

Challenges of Tangible Cultural Heritages Conservation in Debre Tabor and Its Surrounding

Getachew Melesse

Department of Tourism Management, College of Business and Economics, University of Gondar,
Ethiopia

Email: getachewmelesse2@gmail.com

Received for publication: 17 May 2021.

Accepted for publication: 10 July 2021.

Abstract

Debre Tabor is one of the ancient towns in the history of Ethiopia which has significant tangible cultural heritage resources. The main objective of the study was to assess the challenges of tangible cultural heritage conservations in Debre Tabor and its surrounding. Data was collected through questionnaires, observation, interview and secondary data. Descriptive techniques were employed for data interpretation. Many resources were identified as potential attractions for tourism development, but some tangible heritages are being underutilized. Thus, rescue the heritage sites from further deterioration and use their potential in sustainable ways.

Keywords: Challenge, Conservation, Sustainable tourism, Tangible cultural heritage, Debre Tabor

Introduction

Over the decades, tourism has experienced continued growth and diversification to become one of the fastest growing economic sectors in the world (WTTC, 2018). Modern tourism is closely linked to development and encompasses a growing number of new destinations. These dynamics have turned tourism into a key driver for socio-economic progress (UNWTO, 2015). Today, the business volume of tourism equals or even surpasses that of oil exports, food products or automobiles. Tourism has become one of the major players in international commerce, and represents at the time of the main income sources for many developing countries (Faladeobalade and Dubey, 2014). This growth goes hand in hand with an increasing diversification and competition among destinations. This global spread of tourism in industrialized and developed states has produced economic and employment benefits in many related sectors from construction to agriculture or telecommunication. The contribution of tourism to economic well-being depends on the equality and the revenues of the tourism offer (*World Bank, 2006*).

The United Nations World Tourism Organization assists destinations in their sustainable positioning in ever more complex national and international markets. As the United Nations Agency dedicated to tourism, UNWTO points out that particular developing countries stand to benefit from sustainable tourism and acts to help make this a reality (Marcel, Kerem, & Ahmet, 2019).

Tourism as an economic activity is becoming a common phenomenon in developing countries and possibly affects the livelihoods of the poor directly or indirectly. In fact, tourism is generally viewed as an engine for economic growth rather than as a mechanism for poverty reduction. "Many argue that because tourism is often driven by foreign, private interests, it is not well placed to contribute much to poverty elimination (UNWTO, 2009).

According to Mengistu (2008), tourism is called smokeless industry so as to show that it is environmentally friendly economic activity which goes in line with principle of sustainable devel-

opment and industry to describe the fact its wonder sector involves long term economic activities that base natural hassocks of given place. largely tourism sector helps a lot in the overall development of a given region like Ethiopia which is endowed with tourist attraction sites of both natural and historical type as the number of foreign travelers who were interested in natural, cultural and historical attraction of Ethiopia had been increasing from year to year since tourism as an economic activity and important industry heaps given attention in the 1960s. Thus, in Ethiopia modern tourism activity was started not more than 45 years ago.

The historical town of Debre tabor and its surroundings are rich in historical sites. The area served as the political center for various kings and Emperors of Ethiopia which led to the establishment of historical sites; churches, royal camp and palaces, settlement area, as well as industrial centers. Now a day conservation issues have become more significant for tourism purposes, which are used to sustain our benefit from this sector. Conservation becomes a more significant issue for tangible cultural heritage which is one of the branches of heritage.

Methodology

Description of the Study Area

Debre Tabor is located in south Gonder zone of Amhara region in north central Ethiopia, 656 km distance from Addis Ababa city to North West direction of a country, 97 km away from the regional city, Bahir Dar city towards east route and also 100km south east of Gonder (ANRSCTPDB, 2010). During Emperor Theodros II Debre Tabor was the capital city of Ethiopia before changing to Maqdula and Yohannes IV the in 19th c as well (Dejen, 2012). Important local attractions in Debre Tabor and it surrounding include: Wekro Medhanialem (village of Wekro) Debre Tabor Eyasus, the royal camp of Aringo, the palace of samara and the industrial center of Gafat are some related tangible cultural heritages (Debre Tabor cultural tourism office, 2018).

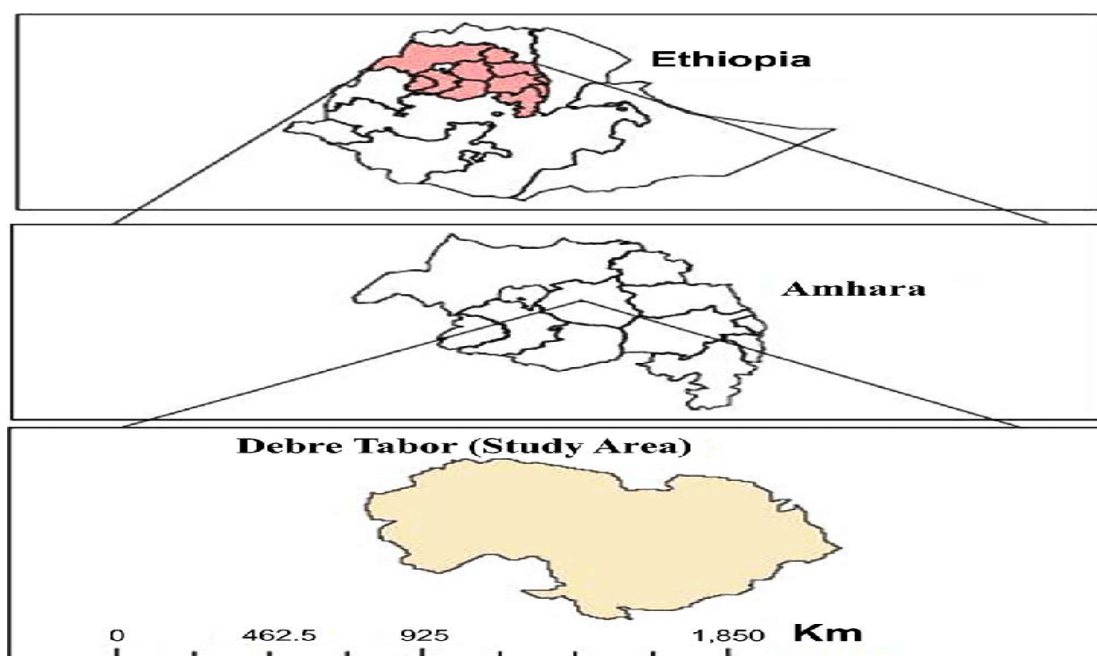


Figure 1. Map of Debre Tabor Town

Sources: <https://www.researchgate.net/figure/Location-of-study-area-of-Debre-Tabor-town>

Research Design

The researchers intend to use a mixed approach type of research design, which means, the qualitative approach used for interview and document analyzing, and the quantitative approach was used for analyzing the data that gathered through a questionnaire.

Population, Sampling Method and Techniques

The type of sampling method that is used is stratified sampling method to collect appropriate data for the research problems. This method would be selected for the purpose of suitability of the respondent to get the needed information as they are parts of conservation of cultural heritages users and owners. In order to get enough information about the conservation of tangible cultural heritage and their challenges in different directions from host community and tourism office employees in the city then stratified sampling techniques are needed. Because these subjects use cultural heritages. Therefore, the researcher was selected randomly from the participant that is engaging with the conservation, employees in the tourism office and each kebele government representative.

Sampling Techniques

The sampling techniques that a researcher used is probability sampling techniques method (Cochran, 1977). In that researchers used stratified sampling techniques, because the population is heterogeneous kebele, however homogeneity can be achieved through dividing the heterogeneous kebele populations into homogeneous sub-population or strata depend on common characteristics. According to Debre Tabor culture and tourism office (2018) the town and woreda of Debre Tabor contain 31 kebeles in that 6 kebeles are engaged in tangible cultural heritage and the researchers select 3 kebeles that are near to the heritage sites. Those kebeles are Hiruy Abaregey (near industrial center Gafat), kebele 03(near Debre Tabor Eyesus) and Aringo Abo kebele (near the royal camp of Aringo)

Sample size

The study used sampling designs which are population proportion to decide the number of total sample size (n) and stratified sample design to identify the sample size in each target kebele. The formula for sample size according to Israel in 1992 as follows;

$$n = \frac{Z^2 p(1 - p)}{e^2}$$

Where Z^2 = Standard normal distribution

p = Proportions of population

n = Sample size in kebeles

e = Estimated error terms

$Z = 1.96$ As confidence interval is 95%

The total number of populations in three kebeles is 61,208, selected study sites have a total of 2881 households; out of which 1673, 504 and 704 households live in Hiruy Abaregay, kebele 03 and Aringo Abo kebele respectively (CSA, 2007).

$$p = \frac{\text{total number of house hold of three kebele}}{\text{The total number of population in three kebeles}} = \frac{2881}{61,208} = 0.047$$

From the above formula the sample size (n):

$$n = \frac{(1.96)^2 * 0.047(1 - 0.047)}{0.05^2} \quad n = 68.8 \approx 70$$

From each stratum have $n_j = \left(\frac{N_j}{N}\right) * n$

where; n_j = sample size from j^{th} stratum

$N_j = \text{total house hold of once kebele}$

$N = \text{Total house hold of three kebeles}$

$n = \text{Total sample size}$

Therefore, by using this stratified sampling formula and the proportional numbers of respondents in each kebeles are as follows;

- From Hiruy Abaregay kebele = $\left(\frac{1673}{2881}\right) * 70 = 41$
- From kebele 03 = $\left(\frac{504}{2881}\right) * 70 = 12$
- From Aringo Abo kebele = $\left(\frac{704}{2881}\right) * 70 = 17$

Sources of Data

Researchers know that there are two types of data sources in order to get remarkable data and information for the research. This study is organized by combination of two sources, meaning both primary sources and secondary sources. But somewhat focus on secondary sources does not mean not to use the primary sources (Hamilton, 2005).

Primary Sources

The data obtained from the respondent directly through questions, observations and interviews are categorized under primary sources (Hamilton, 2005). It is clear that data obtained from primary sources are very important for the reliability of researcher output. Because it helps the researcher to generally clear, more detailed, understanding of the problem at hand. With this in mind the study obtained through primary data by structured and unstructured questionnaire, and personal observation of the conservation on tangible cultural heritage as well as interviews of the employees in the tourism bureau

Secondary Sources

It is suggested that, most business research studies started by using secondary sources, because it provides good background information about specific issues (Hamilton, 2005). So, the researcher also used secondary sources of data which came from related written materials such as books, magazines, literature, internet, journals, brochures and newspapers etc.

Data Collection Methods

Research collected relevant data through various instruments. Such as in observation, depth interviews & questionnaires which consist of both open and close ended questions will be used as a means of key instrument in order to get enough and relevant information for the challenges of tangible cultural heritage conservation in Debre tabor town.

Questionnaires – a self-filled question which is both open and closed or structured and unstructured will be distributed for the respondents after justifying the purpose of the study. The reason behind the researcher's self-fulfilling question is to overcome the low response of informants by clarifying the unclear part.

Interview– interview is used to assess conservation of tangible cultural heritages since the purpose of the study is assessing the cultural heritages whether they are conserved well or not.

Observation - these are related with the direct observation of tangible cultural heritage and their challenge related with their conservation situation.

Data analysis and Interpretation

The data gathered from different sources is summarized, analyzed and interpreted by using both qualitative and quantitative data analyses. Detailed explanation of the collected data is made by presenting the data in a suitable form of data presentation such as using tables and figures.

Result and Discussion

Potential Tangible Cultural Heritages

According to interview (Culture and tourism office heritage expert) Debre tabor is rich in cultural heritage sites such as Debre Tabor eyesus church, Enatitu Mariam church, Hiruy Goiorgis church, Waybela Mariam church, Debra Tabor Medanialem, Royal Camp of Aringo and the Industrial Center of Gafat. From this the most famous are described as follow:

Debre Tabor Eyesus Church

Debre Tabor Eyasus Church is located on the southern outskirts of the town. According to the Debre Tabor Culture and Tourism Office (2018), the original church was established by King Sayfe Ared (r.1344-1368) immediately after the establishment of the town, in 1327. The construction of this church takes five years. The main raw materials which were used to construct the church were stone, wood, and limestone. This church is one of the richest Ethiopian Orthodox Churches in the area with substantial tangible and intangible cultural heritages. According to the inventory conducted by the Culture and Tourism Office of the area, 124 tangible cultural heritages (religious paintings, parchment religious books, cross, and other holy properties of the church) are registered. Besides, the tomb of many regional lords is found within the compound of the church (Habitamu, 2014).

The Royal Camp of Aringo

Emperor Susenyos (r.1604-1632) tried to establish his permanent capital by building residences and palaces in different parts of Gojjam and Gonder, (ASHAGRIE, 2013). According to Pankhurst (1982), following its establishment, this site has served as a temporary capital for the Emperors of Ethiopia in the 17th century. For instance, Emperor Fasiladas (r.1632-1667), Yohannis I (r. 1667-1682), and Iyasu I (r.1682-1706) are among the notable Ethiopian monarchs who used the site as their temporary royal camp. The royal camp of Aringo is located about 12km northwest of the town of Debre Tabor. This royal camp is surrounded and constructed by lime and stone. There are various ruined structures found inside the enclosure. The well-preserved part of the wall is found near Aringo Abo, a church found near the royal camp, and it has the height of 2m. According to the Spanish Archaeological team this building served as a grain store (Fernandez et al., 2006). A ruined structure of big towers also still stands inside the enclosure. The well-preserved tower of this site is found in North-eastern direction of the site. This tower covered with abundant vegetation. Besides, there are also different ruined structures which are very difficult to identify their previous function as a result of destruction (Baharu, 1988).

The Industrial Center of Gafat

Emperor Tewodros II, whose power bases lay on the north west of Ethiopia, wanted to produce firearms within his country. To this end he sent a letter of support in the area of technology and experts who can produce weapons, though he got a negative response from Europeans. Afterwards, he began to focus on producing cannon inside the country by forcing foreign craftsmen, who were living in the country, particularly protestant missionaries mainly from Germany (Pankhurst 1990). The emperor orders the missionaries to produce cannon. The missionaries argue that they were incapable of producing such advanced weapons due to their limited skill and knowledge in the area of military technology. However, the Emperor appreciates them to try as possible as they can. After a number of ups and downs the missionaries become successful in producing big cannons in a village called Gaffat, (Bantalem 2011).

Gaffat is located near the town of Debre Tabor. There are different ruined structures on the site. The first one was the residence of the craftsmen (formerly German protestant missionaries). According to Pankhurst (1990), each missionary built two houses for themselves and encircled their

settlement area with a stone wall. The foreign missionaries built a fine town which has made deep impressions on the local Ethiopian people. Beside the residences of the artisans, there are also buildings constructed in the northern direction of the compound. These buildings are said to have been the security or guard houses. The second section of the site is a charcoal house where charcoal was deposited for the production of the cannon. Charcoal had played a vital role in the process of iron work. There are also different sized metal and charcoal remains which are still visible in this section of the site. The third section of the site is said to have been the shelter for horses. Since the traditional transportation system was the major means of transportation during the production of firearms the animals needed shelter. Another important part of the site is a river called Gafat which is said to have played a great role in the process of manufacturing cannon. According to local informants, one of the main reasons for the selection of Gafat as a manufacturing center is its location near Gafat River.

Table 1. Tangible movable cultural heritage sites are well conserving in Debre Tabor

Tangible movable cultural heritage sites are well conserved	No of Respondent	Percentage
Church crosses	35	50%
Books	8	11.43%
Church figures	7	10%
Crown of kings	2	2.86%
Apparel	1	1.43%
All	17	24.28%
Total	70	100%

Source: own survey 2018

Table 1 shows that 50% of the respondents said that church crosses of tangible movable cultural heritage sites are well conserving, 11.43% of the respondents said that books are well conserving, 10% of the respondents said that church pictures are well conserving, 2.86% of the respondents said that Crown of kings are well conserving, 1.43% of the respondents said that are well conserving, while remaining 24.28% of the respondents said that all are well conserved. Depend on the current situation and with the researchers' critical observation point when we came to the conclusion about all of the respondents agreed on the movable cultural heritage sites are healthy conserving in Debre Tabor town but church cross is mostly well conserving.

Table 2. Place where movable cultural heritage is conserved

Place where movable cultural heritages is found	No of Respondent			Percentage
	Male	Female	Total	
Church treasure	27	26	53	75.71%
Social treasure	5	1	6	8.57%
Museum	4	7	11	15.71%
Total	36	34	70	100%

Source: own survey 2018

Table 2 shows that 75.71% of the respondents said that movable cultural heritages are found and conserved in church treasure, while the remaining 8.57% and 15.71% of the respondents said that they are found in social treasure and museum respectively. Depending on the current situation

and with our critical observation point when coming to the conclusion above three-fourth of the respondents agree that most movable cultural heritages are found in church treasure. Therefore, those movable heritages are well conserved in the church treasure of Debre Tabor.

Table 3. Tangible immovable cultural heritage

Tangible immovable cultural heritage sites are well conserved	No of Respondent				Percentage
	03 ke-bele	Hiruyi Abaragey	Aringo Abo	Total	
Monuments	0	7	1	8	11.43%
Historical buildings	0	1	1	2	2.85%
Church's	7	15	6	28	40%
Palace	1	1	3	5	7.14%
Industrial Centers	2	11	4	17	24.29
All	2	6	2	10	14.29
Total	12	41	17	70	100%

Source: own survey 2018

Table 3 shows that 11.43% of the respondents said that Monuments of tangible immovable cultural heritage sites were well conserving, 43% of the respondents said that Historical buildings were well conserving, 40% of the respondents said that churches were well conserving, and 7.14% and 24.29 of the respondents said that palaces and industrial centers were well conserving respectively, while the remaining 14.29% of the respondents said that all were conserving. Depending on the current situation and with the researcher's critical observation point when we came to the conclusion, all of the respondents agreed that churches of tangible immovable cultural heritage sites are well conserved in Debre Tabor and its surrounding.

Conservation Practice of Tangible Cultural Heritage

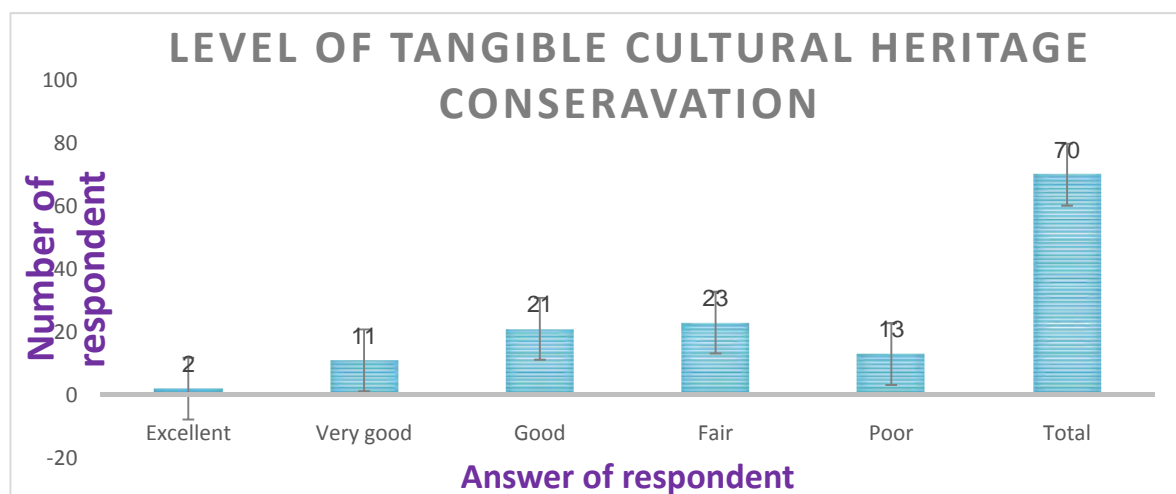


Figure 2. Level of cultural heritage conservation in Debre Tabor town
Source: own survey 2018

Figure 2 shows that 2 and 11 of the respondents rated tangible cultural heritage conservation practice as excellent and very good respectively, while the remaining 21 of the respondents said that

it is good, 23 of the respondents are said that it is fair and 13 said that it is poor. Depending on the current situation and with the researcher's critical observation point when we come to the conclusion above half of the respondents agreed on that of slowly undeveloped. Based on our interview from the culture and tourism office of Debre Tabor, one of the practices that are needed for conservation of tangible cultural heritage are giving awareness, documentation, educating the host community and making promotions. The office gets funds from the government for the conservation of tangible cultural heritage when they want restoration or reconstruction.

Table 4. Practices for conservation of tangible cultural heritage in Debre Tabor town

Conservation practices in Debre Tabor	No of Respondent						Total	Percentage
	Illiteracy	≤Grade 8	Grade 9-12	Certificate	Diploma	1st degree & above		
Creating awareness	2	2	4	1	2	5	16	22.86%
Creating laws related to conservation	4	1	8	0	7	7	27	38.57%
Recruiting the best professionals	0	1	1	2	2	1	7	10%
All	1	1	2	0	11	5	20	28.57%
Total	7	5	15	3	22	18	70	100%

Source: own survey 2018

Table 4 shows that 22.86% of the respondents said that creating awareness, 38.57% of respondents said that creating laws related to conservation, 10% of the respondents said recruiting the best professionals, while the remaining 28.57% of the respondents said that all. Depending on the current situation and with the researcher's critical observation point, we came to the conclusion that all of the respondents approved that all are the greatest mechanisms to conservation on tangible cultural heritage sites in Debre Tabor town, but the most one is creating laws related to conservation.

Based on the interview, Debre Tabor town culture and tourism office has made a good effort in developing awareness by assuring the society's benefits and educating about its protection and conservation as well as its benefit. They said creating awareness about the importance of the historical sites can be a key point for heritage conservation and can be the best method to stop further deterioration of the sites. Besides, promotion is the most important and key point in heritage conservation and tourism development activities. Therefore, the Culture and Tourism office of the area should undertake different promotional works which can attract both domestic and foreign tourists.

Table 5. Tangible cultural heritage sites are in good condition in Debre Tabor town.

The tangible cultural heritage sites are in a good condition?	No of Respondent	Percentage
Strongly agree	4	5.71%
Agree	12	17.14%
Neutral	10	14.29%
Disagree	38	54.29%
Strongly disagree	6	8.57%

The tangible cultural heritage sites are in a good condition?	No of Respondent	Percentage
Total	70	100%

Source: own survey 2018

Table 5 shows that 54.29% of the respondents are said that disagree, 17.14% of the respondents are said that agree, while the remaining 14.29% of the respondent are said that neutral, 8.57% of the respondents are said that strongly disagree and 5.71 of the respondents are said that strongly agree. So, depending on the current situation and with the researcher critical observation point when came to the conclusion above, half of the respondents disagreed on whether the tangible cultural heritage sites in Debre Tabor and its surrounding are in a good condition.

According to our observation the current situations in conservational problems on tangible cultural heritages are the oldness or ageing of the artifacts and architectural buildings, natural factors and socially disagreements with the stakeholders are some of the current problems. Currently the historical sites of Debre Tabor and its surroundings are highly affected by both natural and human agents of destruction. Due to this, almost all the historical sites of the area are in a bad state of conservation. For instance, the industrial center of Gafat has suffered severe degradation caused by natural factors. It is highly destructed and in some parts of the site we don't see any structure due to its deterioration. The historical site of Aringo which has served as a temporary royal camp for various medieval and modern monarchs of Ethiopia is currently in a bad state of preservation. All the compound of the site is occupied by farmers and it is used for cultivation of crops which facilitated the destruction rate of the site. Besides, the Ethiopian Orthodox Churches are also in a bad state of preservation and they are highly affected by conservation activities undertaken on the churches. The people tried to conserve the church with material that the original church is not made from and without the involvement of professionals who have the skill and knowledge of heritage conservation.

The Key Challenges to Conservation of Tangible Cultural Heritage

Table 6. Challenges to conserve tangible cultural heritage site

Challenges to conserve tangible cultural heritage sites	No of Respondent	Percentage
Yes	58	82.86%
No	12	17.14%
Total	70	100%

Source: own survey 2018

Table 6 shows that 82.86% of the respondents said that yes there are challenges to conserving tangible cultural heritage sites in Debre Tabor, and also 17.14% of the respondents said that no. Depending on the current position and with the researcher's critical observation point when we came to the conclusion, all of the respondents agreed that there are challenges to conserving tangible cultural heritage sites in Debre Tabor. As an interview to the culture and tourism office of Debre Tabor some of the challenges for the conservation where attitude of the local community, negligence and poor handling and lack of awareness are the major challenges listed by the office.

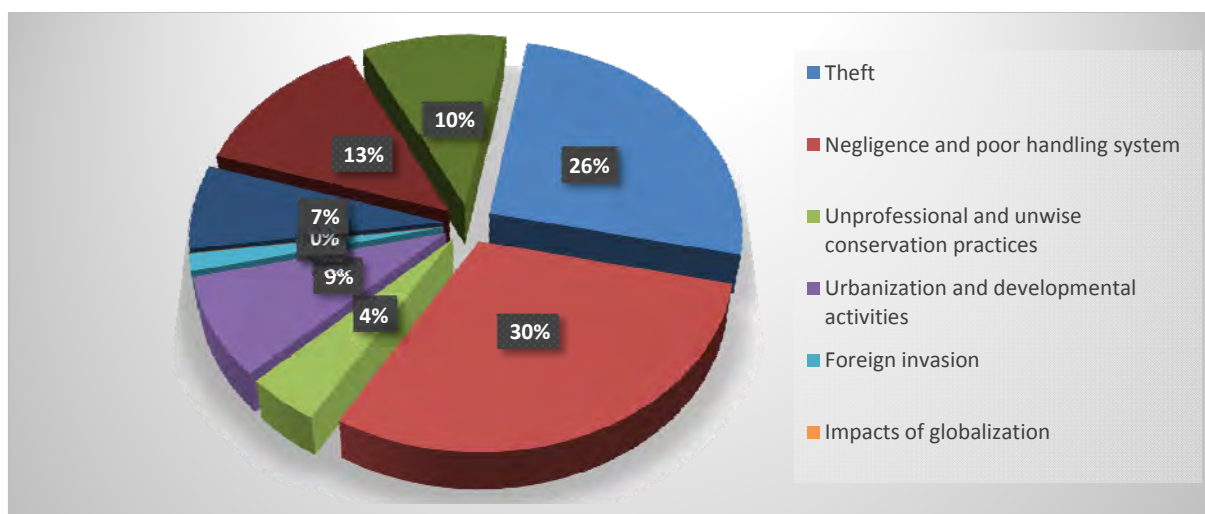


Figure 3. The reason for damaged of tangible cultural heritage
Source: own survey 2018

Figure 3 shows that 30% of the respondents said that negligence poor handling system, 26% of the respondents said that theft, 12% of the respondents said that Community attitude and 10% of the respondents said that Natural factors are more damages of Debre Tabor tangible cultural heritages, while the remaining 8% of the respondents said that urbanization and development activities, 7% of the respondents said that illegal heritage trafficking, 4% of the respondents said that unprofessional and unwise conservation practices and 1% of the respondents said that foreign invasion are the reasons for damages of Debre Tabor tangible cultural heritages no respondent is said impacts of globalization. Figure 4 shows that 87.14% of the respondents said that yes, which is that human factors are the main challenges in conserving tangible cultural heritage sites, while the remaining 12.86% of the respondents said that no. Depending on the current condition and with the researcher's critical inspection point when it came to the finale, about all of the respondents agreed that human factors are the main challenges in conservation of tangible cultural heritage in the current situation. negligence and poor handling systems are the main challenge in Debre Tabor tangible cultural heritage sites. Those human factors are the main challenges in conserving tangible cultural heritage sites in Debre Tabor negligence and poor handling system, urbanization and development activate, theft, Community attitude and illegal heritage trafficking and foreign invasion (Renfrew and Bahn ,1996)

Based on the interview the absence of employees or professionals on conservation of cultural heritage typically is the other challenge of the office. In the bureau there is a division which work on cultural heritages named Tourism development and tangible Cultural heritage core process under this core process there is only a division named cultural heritage study which may relate with conservation. Otherwise, the core process does not have any division which works on conservation issues specifically. If needed the bureau has the legal right to work cooperatively under the Authority for Research and Conservation of Cultural Heritage, Debre Tabor and Farta woreda culture and tourism office. But the conservation of cultural heritages is a task which is given specifically to Debre Tabor Town Culture and Tourism office.

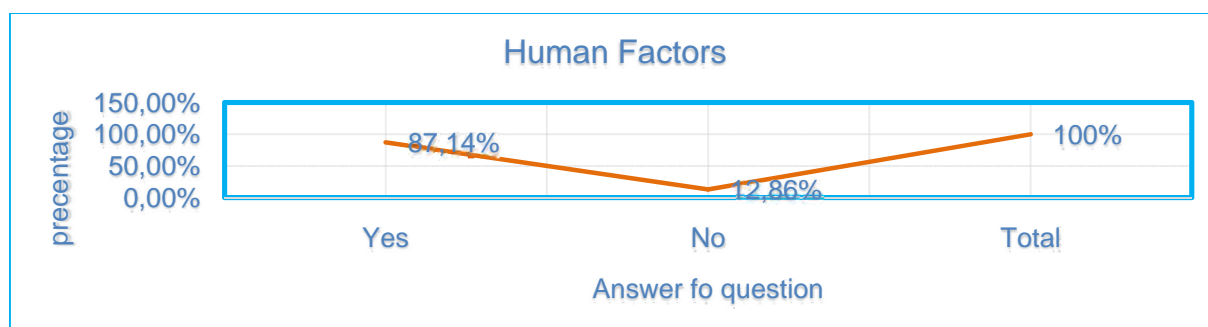


Figure 4. Human factors the main challenges in conserving tangible cultural heritage
Source: own survey 2018

Figure 4 shows that 87.14% of the respondents said that yes which is that human factors are the main challenges in conserving tangible cultural heritage sites, while the remaining 12.86% of the respondents are said that no. Depend on the current condition and with the researchers critical inspection point when came to the finale about all of the respondents agreed on those human factors are the main challenges in conservation tangible cultural heritage in the current situation negligence and poor handling system are the main challenge in Debre Tabor tangible cultural heritages sites. Those human factors are the main challenges in conserving tangible cultural heritage sites in Debre Tabor negligence and poor handling system, urbanization and development activate, theft, Community attitude and illegal heritage trafficking and foreign invasion (Renfrew and Bahn ,1996)

Based on the interview the absence of employees or professionals on conservation of cultural heritage typically is the other challenge of the office. In the bureau there is a division which work on cultural heritages named Tourism development and tangible Cultural heritage core process under this core process there is only a division named cultural heritage study which may relate with conservation. Otherwise, the core process has not any division which works on conservational issues specifically. If it needed the bureau has the right legal right to work cooperatively under the Authority for Research and Conservation of Cultural Heritage, Debre Tabor and Farta woreda culture and tourism office. But the conservation of cultural heritages is a task which is given specifically to Debre Tabor Town Culture and Tourism office.

The Key Role Players in Conservation of Tangible Cultural Heritage

Table 8. Responsible for conservation of tangible cultural heritage resource in Debre Tabor.

Responsible body for conservation of tangible heritage	No	Percentage
Community	9	12.86%
Culture and tourism office	33	47.14%
NGO	1	1.43
Volunteers	3	4.26
All	24	34.29%
Total	70	Approximately 100%

Source: own survey 2018

The above table 8 shows that 47.14% of the respondents said that culture and tourism offices more responsible for conservation of tangible cultural heritage resource in Debre Tabor, 12.86% of the respondents said that Community are responsible, 1.43% of the respondents said that NGO are

responsible, out of 4.26% of the respondents said that volunteers are responsible, while the remaining 34.29% of the respondents said that all are responsible for conservation of tangible cultural heritage resource in Debre Tabor. Depending on the current situation and with the researcher critical observation point when coming to the conclusion, all of the respondents decided that culture and tourism offices should be more responsible for conservation of tangible cultural heritage resources in Debre Tabor town.

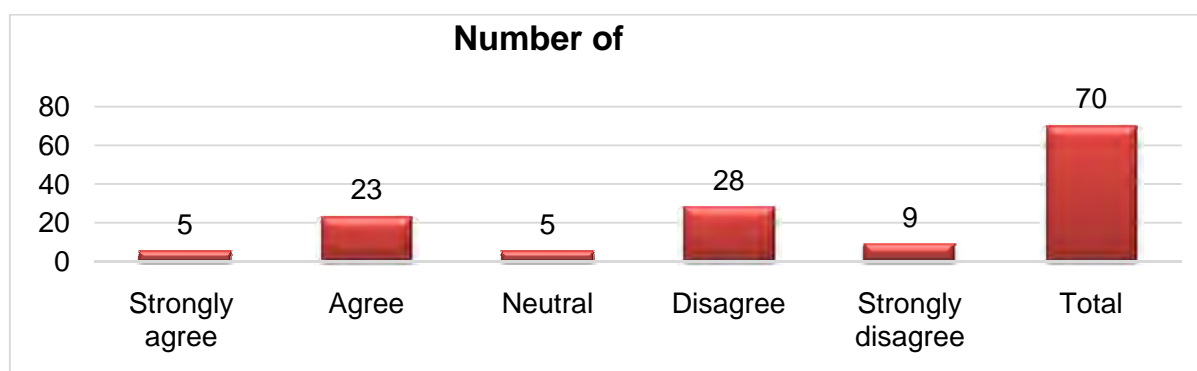


Figure 5. Culture and tourism creating awareness about tangible cultural heritage and culture conservation

Source: own survey 2018

The above figure 5 shows that 28 of the respondents said that disagree culture and tourism office creating awareness about tangible cultural heritage and culture conservation to community of the city, while 23 of the respondents said that agree, 9 of the respondents said that strongly disagree and the rest, 5 of respondents said that strongly agree and neutral each. When dependent on the current situation and with the researcher critical observation point, when came to the conclusion above half of the respondents disagreed on that culture and tourism office creating awareness about tangible cultural heritage and culture conservation to people (local community) of the town of Debre Tabor.

Generally, as the data was gathered from the culture and tourism office, all of the communities participated in the conservation of resources in the town by their human power, security and money. The culture and tourism office currently wants to build a museum for the town to conserve resources but because of the attitude of the community (such as the theft or illegal heritage trafficking may be happening on our resource when they are in the museum) towards conservation is very low, the culture and tourism office has become late to build the museum.

Conclusion

The main tangible cultural heritages in town are churches, Gafat industrial center, palaces, historical buildings and monuments. Among those resources some of them are well conserved in the town. As well as movable tangible cultural resources that are found in the town are church cross, books, church paintings, crown of kings and apparel.

However, most of these tangible cultural heritages are exposed for many problems. The challenges that face conservational work is lack of professional employees, Theft and illegal heritage trafficking, Negligence and poor handling system, Urbanization and developmental activities, Unprofessional and unwise conservation practices, other natural factors, which prove the above challenges availability currently.

In order to solve these problems, the government should give awareness to the local community, creating laws related to conservation and recruiting the best professionals are the best mechanisms for conservation of resources in the town.

Acknowledgments

I would like to extend great appreciation to all participants, such as Debre Tabor culture and tourism department staff and all key informants for providing all necessary information. Without support of all the above-mentioned institutions and others, this study would not have been completed successfully.

References

- Amhara National Regional State of Culture, Tourism and Park Development Bureau (ANRSCTPDB) (2010). *Detail study of tourism potential of Debre Tabor and their vicinity. Bahir Dar.*
- Ashagrie Chekole, S. (2013). *A History of Farṭa Wārāda, 1935-1991: Gondär, Ethiopia.* Saarbrücken, LAP Lambert Academic Publishing. <http://nbn-resolving.de/urn:nbn:de:101:1-201304281203>.
- Baharu, Z. (1988). Gonder in the early Twentieth century: A Preliminary Investigation of 1930/31 Census. *Journal of Ethiopian Studies*, 12(2), Addis Ababa, Ethiopia.
- Bantalem, T., Seleshi, G., Teshager, H., & Yohannes, N. (2011). *Identifying heritage potential of Gafat and its Surrounding and promoting for tourism research report.* Gonder University.
- Central Statistical Agency (CSA), (2007). *Population and housing census of Ethiopia, Addis Abeba*
- Cochran, W. G. (1977). *Sampling Techniques.* New York: J. Wiley.
- Debre Tabor cultural tourism office (DCTO) (2018). Annual report, Debre Tabor Culture and Tourism office.
- Dejen, A. (2012). *Fiscal Decentralization for Effective Municipal Service Delivery: The Case of Ethiopia, Debre Tabor.*
- Faladeobalade, T. A., & Dubey, S. (2014). Managing Tourism as a source of Revenue and Foreign direct investment inflow in a developing Country: The Jordanian Experience. *International Journal of Academic Research in Economics and Management Sciences*, 3.
- Fernandez, V.M, Pennec, V., Ramos. M.J., Dawit T., Almansa, J., De Torres, J. (2007). Archaeology of the Portuguese-Spanish Jesuit Settlements in the Lake Tana Region. A Preliminary Report of the 2006 Survey delivered to the ARCCCH. Addis Ababa, Ethiopia
- Habitamu, M. (2014). *Cultural Heritage Management in the town of Debre Tabor and it surrounding*
- Hamilton, J. (2005). *Primary and secondary sources.* Edina, Minn: ABDO Pub.
- Israel, G.D. (1992). *Determining Sample Size.* University of Florida Cooperative Extension Service, Institute of Food and Agriculture Sciences, EDIS, Florida.
- Mangeṣtu, G. (2008). *Heritage Tourism in Ethiopia.* Addis Ababa, Ethiopia, Mengistu Gobezie.
- Marcel, M., Kerem, G., & Ahmet, A. (2019). *Economic and Business issues in Retrospect and prospect.* Istanbul, ijopec.co.uk.
- Pankhurst, R. (1990). *An introduction to the medical history of Ethiopia.* Trenton, N.J: Red Sea Press.
- Pankhurst, R. (1982). *History of Ethiopian towns from the middle age to the early 19th Century.*
- Renfrew, C., & Bahn, P. (2012). *Archaeology: Theories, methods and practice.* London: Thames & Hudson.

- World Bank (2006). Ethiopia: Towards a strategy for pro-poor tourism development. Washington, D.C.: Private Sector Development Dept., Country Department for Ethiopia Africa Region.
- World Tourism Organization (2009). *Tourism Highlights Edition 2009*. Madrid, UNWTO.
- World Tourism Organization (2019). *International tourism highlights 2019*. Madrid, UNWTO.
- World Travel & Tourism Council (WTTC). (2018). *Travel & tourism power and performance report*. London, World Travel & Tourism Council.