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Unexplored Heritage Tourism of Ethiopia: A Study of Tigray Region

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Abstract

Ethiopia is country of ancient heritage, tradition and culture. Tigray region of Ethiopia has got a lot to offer in terms of heritage tourism. A tourist can rediscover another heaven on earth in its diverse and unmatched destinations. The world is unaware of them and it is unexplored. This paper is an attempt to study unexplored heritage tourism of Ethiopia. It focuses to identify heritage tourism destinations of Tigray region of Ethiopia. It will also help to determine how heritage tourism destinations of Tigray region can be economically significant for the country. Qualitative techniques such as observation and content analysis have been used for the collection of primary and secondary data. Observation facilitated the primary data that has been reflected in this study by author's visit to different unexplored areas of Tigray region of Ethiopia. The infrastructure for tourism is still in its infancy. The potentially rich tourist destinations are not able to attract international tourists due to lack of awareness, unskilled manpower and poor destination management. A lot of effort from all stakeholders is required to get tourist influx.

Keywords: Ethiopia, Tigray, Heritage, Tourism, Culture, Destination

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Introduction

Ethiopia is an ancient country with a rich heritage and cultural diversity (Levine, 2004). This diversity includes tangible and intangible heritage. It has both traditional and modern cultural expressions, languages, and centuries-old knowhow in handicraft production (Ben-David & Good, 2008). Ethiopia's cultural industry is perhaps one of the oldest in the world and is exceptionally diverse (Karbo, 2013). The other intangible heritage of Ethiopia includes ceremonies, festivals, celebrations, rituals, and other living expressions (Tarsitani & Tarsitani, 2010). There are eight cultural and natural heritage sites listed on UNESCO'S World Heritage Site. This certifies the outstanding universal value of Ethiopia's heritage (UNESCO, 2015). Its cultural landscape is further enhanced by the representation of

numerous religions including Christianity, Islam, Judaism, and other traditional religions (Jenkins, 2011). The peaceful coexistence of these religious communities for centuries is a testament to Ethiopia's social cohesion (O'Brien and Palmer, 2016). Moreover, Ethiopia is a land endowed with immense biodiversity (Barth, 1998). Safeguarding, harnessing and promoting these assets would enable Ethiopia to get international tourist influx for the socio-economic well being of its people (Dudley, 2009).

With an estimated population of 95 million - 2015, Ethiopia is the second most populous country in Africa (Fekadu, et al, 2015). Culturally, the population is diverse constituting more than 80 ethnic groups (Baird, 2014). The diversity and unique features of Ethiopia's ethnic identities and culture have been used to market tourism with some success (Abbink, 2007). The highly diverse physical environment, climate, flora and fauna have also been important attractions for both domestic and foreign tourists (Engedayehu, 2010). Ethiopian tourism promotional pictures have used these spectacular features to attract visitors (Schiavon, et al., 2013). The Imperial government wove the history of Ethiopia's statehood. Monarchical system is from the time of Queen of Sheba and King Solomon whose liaison resulted in the birth of Minelik 1st. He is reputed to have brought the True Cross on which Christ was crucified to Ethiopia (Abbink, 1998). The promotion of exotic places and people were part of the trajectory of the tourism trade (Kidane, 2015). There is a lot of potential for tourism in Ethiopia due to its ancient heritage, tradition and culture (Breen, 2007). It has also got diverse and unmatched collection of tourism destinations (Mercier & Lepage, 2018). The infrastructure for tourism is still in its infancy (Belete, 2016). The efforts are being made at both Government and Private sector level to develop tourism infrastructure in the country (Aerts, et al., 2016). However, its potentially rich tourist destinations are not able to attract international tourists due to lack of awareness, unskilled manpower and poor destination management (Tilahun, 2017).

Objectives of Study

- i) To study unexplored heritage tourism in Ethiopia.
- ii) To identify heritage tourism destinations of Tigray region of Ethiopia.
- iii) To determine how heritage tourism destinations of Tigray region can be economically significant for the country.

Research Methodology

This paper has been prepared based on qualitative approach. Observation and content analysis have been used for the collection of primary and secondary data. Observation facilitated the primary data that has been reflected in this study by author's visit to different unexplored areas of Tigray region of Ethiopia. Secondary sources such as journals, periodicals, reports, books, relevant websites, project reports, thesis and annual reports of governments and non- organizations, etc. were also utilized for the study.

Review of Literature

Tourism is the movement of the tourists from one place to another place (Boniface et al., 2016). It is the temporary short-term movement of people to destinations outside the place where they normally live & work. It includes the activities they indulge in at the destination as well as all facilities and services specially created to meet their needs (UNWTO, 2016). Tourism does not only mean traveling to a particular destination but also includes all activities undertaken during the stay (Vanhove, 2017). It also includes day visit

and excursion (Alemneh, 2016). The movement of people can be in home country or to the foreign destinations for the tourism purpose (Arunmozhi et al., 2013).

Heritage Tourism

Heritage Tourism is one sector that shall propel growth, contribute foreign exchange, enhance employability and result in community development (Meskell, 2014). The most important dimension of heritage tourism is the cultural exchange among various nationalities that visit the country and the cross-cultural interface that shall pave the way for universal peace and harmony (Mikić, 2012). As on one hand tourism is seen as an economic option and on the other side the greater social and human effect (Shankar, 2015). There is a vast scope of heritage tourism in Ethiopia (Karbo, 2013). The government should encourage local community and private enterprises to promote heritage tourism in important areas (Siraj et al., 2018). For developing heritage tourism in such areas, there is a need to understand the surrounding environment, demography, socio-culture, economic, and political background of those areas to make attractive tourist spot (Breen, 2007).

Strategic marketing plan for tourism is required with an understanding of target customer; their needs and wants and how to match it by providing infrastructure to heritage tourist spots (Birhane et al., 2017). Heritage tourism involves “activities and services which provide domestic and international visitors with the opportunity to experience, understand and enjoy the special values of natural, indigenous and historic heritage” (The Australian Heritage Commission, 1999 ; Vanhove, 2017). It includes travel undertaken to explore and experience the places, activities, and artifact that authentically represent the stories and people of the past and present (Alok, 2017). It is a branch of tourism oriented towards cultural heritage (Boniface et al., 2016). It envisages travel to widen one’s knowledge, understand and appreciate art, architecture, and heritage (Surebankar & Hadli, 2010). Therefore, visitor experience is the mainstay of any heritage management process (Girma, 2016).

Traditional management, focusing on the heritage resource, is thought to be inadequate. Traditional approach usually takes an insufficient account of the human element in heritage management and the significance of visitors (Hall & McArthur, 1993; Alemneh et al, 2016). It has been observed heritage tourism provides unique, educational experiences for visitors in authentic settings. So, heritage tourists typically seek out sites, attractions, and amenities offering a wide range of experiences (Chaudhary et al., 2012). Heritage Tourism includes the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year. Tourism for leisure, business and other purposes but not related to the activity remunerated from the place visited (Girma & Adissu, 2016; Vanhove, 2017). Heritage Tourism is travelling for recreational or leisure purposes (Meskell, 2014).

Heritage Tourism has become a popular global leisure activity (Timothy, 2011). In 2014, there were over 903 million international tourist arrivals, with a growth of 6.6% as compared to 2013 (UNWTO, J., 2016). International tourist receipts were USD 856 billion in 2011 (Stavrianea and Kavoura, 2015). Despite the uncertainties in the global economy, arrivals grew at around 5% during the first four months of 2015, almost similar growth than the same period in 2014 (McLennan et al., 2015; Shankar, 2015).

Cultural Tourism

Cultural tourism is one of the important branches of tourism (Elfert, 2015). The World Tourism Organization suggests that more than 40% of all international tourists are 'cultural tourists' (Richards, 1996; UNWTO, 2016). The Travel Industry Association of America has estimated that two-thirds of U.S. adults visit a cultural or heritage site or attraction when they travel (Yun, 2007). Based on this data, it has been argued that cultural tourists represent a new type of mass tourist who seeks meaningful travel experiences (McKercher & Du Cros, 2003). The festivals, traditions, culture attracts tourist to visit the place (Eyobe & Hussien, 2017). Yeoman et al., (2012) says that festivals can lengthen tourist seasons, extend peak season or introduce a "new season" into a community. Events such as festivals do not only serve to attract tourists but also help to develop or maintain a community or regional identity (Cultural, 2009).

Cultural tourism has been defined as 'the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs' (Shankar, 2015). In 2002, the international community's virtually "undivided attention" was focused on tourism and its impact on our cultural and natural heritage (Timothy, 2011). "Heritage, tourism and development" are one of the focuses of the International Congress in Venice on the occasion of the 30th anniversary of the World Heritage Convention (Pedersen, 2002).

Unexplored Heritage of Ethiopia

Ethiopia is a country of diversity, endowed with plenty of outstanding masterpiece work of architectural monuments, Paleolithic cave arts, paintings, scenic-natural landscapes, remains of ruin buildings, artifacts, fossils and social practices (Getahun & Yeshanew, 2016; Parker, 2017). The obelisks of Aksum, the Rock-hewn churches of Lalibella, the Royal enclosure of Gondar, The Great Temple of Yeha, The Walled City of Harare, the natural landscape of Semien Mountain Park, the Rift Valley and Afar Depression, Tiya steles, a number of Rock Hewn churches are some of major attractions (Mercier & Lepage, 2018). Mekelle, the capital of regional state of Tigray have priceless heritage resources like Atse Yohannes Museum, Adi Haki Martyrs monument, Kedamay and Weyane Market (Alemneh et al, 2016). Mekelle is surrounded by plenty of other potential resources for religious and cultural tourism (Gidey & Sharma, 2017). Hawzen woreda has got 40 Rock-Hewn Churches like Abune Yemaeta and Abune Abraham (Debre Tsion) Rock-Hewn Churches. Whereas Atsbi has four Rock-Hewn Churches like Mikael Emba, Mikael Debreselam, Mikael Barka and Giohergos Agebo (Finneran, 2009 ; Asfaw, 2016). Tembien is also known for its Rock-Hewn Churches like Aba Yohanni and natural attractions (Ethiopian Tourism, 2016; Abraha, 2018).

Ethiopian governments have promoted tourism during their tenures (Pratt & Tolkach, 2018). The monarchy that ruled Ethiopia for most of the 20th century initiated the promotion, marketing and development of tourism as an integral part of the overall dynamics of national development (Singh & Belwal, 2008). Ethiopia's existence as an independent country for thousands of years and the diversity of its ecology and culture were images that captivated foreigners for a long time (Mitchel & Font, 2018). The promotional logo of Ethiopian tourism is "Thirteen months of Sunshine" influenced by proud and cultured people. It is professing the two major universal religions of the world-Christianity and Islam with an ethnic religion of Felasha Jewry (Sintayehu, 2017). The magnificent iconographies of Ethiopian culture were relayed to the visitor through the timeless architectural wonders of Axum's stele, Lalibela's rock-hewn churches, Gondar's

Castles, Harar's medieval walled city and archeological sites. It traced the origin of homo-sapiens to the Rift valley where the skeletal remains of Dinkinesh (Lucy) and Selam were discovered (Kidane, 2015; Abay, 2017).

Tigray Region

Author has undertaken tour to various tourist attractions of Tigray region to rediscover it and conduct the research study. Hence, this part of the paper provides brief account of tourist spot as author has seen and the literature he has referred from different available sources. Author has also taken some photos, which have been utilized to recreate attractions of those unexplored tourist destinations of Ethiopia.

The Tigray region has got of plenty old paintings, special architecture; remote locations (Woldeyohannes, 2015). There are over 125 rock-hewn churches located in Tigray-alone (Mercier & Lepage, 2011). These churches date from 4th-15th century (Birhane, et al, 2017). Most of them are situated in the Gheralta chained mountains (Kassa, 2017). Others are found in eastern and southern Tigray (UNESCO, 2015). Gheralta, northwest of Mekelle, the capital of Tigray, is the home of hundreds of rock churches, some of them are famous for their stone workmanship, ancient paintings, and old manuscripts, and others are known for their magnificent view and difficult ascent (Srinivasan, 2015). The monastery of Debre Damo, situated on a cliff top is one of the wildest parts of Tigray (Steyn, 2016). The scenery of Gheralta is spectacular (Williams, 2016).

The view of the graceful mount Gheralta and the far-reaching Hawzien plain is a rare combination of extraordinary beauty (Abay et al., 2017). From the 7th century, Ethiopian Christianity created a series of magnificent churches and monasteries in eastern Tigray (Cannon, 2009). Gheralta territories (adjacent to Tembien, Wombertà e Tsaeda Imba) have got churches from the 7th to the 18th century along with scenic view from the mountains which can be really unforgettable at sunrise or sunset (Srinivasan, 2015). Tourists can also enjoy watching the birds near the Ficus trees or from the rocks (Gidey & Sharma, 2017). The Tekla Haymanot church is a short walk away, where they can take part in colorful religious ceremonies and visit the ancient zone, carved in the 13th century (Tigray Tourism, 2016).



Mekelle-Capital City of Tigray Region

Hawzian near Mekelle

(Source: Author)

Debre Damo Monastery

Debre Damo is the name of a flat-topped mountain, or amba and a 6th-century monastery in northern Ethiopia (Steyn, 2016). The mountain is steeply raising plateau of trapezoidal shape about 1000 m by 400 m in dimension and elevation of 2216 m above sea level. It is located west of Adigrat in the zone of the Tigray region (Williams, 2016). The monastery is accessible only by rope up a sheer cliff and is known for its collection of manuscripts. It has got church building still in original style. It dates back to early Aksumite times

(Ketema, 2016). The beams and ceiling of ancient Debre Damo Church and the monastery are beautifully decorated with carved wooden panels depicting lion, elephant, rhinoceros, snakes, gazelle, antelope, giraffe, and camels. A large number of paintings are preserved here including a collection of illuminated manuscripts, oldest surviving text fragment of Ethiopia (Woldeyohannes, 2015). There are 600 monks and priest living on a mountaintop in 150 stone houses leading self-sufficient and sustainable life (Tigrai Tourism, 2016).

Wukro Chekros

It is a monolithic church in Tigray region of northern Ethiopia in a town called Wukro. Wukro Chekros is located around 200 m away from Asphalt road to Adigrat (Mohammedshum et al., 2014). Until the 20th century, it was an only rock-hewn church known to outside world. It was constructed during the reign of two kings Abreha and Asbeha around 7-12 century (Asfaw & Gebreslassie, 2016). The church wall shows sign of damage from a fire believed due to 16th-century attack by Imam Ahmed Grag. Churchyard also shows sign of Italian occupation (Finneran, 2009). It has six entrance doors which serve different purposes. It has got cross at rooftop which indicates the 44 stones (Abbay et al., 2017). The church was renovated in 1958, a cement floor was added, and roof to the porch was raised, modern bell tower and new gatehouse to the compound was built (Gedlu et al., 2014).



Wukro Chekros (Source: Author)

Church Of Abraha

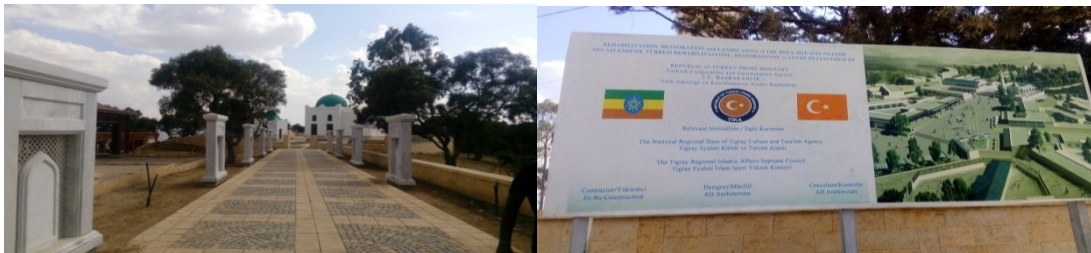
The Tigray region in northern Ethiopia is known for the presence of many churches carved directly from the rock (Abay et al., 2017). The first rock church of Atsbeha Abraha is about 50km from the town of Wukro, situated at an altitude of 2200 meters (Asfaw & Gebreslassie. 2016). The Church of Abraha Atsbeha was built by digging inside the mountain. It is dated back to the tenth century and is the oldest monolithic church of Ethiopia (Cowley, 2014). The interior of church Abraha Atsbeha is adorned with frescoes dated from the seventeenth century, mostly in excellent conditions, representing various saints and biblical scenes. The interior of this rock carved church measures about 60x13 meters and contains 13 pillars supporting the ceiling (Mohammedshum et al., 2014). It is dedicated to the famous king of Axum, who imported Christianity in Ethiopia in the fourth century (Tigrai Tourism, 2016).



Church of Abraha Atsbeha (Source: Author)

Negash Mosque

Negash is 10 km ahead of Wukro, lies on a plateau commanding a magnificent view of the surrounding area (Asfaw & Gebreslassie, 2016). The history of Negash dates back to 7th century AD and best known in Ethiopia as a place of Islamic worship (Abbink, 1998). It is believed that the followers of Prophet Mohammed had to flee Mecca to safeguard their religion and be prosecuted by Quraysh tribe ruler of Mecca (Abbink, 2007). King Negus gave refuge to two groups of Sahabah, companions of Prophet (Abbink, 2016). Later on, King Negus also accepted Islam and was buried within the compound of Masjid (Karbo, 2013). Currently, Negash mosque is reconstructed and developed by Turkish Muslim believers (Ethiopian Tourism, 2016).



Negash Mosque (Source: Author)

Yeha Temple

The temple of Yeha is located 30 km northeast of the town of Adwa situated on main Adigrat-Adwa road (Woldeyohannes, 2015). Yeha is famous for the remarkable monument known as the temple of the moon (Binns, 2016). Archeological excavation at 200 m northeast of the temple site unearthed a series of massive square sectioned monolithic pillars and rock-cut graves, pottery, sickles, alabaster vessel (Gedlu et al., 2014; Zerue, 2014).



Yeha Temple (Source: Author)

Aksum

This ancient city is situated close to the northern border of Ethiopia. The kingdom of Aksum was a powerful state between the Eastern Roman Empire and Persia (Phillips, 2016). It commanded the ivory trade with Sudan; its fleet controlled the Red sea trade through Port of Adulis and the inland routes of northeastern Africa (Henze, 2016). The ruins dating between 1st and 13th century AD include monolithic obelisk, giant stelae, royal tombs and ruins of ancient castles (Parker, 2017). The largest standing obelisk is 23 meters; exquisitely carved to represent nine-story building of Aksumites other one 33m long lies where it fell believed to during the process of erection (Budge, 2014). There are series of the inscription on stone tablets in the trilingual text in Greek, Sabaean and Ge'ez inscribed by king Ezana in 4th century AD (Gedlu et al., 2014).

St.Mary Zion Church

St. Mary Zion Church is believed to be the first church on African land built by King Ezana and King Kaleb. Both these kings expanded Christianity as the national religion of Ethiopia (Cerulli, 2017). The old St.Mary of Zion cathedral was built in 1665 by emperor Fasilides and said to have housed Ark & covenant (Getahun & Kassu, 2014). It was burnt to the ground by Gudit, rebuilt and destroyed again during the Gragn wars of the 1500s. This Orthodox Church includes an icon of Virgin Mary's son, nine saints and many angels' icons (Woldeyohannes, 2015). Finally, the huge St. Mary Zion church was built by Emperor Haile Selase in 1957 (Tigray Tourism, 2016).

Lake Ashenge

It is located close to the town of Korem at an altitude of 2440 m above sea level (Gebremariam, 2018). It can be reached through main Dessie Mekelle highway adjacent to western escapement of Raya valley (Thryambakam & Saini, 2014). It is one of the most scenic and fresh water lake in high land of Ethiopia. Lake Ashenge is 4 kilometer wide by 5 kilometers long with a depth of 15-25m (Gedlu et al., 2014).



View of Lake



Ashenge, Aksum and
(Source: Author)



UNESCO Heritage Site

Kafta Shiraro National Park

It is one of the national parks found in Tigray region at a distance of 1015 Km from Addis Ababa, the capital city of Ethiopia (Birhane et al., 2017). This park was established in 2007 and covers a total area of 5000 sq.km. It is low arid land (Tewelde, 2017). Species found here are Kudu and elephant (Ethiopian Tourism, 2016).

Gheralta- The Home Of Rock-Hewn Churches

There are two rock churches on top of the mountain belonging to Gheralta massif (Finneran, 2007). The climb is exhausting but very spectacular. After a strenuous climb of almost an hour, one can see the outside of the Myriam Koror rock carved church (Williams, 2016). The view from the top of the mountain is spectacular, one of the most beautiful landscapes ever seen in Africa. The trek continues along a ridge of rock that leads to a cemetery and the tiny church of Daniel Koror (Srinivasan, 2015). Above a small cemetery carved into the rock, there are some graves containing human bones. On the left is the tiny church of Daniel Koror, where tourist cannot enter (Williams, 2016). Nearby is the monolithic church of Maryam Koror (or Myriam Koror) consisting of 12 columns, seven arches and countless frescoes of the twelfth century in good conditions (Abraha, 2018). Picturesque views inside the church of Maryam Koror are built by digging directly to the rock of the mountain (Gedlu et al., 2014).



Church of Daniel Koror



Gheralata Mountains
(Photo Source: Author)



Church of Maryam Koror

Results and Discussion

Tourism is one of the world's largest industries (zvit UNWTO, 2016). The World Travel and Tourism Council (WTTC) estimate that tourism generates some 12% of the world total GNP (UNWTO, 2016). With studies predicting continued growth; tourism is considered an important factor in the planning and management at UNESCO World Heritage sites (Mikić, 2012). While no formal data have been collected but, site's inscription on the World Heritage List often lead to a boost in tourist visitation rates (UNESCO, 2015). World Heritage sites are an important attraction for tourism (Alemneh, 2016). A 1993 UNESCO United Nations environmental Programme (UNEP) study showed that most managers of natural sites regard heritage tourism a key issue (Elfert, 2015). Interviews and surveys carried out by the World Heritage Centre at cultural sites regarding the importance of heritage destinations have revealed similar results (Meskell, 2014).

Heritage tourism is a broad category that embraces both eco-tourism and cultural tourism, with an emphasis on conserving natural and cultural heritage (Chaudhary et al., 2012). It is a category or market segment that includes visits to historic sites, museums and art galleries and exploring national and forest parks (Dudley, et al., 2009). Heritage tourism, because of the large number of activities it covers, is difficult to define and measure (Baird, 2014). In recent years city planners interested in urban regeneration have adopted the term to describe many tourism programs, a strategy that has received support from business and banks (Belete, 2016). Many other tourism terms reflect environmental ethics and local interests (Siraj et al., 2018). Environmental preservation concerns have given rise to what is known as green tourism, conservation- supporting tourism, and environmentally aware or environmentally sound tourism (Gebreyesus, 2017). Generally, such tourism favors minimal environmental impact and emphasizes concern over environmental issues (Birhane, et al., 2017). Urban and rural tourism categories have also been created (Getahun et al., 2016). However, since few countries have made the distinction, quantification has been difficult (Pedersen, 2002; Kassa, 2017).

Ethiopia has got rich cultural heritage and an element of mysticism, for which tourists come to Ethiopia to experience by themselves (Getahun & Dhaliwal, 2017). The tourism industry in Ethiopia could be legitimately described as one that is still in its infancy (Mitchell & Font, 2017). Its current low level of development is often attributed to changes in governance systems and development policies, weak promotion, lack of trained manpower, finance, and knowledge and management capacity (Tilahun, 2017). In particular, the sudden and dramatic shift of the country's political leadership and development ideology from Monarchical absolutism and markets to military dictatorship and socialism in 1974 had a dramatic arresting impact on both foreign and domestic tourism development (Sintayehu, 2016). In 1991, the assumption of power by the Tigrean Peoples Liberation Front (TPLF) and the subsequent creation of a broader front under the banner of Ethiopian People's Revolutionary Democratic Front (EPRDF) introduced yet another major shift in governance and development ideology in the direction of 'ethnic' federalism and a more market-oriented economic development and management system (Tegegne et al., 2016). The highly truncated system of tourism development under the previous administration was changed when the new government allowed the participation of the private sector and strengthened its institutional guidance through the creation of a new ministry of culture and tourism in 2005 (Kidane, 2015).

Conclusion

In spite of a long history of promotion and development, Ethiopia's tourism industry is in its initial stages of development. Changes in governance systems have resulted in different social constructions of the role of tourism in national development. Since 1990s, the partial opening up of the economy to private investment, the liberalization of national economic management and a modicum of political decentralization of administration and decision-making have contributed to significant growth in both the number of inbound tourists and the generation of foreign exchange. Tigray region of Ethiopia has got lot to offer in terms of heritage tourism. It has got excellent climate through the year, magnificent mountain, ancient historical sites, culture, indigenous art and craft which tourists can rediscover as another heaven on earth. Tourism has the potential to be the engine of Ethiopia's economic development. It can rely on tourism for their citizens' employment. But there is a drastic need to develop tourism infrastructure, create awareness, promotion and providing information about its attraction as world is unaware about this hidden treasure.

Research Limitation and Future Direction

This paper is an attempt to throw light on unexplored tourist destination of Tigray region of Ethiopia. The study has got its limitation being exploratory in nature and based on secondary data. It has utilized observation of author by personal visit to various destination of Tigray region (Ethiopia) as primary source. The future empirical studies taking this research as a base will help the stakeholders in better understanding of the subject and would generate more information. Further research is also desirable in order to increase more contributions in this area and to validate the findings of the study. Hence, this study is expected to open the door of investigation for future researchers. In future, this study can be further developed through collection of data; taking suitable sample size and studying various aspect of Tigray region of Ethiopia in order to develop tourism. In turn it would surely provide meaningful findings and contribute towards overall economic progress of this region of Africa.

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