

SALALE UNIVERSITY



SCHOOL OF GRADUATE STUDIES

COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

Master of Arts Degree in History and Heritage Management

Heritage Sites and their Contributions for Tourism Development in Southern

Ethiopia: The case of Gedeo Zone. *Dilla Zuria Woreda*

By Sitina Adem

Salale, Ethiopia, 2016

Heritage Sites and their Contributions for Tourism Development in Southern Ethiopia: The case of Gedeo Zone. Dilla Zuria Woreda

A Thesis Submitted to Department of History and Heritage Management, in Partial Fulfillment of the Requirements for a Master of Arts Degree in History and Heritage Management

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APPROVAL SHEET

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**Heritage Sites and their Contributions for Tourism Development in Southern Ethiopia:
The Case of Gedeo Zone. Dilla Zuria Woreda**

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Declaration

I, Sitina Adem, hereby declare that this Thesis entitled "Heritage Sites and Their Contributions for Tourism Development in Southern Ethiopia: The Case of Gedeo Zone. Dilla *Zuria Woreda*" submitted by me for the award of the Degree of Master of Arts in History and Heritage Management in Salale University is original work of mine, and it has not been presented for the award of any other Degree, Diploma, Fellowship or other similar titles of any other University or Institution.

Place: Salale

Signature: _____

Date: January 2016

Sitina Adem

Acronyms and Abbreviations

ARCCH	Authority for Research and Conservation of Cultural Heritages
CTB	Culture and Tourism Bureau
CSA	Central Statistical Authority
DZWCTB	Dilla Zuria Woreda Cultural and Tourism Bureau
EECM	Ethiopian Evangelical Church Mekanyesus
EKC	Ethiopian Kale Hiwot Church
KM	Kilometers
MOCT	Ministry of Cultural and Tourism
UNCA	United Nations Economic Commission for Africa
UNESCO	United Nations Education Science and Cultural Organization
WTO	World Tourism Organization

Glossary

Aba Gada	Traditional Leader
Enset	False Banana
Gedeo Hayicha	Elders or Wise Person
Kebele	The Lower Division Of A District
Maganno	Traditional Gedeo Religion
Songgon	The Place For Mass Prayer
Wereda	Division of Districts below Zone and This Include Many Kebeles
Odaya'a	is the biggest assembly (Songo) of the Gedeo people.
Wayo	is the collective name for feared and sacred places in the Gedeo language

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Abstract

This thesis is intended to assess the potential of heritage sites and their contribution for tourism development in Gedeo Zone Dilla Zuria Woreda. To realize the objectives of this study a qualitative research approach and research design were employed. Both primary and secondary data sources were used. Primary data are collected through interviews, observation, and focus group discussions. To collect the primary data, interviews were undertaken with selected community elders, Culture and Tourism Bureau officers, Gedeo Zone Culture and Tourism Bureau officers, and other concerned individuals. In addition, detailed personal observation was also conducted to fill the gaps in interviews and other sources. A purposive sampling design was used to identify informants. Published and unpublished materials are also consulted for secondary sources. The analysis of the study revealed that Dilla Zuria Woreda has huge heritage tourism potential. In this regard, Odola Glama rock art, Birbirota sacred forest, Bolocho sacred forest, Abaya Falls, Godana kijno, and Mijo Kinjo cave has found in Dilla Zuria Woreda in different kebele. Those heritage sites are important for attracting tourists from different areas because of their potential historical value, Socio-economic values, Aesthetic Values, and Socio-Cultural Values for tourism.

Even though Dilla Zuria Woreda has huge heritage tourism potential and diversified values, they have not yet been utilized due to the presence of various hindering factors. Lack of tourist facilities, absence of promotion, and absence of documentation are among the factors that hinder heritage tourism development of the heritage resources. Finally, it is recommended that the collaboration of the stakeholders such as local people, the private sector, and the local culture and tourism bureau is very imperative to exploit the heritage tourism potential of the area and mitigate the hindering factors And also the need to create public platforms to increase the local community's awareness of the importance of the sites, continuous recording, and promotion. It is important to introduce heritage sites to society in and abroad and it also provides an insight into the need for conservation activities of the endangered heritages by integrating the professional's and the local communities knowledge

Keywords: Heritage Sites, Heritage Tourism, Tourism Development, Opportunity and Challenges in Dilla Zuria Woreda.

CHAPTER ONE

Introduction

This study wants to study the heritage sites' and their contribution for tourism development in Dilla *Zuria Woreda*. This is the introduction chapter of the study which describes the background of heritage sites in the tourism industry in the global and Ethiopian contexts. It also includes a statement of the problem, research questions, and objectives of the study, significance, and scope of the study.

1. Background of the Study

Heritage can be defined as any man-made (both material and non-material) or natural objects that can be preserved and transmitted from generation to generation.¹ Broadly speaking, Heritage can be divided into cultural heritage and natural heritage. Cultural heritages can be seen as any man-made material and non-material things by which the values, cultures, beliefs, and attitudes of the society are manifested as well as transmitted from one generation to the next. Natural heritages are heritages that are naturally made (available) and can serve as part of the life of the community. It includes bio-diversities, mountains, and rocks that attract human beings. Cultural heritages are divided into tangible and intangible heritages. Tangible cultural heritages are those cultural items that can be touched and observed. It is the material aspect of culture. Furthermore, Intangible cultural heritages are cultural heritages that include oral traditions, performing arts like music and dances, social practices, rituals and festive events, and knowledge.² Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritages are both irreplaceable sources of life and inspiration.

Heritage Tourism is one sector that shall propel growth, contribute to foreign exchange, enhance employability, and result in community development.³ The most important dimension of heritage

¹ Munjeri, D. (2004) Tangible and Intangible Heritage.

² Van Zanten, W. (2004) Constructing new terminology for intangible cultural heritage.

³ Meskell, L. (2014). States of conservation.

tourism is the cultural exchange among various nationalities that visit the country and the cross-cultural interface that shall pave the way for universal peace and harmony.⁴ On the one hand tourism is seen as an economic option and on the other side a greater social and human effect. In addition to these, there is a vast scope of heritage tourism in Ethiopia.⁵ The heritage tourism industry plays multiple roles in the economy, socio-culture, and environment in different countries. The most widely recognized outcomes of tourism include providing employment, income, tax revenues, and foreign exchange.

Heritage tourism is the fastest-growing sector in the tourism industry. Heritage tourism is growing faster than any other sector of the tourism industry, because a large number of people visit cultural and historical sites, and is seen as important for economic development and reduction of poverty worldwide. Cultural heritage sites and places reflect a large and varied collection of the human creation and history of the culture adopted across the entire world. It includes cultural aspects such as heritage sites, monuments, traditional activities, languages, and natural resources that are considered very important to be preserved for future generations. The heritage sites are popular destinations for tourists who are curious and dedicated to exploring historical, cultural, and archaeological sites and intend to interact and get to know the local community as well. Due to the increased curiosity in people to learn and experience other cultures and communities a large number of people are traveling across the world. The increasing trend of tourists in this sector of tourism has increased the living standard of the local people by creating job opportunities and enhancing the local cultures and traditions.⁶ Moreover, Culture Tourism has demonstrated that it has the potential to directly contribute to poverty reduction through employment and creating jobs for local people, the market for products, exposure to knowledge, and increased confidence in local people to do little-known things. It also has the potential of opening up tourism opportunities in rural areas as promising tourist

⁴ Mikic, H. (2012). Measuring the economic contribution of cultural industries.

⁵ Van Zanten, W. (2004) Constructing new terminology for intangible cultural heritage.

⁶ Pandey , S. (2015). Sustainable tourism is a driving factor for the development of cultural heritage sites.

destinations.⁷ *Dilla Zuria Woreda* it has cultural and natural heritage sites but is not used for job creation, to enhance the local cultures and traditions.

Tourism is among the economic and social sectors that are registering rapid growth in the world and nowadays it is making its contribution to supporting and accelerating national development. Tourism makes a tremendous contribution by serving as a source of foreign exchange, promoting micro and small-scale enterprises, creating employment opportunities, and ensuring sustainable development.⁸ The Government of the Federal Democratic Republic of Ethiopia, therefore, appreciates the problems of the sector and giving special attention to the matter and recognizing the necessity of creating a strong government organ to lead the sector has established the Ministry of Culture and Tourism under Proclamation Number 471/2005, enacted to redefine the powers and duties of the organs of the Federal Government. Tourism offers great opportunities for emerging economies and developing countries. It creates jobs, strengthens the local economy, contributes to local infrastructure development, and can help to conserve the natural environment and cultural assets and traditions and to reduce poverty and inequality.

To this effect, Ethiopia is endowed with unique cultural heritages and attractive natural resources that attract tourists. The churches, castles, archaeological sites, and caves are some of the cultural resources of Ethiopia.⁹ There is also a high diversity of plants and animals in Ethiopia. In addition to these, there are impressive features such as high mountains, rivers, and lakes in Ethiopia. The favorable diversity of climate is the other factor that makes Ethiopia attracts tourists.

Astronomically, the Gedeo Zone lies between 50 and 70 North latitude and 380 and 400 East longitudes in the escarpments of the southeastern Ethiopian highlands overlooking the Rift Valley in the narrow strip of land running from North (Sidama Zone) to South (Oromia region).

⁷ Rumishael, P., and Juliana, L.(2017). Assessing the contribution of cultural heritage sites to tourism development.

⁸ MoCT (2009). Tourism development policy.

⁹ Binyam, A. (2011) Assessing tourist satisfaction in Ethiopia.

It shares the largest boundary with the Oromia region and only in the northeast with the Sidama Zone.

The one problem is lack of clear identification of new potential tourism sites in the country rather than highly depend on existing destinations. Despite the fact that *Dilla Zuria Woreda* is endowed with potential tourism resources, the local communities and the region in general are not benefited from the tourism activities due to potential tourism resources were not clearly assessed, identified, recorded and mapped. Thus, the novelty of this study was standing to assess and identify the potential tourism resources of *Dilla Zuria Woreda* and its Environs, Ethiopia.

Dilla Zuria Woreda has a rich heritage potential that is largely unknown to tourists. Despite having several historic sites, such as fascinating landscapes and biodiversity soaked in history and having culturally hospitable and intrinsically religious people, there is a lack of information on the identification and promotion of these heritage sites. This has resulted in a missed opportunity for tourism development in the *Woreda*, which could contribute to the economic growth of the region. Additionally, the current management and conservation practices are inadequate, putting these sites at risk of being lost or destroyed. Therefore, this study aims to identify the heritage sites in *Dilla Zuria Woreda* that have the potential to contribute to tourism development and propose effective strategies for their preservation and promotion. The findings of this study will be useful for policymakers, tourism industry stakeholders, and heritage site managers in developing sustainable heritage management practices that can contribute to the economic development of *Dilla Zuria Woreda* and the Gedeo Zone.

Dilla Zuria is one of the *Woreda* in Gedeo Zone. *Dilla Zuria Woreda* is bordered on the southwest by Wenago, on the west by the Oromia Region, on the north by Sidama Zone, and the Southeast by Bule. It has a unique and huge cultural heritage and attractive natural resources found in the *Woreda* in different parts of *Kebele* that attract tourists but are not well studied and promoted as heritage sites. And also there is no study about these valuable cultural and natural tourist attraction sites. These all are a reason for selection of this title for study. Even though these heritage sites are properly studied, they could receive the attention of tourism. This study aims to assess the Heritage Sites and their Contributions for Tourism Development in Gedeo Zone with particular emphasis on *Dilla Zuria Woreda*. The result of the study will have contribution for local heritage management initiation and for the preservations heritage sites by

informing local culture and tourism offices and other stakeholders who have the concern in the protection, promotion and heritage of the sites both at national and international levels.

1.2 Statement of the Problem

Ethiopia is said to be a site of all types of tourism due to the presence of various natural, historical, and cultural heritages which strongly attract many tourists to flow into the country.¹⁰ Ethiopia has many cultural heritage sites that are registered as world heritages like Axum Stelae, Lalibela Rock-Hewn Churches, Gonder Fasiledes Castle, Harar Jegol, Tiya archaeological site, Lower Valley of Awash, Lower Valley of Omo and Konso Cultural Landscape. Furthermore, other cultural heritages are found in different parts of the country which have outstanding universal value from the historical, architectural, commemorative, aesthetic, ethnological or anthropological point of view, but are not yet researched and well known. Due to this, different studies show (Tourism Development policy, 2009 and Binyam, 2011) that Ethiopia is not getting significant benefits out of tourism in general and especially from cultural heritage tourism in particular.

Heritage tourism is currently one of the most notable and widespread types of tourism in terms of visitors and attractions, appealing to hundreds of millions of people every year.¹¹ However, little attention has been given to heritage tourism properties in Ethiopia. Most of them are not researched and unknown. Even the studied and promoted heritage tourism is shallowly concentrated in some specific areas. Among these, the Gedeo Zone heritage tourism potentials are not well studied and promoted. Even though heritage tourism is the predominant type of tourist attraction in Gedeo Zone, up to date there are hardly any official statistics, and a lack of related research persists. Although huge potential tourism resources are available in different parts of Ethiopia, the country is dependent on few tourist attracting destinations recognized internationally. *Dilla Zuria Woreda* is among unexplored Ethiopian destinations with untapped potential tourism resources. Against this background, this study attempts to explore the potential

¹⁰ Gojjam, M. (2011) the contribution of hotels to the development of tourism in Ethiopia.

¹¹ Timothy, D. J. (2011) Cultural heritage and tourism.

tourism resources and their contribution for tourism development in *Dilla Zuria Woreda*, Ethiopia.

Dilla Zuria Woreda has the potential of different cultural and natural tourist attraction sites which contribute for tourism development. Despite the potential of Heritage Sites and Contributions for Tourism Development in Gedeo Zone, there are research gaps which are conducted on the contribution of heritage sites for tourism development in the area under discussion. Indeed, few studies attempted to harmonize tourism development and cultural heritage management in general in various ways. A case in appointing certain traditional and ritual elements that have been parts of a different social category have been studied by different scholars such as Abera (2018), *Some Aspects of the History of the Gedeo of Yergachaffe from 1892 to the Present*. Other studies emphasized on traditional and indigenous conflict resolution between Oromo and Gedeo people (Asebe Regassa, 2007), while others studies concentrated on land and tenancy disputes in Gedeo, Southern Ethiopia (1941-1974) by Berhanu Tesfay (2009). Others have addressed the history of the Gedeo people, and the history of the town, wereda. Besides, scholars like Ashenafi Girma Zena (2019) *Megalithic Stele Monuments of Gedeo Zone, South Ethiopia*. Abebe Mengistu and Habtamu Tesfay (2004), and Tsegaye Ebabey Demissie (2019) gave much emphasis on heritage sites and Megalithic settlement monuments of Gedeo and archaeological survey. However, all these researchers did not address the heritage sites and their contributions for tourism development in *Dilla Zuria Woreda*. I try to cover this gape in this paper. Thus in attempt to bridge these gaps, the study focuses on heritage sites and contribution for tourism development by taking *Dilla Zuria Woreda* as a case study. Also it is a timely research topic for the study area because as far as my knowledge is concerned no research had been done before on this topic in Gedeo Zone *Dilla Zuria Woreda*.

The problem addressed in this study is the lack of understanding and recognition of the potential contributions of heritage sites in Southern Ethiopia towards tourism development. Despite the existence of numerous heritage sites in the region, there is a lack of proper management and promotion of these sites to attract tourists. This has resulted in a missed opportunity for economic growth and development in the region. Therefore, this study aims to explore the potential of heritage sites in Southern Ethiopia and their contributions for tourism development,

as well as identify the challenges hindering their development and suggest possible solutions to enhance their contribution for the tourism industry.

To sum up, there is a notable gap in the current literature regarding identification of Heritage Sites and their Contributions for Tourism Development in Southern Ethiopia: The case of Gedeo Zone, Dilla *Zuria Woreda*. Due to this, this study aims to address these gaps in knowledge by identifying heritage sites and their contributions for tourism development. By evaluating different sources and conducting interviews with stakeholders, this research seeks to provide insights into heritage sites in Dilla *Zuria Woreda* and their contribution for sustainable tourism development. Although huge potential tourism resources are available in different parts of Ethiopia, the country is dependent on few tourist attracting destinations recognized internationally. Dilla *Zuria Woreda* is among unexplored Ethiopian destinations with untapped potential tourism resources. Against this background, this study attempts to explore the potential tourism resources in Gedeo Zone Dilla *Zuria Woreda*, Ethiopia.

1.3. Objective of the Study

1.3.1. General Objective of the Study

The General objective of the study is to identify the potential of heritage sites and assess their contribution for tourism development in Gedeo zone with special emphasis on Dilla *Zuria Woreda*.

1.3.2. Specific Objectives

The specific objectives of the study included in the following:

- To identify heritage sites in the study area.
- To explore the values of the heritage sites for tourism development in the study area.
- To examine the opportunities and challenges of heritage sites in the study area

1.4 Research Questions

Based on the problem stated above and the objectives outlined accordingly, the study was tried to answer the following research questions:

1. What are heritage sites found in the study area?
2. What are the values of the heritage sites of the area for tourism?
3. What are the challenges and opportunities of the heritage sites to utilize for tourism development in the area?

1.5. Scope of the Study

The scope of this study was delimited both geographically and thematically. Geographically, the study was conducted in *Dilla Zuria Woreda* of the Gedeo Zone. Thematically; the study was concentrated on the Heritage sites and their contributions for tourism development in the area. Methodologically, this study employed a qualitative research design

1.6. Research Methodology

1.6.1 Research Site Selection

This study was conducted in *Dilla Zuria Woreda* in the Gedeo zone in Southern Ethiopia. *Dilla Zuria Woreda* is bordered on the southwest by *Wenago*, on the west by the Oromia Region, on the north by Sidama Zone, and the southeast by Bule. *Dilla Zuria Woreda* is one of the this research is conducted in *Dilla Zuria Woreda*, which is one of the six *Woreda* of Gedeo Zone biggest *Woreda* in the Gedeo Zone of Southern Nations, Nationalities and Peoples Regional state which is located to the main road of Moyale and 375 K.M from Addis Ababa it's located in the Southeastern part of the Gedeo Zone 29 km away from Dilla town. Dilla town is surrounded by *Dilla Zuria Woreda*. *Dilla Zuria* was part of *Wenago Woreda*.

Based on the 2007 Census conducted by the CSA, this *Woreda* has a total population of 98,439, of whom 49,413 are men and 49,026 women. None of its population is urban dwellers. The majority of the inhabitants were Protestants, with 83.13% of the population reporting that belief, 7.81% observed traditional religions, 5.31% practiced Ethiopian Orthodox Christianity, 1.16% was Catholic, and 1.02% was Muslim. Chichu, capital of *Dilla Zuria Woreda* is semi-urban. The total area of the districts is 122 Km² (Source: Gedeo Zone Finance and Economy Development Administration). The districts fall within three major agro climatic zones namely, *Dega* (High land) that accounts for 39.5%, *Woyina Dega* (Mid-land) covering 54.5 and *Kolla* (low land)

accounts for 6% while the operational *kebeles* fall in moist *Woyina Dega* (midland) agro-ecological zone.

To make the data manageable, the researcher from Dilla *Zuria Woreda* were selected; four *kebele*, *Wochchamma kebele*, *Sisota kebele*, *Michile kebele* and *Tumiticha* were selected as research sites. The reason of selection those four *kebele* from Dilla *Zuria Weoreda* because of *Wochchamma kebele* (was selected because of the availability of *Odola Galma* rock art). *Sisota* and *Tumiticha kebele* were selected because of the existence of *Abaya Falls*, *Mijo Kinjo Cave*, *Birbirota* sacred forest and *Godana Kinjo*. A *Michile kebele* was selected because of the found of *Bolocho* sacred forest in this area. The existing knowledgeable persons in the area are also other promising reasons for the selection of this area as a study site. For this study four *kebele* were selected. The *kebele* are selected to study because the valuable heritage sits are found in this area.

1.6. 2. Research Design

In this study, qualitative research design was applied. Qualitative commonly used that involve participant observation, in-depth interviews, and focus group discussions. Qualitative research methods typically include interviews and observations, but may also include surveys, and historical and document analysis. In this thesis, a qualitative research approach was used to find out the solutions for the problems and to deal with the findings. Qualitative research is generally based on the belief and experiences or feelings of the people in a particular field, which allows people to speak without the intermediary of the researcher and without being overly constrained to the framework imposed by the researcher.¹²

1.7. Data Sources

To conduct this study, the researcher was obtaining necessary data from both primary as well as secondary data sources. Primary data sources include an interview with key informants and personal observation to triangulate data with the results from the interview. In addition, the researcher reviewed different documents from various institutions which are involved in the tourism sector. On the other hand, the researcher employed relevant scientific journals and academic articles, published and unpublished materials, office reports, and others on the subject matter which is secondary sources of the study.

¹² Veal, 2006.

Interviewees

Among the interviewees 50 were local knowledgeable community representatives (i.e. 6 were Dilla Town culture and tourism office, 2 were local guides, and 10 were the Dilla *Zuria Woreda* culture and tourism office). The interviewees were chosen based on their knowledge, experience, expertise, and involvement with the tourism sector and the heritage sites in the study area. They were also selected based on their willingness and ability to contribute to the overall research objectives by providing relevant inputs regarding the heritage sites, conservation and their contribution to tourism development.

1.8. Data Gathering Instrument

1.8.1. Interview

The technique of personal interview was undertaken to achieve the objectives since it is the most versatile and productive method of communication, enables spontaneity, and also provides: “The skill of guiding the discussion back to the topic outlined when discussions are unfruitful while it has the disadvantages of being very costly, time-consuming and can introduce bias through desires of the respondent to please the interviewer”.¹³ For this study, semi-structured in-depth interviews were conducted involving fifty key informants. From this, the researcher used sixteen informants in the focus group discussions while thirty four of them were used for one-to-one interviews.

The interviews was conducted to collect necessary data from different individuals and organizations including government representatives of the Dilla *Zuria Woreda* culture and tourism office, the Dilla Town culture and tourism office, and local knowledgeable persons. During interviewing, the researcher was supported by a tape recorder to review later. They were acquired through the help of the culture and tourism office head of Dilla *Zuria Woreda*. In addition to this Interview was conducted to collect necessary data from different individuals and organizations including government representatives of the Dilla *Zuria Woreda* culture and tourism office, and *Woreda* administrator. Semi-structured interview guides were prepared for representatives of local communities such as the local guides, community members, and culture and tourism bureau experts. This tool is important since it gives more freedom to interviewees to

¹³ Aaker & Day, 1991.

express themselves and allows the researcher to benefit from information obtained from a more exhaustive treatment of the case under consideration.

During interviews, a tape-recorded and written note was taken. This method, therefore, enabled us to identify the heritage sites and their contribution for tourism development in the study area. In this study, the interviewees were chosen based on their willingness and knowledge they have in the area under study. The purposive sampling strategy was employed to identify participants. The interview was conducted in *Gedeuffa* and *Amharic* language to reduce language barriers. Gathered information was translated into the English language while interpreting.

1.8.2. Personal Observation

In this study, deep personal observation of the study was conducted in the study area. This method was used to cover areas where researchers involved in the study seek information by direct investigation and use of the sense of sight without the help of the informants. The researcher takes on a role within the group or simply observes while interacting with members; as the researcher had an opportunity to see what was really happening on the heritage sites.

Observation can build the depth of case studies by drawing out insights concerning the meanings behind what was said, the interactions that happened, and the background context of what is transpiring due to this the researcher used the Unstructured observation: This type of observation allows for more flexibility and open-endedness.¹⁴

In addition, Watching, and listening carefully in situations other than the interviews can provide important information regarding the daily life, social relationships and social structures of a community. Thus the researcher used Event sampling: This involves observing and recording specific events or behaviors that occur during a set time period. Observation has been used to determine the degree of physical beauty of the site, as observations of other sites served as comparison for the ones in question. As the area has a potential of heritages the researcher observed the landscapes, biodiversity, and Worship places of the area such as churches, mosques; so naturalistic observation used by the researcher.¹⁵

¹⁴ Denzin & Lincoln, 2011

¹⁵ Neuman, 2010, Warren & Karner, 2004

The researcher personally observed the aspects of the subject matter to examine and investigate the tourism potentials of *Dilla Zuria Woreda*. During observation, the researcher was escorted by different government professionals, especially from the *Dilla Zuria Woreda* Culture and Tourism office. The researcher used observation to consult the heritage sites of *Dilla Zuria Woreda*. The researcher, for instance, observed unwise conservation of heritage sites, lack of adequate tourist infrastructures and facilities, and lack of awareness. The data gathered through observation support other data gathered through interviews and secondary sources of information. The researcher supported her observation with photo and video cameras.

The observation technique was supported by local guides and participating informants to obtain the necessary information. As a result, the observation was utilized to gather firsthand information on the current state of the heritage sites. The goal of the study is to identify the heritage sites, challenges and future perspectives of heritage sites for tourism development in *Gedeo Zone* and *Dilla Zuria Woreda*.

Photographs of related events and matters that supplement this observation were taken. Their proceedings were recorded and captured in the form of audio visual and audio. It was a helpful capture of significant data on heritage sites and their contribution for tourism development under study. The data for this research paper was gathered in two field trips. The first trip took place immediately after proposal defense in February and the second trip took place in May. The researcher observed six heritage sites found in this area and also stayed for 40 days in the study area.

1.8.3. Focus Group Discussion

To look at concerns of different individuals, and to explore their experience on some issues, the researcher conducted focus group discussion to collect the views and experience of individuals for this study. It is a data collection by which a group of people with similar interests or goals comes together to discuss certain issues raised by the researcher under the control of the researcher. Focus groups are formally organized, structured groups of individuals brought together to discuss a topic or series of topics during a specific period. It can be an extremely useful technique for obtaining individuals' impressions and concerns about certain issues. Focus groups are also typically made up of individuals who share a particular characteristic, issues, or interest that is relevant to the topic being studied. Among other things, conducting a focus group

discussion helps the researcher to develop an understanding on the view of the heritage sites and their contribution for tourism development.¹⁶Therefore, considering the advantage of conducting focus group discussion and the time given for completing the Thesis, the researcher conducted three focus group discussions in which one focus group discussion had six members. The main objective of conducting these three focus group discussions aimed to collect a variety of views on heritage sites and their contribution for tourism development in Dilla *Zuria Woreda*.

The first focus group discussion was held in Sisota *kebele* around Birbirota sacred forest. These focus group discussants were discusses about the value of heritage sites and heritage sites challenges and opportunity. The second focus group discussed was conducted with indigenous elder community in Michile *kebele* and discussion about the value of heritage sites. This focus group discussion was conducted with a group that consists of the knowledge person about heritage sites in Tumtich *kebele* and also women participate in this group in the Tumtich *kebele* participated in the third focus group discussion. In all cases, the purposeful sampling strategies were used to select the study participants.

1.8.4. Document Review

Document review is important for strengthening the data obtained through interview, focus group discussion and an observation checklist. The document reviews are important as relevant sources of data and useful in yielding information and exploring educational practice. Therefore, secondary sources such as reports, tourism policy and strategy documents, guidelines, books and magazines were used to collect secondary data. Researchers used a systematic document review system to review secondary data in this thesis.

1.9. Method of Data Analysis

Data analysis is the process of systematically reaching and arranging the interview transcripts, field notes, and other material that the researcher accumulates to increase understanding of the participating experiences and to enable the researcher to present what has been discovered. The researcher used a Content analysis method to analyze and interpret the data. To analyze the contents of written materials such as books, magazines, pamphlets, and newspapers and the contents of interviews and personal observation the researcher has employed a descriptive method of analysis and the result of the study was narrated. The analysis of the data from

¹⁶ Geoffrey Marczyk et.al (2005).

observation and interview was started in line with data collection. Data collected from interviews were listened to, transcribed, and reduced to units of relevant meanings and summarization, and data collected via field observation were also analyzed in the form of texts and supported by pictures. Accordingly, the collected data analyzed qualitative analysis approaches. Interview was analyzed on the techniques of listing and recording (organizing, discussing, and interpreting). Furthermore, observations were analyzed based on the prepared observation checklists. In general, the study employed qualitative analysis approaches in detail on document analysis.

1.10. Significance of the Study

The study would be very important in providing single documented information about the heritage sites and their contribution for the tourism development of Dilla *Zuria Woreda*. Firstly, the research will provide insights for the local government bodies especially culture and tourism experts to develop visitor management plans and overall destination management. Secondly, it can assist in developing new strategies, management plans and actions to enhance the tourism sectors of Dilla *Zuria Woreda*. Also contribute a lot to attracting the attention of the government for cultural heritage tourism development, encouraging people to conserve cultural heritages, and creating awareness about the importance of heritage, and finally this study is assumed to serve as a take-off point for further research to conduct on the development of cultural heritage tourism. The study can be used as a reference for further studies in related issues especially on heritage sites and their contribution to tourism development.

- It is important to introduce heritage sites to local society and foreign visitors.
- It provides an insight into the need for conservation activities of the endangered heritages by integrating the professional's and the local community's knowledge
- It is important for those who want to invest in the area to develop eco-tourism, socio-cultural interaction, and coexistence at local and national levels.

1.11. Limitation of the Study

Research work cannot be free from limitations. To this end, limitations are also observed in this thesis. There were many problems that the researcher has faced during the data collection phase of the study. Most of these problems were anticipated by the researcher to happen. This includes inaccessibility of many remote heritage sites of the *Woreda* and lack of secondary sources of information related to Dilla *Zuria Woreda* heritage tourism.

Sources of Information: The first limitation is the scarcity and heterogeneity of local data, particularly documents on tourist flow information. There are not enough archival records for most of the necessary information regarding the conservation. Time and Resources Shortages: Time and budget was the major limitation during data collection and visiting the actual moment of the heritage sites.

1.12. Organization of the Study

The study is organized into five chapters. Chapter One presents the introduction part which comprises the background, statement of the problem, objectives of the study, research questions, significance of the study, limitation of the study, and scope of the study. Chapter two delivers a detailed review of related literature. Chapter three constitutes the methodology of the research and study area. Chapter four covers the findings and discussion of the research. Finally, the conclusion and recommendation of the study are discussed in chapter five.

1.13. Ethical Consideration

The effectiveness and credibility of a research work mainly depend, among other factors, on the consideration of ethical issues and standards. It is an indispensable part of the research process. As a requirement for the researchers, the ethical issues that may arise during the study such as privacy, confidentiality, and anonymity should be anticipated. Furthermore, the protection of participants in the research process, development of trust with the informants, promotion of the integrity of the research, protection of the organization under study against misconduct and impropriety that might reflect, and challenging the problems that may arise during the study are also among the responsibilities of the researcher.

As a result, the researcher must follow all ethical and legal requirements regarding research participants. In other words, the individuals or groups being observed must provide informed consent for their participation in the research and are normally provided anonymity and confidentiality. The responding organizations and individuals would also have an opportunity to access the research results once the data analysis process is completed. The study also included both sexes. Properties that have been inherited from the past, implying important for the present and future are present on the landscape of the Gedeo people. The people had well-preserved legacies of different kinds such as cultural heritage (rock carving, stelae, etc), natural like water and soil conservation, biodiversity conservation, and a unique agricultural system.

CHAPTER TWO

2. Literature Review and Conceptual Framework

2.1. Concept of Heritage and Heritage Tourism

Heritage resources are defined in different ways by different individuals and Scholars as collective attitudes and perceptions. Hence, traditionally, the word "heritage" refers to whatever our ancestors kept and left for us and things which have values of inheritance.¹⁷

Tunbridge and Ashworth (1996) recognized heritage as "a product of a past, purposefully developed in response to current needs or demands for it and shaped by those requirements". Therefore, identified the following expanded meanings of heritages:¹⁸ Anything that has survived from the past and that serves to keep memories of living physical such as historic buildings, monuments, and walls, The notion of the individual and collective power of remembering in terms of non-physical features and intangible heritage of the past when viewed from the past, All accumulated cultural and artistic productivity.

The Oxford English Dictionary also defines 'heritage' as 'property that is or may be inherited; an inheritance', 'valued things such as historic buildings that have been passed down from previous generations', and 'relating to things of historic or cultural value that are worthy of preservation and conservation'.

The conventions of international organizations, also defined heritage as a duty of ensuring the presentation and transmission of cultural and natural heritage for the coming generations. As a result of this, until now, the word heritage has been commonly used to describe inheritance. This inherited thing needs proper preservation and conservation at large. It is argued that "what is created cannot itself come into existence without those who preserve and conserve."¹⁹ Heritage is a broad concept; encompassing wildlife and land escape, also historic sites, cultural practices, rituals, beliefs, traditional knowledge, and living experiences. Moreover, different nations have different ideas of heritage, for some of them heritage is historical buildings and structures.

¹⁷ Tados Y.M.(1992). Dictionary of church terms 1992.

¹⁸ Ashworth G.(1995). Heritage tourism and Europe.

¹⁹ UNESCO (1972). Convention concerning the protection of the world's cultural and natural heritage

Heritage is about a special sense of belonging and of continuity that is different for each person. Heritage is regarded as one of the most significant and fastest-growing components of tourism. Heritage encompasses landscapes, historic places, sites, and built environments, as well as biodiversity, collections, past and continuing cultural practices, knowledge, and living experiences. It records and expresses the long processes of historic development, forming the essence of diverse national, regional, indigenous, and local identities and is an integral part of modern life. However, the majority of researchers agreed that heritage resources are classified mainly into two: cultural heritage resources and natural heritage resources.²⁰

2.2. Types of Heritage

According to UNESCO 1972, heritage is divided into two categories namely natural heritage and cultural heritage.

2.2.1. Natural Heritage

Natural heritage refers to the total of the elements of biodiversity, including flora and fauna and ecosystem types, together with associated geological structures and formations.²¹ Natural heritage includes natural features consisting of physical and biological formations which are of outstanding universal value from the aesthetic or scientific point of view; geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation; and natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation of natural beauty. Natural heritage includes significant wetlands, coastal wetlands, fish habitats, woodlands, valley lands, habitats of endangered species and threatened species, wildlife habitats, and areas of natural and scientific interest, which are important for their environmental and social values.

Natural heritage features are seen as elements of the natural environment that people value, use, and enjoy and thus seek to manage, conserve or exploit. Natural heritage is valued for its

²⁰ Ashworth G. (1995). Heritage tourism and Europe.

²¹ Bradshaw E (2002), Rio Tinto cultural heritage Guide.

aesthetic qualities, its contribution to the ecological processes which occur in natural systems, and the conservation of biodiversity.²²

2.2.2. Cultural Heritage

Cultural heritage is defined as a group of resources inherited from the past that people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge, and tradition.²³ Cultural heritage includes monuments (architectural works of monumental sculpture and painting, elements of structures of an archaeological nature, inscriptions, cave-dwelling, and combinations of features, which are of outstanding universal value from the point of view of history, art or science), groups of buildings (groups of separate or connected buildings which, because of their architecture, the homogeneity of their place in the landscape, are of outstanding universal value from the point of view of history, art or science, and sites (works of man of the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view).²⁴

Cultural heritage is the legacy of physical artifacts (cultural property) and intangible attributes of a group or society that are inherited from past generations, maintained in the present, and bestowed for the benefit of future generations. Cultural heritage includes tangible culture (such as buildings, monuments, landscapes, books, works of art, and artifacts), and intangible culture such as folklore, traditions, language, and knowledge (Ethics and rationale of heritage preservation, 2014). Cultural heritage is often described as objects, places, or practices which have been handed down by tradition or which have some link to history. It is not always about old things. New or newly altered objects, places, and practices can hold cultural value for current generations and therefore have the potential to become components of cultural heritage.²⁵

²² Ibid

²³ Palmer R. (2009). *Heritage and Beyond*, Council of Europe.

²⁴ UNESCO (1972), convention concerning the protection of the world cultural and natural heritage.

²⁵ Bradshaw E (2002), *Rio Tinto Cultural Heritage Guide*.

Intangible cultural resources: refers to any cultural resource that can't be felt by hands but can be seen and heard and includes different kinds of performances and shows, folklores, religious, belief, weeding and mourning ceremonies, music, drama, literature and other similar cultural values, traditions and costumes of nations, nationalities, and peoples. Intangible cultural heritage is people's learned processes along with the knowledge, skills, and creativity that inform and are developed by them, the products they create, and the resources, spaces, and other aspects of social and natural context necessary to their sustainability; these processes provide living communities with a sense of continuity with previous generations and are important to cultural identity, as well as to the safeguarding of cultural diversity and creativity of humanity.²⁶

Tangible cultural resources: refer to cultural resources that can be seen and felt. This can also be subdivided into tangible movable and tangible immovable culture. The former refers to cultural resources which are not attached to the foundation and that can be moved from place to place easily and which are handed down from the past generation. This includes Parchment manuscripts, stone paintings, implements, sculptures and archaeological and bone, written and graphic documents, ethnographic implements, ornaments, and any other cultural objects. Whereas tangible immovable cultural resources refer to cultural resources attached to the ground with a foundation and which can be moved only by dismantling. These include buildings, palaces, monuments, memorial places, remains of ancient towns, cave paintings, inscriptions churches, monasteries, mosques, or any other place of worship.²⁷

2.3. Heritage Tourism Development

Heritage tourism is a broad field of specialty travel, based on nostalgia and the desire to experience diverse cultural landscapes and forms. It includes travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore, art, or pilgrimages. Heritage Tourism is about a unique product, education, and communication. Heritage is that part of our culture, preserved, from which we teach our children, friends, and visitors to our region, the sort of stuff from which we are made. It is potentially fragile, non-renewable, and generally,

²⁶ Pocius L, (2002), issue paper an intangible heritage.

²⁷ Nordic world heritage foundation and Nhty, (2003) management of heritage based tourism resources.

the stuff on the top shelf that no one can touch. Tourism on the other hand is the commercial reality of bringing economic benefit to your community.²⁸

Some scholars define heritage tourism as activities and services which provide international and domestic visitors with the opportunity to experience understand and enjoy the special values of a region's heritage. The National Trust for Historic Preservation defines heritage tourism as "traveling to experience the places, artifacts, and activities that authentically represent the stories and people of the past and present". These resources can encompass a wide variety of artifacts, events, ways of life, and historical themes, including art and music, architecture, dress, education, themed festivals and events, gastronomy, handicrafts, historic sites, language, religion, sense of place, the work environment and technology.

Heritage tourism also uses assets and historic, cultural, and natural resources that already exist. Rather than creating and building attractions, destinations look to the past for a sustainable future. Indeed these assets need preservation and often restoration or interpretation, but the foundation for creating a dynamic travel experience lives on in the stories and structures of the past. Often, the opportunity to create a tourist product is more easily attained by using existing heritage sites than if the destination had to develop new attractions. The goal of heritage tourism is to preserve cultural legacies, to interpret stories by offering places to see where events happened, to imagine the voices and read the words, and to encourage travelers to seek out the places that connect us to a time and place that still shapes us individually, as a community and as a nation.²⁹

Cultural heritage sites are one of the most important tourist attractions. Africa is richly imbued in the natural capital-and cultural heritage sites upon which tourism depends. The diversity of the industry produces a variety of economic opportunities and provides wide participation, particularly by the informal sector. The natural and cultural heritage that exists is to a significant degree, the property of the poor (WTO Commission for Africa, 2002). This fact stands in stark contrast to the vast historical, cultural, and natural resources the region offers for tourism

²⁸ Cuddy, N . (2000), heritage tourism: the challenges and solutions aligning tourism with regional heritage.

²⁹ Destination B.C. (2014) cultural and heritage tourism business interested in developing a cultural or heritage tourism operation.

development and which could certainly attract more robust flows of tourists from across the world.³⁰

Tourism has developed in several different physical, social, cultural, political, and economic contexts. Consideration of contextual characteristics-the nature of the place in which tourism develops is important, for the context will influence how tourism evolves and will condition the impact which tourism will have similarly, the social and cultural characteristics of a host society will influence its attractiveness to tourists.³¹

2.4. Heritage Tourism in Ethiopia

It is widely acknowledged that Ethiopia possesses remarkable tourism potential in its unique and largely unexplored cultural, historical, archaeological, and natural resources. Those resources are the key to attracting visitors and are the basis on which to build a strong tourism industry. With its 3,000 years of history and more than 80 ethnic communities each with its distinct languages, cultures, and traditions, Ethiopia stands out as one of the most diverse countries in Africa. Ethiopia is endowed with unique cultural heritages and attractive natural resources that attract tourists. The oblique, churches, castles, archaeological sites, and caves are some of the cultural resources of Ethiopia. There is also a high diversity of plants and animals in the country.³²

In addition to these, there are impressive features such as high mountains, rivers, and lakes in Ethiopia. The favorable diversity of climate is the other factor that makes Ethiopia attract tourists. Having Addis Ababa as the venue of the seat for the Organization of Africa Unity and United Nations Economic Commission for Africa is also another feature of attraction for Ethiopia. Ethiopia`s possession of varied attractions is regarded as an opportunity for the tourism sector. However, at present, the Ministry of Culture and Tourism identified the following major challenges also confronting the sector: - Heritage of the country has not been adequately

³⁰ Kamamba D.M. K (2003) Conservation and management of immovable heritage

³¹ Khasravi S. & Badaruddin., M (2013) Community capacity assessment in the tourism sector team Journal of Hospitality and Tourism.

³² Ministry of culture and tourism (2015) sustainable tourism master plan 2015-2025.

protected, developed, and used as a tourist attraction, and there is a serious shortage in the number and type of tourist facilities.³³

Moreover, the quality of service is poor and unsatisfactory to tourists. Performing arts, entertainment services, and other local creative products, which could have helped to lengthen the stay of visitors, are not offered in sufficient variety. There is a shortage of trained manpower that is crucial to the development of the sector.

Heritage tourism is a form of tourism that specifically targets the art, architecture, history, monuments, museums, theaters, religious heritage, social interaction, food habits, and lifestyle of people in a certain geographical region. Heritage tourism deals with traveling to experience the Destination B.C. (2014), places and activities that authentically represent the stories, and people of the past, and present. It includes irreplaceable historic, cultural, and natural resources. Heritage tourism, as a part of the broader category of tourism, is now a major pillar of the tourism industry.³⁴ Ethiopia has several main varieties of cultural heritage tourism destinations in different areas of the country, like monumental heritage related to art and architecture, the religious heritage of the natural, traditional arts and crafts, music, and dance.

2.5. Heritage Sites and Their Contribution to Tourism Development

2.5.1. Nature-Based Heritage Tourism Resources

As different scholars stated, nature is a major attraction element for the tourism industry, and nature-based tourism (NBT) is perceived as one of the more rapidly expanding sectors within tourism in the world. Natural resources are important elements of the tourism sector and also key drivers of attractiveness for a destination.³⁵ A high percentage of tourism activity comes from people who have the desire to spend time with nature by enjoying several different activities such as bird watching, wilderness trekking, diving, visiting nature reserves, etc. The activities aforementioned consist of land-based activities and marine-based activities.

³³ Ministry of Culture and Tourism (2006) Tourism statistics Bulletin.

³⁴ Marta T. (2002). Assessing the value of cultural heritage.

³⁵ Richard D.J. (2002), Aspects of tourism.

Nature-based tourism activities are different from other types of tourism because of the status of the natural environment, or the reason that the tourism attraction/setting is completely based on the natural element of the place. Regardless of the nature-based tourist activity practiced or the type of tourist, some infrastructure is required to complement or enhance the natural attraction for nature-based tourism such as transport, accommodation, and specific visitor facilities. Accommodation for nature-based tourists varies between 'hard' and 'soft' dimensions.³⁶

At the 'soft' end of the spectrum, nature-based tourists prefer comfort and may include hotels and motels. Those at the 'hard' end of the spectrum choose to 'rough it' by camping in the wilderness. Nature-based tourism is characterized by close interactions between the visitor experiences and the natural resources, and the production system involves, directly or indirectly, also other natural resource users, land-owners, nature conservation organizations, etc. Natural tourism resources consist of all-natural elements and factors that possess a high degree of attractiveness that reflect their geographical environment and can be vaporized for tourism purposes.³⁷

2.5.2 Culture-Based Tourism Resources

Culture is that complex whole that includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.³⁸ Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.³⁹ The researcher also agrees with the definition of the Roshan Cultural Heritage Institute according to which "Culture refers to the following Ways of Life, including but not limited to:

- ❖ Language: the oldest human institution and the most sophisticated medium of expression.
- ❖ Arts & Sciences: the most advanced and refined forms of human expression.

³⁶ Jamie and Eric, (2011), heritage tourism plan.

³⁷ Hargrove M.(2002), heritage tourism.

³⁸ Mengist G (2008), heritage tourism in Ethiopia.

³⁹ Destination B.C. (2014) Cultural and heritage tourism development.

- ❖ Thought: how people perceive, interpret, and understand the world around them.
- ❖ Spirituality: the value system transmitted through generations for the inner well-being of human beings, expressed through language and actions.
- ❖ Social activity: the shared pursuits within a cultural community, demonstrated in a variety of festivities and life-celebrating events.
- ❖ Interaction: the social aspects of human contact, including the give-and-take of socialization, negotiation, protocol, and conventions.

2.6. Tourism in Ethiopia

Scholars argue that Ethiopian tourism development like in other parts of the world is related to traveling of people from one place to another for various reasons. According to Ayalew (2009) in previous times Ethiopian people had strong socio-economic, commercial, and political relations with ancient kingdoms of different countries. As the result of this relation people were traveling from one part of Ethiopia to other part for exporting different commodities from these areas by using port of Adulis, for instance there were a lot of products, like minerals, animals, products of animal origins and woods, in short merchant play a great role in the development of tourism in Ethiopia.

Tourism development passed in four phases of development in Ethiopia; the first phase from 1896-1941 the battle of Adowa and Italian invasion period and during at this time people were traveling for military purposes. This also contributed a lot for evolution of tourism. The second phase was from 1941-1960; this period was more stabled period and tourism started to develop in individual level. The third phase was from 1960-1991 and during this period tourism started to be institutionalized; this means the government established tourism organization and the last but not the least phase was from 1991 2008. This is called the period of revival and boom of tourism industry in Ethiopia. ⁴⁰

According to ETC (2002) Ethiopia has a tremendous tourism potential as a tourism destination with rich set of historic and natural sites that make it unique from other part of its neighboring countries. UNESCO recognizes seven world heritage sites in Ethiopia (Axum's obelisks, the monolithic churches of Lalibela, the Castel of Gondar, the Valley of Hadar where the skeleton of Lucy was discovered, Tias carved standing stones, and the Semen Mountains). However the number of world heritage in Ethiopia at the present day increased from seven to twelve (Konso cultural landscape, Meskel holiday celebration, Fiche Chambalala, newly added Oromo Gada system) which also added more values to the country. In addition to this Ethiopia have a number of cultural, natural, historical, archeological, paleontological tourism potentials in different regions of the country. ⁴¹ Participatory tourism is the future of Ethiopia. However lack of exposure to tourism markets is a significant challenge in attempting to carve net market share in the region and optimize on the rents that can be obtained from these assets. Challenges which Ethiopian tourism industry faced are the concentration of tourism market only in few place while the other parts are neglected and less developed, so having of tourism potential by itself doesn't mean that tourism industry is developed, it needs market for future benefit of local community as well all stakeholders. Thus, one can understand the potential that tourism has in local economic development in Ethiopia. ⁴²

⁴⁰ Ayalew, Sisay. (2009) Historical Development of Travel and Tourism in Ethiopia.

⁴¹ Mulugeta, Feseha. (2010) Participatory Tourism.

⁴² Mulugeta, Feseha. (2012) the fundamentals Community based Ecotourism development in Ethiopia.

2.7. Tourism in Southern Ethiopia

South Nation and People Regional State is one of the federal regional states of Ethiopia endowed with remarkably rich cultural, historical and natural diversity, the presence of nations, nationalities and peoples (70% of the country) with an exceptional variety of ceremonies, festivals, celebrations, rituals, and other living expressions (Elias, 2015). According to Southern regional tourism Bureau (2013) the southern region has two of the world heritages sites of the country. However, at present day its number is increased included the newly added Konso cultural landscape. The region also has one intangible world heritage which was registered in UNESCO (Fiche Chambalala the new year celebration of Sidama people), the Great Rift Valley lakes, wildlife protected areas, hot springs, waterfalls, the south west natural forest, Konso cultural village, Gedeo agro-forest practices, together with diverse cultural resources set the region among the top priority attractions.

Also the region holds seven national parks namely Mago, Maze, chebera-churchura, Gibe-sheleko, Lake Abaya, Nech- Sar, and Omo national parks. There are also two wildlife re-serves, home for crocodiles controlled hunting areas and also different community conservation areas. The region is fortunate in possessing a number of colored by the nature water basins which is certainly one of the reasons for the rich biological diversity. Omo, Gojeb, Gibe, Bilate, Segen, Akobo and Woyto rivers and lakes like Abaya, Chamo, Hawassa, Chew Bahir and Rudolf are found in SNNPRS. The region has numerous natural springs as well as holly and mineral waters which are curative & attractive.⁴³ The Forty-Springs “Arba- Minch” Gamo-Gofa, Wondo-Genet &Gidabo Hot-Springs Sidama, Arto Hot-Springs, Halaba, Dadiben Hot-Springs, Kaffa Loqe and Jatu Hot Springs Gurage, Wejemta and Get Colored Usinka Hot-Springs Benchi-Maji Zone Adabe hot springs in Hadiya Zone. Historical and man-made attractions, a number of ancient monasteries cultural and ethnic attractions and churches are known in the region. Each of the nationalities of the region has its own, weeding, burial, religious and other cultural ceremonies. Some of nationalities are known of their special cotton cloths weaving and dressing, in addition to that making bracelets, necklaces, earrings and bead. Nevertheless, Gedeo Zone Dilla *Zuria Woreda* is considered as the most outstanding tourism potential.

⁴³ Ehtaferahu, B. and Elias, W. (2015) East Badawacho with its“ tourism potentials.

CHAPTER THREE

3. DESCRIPTION OF THE STUDY AREA

3.1. Location

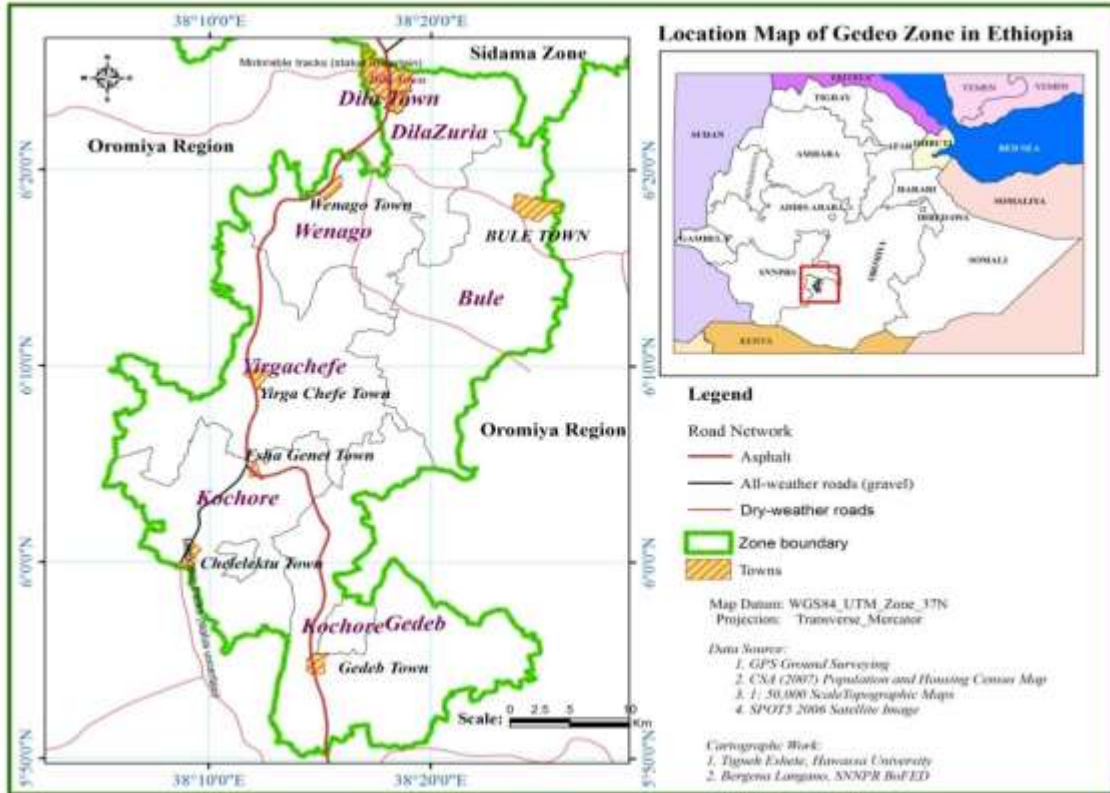


Figure 3. 1. Map of Gedeo Zone Gedeo Administrative Zone (adapted from Tadese 2016)

The study area, Gedeo Zone, is found in the Southern part of Ethiopia. Gedeo Zone is located in the eastern part of the region. The Gedeo region lies between 50 and 70 North latitude and 380 and 400 East longitudes, in the escarpments of the southeastern Ethiopian highlands overlooking the Rift Valley, in the narrow strip of land running from North (Sidama Zone) to South (Oromia region). It shares the largest boundary with the Oromia region and only in the northeast with the Sidama Zone. The area of the Gedeo Zone is about 134,700 hectares. The Zone contains six *Woredas*. Dilla town is the administrative capital of the Gedeo Zone. It is located at 60 24'26

and 380 18'36 E. It is 90 km far south of Hawassa town and 365 km from Addis Ababa. The region is characterized by varied topography and slope.⁴⁴

3.2. History of Gedeo

According to their myth of origin, the Gedeos known as Darasa until 1975 (Institute of Ethiopian Nationalities 1978) mention that they are originally inhabited territories in Bule, especially in a vicinity of Haro wolabu. Literally Haro means pond and welabu is the name of that particular pond currently located in Bule woreda, Gedeo Zone. As existing literature confirms this myth of the Gedeo/Darasa origin seems true. "At Harro Welabu live a small group of people who speak a language of their own; ... they are called Darasa."⁴⁵ Furthermore, the oral tradition of the Gedeo mentions areas like Harsu, Hawattaas places of early settlement by the Gedeo. A place popularly known as Karra, currently at Bule *Woreda*, Agamssa *kebele* is also noted as a place of early settlement.

As far as their ancestral origin is concerned, their myth of origin mentions Darasso as the founding father of the Gedeo. Darasso married two wives. From the senior wife he got four children. These are Darassha, Dabo'a, Gorgorssha and Hanuma. He got three children from his second wife and named Henba'a, Logodda and Bakaro. The seven clans of the Gedeo are named after the names of the seven children. Each clan has more than ten sub clans (The History of Gedeo Nation 2000 E.C). As oral tradition has it, the founding father of the Gedeo, Darasso was the elder brother both to the Gujo and Boren, the founding father of the Guji Oromo and the founding father of the Borana Oromo respectively

These are organized into two classes or "houses"': school base (the senior) to which the first four belong and sase baxee (the junior) to which the last three belong. The school baxxee comprises more than twenty-five sub-tribes while the sase baxxe consists of ten sub-tribes, all of which are exogamous. To these seven clans, specific roles were attributed, which meant only a given clan or sub-clan contributed members from its ranks for the role of leadership while other clans or

⁴⁴ Tadesse Kippie (2002), five thousand years of sustainability? A case study on the Gedeo land uses.

⁴⁵ Bekele, R., 2007. In Population Dynamics: the Practice of Indigenous Knowledge for Soil Conservation, a Case Study of Wonago Woreda, Gedeo Zone, Southern Ethiopia.

sub-clans performed duties associated with ritual, traditional medicine, etc. Accordingly, the Aba Gada used to be chosen from the Logoda and Henbba'a clans.

The Gedeo was Conquest by central government in 1895 led to numerous social upheavals. In areas where the Gedeo "submitted peacefully" local chiefs were installed, but in those that required military action, Amhara settlers became feudal lords. The conquest seriously affected their socio-economic, political and cultural autonomy. For instance, the Gedeo were barred from using. However, one authority holds that the greatest administrative action that changed the lives of the Gedeo was during the 1920s when measurement of land through qallad (a rope or leather thong about 66–67 meters long) was introduced. The process of measuring land brought many hitherto unoccupied lands, and formerly forested areas that had been under the control of the traditional authorities, into the hands of the Amhara landlords. This forced the ordinary Gedeo to abandon their traditional lands where they grew ensete (as the landlords claimed rist and madeira rights over measured lands), and towards peripheral areas in search of unoccupied and forested lands.⁴⁶

Historically, before the end of the 19th century, the people of Gedeo were independent entities having their own political, social, cultural, and economic systems. The social and political systems of the Gedeo people mainly depend on their land resources. Their land was owned communally as in other parts of southern Ethiopia. The Council of Elders in Gedeo allocates land that was organized at each village. The holding of communal assemblies in each village was attributed to these councils. The land has been used as the center of social, cultural, and political practices under the Gedeo Hayitcha, which means elders or wise persons.⁴⁷

The history of Gedeo after the 1950s was the history of upheaval and the people's revolt on feudal rulers. The protestant missionaries arrived in the area in the 1950s to teach the peoples to know their rights paved the way for the revelation. The conflict happened in 1960 at Michile hill near Dilla town. But the peasant was defeated by government force and the conflict was caused the church persecution and many life losses however, it bearings some change on the life of the peoples such as, peasant were getting the land, taxes were reduced, *Gabare – Nefteгна* relation

⁴⁶ Getachew Senishaw (2018) The Gedeo after Jensen`s Ethnographic fieldwork.

⁴⁷ Dagne Shibru Aate (2013) Conflict and conflict resolution mechanism in Ethiopia.

was in some degree and etc. The downfall of Emperor Haile Selassie I regime in 1974 gave some relaxation for Gedeo peasants. But they were still not satisfied with the new corruption and lack of good administration is common.⁴⁸ As a result, after many discussions with their representatives and government bodies the farmers fought against the Dergue regime in 1981. Following the coming of the Ethiopian People's Revolutionary democratic Front (EPRDF) the farmers of Gedeo got their own right to master their land and heritage.

3.3 The Gedeo traditional Institution

The traditional Gedeo community maintained the peace and security of their land through the implementation of the Gada system, in the absence of codified law. These traditions and customs were highly respected by the members of the community. The Gedeo Gada has a well-established structure and hierarchy of authority. The three recognizable hierarchies Hayitcha (lower hierarchy), Abba Roga (middle hierarchy), and Abba Gada (higher hierarchy), work in collaboration with the local leaders. Moreover, the General Assembly (*OdaYa'a*) (elders meeting) and the local council (*Songo*) are important in making different decisions. The leaders highly exploit the fear of Maganno (God) to enforce decisions.

The Gedeo have traditional administration system known as Ballee. This system has similar features with that of the Gada system of the Cushitic speaking people the Oromo, Konso and Sidama. The Ballee system is the generational class system, or a generational socio-political structure. The Gedeo, before they begin to exercise the ballee system of traditional administration, they have passed under two forms of autocratic administration. The first form of an autocratic rule was popularly known as the era of a queen Akkomooyyee. According to elders, she was remembered as an oppressive and an autocratic ruler. The era of this queen was very harsh especially for males. Finally, the Gedeo have revolted against her and overthrown her rule (Ya Gedeo Beher Tarik 2000:19). After the fall of a queen, the Gedeo fall under the ruler of a dynasty known as Gossalo.

Unlike Akkomooyyee, Gossalo was males monarchy. During this era the Gedeo were ruled by generations of Gossalos, one succeeding the other. The era of the Gossalo monarchy came to an

⁴⁸ Tesfaye, A., (2005). Diversity in home garden Agroforestry system of Southern Ethiopia

end by the popular revolt of the Gedeo. Since the fall of an autocratic rule of a Gossalo, the Gedeo have been created its own system of a traditional administration known as Ballee. The Ballee, like the Gada system is based on age-set. Each age – grade has its own tasks and duties. According to elders, the Ballee system is divided into nine age grades. These are Sida, Lumasa, Qedado, Raba, Luba, Yuba, Qulolo, Guduro and Chewajjee. However, in reference to Jenson mentioned that the Balle/Gada system of the Gedeo is divided into seven age grades. These are: Lumassa; Raba; Luba; Yuba; kolulo; Guduro and Cowoji.⁴⁹ There is a transition ceremony which marks the passage from one age grade to the next. Each transition ceremonies require all member of the age grade to perform certain tasks in order to pass to the next stage.

Ballee/Gada system has different functions. It gives to the Gedeo a sense of identity and continuity. As a traditional social organization; it serves as means of socialization, religious expression, conflict resolution and judicial administration and social harmony. Furthermore, as a mechanism of social security to the community, the Balle/Gada system organizes and lead different rituals to fight epidemics, to bring a delayed rain from its actual time or to reduce excess rains which have impacts on its agricultural products. Furthermore, the Balle /Gada system proclaims new laws. For instance, recently the system proclaims and passes new laws against abduction and proclaims the maximum amount of marriage payment.⁵⁰

Above all, the Ballee/Gada system has a function of conservation of the environment. The Gedeo agro- forestry has been preserved and conserved for centuries by co-efforts of the Ballee/ Gada system and the people of the Gedeo. The Balle/Gada system use to undertake different rituals under the shades of trees. The assembly has been made under big trees, for instance the name Oda Yaa refers, the general assembly of the system under a big tree known as (Oda). Besides, for some of the age grades in the Ballee/Gada system it is part of a socialization process to prepare an emblem from a wood which indicates their level of achievement in the system.⁵¹ For instance,

⁴⁹ Cerulli, E. (1956). People of South West Ethiopia and its border lands (Ethnographic).

⁵⁰ Damesse W. (1988). “Gedeo Traditional Social and Legal Organization.

⁵¹ Berkes, F., 1993. Traditional Ecological Knowledge in Perspective.

members of a Yuba age grade have an emblem to carry which is prepared from the tree known as (*Wadessa*) type of tree found in Gedeo Zone.⁵²

The Ballee/ Gada system besides making laws, is has created a social institution to maintain peace and stability among the Gedeos. This social institution is known as Songgo or elders council. According to elders there are more than 525 Songgos throughout the Gedeo land. The songgo, is considered as a sacred and respected cultural space where people expected only to speak truth and never lie. It is also a place where elders transmit their knowledge and experience to younger generations, through which socialization and information exchange take place.⁵³

The head of the institution, *Abba Gada*, can only be nominated on hereditary bases from a clan called *Likko*. The Gedeo Gada is one of the institutions of leadership which is blended into the knowledge, practice, and belief system of the Gedeo people. Politically, the most significant body was that of the local councils in which all men of majority seat, but in which the voices of the elders were generally decisive. These councils mediate disputes, distribute land, and determine how to meet any incursions until the last decade of the 19th century. Linguistically, the Gedeo have a language known as *Gedeuffa*, which is one of the East Highland Cushitic languages.⁵⁴

The Gedeo of southern Ethiopia have an indigenous system of governance called Baalle. The Baalle and the Gaada system of the Oromo have some similarities. For example, both have grading system and exercise periodic transfer of power (i.e., every eight years). The role of religion is high in the two indigenous systems of governance. Moreover, the customary law of the Gedeo is called *Seera* (customary law). The Ya'a, the general assembly, is the highest body of the Gedeo indigenous system of governance. The Baalle is a complex system which has three administrative hierarchies: Abba Gada, Roga (traditional leader next the Abba Gada), and two levels of council of elders known as Hulla Hayyicha and Songo Hayyicha. The Abba Gada is the

⁵² Bogale, T., 2007. Agroforestry Practice in Gedeo Zone, Ethiopia.

⁵³Mesele Negash (2007). Trees management and Forests. Livelihoods in Gedeo's agroforests, Ethiopia.

⁵⁴ Wedekind Klaus (1990) Globalization constraints and Ethiopia counter-evidence folia linguistic.

leader of the Baalle. ⁵⁵The Baalle system has a body of laws called *Seera*. Conflicts are resolved by the Songo hayyicha at village level. When disputes are not settled at the village level, cases can be referred to first to the Hulla Hayyicha and finally to the Abba Gada. In general, the Gedeo system of governance has the following major institutions: the ya'a (general assembly), the *Seera* (customary law), the *Abba Gada*, and council of elders.

As the Gedeo Gada system was borrowed from the Guji system through the already existing cultural links between the two, it shares some functional and structural similarities with that of the Guji. Both systems were founded on age-set and genealogical structures. Power transfer from one party to the other involves formal handover ceremony. Like in the Borana and Guji Oromo, the Gedeo also use the Ostrich feather (*wakka* in *Gedeoffa*) as a symbol of power hand over. The outgoing Aba Gada gives *wakato* to the incoming in a formal ceremony accompanied by the members of his Gada class.⁵⁶ Besides, the incoming *Aba Gada* inherits *kalaha* from his father. *Kalacha* is a symbolic ritual object which is kept with special care by Aba Gada and used in special rituals and ceremonies.

3.4 The Gedeo relations with neighbors

A kind of symbiotic economic and social relationship existed between the Gedeo and Guji Oromo for centuries, with frequent conflicts involving only the taking of hostages and demands for ransom. Accordingly, the Gedeo acquire their livestock from the Guji while the Guji Oromo require much of their *enset*, (a banana-like tree widely cultivated for food in south and southwest Ethiopia, known also as "false banana) from the Gedeo. The economy of the Gedeo is based on agriculture and livestock keeping. *Enset* is the main staple food. Coffee is a main commercial crop.⁵⁷ The efficiency of the Gedeo farming system is evident in its carrying capacity, which is the highest among all agricultural systems in Ethiopia. Owing to multiple cropping, annual crops such as maize, barely horse bean, and chickpea are also grown in Gedeo. On the other hand, onion and cabbage are the main vegetables grown for sale in the cool

⁵⁵ Damessew W. (1988), Gedeo traditional social and legal organization.

⁵⁶ Hinnant, J. (1977). The Gada System of the Guji.

⁵⁷ Legesse L., 2014. The Dynamics of Indigenous Knowledge Pertaining to Agroforestry Systems of Gedeo.

highlands. Sheep are the major livestock of the Gede'o followed by cattle. Horses and mules are kept for transport. Gedeo earns his cash mainly from coffee. Chat, *kocho/waasa*, and fruits are important commercial crops other than coffee for the Gede'o.

The first phase of interaction, which is traced back to pre-down-slope expansion of the Gedeo, was characterized by engagement of the two groups in complementary economic activities. While the Gedeo were confined to the cool highland areas of the eastern escarpment of the Rift Valley with predominantly ensete cultivation, the eastern Guji shared similar ecological niche but mainly engaged in cattle keeping and cultivation of crops which were rare among the Gedeo. Gedeo's relation with the eastern Guji was harmonious because despite their adaptation to similar agro-climatic zone, the former depended on the latter for crop products like wheat, barley, teff and animal products. Moreover, the eastern Guji used to trek across Gedeo land to western Guji to mine earth salt for their animals from the shores of Lake Abaya. The western Guji on the other hand, exclusively occupied lowland areas and engaged in pastoral activity⁵⁸.

The second period in the inter-ethnic relation between the two groups began when the Gedeo expanded down-slope crossing into the inter-ethnic buffer zone. This was following the advent of Ethiopian administration in the region and the introduction of coffee production around 1920s. With that, the ecological demarcation that separated the groups was removed and increased the degree and frequency of their contacts. Since the direction of the Gedeo expansion was to the west and then south.

As it is noted before, the Gedeo are bounded only with two ethnic groups namely the Sidama people in the north and the Guji Oromo in the rest of the directions respectively. The Gedeo claims as having blood relations with the Guji. In the Gedeo myth of origin, Darasso (the founding father of the Darassa, now Gedeo was the elder brother to Gujo, that was the founding father of the Guji oromo). Both the Guji and the Gedeo have their own Gada systems. They attend each other rituals and festival. They invite each others during a *Jilla*(love) ceremony. Besides, there is economic interdependence between the two ethnic groups.⁵⁹ As puts it, "The Guji obtained the cereal and ensete they need from the Gedeo, while the Gedeo in their turn

⁵⁸ Mesele, N., & Niguise, A., 2008. History of Indigenous Agroforestry in Gedeo,

⁵⁹ Tadesse, K., 1994. The Gedeo Agroforests and Biodiversity.

obtained the cattle products they need from the Guji”. Furthermore, as elders maintains the existence of intermarriage between the two groups are also characterized their interrelationship. However, the relationships between the two groups are not always harmonious. It has been reported that there has been times of conflicts between the two groups. As the Gedeo elders argue, because of their blood relations they do not kill each other.⁶⁰ On the other hand, as literatures show the Gedeo and the Sidama have linguistic and historical relationships with each other. For a long period of time, they were under the same administrative region that was Sidamo kifelhager. Linguistically, they were considered as belonging with the same group and they communicate with each other’s language.

3.5. Gedeo Religion

Religiously, like any other society, the Gedeo had their own traditional belief before they adopted Christianity and Islam. Maganno, which means the 'God' is said to have created everything, is the center of traditional Gedeo's religion. Maganno is the creator of everything on the earth and is the Supreme Being. He is the origin and sustenance of all things on the earth, the sun, the moon, and the stars. The people of Gedeo have maintained long standing contacts with their neighbors. A special relationship is evident with the neighboring Guji Oromo people in all directions except to the north in which they are bordered by the Sidama ethnic group. Communication between the neighbors has been facilitated since *Gedeuffa*; their language has incorporated much Oromo vocabulary, and many Gedeo themselves understand Gujji Oromo.⁶¹

Mageno manifests Himself in His works of creation. Therefore, the Gedeo have high respect for nature in general. The Gedeo recognizes the role of the intermediaries between Mageno and man. These are the elderly men and women. The Gedeo believe in life after death. Ancestral spirits are regarded as the legitimate intermediaries between Mageno and the people. Few people among the Gedeo are regarded as saints (*Wabeeko*). These are believed to be able to predict future

⁶⁰ Damesse W. (1988). “Gedeo Traditional Social and Legal Organization.

⁶¹ Kanshite Gellebo (2018) waakka contemporary context of memorial emblems for Konso.

events. People troubled about their relationship with Mageno consult the *wabeeko* who advises on these matters.⁶²

Protestant missionaries arrived in the early 1950s. They established two churches, the Ethiopian Kale Hiwot Church and the Ethiopian Evangelical Church Mekane Yesus. Of these, the Ethiopian Kale Hiwot Church attracted the bulk of the Gedeo population and exerted a far-reaching influence. The missionaries found their evangelical work quite easy, for they had only to substitute the Christian God for the Mageno, of the Gedeo. Moreover, although they were familiar with Christianity from Ethiopian Orthodox Christian newcomers, these missionaries presented the new idea of equality before God of all races of man, of all nations, of all men and women, which was all the more appealing to the Gedeo. Lastly, before the Christian missionaries arrived there was virtually no formal education among the Gedeo. A handful of government schools were in the towns from which most of the Gedeo were barred. The missionaries quickly identified this gap and used it to their advantage, establishing Bible and elementary schools. Gedeo was so eager to learn how to read and write that elementary schools had to offer evening classes for the adults, lit by kerosene lamps.⁶³

Christian missionaries came to the Gedeo in the early 1950s. They established two churches, i.e., the Ethiopian Kale Hiwot Church and the Ethiopian Evangelical Church Mekane Yesus (EECM). Of these, the Ethiopian Kale Hiwot Church (EKC) attracted the bulk of the Gedeo population and exerted a far-reaching influence. According to the Central Statistical Authority (CSA) (1996), today, 43.2 % of the Gedeo population is protestant Christian, i.e., largely followers of either of the two protestant churches, whereas followers of the original Gedeo religion make up 24.6% of the population. Orthodox Ethiopian Christians, Catholics Christians, and Muslims comprise 22.1, 2.8, and 2.8% of the population, respectively. The latter three religions are predominantly professed in the towns.

The majority of the rural population (more than 83% of the total) either follows the indigenous religion or is protestant Christian. The missionaries found their evangelical work among the

⁶² Dagne Shibru Aate (2013) Conflict and conflict resolution mechanism in Ethiopia: the case of Gedeo and Guji ethnic group.

⁶³ Abyiot Debeb (2006) Archaeological survey of Chelba Tututi megalithic sites in Gedeo zone.

Gedeo quite easy, as they had only to substitute the Christian God for the Mageno of the Gedeo. Moreover, the Gedeo were not new to the concept of the Christian God, as they had been introduced to it earlier by the Orthodox Ethiopian Christians (Hirbbe Abbayyi, pers. Comm. 1999) what was new, however, was the way the missionaries related this concept to the situation of the Gedeo, i.e. to their oppression by the feudalists who professed Christianity themselves.⁶⁴

3.6. Gedeo Cultural Heritage

Culturally, the Gedeo Zone is also well known for its good concentration of erected stones or stela. The stela are differently shaped; some have cylindrical shapes (indicating male sex organs) while others are flat with engravings. There are also several caves, cold and hot springs, mineral waters, and waterfalls (Goto, fall in Bule *Woreda* with 31 meters is the high).⁶⁵ According to the information obtained from the Gedeo Zone Culture, Tourism, and Government Communication Bureau, about 60 megalithic sites were found in the six *Woredas* of the zone. The total number of stelae exceeds 2800. In addition to megalithic sites, numerous rock art sites and 26 natural caves are also identified by the bureau. However, a comprehensive study on the distribution and importance of these megalithics and a cave site has not yet been made except for the site of Chelba Tutuit and Tutti Fela. Among 900 standing stelae that are found in East Africa about 600 exist in Gedeo Zone.⁶⁶

In addition to tangible heritage, the Gedeo zone is endowed with numerous intangible heritages. Baalee, the Gedeo gada tradition, is one of the intangible heritages. There are different manners, in which these prescriptions and principles are passed down to the young. Songs (e.g., olkka, sirbba, were, qeexala, googoree, widhishsha, gadda, boochchisaa, weeddo, dookko, meella) and mass meetings (haagana) where public debate is engaged can be mentioned. The Gedeo have

⁶⁴ Tadesse Kippie (2002), five thousand years of sustainability? A case study on the Gedeo land use

⁶⁵ Azais, R.P., and Roger Chambard 1931 Cinq Années de Recherches Archéologiques en Ethiopia.

⁶⁶ Duff, Andrew, and Ashenafi G. Zena (2016) Preliminary Investigations on the Megalith Monuments of Sakaro Sodo and Soditi.

drums with which they accompany these songs. The drum (okolee) is so important in Gedeo culture that there are specialists in its manufacture.⁶⁷

3.7. Archaeological Sites

Gedeo can be called the land of megaliths. Hundreds of sites with megaliths abound at the summit of almost every high point in the landscape. The megalithic sites of Gedeo were first reported at the beginning of the 19th Century. In 1925, the French explorers to work in Gedeo were, both from France. They noted “thousands of columns” (referring to phallic stelae) spread on every hill on the contour of the landscape. In 1926, they discovered an anthropomorphic stelae site and considered it a representation of “a Neolithic ...” culture.⁶⁸

In the following years, in 1934, further research in the area was conducted by German ethnographers led by Adolphe E. Jensen and his team. This team confirmed the existence of abundant megalithic sites in Gedeo and Sidamo where the team mapped 20 megalithic sites. This systematic survey and mapping work was pursued in the area by Francis Anfray at the end of 1980“. F. Anfray concentrated his study on the motifs“ diversity represented on the different types of stelae. His research definitively brought to light the great megalithic traditions in the Gedeo and adjacent areas to the greater scientific community. Continued to record new sites. He undertook major archaeological excavations at two megalithic sites in Gedeo: Tuto Fela and Chelba-Tutitti.⁶⁹

In 2010, fifty-two megalithic sites were documented through a survey in Gedeo. Additional sites are expected to await discovery as there was not yet an exhaustive survey conducted in areas away from the main communication grid. Although there are more than 52 megalithic sites that are currently known in Gedeo, only four are nominated. These are selected based on their representativeness, state of conservation, integrity, abundance of stelae, and scientific data that

⁶⁷ Duff, Andrew, and Ashenafi G. Zena (2015) Preliminary Investigations on the Megalith Monuments of Chelba Tututi.

⁶⁸ Azais, R.P., and Roger Chambard 1931 Cinq Années de Recherches Archéologiques en Ethiopia.

⁶⁹ Joussaume, Roger, John Paul Cros, and Régis Bernard 2010 Chelba-Tutitti: Phallic Stelae Site in Southern Ethiopia.

was generated from subsequent research. These sites are Tuto-fela, Chelba Tutiti, Sede-merkato, Sakaro-Sodo.⁷⁰

This thesis is conducted in Dilla *Zuria Woreda*, which is one of the six *Woredas* of the Gedeo Zone in the Southern Nations, Nationalities, and Peoples' Region of Ethiopia. As part of the Gedeo Zone, Dilla *Zuria Woreda* is bordered on the southwest by Wenago, on the west by the Oromia Region, on the north by Sidama Zone, and the southeast by Bule. Dilla town is surrounded by Dilla *Zuria Woreda*. This *Woreda* is one of the biggest *Woreda* in the Gedeo Zone of Southern Ethiopia which is located to the main road of Moyale and 375 K.M from Addis Ababa it's located in the southeastern part of the Gedeo Zone 29 km away from Dilla town. It is found along the Anshi-macho River. According to the community, this river is believed to be a sacred river where ritual ceremonies related to purity take place. It has an estimated population of 122,337 with 51% females. The *Woreda* comprises two main rivers that are Lagadara (bounded by the Sidama zone in the north) and Chichu. These rivers flow from east to west which makes *Woreda* rich with vegetation.

Dilla *Zuria Woreda* is located between 6°15'05" N 6°26'35"N latitude and 38° 15' 55" - 38° 24' 02" E longitudes. Chichu, capital of Dilla *Zuria Woreda* is semi-urban. The total area of the districts is 122 Km (Source: Gedeo Zone Finance and Economy Development Administration). The districts fall within three major agro climatic zones namely, *Dega* (High land) which accounts for 39.5%, *Woyina Dega* (Mid-land) covering 54.5 and *Kolla* (low land) accounts for 6% while the operational *kebeles* fall in moist *Wiyina Dega* (midland) agro-ecological zone. The altitudinal range of the *Woreda* ranges from 1350m to 2550m with a slope between 39.4% and 51.5%. The mean monthly rainfall of the study area ranges from 83.7mm-310mm with an average rainfall of 172.9mm. The Rainfall is bimodally occurring between March to June and September to October with the highest amount of rainfall occurring between May and September and the lowest between October and February. The mean monthly temperature ranges from

⁷⁰ Negash, Agazi, Mulugeta Alene, F.H. Brown, B.P. Nash, M.S. Shackley 2007 Geochemical Sources of the Terminal Pleistocene/Early Holocene Obsidian Artifacts of the Site of Beseka, Central Ethiopia.

15.4°C -to 17.9°C. January and February are the hottest months of the year with the maximum temperature record.

The Dilla *Zuria Woreda* has many huge heritage Potentials and it is gifted with plenty of natural and cultural heritages, including the traditional practices of the local society. It has tangible heritage like Odola Glama rock art, Bolocho sacred forest, Birbirota sacred forest, Abaya Falls, Godaana Kinjo, and Mijo Kinjo cave and it has intangible heritage like Marriage, Gede'uffa/folklore The Daraaro Festivity, Baallee System. Heritage property contributes to the development of tourism as a source of income and reflects the cultural identities of the societies. It has good opportunities and potential for tourism development in the region, zone, and local community. It also contributes to economic growth, exchange income, and employment creation in the region. It has also created job opportunities and enhanced the local cultures and traditions.

CHAPTER FOUR

4. Result and Discussion

4.1. Heritage Sites of the Study Area

In this chapter, the researcher tries to describe the heritage sites and their contribution for tourism development. This is the data presentation of the study which describes the heritage tourism resources of the Gedeo zone in Dilla *Zuria Woreda*. It includes Odola Galama, Bolocho sacred forest, Birbirota sacred forest, Abaya Falls, Godaana Kinjo, and Mijo Kinjo cave, which were described with the views of respondents and personal observation included. It also presents the major heritage tourism development and challenges that Dilla *Zuria Woreda* has been facing. A total of six sites are selected for the purpose of this study. A description of the sites is presented below.

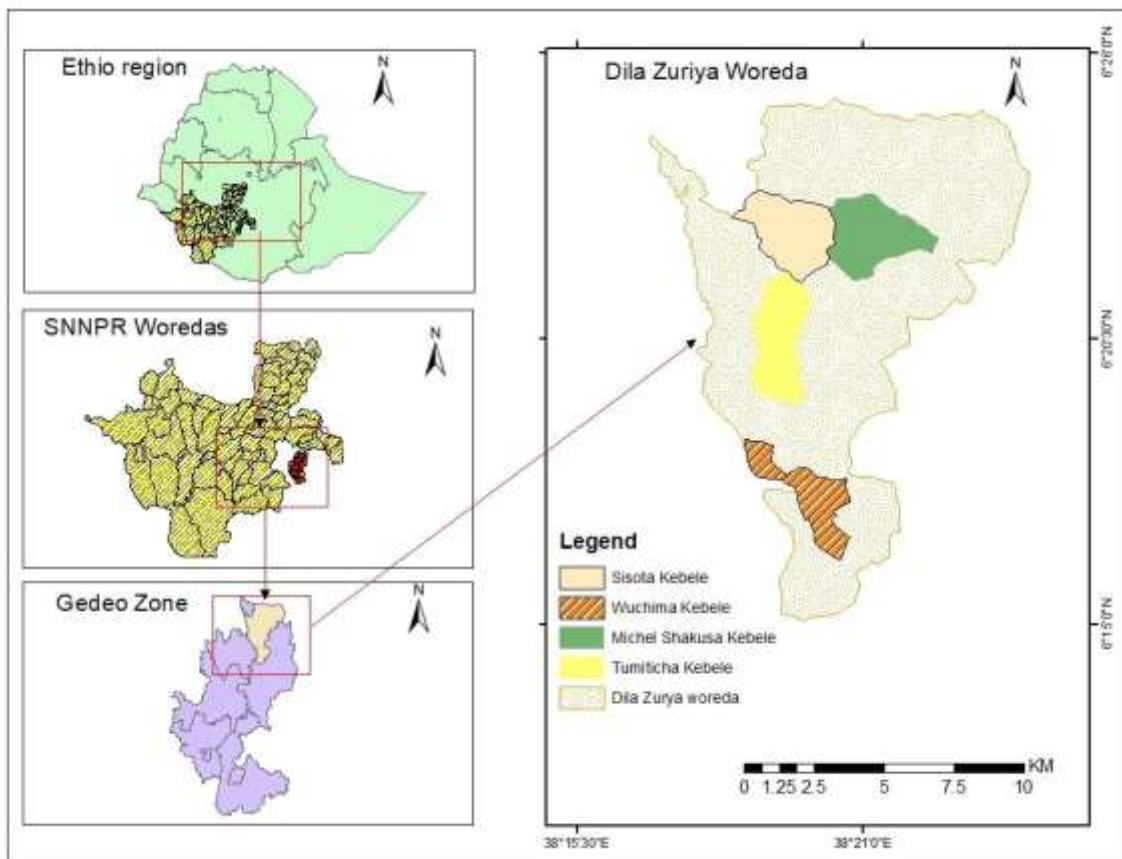


Figure 4.1: Map of study area

4.1.1 Odola Galma Rock Art

The site is situated in Wochchamma *kebele* of Dilla *Zuria Woreda*, South Eastern part of the Gedeo Zone 29 km away from Dilla town. The site is located at N 06°17'23" and E 38°20'23". According to personal discussion with my informants, it is said that Odola Galma rock art is found along the Anshi-malicho River.⁷¹ This river is seen by the locals to be sacred, where religious ceremonies involving purity take place. Our local informants told us that the precise name of the site was Anshi-malicho Kinjo, Anshi-malicho being the name of the river, and Kinjo having the same meaning as in Godana Kinjo. So it appears that this name could mean the [engraved] stone of the river Anshi-malicho.

In Odola galma rock art engraving based on the rock engravings representing cattle in bass relief. According to, (Joussaume, Barbier & Gutherz 1994) and others think that Odola-galma was an ancient settlement or ritual site representing settled life or the movement of pastoralists. The rock art in Odola-galma is engraved on two panels of rocks. One of these panels measures 8.5m long and 2.5m wide and located on the right bank of the Anshimalcho River; whereas the other one is 3m long and 0.70m wide, located on the left bank of the same river

The bovid engravings are between 35 and 27 cm in length. The engravings on the right bank of the River on an 8.5m long rock panel show 11 bovids facing north. Right facing south. Five of these are engraved in two rows, three in the first row and two in the second row. The remaining six are not arranged in rows, but scattered. The length of these engravings varies between 12 cm and 46 cm in length. Odola galma rock art engraving was first described in 1976. Who gave it the name of Galma in fact this name of the whole area and who published a photograph of a group of six humpless bovide. In 1993, the cliff, engulfed by clay, could be partially cleared, who discovered four other bovids and published a sketch of the whole frieze.⁷²

⁷¹ Interview conducted with Ato Tsegaye Belayineh on 10/07/2015, Wochchamma kebele.

⁷² Gede'o Natural and Cultural Landscape Management Plan.



Figure 4.2 Odola galma rock art source from Nomination file



Figure 4.2 Odola galma rock art source from Nomination file (2021)



Figure 4.3 Odola galma Source: Photo taken by the author in 2023

The Odola-galma was an old village or ceremonial site that represented settled life or the migration of pastoralists based on the rock carvings that depict livestock in bass relief. One of the ancient habitation sites that symbolize the change from a life of hunting and gathering to an early agricultural pastoralist lifestyle is said to be Odola Galama. Some archaeologists argue that the livestock pattern in southern Ethiopia's bass relief rock carvings was meant to symbolize either settled life or the migration of pastoralists. Two parallel and horizontally incised rock pieces make up Odola Glama. According to studies, domesticating cattle for agricultural purposes left a legacy at the location. The engravings, on the other hand, depict one of the

ancient civilizations, one that is particularly similar to Egyptian civilization in that it used an animal-based writing system.⁷³

The Odola Glama rock art belongs to one of the two stages of peculiar features known as the Ethiopian Arabic style called Sure or Ganda Bitumen Harar). The stylistic features used to represent cattle in Odola-Galma are estimated to date between the end of the 3rd and the 2nd millennium B.C.⁷⁴ It has historical value for society because it is directly associated with events or living traditions of society within the idea, it has a large age and it represents the human creativity of society. This is the criteria for selection of this heritage site. It represents a traditional human settlement and it indicates a culture or human interaction with the environment for society. The historical value is a guide to the past that records how human society has developed over a countless number of years. This helps us to identify traditions and events that explain why we express the way we do in the present. It not only reaffirms the sense of an evolving society but also provides good context on the way we should be structuring our society, especially in terms of policy and social issues.

4.1.2 Godana Kinjo

According to the informants, the Godana Kinjo name is derived from the name of the person of the land owner. It is a small site discovered by Gizachew Abegaz in 1999, 25 kilometers away to the south of Dilla at an altitude of 1830 meters above sea level and whose coordinates are. Godana Kinjo is located in Sisota *kebele* Dilla *Zuria Woreda*. The locality is a seven-meter wide and two-meter-high rock-shelter open to the west in an escarpment called Dayo and overlooking twenty-odd meters below the river Godana that flows up north. Kinjo being interpreted as stand «stone», this toponym seems to be locally understood as «the [engraved] stone of the Godana River». The coordinates of the site are 06°18'05'' N / 38°20'12'E. If you pass through this passage and enter at the back, you will find a Godana kinjo that takes about 20 minutes of walking to get back to your starting point from chichu capital city of Dilla *Zuria Woreda*.

⁷³ Tsegaye Tadesse. 2018. Megalithic Traditions as a Continuation of Neolithic Civilization in Gedeo, Southern Ethiopia.

⁷⁴ Joussaume R. et. Al (2007) Tuto Fela les steles.

Godana kinjo is surrounded by plenty of plant species and bushes which in combination create a color-full and eye-appealing view.⁷⁵

The sizes of the bovid exhibited in this site vary from 26 m to 58 cm in length. The cows are depicted in a similar style like that of Chabe. The horns of some of the cows bend downward and pricked up. Furthermore, long and thin “U” shaped and elongated pincer horns are also represented in the same engravings. A penis of a male bovid with one horn pricked up while the rest bending downward is also displayed in the same rock drawings. The early Dahthami phase characterizes the same paintings. The engravings at the site of Godana Kinjo display 4 bovid facing towards or towards southward. The selection criterion of this site is like Odola galma rock art. It has historical value for society because it represents the human creativity of society. It is directly associated with events or living traditions of society within the idea and it has a large age. It has cultural values and historical importance for society.

⁷⁵ Interview conducted with Ato Tesgaye Tilahun on 20/07/2015, sisota kebele.



Figure 4.4 Godana Kinjo Source: Photo taken by the author in 2023



Figure 4.5 Godana Kinjo rock art engraving

4.1.3 Abaya Falls

Abaya Falls is a natural waterfall which is found in between Sisota and Tumtich *kebele* in Abiyota place in Dilla *Zuria Woreda*. Abaya Falls is located in Abiyota place approximately 8 kilometers away from Dilla *Zuria Woreda*. According to the community, this fall is a result of three small springs that flow together over a rock of ten meters in height. Falls are interesting falls which can be visited by leisure and other tourists. These falls are not seasonal, they are permanent falls but in the dry season, the falls decrease and in the rainy season increase the falls. The falls start from Awala place then join in Uguna River and the rest of the falls in the Chichu River. The river is an essential water catchment supplying water to the Chichu River. Though the volume of the water varies from time to time, after about three kilometers journey from its source. Abaya Falls is accessible by car via Sisota *Kebele* though it is a round trip from Sisota to Tumticha *Kebele*. (8 Kilometers South of Dilla *Zuria*), however, the recommended route is going on foot about 30 minutes walk to Godana Kinjo while visiting the Godana Kinjo and the surrounding beautiful and attractive place.⁷⁶ The selection criterion of this site has aesthetic value and socio-cultural achievements for society. It has superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance for the community.

⁷⁶ Interview conducted with Zenebe Girma, Abera Taddese on 10/8/2015, tumticha kebele.



Figure 4.6 Abaya Falls Source: Photo taken by the author in 2023

4.1.4 Mijo Kinjo Cave

Mijo Kinjo cave is one of the fascinating caves found in Dilla *Zuria Woreda* in *Sisotsa Kebele*. It is found 10 kilometers away from Dilla *Zuria Woreda*. The cave is naturally amazing, has an interesting view and provides the environment with unbelievably brilliant scenic value. The cave is normally located in a high-elevation area which makes it convenient for the view of the surrounding hillsides and mountain chain. The cave is surrounded by plenty of plant species and bushes which in combination create a color-full and eye-appealing view.

According to the focus group discussion with the community, even though it is not known why and who built up the wall there is an argument about it. Some people say that it was built before the invasion of the Italians while others argue that it was built at the time of the after Italian invasion. However, still, there is no evidence to compromise these two dilemmas, but it's quite clear that it has some connection with war and served the purpose of -war. And another argues a boy kidnapped a girl he wanted for marriage and hid her here until the family reconciled. The fort is made from the surrounding mud and stone and has only one door which serves as an entrance and exit. The cave also gives shelter for different animals and bird species which makes it an ideal place for those who enjoy watching birds and animals. There is no data regarding the total area of the cave, the main entrance of the cave which is 3m in height leads you to a hall-like room which is around 25 meters in length.⁷⁷ For the selection of this heritage site it has great social and socio-cultural value for society. The place facilitates connection with others and the shared social experience (e.g., “pride of place”) can help promote local values and social cohesion.

⁷⁷ Interview conducted with Zenebe Alebachew; Abebe Mekonen on 20/07/2015 sisota kebele.



Figure 4.7 Mijo Kinjo cave Source: Photo taken by the author in 2023

4.2. Sacred Forests and Their Cultural Dimensions

Due to their importance to local populations on a spiritual and cultural level, sacred forests guarantee biodiversity protection. They frequently contain enormous, extremely old trees and are generally untouched burial grounds. Southern Ethiopia sacred woodlands serve as biodiversity storage areas. They offer social, cultural, artistic, and environmental services. Gedeo is home to several sacred woods and locations. *Podocarpus falcatus*, *Cordia africana*, *Syzygium guineense*, *Erythrina brucei*, and *Ficussur* are just a few examples of well-known sacred tree species that are prized for their use as gathering spots known as Songo in traditional cultures.⁷⁸ It is prohibited to cut these trees either from sacred forests or sacred sites without the permission of Songo leaders. Songo is a traditional institution and sacred place where cultural, environmental, social, and political issues are dealt with; local disputes and conflicts are resolved by elders, and knowledge is passed onto the next generation. Due to a fear of calamities and ancestral curses indigenous trees are never cut or injured. Such tradition enabled the Gedeo people to sustain agro forestry.

⁷⁸ Negash, M. (2007). Trees management and livelihoods in Gedeo's agroforests, Ethiopia.

Gedeo sacred forests are divided into three broad categories, namely graveyard, spiritual and cultural sacred forests. Graveyard sacred forests are burial areas where Gedeo traditional elders, spiritual leaders and culturally respected men and women are buried. Traditionally, the Gedeo never cut trees, kill animals and transgress into such sacred areas believing that ancestral spirits would be angered and invoke inflictions. Spiritual sacred spaces and sacred forests are areas where spiritual practices are performed. In such forests, the Gedeo pray for blessings, harmony, peace and reconciliation. The third category, namely the cultural sacred forest is an area where cultural rituals and practices such as the Songo and Baallee systems take place. These three categories of sacred forest share commonalities in the context that human-environment interactions are harmonious and built on the values of respect and reciprocity. Strengthening the traditional institutions such as Songo and Baalle in Gedeo supports the management of the existing biodiversity.

Four sacred forests are nominated which have significant contributions to ecosystem management and socio-cultural values of the Gedeo people. An inventory of the biodiversity of the sacred forests and the socio-cultural, economic, and institutional contributions of the sacred two forests are presented below. A total of 107 woody species (trees and shrubs) are identified from the four sacred sites, out of these, 22 species have medicinal use, more than seven are used for ritual cultural purposes, and others have direct socio-economic and environmental uses. There is a strong nature-human coexistence and the associated cultural knowledge, values, and customs about the plants in the community, and trees are considered as life in Gedeo Culture.⁷⁹

4.2.1 Inventory of the Woody Species

A total of 107 woody species (trees and shrubs) are identified from the four sacred sites, out of these, 22 species have medicinal use, more than seven are used for ritual cultural purposes, and others have direct socio-economic and environmental uses. There is a strong nature-human coexistence and the associated cultural knowledge, values, and customs about the plants in the

⁷⁹ Debelo, A., Legesse, A., Milstein, T., & Orkaydo, (2017). “Tree is life”: The rising of Dualism and the Declining of Mutualism among the gedee of southern Ethiopia.

community and trees are considered as life in Gedeo Culture.⁸⁰ The two sacred forests found in *Dilla Zuria Woreda* it also covered the largest area in sacred forest from Gedeo Zone.

4.2.2 Rituals Related To Sacred Forests

It has been shown through oral tradition and a few studies that the Gedeo people's indigenous knowledge is closely linked to their cultural activities, including norms, beliefs, rituals, and ethics. In the past, using local knowledge was crucial to establishing food security by addressing resource depletion. It was also a sign of masculinity, femininity, or maturity. This society associates symbolic connotations with the terrain (forest, mountains, valleys, rivers, and plains). The Gedeo have a widespread conviction that by living in tune with their surroundings, they will satisfy their Mageno (God), who they think will reward them with fertility, abundance, serenity, And health. They think that if they hurt the environment, God would punish them by depriving them of rain and inflicting sickness and starvation on both humans and animals. According to the community, for many years, local tradition and knowledge have played a crucial role in conserving these heritages, as megalithic monuments have also been regarded as hallowed locations.⁸¹ The Gedeo have a significant generational gap, a changing value system, and economic interactions that represent a break from locally ingrained cultural knowledge, beliefs, conventions, and environmental ethics that govern human-nature relationships.

4.2.2.1 Birbirota Sacred Forest

Birbirota sacred forest found in *Dilla Zuria Woreda*. According to *Dilla Zuria Woreda* Tourism and Culture Bureau, Birbirota sacred forest covers an area of approximately 0.91 hectares. Birbirota Sacred Forest is situated at the bottom of a steep slope. Birbirota means (Zegeba in Amharic language) the name of the place derived from the name of a tree. It is situated between latitudes N6° 21' 48" & E38° 19' 28". There were found to be 28 distinct species of woody trees. *Podocarpus falcatus*, an indigenous Afromontane tree species, is found in Birbirota (Tumiticha) *kebele*, where it comprises all of the forest cover. According to the community, Birbirota forests trees are large and mature. Nobody removes trees. Even dead or

⁸⁰ Tsegaye Tadesse. 2018. Megalithic Traditions as a Continuation of Neolithic Civilization in Gedeo, Southern Ethiopia

⁸¹ Teferi , B. (2007). Agroforestry practice in gedee zone, Ethiopia.

elderly trees that have fallen are not allowed to be picked by local community. This situation I also observed in observation time. In addition to providing seeds, this holy forest serves as a living green corridor for ecological variety. Ato Tadesse said that, in this place, I planted a tree at an early age now a tree old, and instill now found in this place. Ato Tadesse is now an 80-year-old person and lives near Birbirota sacred forest. Inside Birbirota sacred forest Trees are not disturbed, the dead trees lived for many years; and remained untouched. The selection criterion of this site has good natural phenomena or areas of natural beauty and aesthetic importance for society. The aesthetic value is the visual component that defines stylistic, environmental, and visual elements of heritage. It is not limited to artificial creations but can also refer to natural elements.

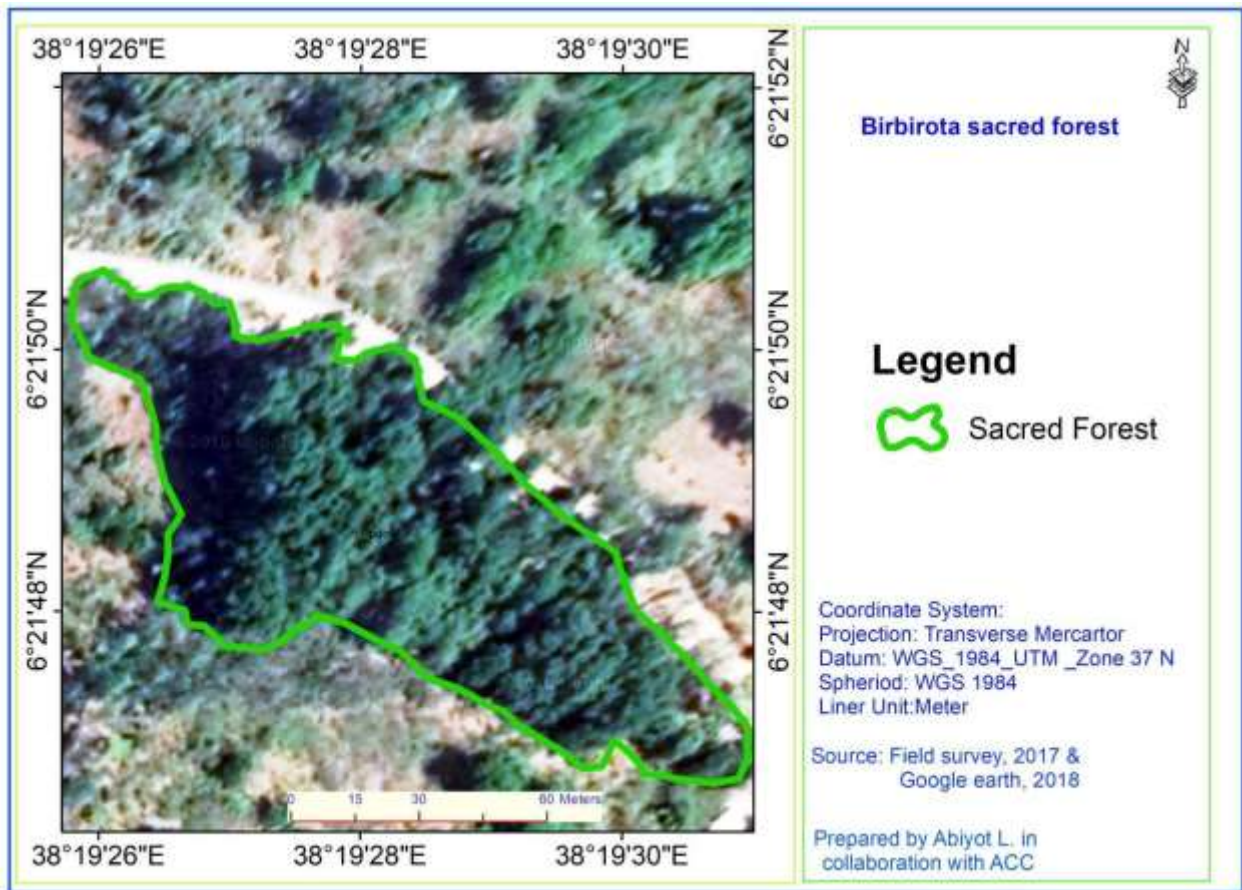


Figure 4.8 Birbirota sacred forest source from Nomination file (2021)



Figure 4.9 Birbirota sacred forest Source: Photo taken by the author in 2023

4.2.2.2 Bolocho Sacred Forest

Bolocho sacred forest found in Dilla *Zuria Woreda* in Michile *kebele*. With a total size of 18.5 hectares, Bolocho Sacred Forest is the largest Sacred Forest in Gedeo Zone. It is located in Dilla *Zuria Woreda* between latitudes 6°22'10.336"N and longitudes 38°21'45.85"E. In its northwestern, western, and southwestern edges, the forest is bordered by an extremely steep terrain in a tiny hilly area. According to informants, it has a wide variety of plant and animal species that are important for the environment, the economy, and culture. There were 69 distinct woody species of trees discovered in total, 22 of which had medical significance, and 7 of which had cultural significance and are employed in certain cultural rituals.⁸² *Syzygium guineense*, *Rubus apetalus*, *Teclea nobilis*, *Hagenia abyssinica*, *Olinia rochetiana*, *Brucea antidysenterica*, and *Dracaena fragrans* are the seven plants that are utilized culturally. *Syzygium guineense* and *Macaranga* are two of them. Others are widespread in the woodland, including *Podocarpus*

⁸² Interview conducted with Ato Abraham Assefa on 04/08/2015 in Dilla *Zuria Woreda*.

falcatus and *Pouteria adolfi-friederici*. Larger trees predominate in the bottom side of the forest, which is still heavily impacted by human activities. However, as one goes higher, the dbh (diameter at breast height) grows smaller and species like *Syzygium guineense* and *Macaranga capensis* regenerate quickly with little influence from humans. The selection criteria of this site contain the most significant natural habitats including different animal and plant diversity and it has socio-cultural achievement for society. Social value denotes the significance of places that bring a sense of identity, belonging, and association through people, places, and shared social experiences. It is what defines a distinction in communal identity that is similar but different from those seen in historical or cultural value. These associations help promote local values and can also be represented in a form of local pride.

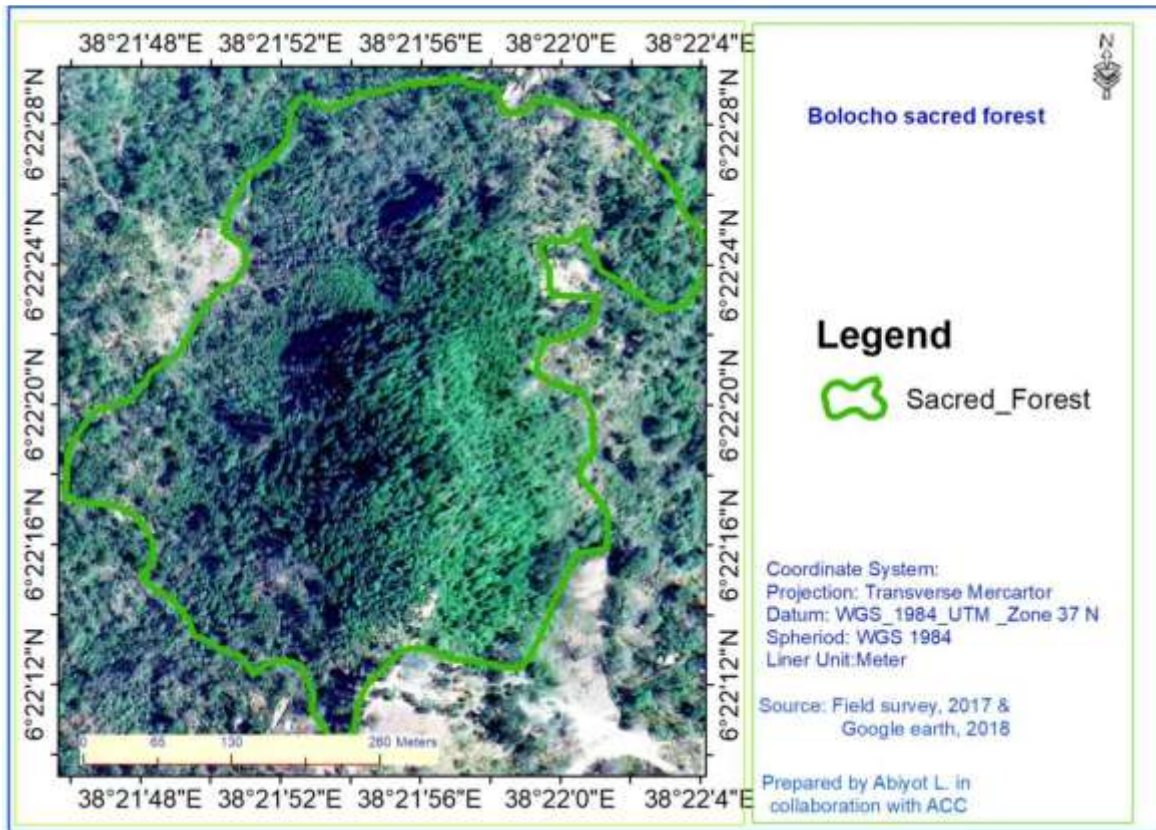


Figure 4. 10 Bolocho Sacred forest source from Nomination file (2021)



Figure 4.11 Bolocho sacred forest Source: Photo taken by the author in 2023

Apart from richness in plant diversity, Bolocho also has relatively rich animal diversity. A total of 19 species of birds and six species of mammals were identified from Bolocho sacred forest as shown below.

Table; 4.1 Species composition of birds of Bolocho sacred forest with their common, scientific and local names.

No	Common name	scientific name	Local name/Gedeo
1	African Dusky Flycatcher	<i>Muscicapa adusta</i>	
2	Blue-breasted Bee-eater	<i>Merops oreobate</i>	
3	Brown-rumpedseedeater	<i>Crithagra tristriatus</i>	Dilisaie
4	Common bulbul	<i>Pycnonotus barbatus</i>	Unjelo

5	Common chiffchaff	<i>Phylloscopus collybita</i>	
6	Dwarf Raven (Somali Crow)	<i>Corvus edithae</i>	Kurem
7	Ethiopian oriole	<i>Oriolus monacha</i>	Sholocho
8	Hooded vulture	<i>Necrosyrtes monachus</i>	Korande
9	Mountain Trush	<i>Turdus abyssinicus</i>	Sholocho
10	Red-chested cuckoo	<i>Cuculus solitarius</i>	Bekeko
11	Rüppell's robin-chat	<i>Cossypha semirufa</i>	Kiteyo
12	Silvery Cheeked	<i>hornbill Bycanistes brevis</i>	Harakensa
13	Sunbird		
14	Thick-billed raven	<i>Corvus crassirostris</i>	
15	Tropical Boubou	<i>Laniarius aethiopicus</i>	
16	White- cheeked turaco	<i>Tauraco leucotis</i>	Waraye
17	Abyssinian woodpecker	<i>Dendropicos abyssinicus</i>	Titiyo
18	Red-winged starling	<i>Onychognathus morio</i>	
19	Tawny Eagle	<i>Aquila rapax</i>	Jole

Table; 4.2 Species composition of mammals in Bolocho sacred forest with their common, scientific and local names

No	Common name	scientific name	Local name/Gedeo
1	Black and white	<i>colobus Colobus guereza</i>	Wenicho
2	Crested porcupine	<i>Panthera</i>	Utamo
3	Leopard	<i>pardus Hystrix cristata</i>	Dagunch
4	Mountain reedbuck	<i>Crocuta crocuta</i>	??

5	Spotted hyena	<i>Redunca fulvorufula</i>	Amboma
6	Vervet monkey	<i>Chlorocebus pygerythrus</i>	Kemelic

Source: from Nomination file 2021 Gedeo lands

4.3 The Values of the Heritage for Tourism Development in the Study Area

Heritage sites are important for various dimensions; it has a positive economic and social impact, it establishes and reinforces identity, it helps build image, it helps preserve the cultural and historical heritage, with culture as a tool it facilitates harmony and understanding among people, it supports culture and helps renew tourism. Cultural heritage generates optimistic consequences when local communities contribute to their culture as well as to those visiting the host communities. The benefits to the local peoples may include community pride, patience and a stronger sense of identity. Some additional positive effects of tourism can be cultural exchange, including the revitalization of local traditions, increased quality of life and improved image for the community.⁸³

Communities with authentic cultural resources can benefit in various ways. For example, cultural tourism development can be a means of education; offer a vehicle for cultural exchange and understanding; arouse protection and heritage preservation efforts; regenerate traditional building and craft industries; produce financial activity and regional development; improve community cohesiveness and pride in cultural identity. Heritage sites which are symbols, meanings and images are of greater importance in facilitating expressive and over-romantic connection to a country within domestic tourism contexts. Cultural heritage in the tourism dimension can also lead to improved infrastructure not only for tourists, but also for the local community. As cultural tourism provides the destination an identity, it becomes known, this attracts interests and people, which again helps to market local production in general. Regarding the economic and

⁸³ Mitchell, N., Rössler, M. and Tricaud, P-M. (authors/eds). (2009). World Heritage Cultural Landscapes.

social development, cultural tourism creates new ideas and a wish to work together among the local peoples.⁸⁴

Today the nations of the world including Ethiopia focused on safeguarding of their cultural and Natural heritage to use it for sustainable economic development in the course of tourism. But, the lack of clear policy of tourism previously however, there is little activity by current government on the issue of tourism in Ethiopia; the country was not benefited from the sector. The issue of tourism in southern nations, nationalities and peoples regions is taken as one of the important issues for economic, social and cultural developmen⁸⁵t. But now it is free from obstacles.

According to Dagninet, an expert on the heritage of the region, the lack of a tourism map is among the obstacles. As tourism marketing information of the region, different domestic and foreign tourists visit the region. Kasa Mangesha the head of the tourism research and development office and Tarikoa Hassan the tourism marketing officer of the region there are statistical information about the number of tourists and the income that gained from them. For instance, in 2010 EC nine months 10,275,952 domestic and 323,834 foreign tourists visited the region and 573,696,585 birr was gained as a region. The information included the zonal tourism follow, as a result in nine months of 2010 103,320 domestic and 188 foreign visitors visited the Gedeo zone and 32,092,000 birr was generated from them.

Those tourists visiting the Gedeo Zone were especially educational and religious tourists. Tutu fela, Tuttiti chelba and sacaro sodo sites are main destinations for educational tourists and they are domestic and foreign. Most of the religious tourists are domestic tourists. The lack of different tourist facilities like roads, lodges, hotels, trained tourist guides and tourism maps affected the sector. The heritage potential of *Dilla Zuria Woreda* is not less than zonal and regional heritage potential. But because of various problems like, the lack of enough promotion and other facilities there is no any tourist flow to the area apart from religious tourists of chichu Gabriel church other than that is not given touristic value for the area because, the number of

⁸⁴ Ibrahim, Y. (2013) Barriers to Community Participation in Tourism Development, Island Destination.

⁸⁵ Ayalew, Sisay. (2009) Historical Development of Travel and Tourism in Ethiopia.

tourists and the amount of generated income are not known. The values of heritage sites found in *Dilla Zuria Woreda* are presented below.

A. Historical Values

According to the focus group discussion with the community, our heritage sites represent the various connections between the past and the present, including those made possible by technical advancements and the possibility of archive (documentary) records of historical events and individuals. Historical values of heritage refer to the imprints of our ancestors handed down from past generations to the next generation, which serve as a community's or an individual's indication of identity and legacy.

According to the respondents and informants, heritage sites of *Dilla Zuria Woreda* have significant historical value owing to its age. It shows the ancient civilization of mankind in hunting and gathering; and the domestication of animals and its transformation to the modern way of life. *Odola Galma* and *Godana kinjo* Rock art has a potential to be a primary source for prehistory and history because of its stylistic and artistic expression. Based on the above thoughts of respondents, informants and field observation, the historical value of the rock art site has a tremendous contribution in developing sustainable rock art tourism because human beings by their nature have interest to know the past. Heritage is an artistic and archaeological heritage and an irreplaceable record of man's most remote past.⁸⁶ In line with this, heritage sites of *Dilla Zuria Woreda* could be developed into centers of attractions due to their archaeological value. The heritage sites of *Dilla Zuria Woreda* like *Odola galma* and *Godana Kinjo* have Stone Age archaeological records. Generally, heritage sites in *Dilla Zuria Woreda* have historical and archaeological values that could be used for sustainable tourism in the area.

B. Aesthetic Value

Heritage sites have a natural setting which creates extraordinary feelings and spectacular happiness in the minds of the visitors. As mentioned earlier, heritage sites under investigation have panoramic views and have a potential to attract tourists who have a special interest in trekking activities. According to informants, the *Dilla Zuria Woreda* is attractive and has also a

⁸⁶ Abdibeshir, Said. and Engdawork, Assefa. (2015) Socio Economic and Environmental Effects of Tourism in Konso Terrace and Cultural Landscape, Ethiopia.

potential to attract visitors due to the presence of rock art sites, sacred forest, cave and others with historical, geological and archaeological features. In addition to the rock art sites and sacred forest, the natural setting of the area has an aesthetic significance for beauty lover tourists.

According to the interviewees, *Dilla Zuria Woreda* is a metaphor for a haven that is encircled by a river and a frightened forest. The same can be said for *Dilla Zuria Woreda*, which is bounded on all sides by a River. Humans' enjoyment of the beauty of cultural heritages is the source of aesthetic values. On the other hand, it frequently arises as a result of exquisite designs, distinctive, and other alluring elements of the cultural heritage.⁸⁷ Bolocho sacred forest is a typical Afromontane forest type that acts as a source of many streams and rivers to drink many people and domestic and wild animals. Although the level of contributions of carbon sequestration by sacred forests was not estimated, the sacred forest also helps in regulating climate change impact, and also minimizes water runoff and it also has Aesthetic Value for community.

C. Socio-Cultural Values

Cultural tourism has become the fastest growing segment in the tourism sector.⁸⁸ Therefore, several techniques, approaches, concepts and theories are used as a means to interpret the cultural heritage of sites.⁸⁹ Heritage sites of *Dilla Zuria Woreda* like Godana kinjo with its caves and shelters can give opportunities to the tourists for experiencing a sense of discovery, cross-cultural understanding and personal achievement. It also involves visiting socio-cultural features of local communities attached to natural features of the area. Heritage sites of *Dilla Zuria Woreda* are encountered with cultural landscapes, traditional dresses and lifestyle of the local

⁸⁷ Interview conducted with Adanchi Abebe; and Abera Taye on 11/08/2015 in *Dilla Zuria Woreda*.

⁸⁸ Aleksandra, P. (2007) *Tourism Infrastructure as a Determinant of Regional Development*.

community. Rock art sites have cultural attributes that fascinate visitors and can increase the length of stay and its visiting expenditure. Such potential of heritage sites has a potential to permit the local communities to have a value for it and feeling proud and prestige.

According to informants, there are many scientifically known and unknown plant and animal species harbored in the sacred forests. Mammalian and bird species, and 107 woody species have been realized from these forests. Furthermore, sacred forest harbors unique wild coffee varieties, and these forests act as a gene pool for biodiversity, and a stepping stone for mobile organisms. Thus, sacred forests act as green corridors that connect many dispersing plants and animals of various ecosystems.⁹⁰

D. Socio - Economic Value

The heritage sites found in Gedeo zone in Dilla *Zuria Woreda* it has the economical value for local, national, or international, generates employment and revenue. The majority of the respondents agreed that using of those heritage sites as properly it give high economic values for society. Heritage sites like Odola Galma and others found in Dilla *Zuria Woreda* can provide a lot of economical value for the host communities of Gedeo zone society and its surrounding, for the tourism suppliers industries, and also for the government. For instance the triangulated data assured that the heritage sites can provide economical values through increasing the foreign exchange, local communities can get more money during the time vesting by supplying the local tourism and related products to the tourist, selling the local food and beverage like coffee, enjera, honey, positive multiplier effect, selling souvenirs, shopping , tax, etc. Undoubtedly, heritage sites and local special events are used as key elements within economy of local and regional development approaches. Moreover they have untouched capacity and have significance contribution to the economic development of their region as they provide opportunities for tourism promotion, commercial outcomes and increase investment.

⁹⁰ Interview conducted with Ato Moges Ashenafi on 11/08/2015 in Dilla *Zuria Wedera* tourism office.

In other countries, the presence of heritage sites is well known and widely promoted as a tourist destination due to their potential for socio - economic development.⁹¹ Therefore, heritage sites of *Dilla Zuria Woreda* can generate favorable economic benefits to the stakeholders and the host communities residing close to the sites if they are developed in a sustainable way. The sites have significant potential to bring economic benefit for the host community and stakeholders since it attracts visitors and researchers who have interest to visit heritage sites with historical, archaeological, and geological values. 100% of the respondents believe that the heritage sites of *Dilla Zuria Woreda* can enhance socio – economic developments. Nearly 80% of the people and 90% of the livestock population in Sub-Saharan countries rely on medicinal plants (MPs) for primary health care. According to the community, currently, our study indicates that more than 30% of the woody plant species have medicinal significance to the local community, from which those who cannot buy modern medicines can collect plant medicines from the sacred forest with the permission of elders. Sacred forests also provide wild edible plants such as *Syzygium guineense*, *Coffea arabica*, *Rhamnus prinoides*, *rubus steudneri* and *Arundinaria alpina*. The local people also use indigenous trees for honey production where bees can forage diverse flowers.

E. Educational and Informational Values

It is used as one of the instruments for conducting training on the cultural and related subject matters on the educational institutions like colleges, universities and other institutions. Most importantly, heritage sites found in *Dilla Zuria Woreda* are the source of indispensable information on the following aspects like it shows the authentic socio-cultural interaction of the local communities, it indicates the society's way of life. Educational Potential It is acknowledged that *Oddala Galma* and *Godana Kinjo* are important heritage sites in the *Gedeo Zone* in *Dilla Zuria Woreda* with such favorable and multiple opportunities to be archaeological sites destinations. These multiple holding sites pulled a focus of researchers to be preferred for training schemes.⁹² This is mainly because; 1) It plays an important role in finding different heritage site artifacts for the ease of teaching learning process. 2. It is also easy to show the students of paleontology and archaeology to train the natural.

⁹¹ Atorough, P. and Martin, A. (2012) *The Politics of Destination Marketing*.

⁹² Interview conducted with Ato Zerihun Mrekose; and Tesfaye Taye on 14/08/2015 in *Dilla Zuria Woreda*.

Generally, heritage sites of the study area have great potential to improve understanding and respect among different cultures and in a long way for sustainable tourism development. In Dilla, *Zuria Woreda* has found both natural and cultural heritage. Even though the area has those cultural treasures, the local community cannot benefit because of lack of promotion and research work. The treasures are obscure from tourists.

4.4 Discussion part

The term heritage value refers to the meanings and values that individuals or groups of people bestow on heritage (including collections, buildings, archaeological sites, landscapes and intangible expressions of culture, such as traditions). These values have been a key factor in the legitimating of heritage protection and management, although the understanding of what they are has varied over time and there are nuances between one country and another. There are many classifications of values, including historical, aesthetic, economic, social, and scientific. Heritage value means the aesthetic, architectural, cultural, environmental, historic, and spiritual importance associated with heritage sites for past, present or future generations.⁹³ Heritage values are then understood to be the ways in which a heritage object is significant, for example, the cultural, economic, political, aesthetic, historic, age, scientific and educational value of heritage. These values measured through, historical value: that means the historical character and content provide connection with the past and a sense of continuity. Symbolic value: the symbolic meaning and power of certain places and objects adds to people's cultural identity. Aesthetic value: the aesthetic quality of the cultural object often is an important element for its enjoyment and may inspire new artistic creativity. Social value: the place facilitates connection with others and the shared social experience (e.g., "pride of place") can help promote local values and social cohesion.

The area of Dilla *Zuria Woreda* and its surroundings has a huge heritage site that attract for tourist's destination. The area is rich in tourism resources. However, due to lack of adequate researcher work, the enormous tourism resources of the area are not studied well and this

⁹³ Jennifer, S., David, B. and Solimar, I. (2011) Sustainable Tourism, International Cooperation for Development.

resulted in the under development of the tourism sector in the area. The area of Dilla *Zuria Woreda* is also home to a number of sacred forests, rock art engraving sites, caves and falls. Different sacred forests are found in different parts of the *kebele* and the town surrounding the natural forest. These are Birbirota and Bolocho. Both the Odola galma and Godana Kinjo rock art engraving and Mijo Kinjo cave are found in Dilla *Zuria Woreda*. In general, these rock art engraving has played different roles and has had different symbols which expresses the different things or traditions of the past society of the *Woreda* and the Gedeo communities.

One of the most significant potential tourist resources of Dilla *Zuria Woreda* is its extremely intriguing and distinctive terrain, which includes rock art and a scary forest that encircles the village. This area is regarded as a *Woreda* tourist resource not only because of its distinctive land feature but also because of the beautiful natural surroundings it has, which include a dense forest, wild animals, many minor river streams, and a waterfall. The rock art engraving at Dilla *Zuria* is really very attractive and has untouched potential value for tourism. Firstly, the potential tourism value of this area is found. Rock art sites have a natural setting which creates an extraordinary feeling and spectacular happiness in the minds of the visitors. Secondly, the potential tourism value of the place is attractive and has also a potential to attract visitors due to the presence of rock art sites with historical, geological and archaeological features. In addition to the rock art sites, the natural setting of the area has an aesthetic significance for beauty lover tourists. The rock art engraving at Dilla *Zuria Woreda* has two features. One part of the rock art engraving surrounding is always covered with natural forest. The other part of Dilla *Zuria* rock art is rocky rock art which is not covered by forest. This is a beautiful natural location where a rock art engraving consists of two different features.

Currently, Beautiful landscapes are becoming a popular travel destination in many nations. As an example the rock art site of Olad is located some 40 km away from the city of Harar in Error Dodota *woreda* in Olad *kebele*. The site is found south east of Harar on the main road via to Babile and it takes an average of 3 h is one of the frequently visited tourist sites in south east of Harar. Therefore, it follows that Dilla *Zuria Woreda* rock art engraving would be a desirable tourist site similar to Olad rock art engraving in Harar if promoted through various media.



Figure 12: Olad rock art currently in use by tourists.



Figure 13: Odola galma not yet made use of the resources

Forests in general, provide many functions, producing, e.g., recreational services, timber, biodiversity and carbon sink. Decisions concerning the management of forests unavoidably involve trade-offs between these alternative uses. Forested landscapes provide policymakers as well as practitioners multiple management objectives that include the production of an array of both marketed goods and non-marketed ecosystem services, forest externalities.

In terms of tourism potential, the forest has a capacity to tourism development with the numerous tourist attractions. As a natural attraction Bolocho natural forest has various plants and animals such a mammals, and birds. Therefore, Birbirota is environmentally very attractive due to its location within a forest, its historical prospect in connection with ancient local community, its highest pick from the local natural landscape and it is home to diversity of wild animals.

Therefore, Bolocho environmental area is awarded historical, natural and cultural attractive potential site in the study area. Birbirota very attractive topography and suitable climatic condition. The forest is a mixture of natural and manmade trees. Based on the above indicated diversified natural resources, the forest has a high potential for tourist attraction site if it is developed and protected for the suitability of tourism site.

The dense natural forest found in Dilla *Zuria Woreda* is another important potential tourism resource of the area. Particularly, the forest area consists of old and big natural trees. Unlike other parts of Ethiopia Gedeo Zone, a large area of Dilla *Zuria Woreda* is covered by tropical rain forest. According to key informants Bolocho and Birbirota sacred Forest has extraordinary topographic features and a wide variety of plant and animal species, which are endemic and have great aesthetic value. Today, the protected natural forest in South Gondar Zone is attracting tourists to the area. Similarly, if the natural forest found in the Dilla *Zuria Woreda* is protected and promoted, undoubtedly it would be important natural resource for tourism development of the *Woreda*

Additionally, the natural cave found in the Dilla *Zuria Woreda* is an additional significant potential tourist resource in the area. The cave is naturally amazing, has an interesting view and provides the environment with unbelievably brilliant scenic value. This natural cave has the potential to attract tourists. This fascinating location, which demonstrates the splendor of nature, has a high aesthetic value and endless potential to draw tourists.



Figure 14: Natural cave at Dilla *Zuria Woreda*



Figure 15: Alem saga Forest used to tourist destination



Figure 16: partial view of the natural forest of Dilla *Zuria Woreda*

In addition, the attractive waterfall found in Dilla *Zuria Woreda* can be termed as the precious gift of nature to the area. The waterfall is located in between Sisota and Tumtich *kebele* in Abiyota place away from the town approximately at about 8 KM. The size of Abaya waterfall varies among different seasons. During the rainy season, the size of the waterfall increased to its maximum level. It is during this time that the sound created by the fall of the water is heard from distant places. Abaya falls originated from Awala place then joined in Uagana River and the rest of the falls in the Chichu River. The view of Abaya waterfall is impressively beautiful, particularly in the place of Abiyota. There is potential for this waterfall to become a tourist attraction. In the modern world, waterfalls rank among the most fascinating natural tourist destinations. Using waterfalls as tourism resources is not properly done in the context of our nation. However, South West Ethiopia, in the Majang zone of Gambella People's National Regional State. Waterfalls are becoming important tourist destinations and attracting tourists. In the same way, the waterfall found in Dilla *Zuria Woreda* has great potential to become a tourist

destination if promoted and tourist facilities are fulfilled. The waterfalls contribute to the scenic beauty of the landscape. The potential tourism resources of the area should be well promoted through different promotional tools and it has to have a broader awareness creation program for the wider communities towards the tourism resources via awareness creation campaigns.



Figure 17: Abaya waterfall



Figure 18: Dike Waterfall

Generally, the study area is gifted with enormous natural tourism potentials which are a great opportunity to develop tourism. Two rock art engraving, water fall, natural cave, two sacred forests, various bird species and aquatic animals on Blocho sacred forest are identified as the natural tourism potentials of the area and they are a greatest opportunity to develop the tourism industry in the study area.

4.5. Opportunities and Challenges of Heritage Tourism Development of Dilla *Zuria Woreda*

Southern part owned three tangible heritage sites together with miraculous heritages and one intangible cultural heritage that registered on the list of UNESCO. These sites are lower Omo valley (1980), Tiya stelae site (1980) and Konso cultural landscape (2011). Intangible cultural heritage is the Fiche Chambalala festival of Sidama. This festival is the new year of Sidama peoples celebrated on the half of July every year (2016). In addition to that, there are many natural and cultural heritages in the region. Among those, the Gedeo mixed cultural landscape and different heritages like, Aba Gada palace, Odola galma rock engraving, traditional metrology and others are some of the heritages to mention in Gedeo zone. But, because of the lack of research, they are yet not known. However, The Gedeo cultural landscape entered the list of UNESCO heritage sites on September 17/2023.

The Gedeo Cultural landscape is situated in South Ethiopia flanking the Eastern ridges of the Great East African Rift valley. The landscape rises from 1327 meters above sea level at the center of the Rift near the Abaya Lake and rises to an altitude of 3072 meters above sea level in the East, within a distance of 20 Kilometers. The landscape is the result of volcanism, which created rich clay soil suitable for agro forestry. The landscape through its components depicts clear human – environment interaction, which is deeply rooted in the socio-cultural setup of the people. The Gedeo cultural landscape with its agro forestry system based on indigenous crops mainly enset and coffee associated to a great number of megalithic and rock art sites concentrated in a small area shows the continuously practiced traditional agricultural knowhow, resilience of the people and their adaptive strategy throughout the last millennia in this geographic area. The sacred forests which are located within the landscape are home to multipurpose indigenous trees and shrubs. These are used for ritual and medicinal purposes.

The Gedeo cultural landscape stands out as a unique property of special indigenous agro forestry knowledge and adaptation, witnessed on the ground and from space imagery; and its archaeological attributes qualify it to transcend local and national boundaries. The Gedeo cultural landscape entry into the list of UNESCO heritage sites in September 17/2023 also

creates an advantage for tourism development in study areas and it also creates attention for heritage sites or property from society, tourism sector and tourism.

According to the majority of the informants, Dilla *Zuria Woreda* is blessed with a wealth of natural and cultural heritages, including the customs of the local community. The local societies are kind and brave enough to welcome visitors. Tourists can more or less access the tourist amenities. In general, the researcher concurs with the prospects brought up by the informants, and based on my own observations, I expressed those Dilla *Zuria Woreda* potentials and opportunities have a significant impact on the growth of the tourist industry. The regional, Zonal, and municipal culture and tourist bureau hide those assets, despite the fact that there are significant chances and potentials for tourism growth there.

Heritage site of Dilla *Zuria Woreda* is important for the attraction of tourists from different areas because of its potential historical, aesthetic and cultural values. The tourism sector is one essential component of Ethiopia's national development and transformation. It is set in a national environment that faces tremendous opportunities such as:

a) The income the Dilla *Zuria Woreda* heritage site generates from those tourists visiting the site was used to conserve and protect the heritage treasures and the heritage sites from further damage and used to repair those that were already damaged.

b) It is important for the fast rate of economic growth, a significant expansion of transportation and communication facilities, a massive construction boom and an entrepreneur population.

c) At the same time challenges of widespread poverty, massive unemployment, recurrent food insecurity, and underdevelopment of the productive forces of the economy are solved through time to time because of the value the community endowed from this heritage site.

d) Through the conservation of the Dilla *Zuria Woreda* heritage site, the community of the area can also benefit from Tourism, as a labor-intensive sector of the economy which has the potential of improving the lives of people and the economies of communities of different social and economic backgrounds.

4.6 Challenges of Heritage Tourism development in Dilla *Zuria Woreda*

According to what my informants said during the previous discussion, Dilla *Zuria Woreda* is endowed with heritage sites. Even though these heritages have great potential for the development of heritage tourism, they are not fully utilized to the extent that they could be for a variety of reasons. Lack of mobility, inadequate promotion, and a lack of heritage inventory are a few of the major contributing reasons. Inadequate preservation and a lack of a well-organized management body for the development of *Woreda* historical tourist resources are further obstacles. The inability of the culture and tourist bureau to work in the local communities' best interests and lack of benchmarking are the other difficult issues.

Although Dilla *Zuria Woreda* has huge heritage tourism resource potentials, there are several challenges that hinder heritage tourism of the *Woreda*. This section presents the significant problems which are supposed to affect heritage tourism development of the *Woreda*. The researcher includes information gathered through observation and interview without mentioning the names of informants to keep the confidentiality of their responses.

I. Lack of Infrastructure Facility

The problem of roads is not only the challenges of Dilla *Zuria Woreda*, it is also the challenges of its' again. Any how the road problem is another big problem of the area. Dilla *Zuria Woreda* contain many heritage in its' different *kebeles* which is in far distance from chichu, the capital of the *Woreda*. Heritage like odola galma rock engraving on wachame *Kebele*, the palace of Aba Gada and Godana Kinjo and Abaya falls found in sisota *kebele* throughout the *Woreda* and other heritage re found in far distance that needs road facility to them. No Asphalt road in Dilla *Zuria Woreda* except the road from Addis Ababa to Moyale that crosses the capital of the *Woreda* called Chichu. The other roads in *Woreda* are rural roads and most of them are difficult to use in the rainy season. According to the Gedeo zone socio- economic abstract, the rural road is dominant in the zone and the majority of Dilla *Zuira Woreda* roads are also rural roads. However, the total sum of the current tourism activities in the *Woreda* is zero, the construction of road is important for the future tourism activity.

According to the informants, Various reasons are given to the absence transportation facility to the sites on the one hand, the *Woreda* has no finance to facilitate such facilities, on the other hand there is no coordination and collaboration between the local community, the culture and tourism bureau, other concerned bodies of *Dilla Zuria Woreda* and the Regional State and also the Federal Government CTB. From the findings the researcher concludes that, *Dilla Zuria Woreda* currently lacks the necessary infrastructure to provide for more and higher value tourists and domestic tourists. To ensure sustainable tourism growth and quality improvement in terms of heritage tourism offerings industry related infrastructure needs to be established and developed (hotels, restaurants , roads to tourism attractions, tourism routes, rest stops with sanitation facilities, affordable hotel establishments, quality hotels establishment and development of guesthouses).



Figure 19: Rural road in *Dilla Zuria Woreda*

II. Lack of Promotion and Well-organized Information

The heritage tourism resources of *Dilla Zuria Woreda* are not well promoted in order to attract potential heritage tourism markets. Regarding promotion, it is believed that the *Woreda* culture and tourism office is a responsible body to undertake different marketing and promotion activities to sell heritage tourism products. Informants from the focus group claimed that the *Dilla Zuria Woreda* historic sites are not well known or promoted, due to lack of promotion, lack of inventory and absence of further research work the heritage tourism potential of the site

is underutilization. Additionally, informants emphasized the significant financial challenges associated with marketing the location to the target market. In general, the tourism sector's role to the *Woreda* overall development is not satisfactory and the major reasons for this can be concluded as lack of promotional activities, lack of well skilled and trained professionals and lack of organized destination management system, low level of infrastructural development, lack of awareness on how to run tourism business and low level of knowledge of the host community.

One of the focus group discussants stated that: there hasn't been any publicity for these heritage assets. The cultural and tourism agency has to improve its marketing efforts to draw visitors to the region. To promote these local historical and cultural riches, the regional culture and tourism office, the federal ARCH, and educational institutions should do a study. Based on extensive study, the researcher concludes that to grow the local tourist business, the area's potential should be evaluated, the local community's interests should be identified, and cultural heritage should be promoted in a variety of methods

There is no professional tour guide in *Dilla Zuria Woreda*. Whenever tourists come to visit *Dilla Zuria Woreda* there is only the *Wereda* tourism and culture office that provides information for the tourists. This office only works during government working hours. The lack of skilled manpower is the major challenge for the heritage management activities of the area. In many offices of the zone, tourism and culture offices remained remote. The officers who lead this sector are sometimes not trained in tourism and culture related programs. Leading the sector without knowledge of heritage and its management is led to manage by guess. So, the heritage management of the area needs professionals who are trained in the field of heritage and its management.

III. Lack of Collaboration among the Stakeholders

Lack of collaboration is in general the problem of Ethiopia, particularly Ethiopian tourism resources have been affected by these problems. Many of the priceless tourist attractions of *Dilla Zuria Woreda* are victims of miss management; unprofessional conservation, lack of promotion and inventory are caused by lack of coordination and coordination between government bodies and local communities. Local community engagement is necessary for the long-term and

successful growth of tourism. Because it acknowledges and makes it possible for people of the local community to engage in the growth of the whole tourist industry, community involvement is essential in tourism management. According to focus group discussions, there were no local organizations in the research region where the communities of Dilla *Zuria Woreda* might engage in tourism-related activities including mules for rent, food and beverage services, and tour guides for visitors. The Dilla *Zuria Woreda* was not included in the planning, decision-making, or growth of the tourism industry. In addition, they did not use a community-based tourism strategy.

IV. Lack of Awareness and Attentions

The administration, inventory, and conservation of heritages receive little attention from the culture and tourist department. They are unable to raise awareness of the value of tourism for the socio-economic health of the neighborhood or how residents might become involved. In particular, they need to work on educating people about how the local community can preserve these cultural assets, include them in decision-making, and show them how they can profit from the growth of the site's heritage tourist industry. Whether comparing the cultural and tourist sectors to those of education, agriculture, and health, the key informants claim that the government does not give them the attention they need whether distributing funds, readjusting the organizational structure from federal to *kebele* level, or assigning skilled personnel.

Another problem in heritage site Associated with the lack of awareness among the local community about the values and the need for the management of the heritage sites. This problem is partly related to the incapacity of the local culture and tourism offices (mainly at district and zonal levels which are the immediate responsible bodies for the protection of the sites) to create public awareness platforms on the multifaceted values of the heritage sites and the benefit those communities can generate if these sites get protection.



Figure 20: Deteriorated rock art engraving at Odola galma Photo: the author, 2015



Figure 21: Near engraving part covered by shrub at Odola galma photo the author 2015

V. Lack of Funding for Tourism Development

The shortage of budget is one of the big problems in the study area. As mentioned above budget is needed to fulfill the transportation problem, the problem of promotion, the absence of manpower. To accomplish those and different facilities in heritage management of the area, the lack of heritage is the hinder. If the government or any other private group provides support or funding tourism will grow in a particular location. There are no groups promoting tourism in the

Dilla *Zuria Woreda*, according to discussions with informants. As a consequence, the *Woreda* was able to provide the host community with practically no first-level benefits, and other organizations like the tourism industry, public sector, tourists, and others did not profit directly or indirectly from the prospective tourism destination.

The rock art site of Odola-galma is in a very bad state of conservation; so they require immediate attention. In order to understand the degradation rate of the rocks from which they are made, a geo-chemical study is required as a first step. The Odola-galma rock engravings are in a very bad state of conservation due to erosion from the running waters to which it is badly exposed. Lichens and algae which form after each rainy season negatively affect the engravings. At the same time, the Godana Kinjo site may require immediate intervention, which may begin with the rock engraving part they lose their originality because of a lack of awareness in society. The ritual forests are all in identical state of conservation and the required conservation to maintain the tree species that are found within them is identical. As trees are used for spiritual purposes, both the Balee system and Songo meetings are significant in the conservation of the sacred forests. Thus sacred forests and the fauna in them are well protected by the community. All heritage sites found in Dilla *Zuria Woreda* require immediate attention.

In the group discussion, the community agreed that cutting trees from farms is often frowned upon in the Gedeo culture since doing so is viewed as taking the owner's life and is therefore considered taboo in the community. Large trees are also maintained in front of houses or in open spaces to provide shade for social events where the local court (Songo) is positioned to hear and decide local disputes. Additionally, traditional sports, religious rituals, and ceremonies like the gada ceremony are carried out under and under big trees. As a result, Birbirota Sacred Forest is a Podocarpus forest that is jointly preserved by elders and *Kebele* leaders. Even the dead tree cannot be removed from the forest. Though some anthropogenic effects were seen in the Bolocho holy forest as a result of current ideas held by young people against ancestors' custom that implies tree cutting is subject to religious sanctions and taboos, very large trees and natural regeneration are frequent in the *Woreda*.

4.7 Future prospects of Dilla *Zuria Woreda* heritage sites

Tourism is the fastest growing sector of the industry. The tourism industry contributes to economic growth of many countries and is taken as an essential sector of business for the development of the country. Increased involvement of governmental and non-governmental organizations and individuals in the promotion of the heritage sites is resulting in observable improvements in the tourism sector.

Among different issues regarding the future perspectives of the Dilla *Zuria Woreda*, the following are the prioritized list: Researches which have increased in recent years are also promising in terms of their contribution in indicating the challenges and recommendations of possible solution for the sake of increasing the roles of cultural tourism to both socio-cultural and economic growth of the sector, increasing the flow of visitors and employment opportunity, conserving and maintaining the heritage sites, awareness creation to the local community on how to use the heritages sites and how to conserve the heritage sites without missing its cultural history and other importance.

The role of research also extends to promotion of heritage sites. In addition, currently the heritage sites found in Dilla *Zuria Woreda* is deteriorating and needs urgent conservation and maintenance works Godana Kinjo and others by responsible parties, attentions given to applied researches on heritage sites are promising and it obviously maximizing the quality in development of heritage and tourism management aspects by which the damaging factors can be easily solved. Furthermore, the tourism sector is given a higher priority by the governmental and nongovernmental funding organizations for the issues regarding conservation and maintenance practices which are implemented in cooperation with other relevant stakeholders. This can be promising for increasing the tourist flow so that the heritage sites and local communities can be benefited. Currently, based on the research findings both the government and funding organizations are highly working on the conservation of heritage sites; there are a number of infrastructure development related activities implementing such as transportation facility, awareness creation, conservation issues, hotel service, training and capacity building programs, producing qualified and educated individuals in the tourism and hospitality sector, shopping center and other services are taking in to consideration.

CHAPTER FIVE

5. Conclusion and Recommendations

This chapter deals with conclusions, and recommendations. The first part presents the major conclusions drawn from the findings. In the second part, possible recommendations that are considered to be relevant and significant are given based on the major findings.

5.1 Conclusions

In this study, the researcher tried to assess the heritage sites potential, their contribution for tourism development, opportunities, and challenging problems of the heritage tourism potential in Dilla *Zuria Woreda* based on the objectives of the study by using qualitative methods. Protected areas, like Rock art, Cave, and sacred forests are some of the places to conserve the imprints of mankind such as the cultural, natural heritages, and Biological diversity of the country. They also have the potential to promote and develop the tourism industry of the country. However, these resources are not promoted and developed effectively to serve the function of image building and enhance benefiting of the local community. In this part the key findings of heritage sites and historical potentials of Dilla *Zuria Woreda*, the challenges and opportunities to develop the area as a tourist destination have been reviewed. The results of the presentation described the huge presence of heritage tourism potentials such as Oddola Galma rock art, Bolocho Scared Forest, and Biribirota Scared Forest. There are also great deals of natural tourism potentials that include; Mijo Kinjo Cave, Abaya Falls and Godana Kinjo.

Even though there are these significant heritage tourism potentials are available, and greater attention given to the tourism development by the government, based on the country's numerous cultural, natural, and historical heritages and other attractions, compared with the potentials and attractions like Oddola Galma, Blochoo, Birbirota, Mijo Kinjo, Abayya Falls and Godana the local communities are not benefited from their tourism resources in. This is due to low awareness and performance of promotion, lack of professional conservation, and absence of infrastructure facilities which results in the implementation of tourism development in the area being untouched. The data illustrated through a qualitative approach, that there are several challenges like the absence of transportation (road) and other service-giving facilities (accommodation, banking, telecommunication), that hinder the potential of the attractiveness of the heritage treasures. Inadequate development of heritage sites, low awareness of the community of how

they can benefit from the tourism industry and not involved in the decision-making process, lack of collaboration between the stakeholders, lack of documentation and research, unprofessional conservation and illegal activities around the attraction sites are the main challenges of the heritage tourism development.

The study also specified that even if the involvement of individual volunteers is mandatory there is loosen interaction among the Zone. Moreover, in the destination the only involvement of individual volunteers and local communities in the facilitating fulfillment, conservation, and protection of the heritage sites is not satisfactory due to several reasons; low integration with the ministry, seeking illegal practices from different stakeholders, lack of skill to conserve the heritage, low willingness to work in collaboration and lack of awareness about how tourism benefit them. This low participation, lack of collaboration of stakeholders, and absence of government attention for the development of these heritage sites critically affect the tourism development of the destination. Therefore, attention and participation from all stakeholders are needed to promote and develop the heritage tourism potential. The work of awareness creation is given less attention. Regardless, of a few attempts made by the government officials, there are no works of public string works planned and executed by proper supervision and monitoring. The opportunity that the *Woreda* has in this regard is immeasurable in that distribution of indigenous knowledge to the conservation of biodiversity, many rock art sites, highly democratic traditional administrative system, etc are worthy of tourism and could serve as an economic engine for the country in general, and for the zone and for the *Woreda* in particular. Therefore, attention must be given.

5. 2 Recommendations

Based on the findings of this study the researcher has suggested the following recommendations:

- It is recommended that the *Woreda* administration with culture and tourism office should strive on heritage resources conservation and registration and documentation of heritages needs emphasis. It is also crucial to involve local communities in all process of conservation.
- Should create awareness among heritage tourism resources owners as well as local communities on the importance of heritages and heritage tourism. Especially, the

concerned bodies should work in the communities on developing the sense of belongingness and pride for their heritages. Local communities need to know how important the benefits of tourism spent by tourists are.

- Connect all *kebeles* of the *Woreda*, especially where heritage tourism resource potentials are found, with standardized road network. And the already constructed roads should be improved so that they can serve throughout the year. In addition to road, other infrastructures such as electric power supply portable water and telecommunication needs immediate solutions for their quality.
- The local community and stakeholders should be fully aware of the tourism potential through common discussion. Leaders should design a system of continuous awareness creation for stakeholders and the community including the mechanism of benefiting the community. Because unaware society cannot put inputs and not protect, promote, and develop the resources. Therefore, awareness creation should be made in the community and also create a way to benefit them from the tourism resource of the destination.
- Work on identifying and developing heritage tourism products. Off course developing the tourism product and facilities will not be enough in the development of tourism but also marketing activity has to be carried out. Integrated and effective marketing is the means by which the heritage tourism potential of the *Dilla Zuria Woreda* will be known to the target markets.
- The researcher gives an opinion that the *Woreda* administration with culture and tourism office shall start certification program. It can motivate local stakeholders to develop structures to encourage and support improvement of business units, working to a standard that will give them peer recognition, staff morale, and other aspects which make firms more competitive so that the standard of their services will be improved.
- Invest on tourism and tourism resource related researches. Undertake marketing and promotional activities to reach the target markets. Since internet is effective for providing general information about a given destination, it is recommended to develop and provide web site, as well as prepare and distribute brochures, maps, and information outlets that

can positively influence visitor decisions and behavior. Organizing and participating in tourism fairs is also suggested.

- ARCCH, National, Regional, and local CTB and also with higher education centers shall be work assessment about the cultural heritage potential for tourism development. So, those sectors have the responsibility to do research and show the heritage potential for the development of heritage tourism of the country in general and *Dilla Zuria Woreda* in particular.
- The government shall try its best to solve the different challenges that hinder the area's tourism development and the country to benefit from the existing heritage tourism potentials of the area. The local, regional, and federal governments should give attention to the infrastructure development such as roads, toilets, and other facilities of service giving like banks, telecommunication, and insurance facilities in the destination area. Another way is to try to create opportunities for investors and how they can be involved in infrastructure development like hotels, lodges, restaurants, and other such service-giving industries in the area.
- The national, regional, and local CTB. Local elders, local community, and the public along with the government shall pay attention to the conservation, protection, preservation, and promotion of heritage treasures through different Media, like mass media. Brochures, social media, etc. which are found in *Dilla Zuria Woreda*. Hence, the local CTB with the collaboration of ARCCH, National and regional CTB has to do intensive awareness and create a sense of responsibility in the society. Because of the lack of awareness, individuals and institutions do not give more value to the cultural heritages, so the CTB shall create awareness about the importance of those heritages; socially, culturally, and economically.
- This study serves as a base and an indicative document for future researchers who have intentions to carry out further studies on the tourism potential and challenges in *Dilla Zuria Woreda*. The researcher recommended that future researchers can conduct on identifying the mechanism of changing challenges to opportunities and mechanisms to solve the challenges of the destination that hinder the benefits of the community and development of the tourism resource potentials in *Dilla Zuria Woreda* in a wide-ranging method of study.

- To increase awareness of the people heritage issues must be incorporated when Curriculum is designed in all levels of education (primary, secondary, colleges). As the study shows, the major problem is lack of awareness. To tackle the problem, there must be teachings and massive public relations works. The best way to teach the young generation is incorporation of the subject matter in the curriculum of various levels of education. Indigenous knowledge of the people is worthy of learning so as to keep the world its balance. The study strongly recommends curriculum design in primary, secondary and tertiary education levels.
- To ensure responsibility and accountability local laws should be drafted and implemented.
- In line with international and national conventions concerning heritage conservation, legal frameworks to safeguard the heritage should be drafted and endorsed by the local councils and implemented. Accountability adapted to local conditions must be implemented. Teaching is the major recommendation in co-implementation with accountability while heritage is affected by somebody.

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List of informants

Name of Informants	Date of Interview	Place of Interview	Remark
Ato Moges Alemayehu	05/07/2015	Dilla Zurai town	Dilla Zuria Tourism officer
Anteneh Tadesse	06/07/2015	Dilla Zuria tourism office	Dilla Zuria Tourism officer
Ato Tsegaye Belayneh	10/07/2015	Dilla town	Dilla town tourism officer
Ato welede Mulugeta	14/07/2015	Dilla town	Dilla town tourism officer
Zenebe Alebachew	15/07/2015	Sisota kebele	Member of sisota kebele and Dilla town high school teacher
Ato Tesfaye Tilahun	20/07/2015	Sisota kebele	Member of community in Dilla Zuria town
Ato Abeje Mekonen	22/07/2015	Dilla Zuria town	Member of community in Dilla Zuria town
Ato Belayneh Ayenew	25/07/2015	Dilla Zuria town	Well known person in local storyteller whose home kebele is wochchamma
Ato Zerihuen Yeshaneh	27/07/2015	Dilla Zuria town	Member of Dilla Zuria town

Ato Alemayehu Zeleke	30/07/2015	Wochchamma kebele	Well known person in local storyteller whose home kebele is wochchamma
AtoAbereham Assefa	04/08/2015	Wochchamma kebele	Well known person in local storyteller whose home kebele is wochchamma

Appendix

The some Sample photos of Cultural and Natural Heritages



Coffee and enset plantation around Godana kinjo



Deraro festival celebration(new year of Gedeo people) source from Eshete Bekele



This hill place found around in Birbirota scared forest



Old tree found in Birbirota scared forest



This forested area found in around Godana kinjo

