IV-64
36		መካሄድ ዳዊት	1919 c AD	C ₂ -IV-65
37		መዘመድ ዳዊት	19 th c AD	C ₂ -iv-66
38		መዘመድ ዳዊት	19 th c AD	C ₂ -IV-67
39		መዘመድ ዳዊት	20 th c AD	C ₂ -IV-68
40		መዘመድ ዳዊት	1919 AD	C ₂ -IV-69
41		ዝማሬ	20 th c AD	C ₂ -IV-70
42		ድጓ	17 th -18 th c AD	C ₂ -IV-71
43		ዝማሬ	19 th c AD	C ₂ -IV-72
44		ድጓ	19 th c AD	C ₂ -IV-73
45		ደጓ	17 th -19 th c AD	C ₂ -IV-74
46		ድጓ	1868 AD	C ₂ -IV-75
47		ወዳሴ ማርያም	17 th -19 th c AD	C ₂ -IV-76
48		መካሄድ ሐዊ	1777 AD	C ₂ -IV-77
49		ምክር ራፍ ያመዳኝ	17 th -19 th c AD	C ₂ -IV-78
50		ያመዳኝ	19 th c AD	C ₂ -IV-79

51		ምዕራፍ ምዕራፍ	19 th c AD	C ₂ -IV-80
52		ገድለ አቡነ ገሪማ	14 th -16 th c AD	C ₂ -V-87
53		ገድለ አቡነ ገሪማ	1916 AD	C ₂ -V-92
54		ትክክል ኢየሱስ	18-19 c AD	C ₂ -V-110
55		ድርሳን ማክሌል	19 th c AD	C ₂ -IV-100
56		ወንጌል ዮሃንስ	18 th -19 th c AD	C ₂ -V-122
57		መጻፍ ዜቅ	19 th c AD	C ₂ -V-133
58		መጻፍ ወረድኦ	18 th c AD	C ₂ -V-99
59		አረጋዊ መንፈስ	1513 AD	C ₂ -V-84
60		መጻፍ ግንዛቤ	19 th c AD	C ₂ -V-128
61		መጻፍ እስክንድር	19 th c AD	C ₂ -V-108
62		መጻፍ አባ ገሪማ	18 th -19 th c AD	C ₂ -V-131
63		ድርሳን ጳውሎስ ወይስሃቅ	18 th -19 th c AD	C ₂ -V-104
64		መጻፍ ግንዛቤ	14-16 c AD	C ₂ -V-88
65		ድርሳን ማክሌል	1924 AD	C ₂ -V-94
66		ተክራር ማክሌል	20 th c AD	C ₂ -V-98
67		ድርሳን ማህየዊ	20 th c AD	C ₂ -V-93
68		መጻፍ ቅዳሴ	19 th c AD	C ₂ -V-115
69		ገድለ ተክለሃይማኖት	18 th -19 th c AD	C ₂ -IV-90
70		ድርሳን ማክሌል አለም	20 th c AD	C ₂ -IV-127
71		ድርሳን ማክሌል	1913 AD	C ₂ -V-101
72	K'dase	መጻፍ ቅዳሴ	19 th c AD	C ₂ -V-103
73		መጻፍ ክተ ጳውሎስ	17 th -19 th	C ₂ -IV-85
74		ገድለ ሰሜን	13 th -15 th	C ₂ -V-117
75		ፍካረ ኢየሱስ	19 c AD	C ₂ -V-89
76		ዜና ስላሴ	1932 AD	C ₂ -IV-105
77		አክራጊ ምስጢር	19 th c AD	C ₂ -V-109
78		ተክራር ማክሌል	18 th -19 th c AD	C ₂ -V-124
79		መጻፍ አስገራጫ	16 th -18 th c AD	C ₂ -V-123
80		ፀሎት ዕጣን	19 th c AD	C ₂ -V-134
81		መጻፍ ግፅ	19 th c AD	C ₂ -IV-121
82		ትምህርት አባው	18 th -19 th c AD	C ₂ -V-113
83		ገድለ አቡነ ገሪማ	17 th -19 th c AD	C ₂ -V-116
84		ማር ይስሃቅ	18 th -19 th c AD	C ₂ -V-96
85		ወንጌል ማቴዎስ	18-19 c AD	C ₂ -V-112
86		ትርጓሜዎች	19 th c AD	C ₂ -V-97
87		ተክራር ኢየሱስ	19 th c AD	C ₂ -IV-129
88		ድጋ	19 th c AD	C ₂ -IV-73

89		ገድለ ተክለሃይማኖት	19 th c AD	C ₂ -IV-130
90		ግፅ ዊ	19 th c AD	C ₂ -V-95
91		ምዕራፍ	19 th c AD	C ₂ -V-81
92		ተአምረ ኢየሱስ	17 th -19 th c AD	C ₂ -v-82
93		መካሄድ ቅዳሴ	16 th -18 th c AD	C ₂ -V-114
94		መካሄድ ፊልክስቶስ	18 th -19 th c AD	C ₂ -V-111
95		ፀሎተ ሰርክ	18 th -19 th c ad	C ₂ -IV-107
96		መካሄድ ቅዳሴ	17 th -19 th c AD	C ₂ -V-83
97		ተአምረ ማርያም	18 th -19 th c AD	C ₂ -V-106
98		ግፅ ዊ	17 th -19 th c AD	C ₂ -V-118
99		ገድለ ሃዋርያት	15 th -18 th c AD	C ₂ -V-120
100		ግፅ ዊ	17 th -19 th c AD	C ₂ -V-119
101		መካሄድ መካከላት	18 th -19 th c AD	C ₂ -V-125
102		መልእክተ ጳውሎስ	1755 AD	C ₂ -V-86
103		መልእክት ጉባኤ	1913 AD	C ₂ -V-91
104		ተአምረ ማርያም	18 th -19 th c AD	C ₂ -V-126
105		ግፅ ዊ	19 th c AD	C ₂ -V-132
106		አወድ	18 th -19 th c AD	C ₂ -V-119
107		ዘእድ መስቀል	1920 AD	C ₂ -IV-152
108	Abba Gerima's hand cross	ዘእድ መስቀል አቡነ ገሪማ	6 th c AD	C ₂ -IV-159
109		ዘእድ መስቀል	6 th c AD	C ₂ -IV-156
110		ዘእድ መስቀል	7 th -10 th c AD	C ₂ -IV-158
111		አክሊል	19 th c AD	C ₂ -IV-78
112		አክሊል	1860 AD	C ₂ -IV-77
113		ኩስኩት	6 th c AD	C ₂ -IV-96
114		ኩስኩት	6 th c AD	C ₂ -IV-92
115		ኩስኩት	19 th c AD	C ₂ -IV-91
116		ጥሩንባ	6 th c AD	C ₂ -IV-114
117		ልሀክት	6 th c AD	C ₂ -IV-80
118		ጥሩንባ	6 th c AD	C ₂ -IV-113
119		መስበ ወርቅ	1860 AD	C ₂ -IV-73
120		ቀዋሜ መስቀል	18 th -19 th c AD	C ₂ -IV-120
121		ቅርሃ በጊዕ መስቀል	6 th c AD	C ₂ -IV-124
122		ቀዋሜ መስቀል	17 th c AD	V ₂ -IV-121
123		ዘእድ መስቀል	15 th -17 th c AD	C ₂ -IV-157
124		አወድ	18 th -19 th c AD	C ₂ -IV-186
125		ዕዋዕ	17 th -19 th c AD	C ₂ -IV-191

126		አ ወድ	19 th c AD	C2-IV-193
127		አ ከሊል	6 th c AD	C2-IV-118
128		መብ በ ወርቅ	19 th c AD	C2-IV-75
129		መብ በ ወርቅ	1890 AD	C2-IV-74
130		አ ተራኖስ	1890 AD	C2-IV-76
131		አ ትራኖስ	6 th c AD	C2-IV-85
132		አ ትራኖስ	6 th c AD	C2-IV-90
133		ኩስ ኩሳ ት	6 th c AD	C2-IV-84
134		ኩስ ኩሳ ት	6 th c DA	C2-IV-93
135		ኩስ ኩሳ ት	6 th c AD	C2-IV-94
136		ኩስ ኩሳ ት	6 th c AD	C2-IV-95
137		መክህዘ መጭ	6 th c DA	C2-IV-97
138		ኢግሪ ወንበር	6 th c AD	C2-IV-100
139		ቀርን	6 th c AD	C2-IV-101
140		ፅንሃ	6 th c AD	C2-IV-102
141		ፅንሃ	6 th c AD	C2-IV-104
142		ፅንሃ	6 th c AD	C2-IV-105
143		ፅንሃ	6 th c AD	C2-IV-106
144		መክህዘ ቤ ዳታን	6 th c AD	C2-IV-99
145		አ ትራኖስ	6 th c AD	C2-IV-89
146		አ ትራኖስ	6 th c AD	C2-IV-86
147		ድቫቭ	17 th -19 th c AD	C2-IV-166
148		አ ትራኖስ	6 th c AD	C2-IV-87
149		ቃለ አዋድ	18 th -19 th c AD	C2-IV-117
150		ፅንሃ	19 th c AD	C2-IV-111
151		መክህዘ ቤ ዳታን	6 th c AD	C2-IV-98
152		ነ ባዲ መስቀል	16 th -18 th c AD	C2-IV-126
153		ነ ባዲ መስቀል	16 th -18 th c AD	C2-IV-127
154		ቀዋሜመስቀል	19 th c AD	C2-IV-129
155		ቀዋሜመስቀል	1910 AD	C2-IV-131
156		ቀዋሜመስቀል	1923 AD	C2-IV-132
157		ቀዋሜመስቀል	17 th -19 th c AD	C2-IV-133
158		ዘንጊ መስቀል ቀራንዮ	15 th -18 th c AD	C2-IV-134
159		ቃለ አዋድ	19 th c AD	C2-IV-135
160		ቃለ አዋድ	18 th -19 th c AD	C2-IV-137
161		ቀንዲል	15 th -18 th c AD	C2-IV-140
162		ፅዋዕ	15 th -18 th c AD	C2-IV-142
163		ዘእድ መስቀል አቡነ ገሪማ	6 th c AD	C2-IV-143

164		ዘንጊ መስቀል	6 th c AD	C2-IV-165
165		ሰንደቅ ወተድባብ	18 th -19 th c AD	C2-IV-160
166		ድቫቭ	18 th -19 th c AD	C2-IV-167
167		ሰንደቅ ወተድባብ	18 th -19 th c AD	C2-IV-168
168		ፅላል	19 th c AD	C2-IV-169
169		ፅላል	18 th -19 th c AD	C2-IV-170
170		ፀናፅል	19 th c AD	C2-IV-171
171		ፀናፅል	19 th c AD	C2-IV-180
172	Processional stick	መቼምያ	19 th c AD	C2-IV-172
173		ሰንደቅ	18 th -19 th c AD	C2-IV-172
174	Processional stick	መቼምያ	1922 AD	C2-IV-174
175		ሰንደቅ	19 th c AD	C2-IV-173
176	Processional stick	መቼምያ	19 th c AD	C2-IV-175
177	Processional stick	መቼምያ	19 th c AD	C2-IV-176
178	Processional stick	መቼምያ	18 th -19 th c AD	C2-IV-177
179	Processional stick	መቼምያ	19 th c AD	C2-IV-178
180	Processional stick	መቼምያ	19 th c AD	C2-IV-179
181	Processional stick	መቼምያ	19 th c AD	C2-IV-181
182	Processional stick	መቼምያ	20 th c AD	C2-IV-182
183		ፃሕል	17 th -19 th c AD	C2-IV-194
184		ፅዋፅ	17 th -19 th c AD	C2-IV-190
185		ፃሕል	1921 AD	C2-IV-192
186		ቀዋሜ መስቀል	20 th c AD	C2-IV-130
187	Hand cross	ዘእድ መስቀል	18 th -19 th c AD	C2-IV-151
188	Hand cross	ዘእድ መስቀል	17 th -19 th c AD	C2-IV-153
189	Hand cross	ዘእድ መስቀል	1920 AD	C2-IV-154
190	Hand cross	ዘእድ መስቀል	19 th c AD	C2-IV-150
191	Hand cross	ዘእድ መስቀል	20 th c AD	C2-IV-147
192	Hand cross	ዘእድ መስቀል	18 th -19 th c AD	C2-IV-155
193	Hand cross	ዘእድ መስቀል	19 th c AD	C2-IV-148
194	Hand cross	ዘእድ መስቀል	19 th c AD	C2-IV-146
195	Hand cross	ዘእድ መስቀል	19 th c AD	C2-IV-149
196		ነጋሪት	6 th c AD	C2-IV-83
197		ብረት ድስት	17 th -19 th c AD	C2-IV-183
198		አትራኖስ	6 th c AD	C2-IV-88
199		ፅንሃ	18 th -19 th c AD	C2-IV-107
200		ፅንሃ	6 th c AD	C2-IV-109
201		ፅንሃ	18 th -19 th c AD	C2-IV-110

202		ቀን ዲል መበራሀቲ	6 th c AD	C2-IV-112
203		ፅንሃ	19 th c AD	C2-IV-115
204		ቃለ ኣዋድ	19 th c AD	C2-IV-116
205		ቀዋሜመስቀል	1922 AD	C2-IV-122
206		ቀዋሜመስቀል	19 th c AD	C2-IV-123
207		ቅርሃ ብዓል መስቀል	6 th c AD	C2-IV-125
208		ቀዋሜመስቀል	1920 c AD	C2-IV-128
209		ካጋሪት	6 th c AD	C2-IV-81
210		ካጋሪት	6 th c AD	C2-IV-83
211		ፅንሃ	15 th -18 th c AD	C2-IV-103
212		ፅዋፅ	1910 AD	C2-IV-188
213		ካጋሪት	18 th c AD	C2-IV-79

Appendix - 4: Consent Letter

Addis Ababa University

College of Development Studies

Tourism Development and Management Program

Addis Ababa University

Addis Ababa

Good morning/good afternoon Dear Sir/ Madam,

My name is Seife Tsehaye; I am student of Addis Ababa University, studying Tourism Development and Management in master's program. For the final fulfillment of master's program, I am writing a research thesis which aims to "Explore Abba Gerima Monastery for Monastery Tourism Development, Adwa, Tigray, Ethiopia." As a research area Monastery Tourism is new and unexplored phenomena in our research arena as well as in market segment. However, in one another way monasteries are employed for tourism in advanced countries. But numerous monasteries in Ethiopia are neither studied nor employed for tourism. Ethiopian monasteries are plenty in number, long aged and hosted colorful history and dozens of religious and secular treasures. However, there are hardly any researches works in the area of monasteries and their tourism development. This study is trying to fill the gap and propose very important term of tourism development and recommendation for the development of Monastery Tourism. In doing this I am here to collect data to write the thesis. I have selected you as an important

person who would help me in answering my interview questions. If you like, you can remain anonymous for a third party. The data you give me will also be used only for the purpose of writing my thesis. You can also discontinue this interview at any time or skip any question you are not comfortable with. However, your genuine and complete answers for all of my questions will facilitate my work.

Thank you in advance for your kind cooperation!

With Best Regards!

Appendix - 5: Interview questions for tourists

No	Main questions	Additional questions	Clarifying question
1	What are the available tourism resources in Abba Gerima monastery from your opinion and visit experiences?	<ul style="list-style-type: none"> ➤ What are the actual tourism resources? ➤ Would you tell me potential tourism resources? 	<ul style="list-style-type: none"> ➤ Can you give me some examples? ➤ Can you tell me anything else?
2	Did you get any new experience from your visit?	<ul style="list-style-type: none"> ➤ Can you tell me some areas of experiences you earn? 	<ul style="list-style-type: none"> ➤ Can you tell me anything else?
3	How can you define your visit experience (satisfaction) and your expectation before visiting?	<ul style="list-style-type: none"> ➤ By what area of experience you are satisfied more? ➤ Have you get new thing beyond your expectation? 	<ul style="list-style-type: none"> ➤ Can you tell me anything else?
4	From your visit experience and entire stay, what general and specific recommendations are you recommend towards monastery tourism development idea in Abba Gerima monastery?	<ul style="list-style-type: none"> ➤ Are you familiar with the term monastery tourism? ➤ How you explain the monastery? ➤ Have you noticed some area of problems? 	<ul style="list-style-type: none"> ➤ Can you expand a little on this? ➤

Appendix - 6: Interview questions for local communities

No	Main questions	Additional questions	Clarify questions
1	Do you think you are benefiting from tourism activity of the monastery?	<ul style="list-style-type: none"> ➤ In what areas are you benefiting if any? ➤ 	<ul style="list-style-type: none"> ➤ Can you tell me anything else? ➤
2	How do you explain the monastery's tourism experiences?	<ul style="list-style-type: none"> ➤ Written source ➤ Oral source? 	<ul style="list-style-type: none"> ➤ Can you tell me anything else? ➤
3	What are the mysteries and miracles of Saint Abba Gerima?	<ul style="list-style-type: none"> ➤ Written source ➤ Oral source? 	<ul style="list-style-type: none"> ➤ Can you tell me anything else?

Appendix - 7: Observation checklist for the monastery tourism resources, tourist's experience and other features of the monastery

N ^o	Areas of observations	Observational descriptions
1	Security and safety set up	In Abba Gerima monastery the issue of safety and security belongs for the monastery's resource, community as well as the tourists. From the observation result, actually, there are no more threatening challenges for the tourists especially. There are four staff security guards in the monastery. So safety and security are in its good manner.
2	Welcoming and serving tourists by the guides and other communities of the monastery	First tourists are welcomed by the monastery's museum guide in one of the monastery's big plants (shelter). Following the greeting short introduction provided. Local communities and other communities of the monastery have a good sense for tourists generally.
3	Availability of tourist information center	Not yet organized and there is no specific place for tourist information center.
4	Actual tourism resources of the monastery	The monastery is rich in all rounded tourism resources that include religious treasures, cultural, and natural landscape settlements. Dominantly religious and cultural tourism resources are well known and promoted in the monastery and

		they are much in number. Abba Gerima's Gospel one and two, long-aged brana manuscripts, different sized and shaped crosses and other church and cultural materials are mostly observed in the monastery. Ras Alula Abba Nega's tomb is also another icon tourism product for the monastery.
5	Potential tourism resources of the monastery	From the observation in areas of potential tourism resources the researcher points out the surrounding cliffs and its greenery, planned projects like the establishment of the education center (center for <i>du'ga</i> and <i>k'nye</i>) in the monastery could be attractive tourism products for the future monastery tourism development in the monastery.
6	Tourism services and facility areas	There is no facility provision and tourist service area for tourists.
7	Unique features of the monastery in terms of tourism resources	Abba Gerima's Gospel one and two, position settlement the monastery is the main unique features in Abba Gerima Monastery from the observation checklist.
8	Tourism experience	Most of the tourism experience is underdeveloped, and tourist's experiences are limited to visiting the museum, Ras Alula's tomb and the surrounding landscape views. Few tourists are trying to access the surrounding features of the monastery. In addition, almost all tourists' main interest is to see the Abba Gerima's Gospel but recently the displayed manuscript in the museum is a copy of the original one. Whereas the original Gospel is placed in the old chapel.
9	Monasticism life of the monastery	From the observation, monasticism life is much interested. Different Communities of the monastery have different teamwork practices like food preparation, garden man, weaving and handicrafts and serving tourists and other guests are some of the teamwork areas. Additionally, the monastery is well known for its center of church education. Recently 89 students are attending their spiritual education by different level. From its history, the monastery was center of excellent in <i>du'gua</i> , <i>ke'dase</i> , <i>mezmur</i> , <i>akakam</i> , and <i>ke'nye</i> traditional education (spiritual education) almost all students are permanent settlers in the monastery.
10	Monastery's tourism activity and management	Even though the present tourism activity is encouraged. But with comparisons to the history and available tourism resources of the monastery, the movement is at its infant stage.

		But the monastery's community and local communities all the time they are trying their best in conserving and developing the monastery's tourism resources under tourism concept.
11	Landscape settlement of the monastery	The location area of the monastery is other big chance and opportunity for monastery tourism development. Because the monastery is surrounded by four mountains which are positioned in a cross shape and the mountains are green covered visually. Generally, since the monastery is located in mid of Adwa mountains [mountains in conference] this could be a vast opportunity for promoting and attracting tourists for the future.
12	Infrastructure development	As the researcher's observation the provision of the infrastructure in the monastery is good and encouraged 80 % of the way to the monastery is asphalted, electricity and water provision is also available.
13	Accommodation development	Thanks to the late bishop "Abune Paulos" standardized guest house is available in Abba Gerima monastery. The guest house has 10 rooms with its vast lobby area and located inside view of the monastery. Recently the guest house is managed and kept by one of the monastery's teamwork and it is open for special guests and tourists who want to stay overnight there for free.
14	Architectural design of the monastery's buildings	In the monastery from the old monastery building to the recent monastery new building, from the old monk's living house to the new monk's living house from the student's living house to the house build tombs all these buildings have different architectural designs and some of them mixes traditional and modern styles. The building materials are mostly from stone and wood.
15	Number of monks in the monastery	65 monks and 89 students in total 154 members are available in the monastery. But the number varies from time to time.

Appendix - 8: Questions for TCTB and experts from Mekelle university Focus Group Discussion (FGD)

1. Do you think monasteries have potential resources for tourism development in Ethiopia?
2. Is there Monastery Tourism in Ethiopia?

3. Do you think the term monastery tourism development is applicable in Abba Gerima Monastery?

Appendix - 9: Questions for Monastery and local communities Focus Group Discussion (FGD)

1. How do you understand tourism?
2. Do you think the monastery could be applicable for further tourism development?
3. As community are you benefiting from the present tourism activity of the monastery?

Appendix – 10: Group composition of the FGDs

Key informants code No	Occupation	Sex	Location
Participants from Tigray Culture and Tourism Bureau and Mekelle University			
1	Department of heritage management Mekelle university	M	Mekelle
2	Department of tourism management Mekelle university	M	Mekelle
3	Tourism development and promotion coordinator: TCTB	M	Mekelle
4	Heritage registration and conservation coordinator: TCTB	M	Mekelle
5	Department of tourism management: Mekelle University	M	Mekelle
6	Heritage inventory and registration expert: TCTB	M	Mekelle
Participants from Monastery and local communities		Sex	Location
1	Monastery administrator	M	Abba Gerima Monastery
2	Monastery's museum guide	M	Abba Gerima Monastery
3	Tabiya (kebele) administrator from local community	M	Tabiya (kebele) Enda Abba Gerima
4	Monks from the monastery	M	Abba Gerima Monastery
5	Monastery's property kipper	M	Abba Gerima Monastery
6	Farmer from local community	M	Tabiya (kebele) Enda Abba Gerima

Appendix – 11: Interview participants

No	Respondents	Type	Sex
1	Respondent 1	Tourist	M
2	Respondent 2	Tourist	M
3	Respondent 3	Tourist	F
4	Respondent 4	Tourist	M
5	Respondent 5	Tourist	M
6	Respondent 6	Local community	M
7	Respondent 7	Local community	F
8	Respondent 8	Local community	M