

Management Issues and the Values of Safeguarding the Intangible Cultural Heritage for Cultural Tourism Development: The Case of Ashendye Festival, Lalibela, Ethiopia

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Abstract

Ashendye festival is one of the famous intangible cultural heritages, which is found and celebrated in the northern parts of Ethiopia specifically in Lalibela and its surrounding. Since Ashendye intangible cultural heritage is the ancient festivals of the destination and can provide a lot of values for the local communities, government, and tourism industries, using, conserving and passing it to the next generation sustainably is a crucial issue. The objectives of this study were investigating the values of safeguarding Ashendye festival for cultural tourism development and to examine its management issues to assure cultural tourism development at the destination. The target populations were the religious fathers, tourism and culture experts, local guides, tourist information center, souvenirs shops and local community of the destination. Descriptive research design was employed. Both quantitative approach and qualitative approach was chosen to undertake the study. Non probability sampling was employed to get the right respondents. Thus, 110 respondents were chosen through purposely sampling techniques. Finding showed that issues of globalization and co modification, issues of poor funding, issues of infrastructures, lack of commitment for conserving heritage materials, lack of awareness were the current management issues of the festival. The study revealed that economic values, environmental values, historical and cultural values, spiritual values, educational and informational values are the prominent values for safeguarding the festival for cultural tourism development. These findings assured that the all responsible bodies should be integrated to solve for the management issues and give attentions for the values that the festival endowed with for cultural tourism development.

Keywords: Ashendye festival, intangible cultural heritage, values, issues, Lalibela

Background of the Study

Cultural heritage is recognized as the means of leisure destination tourism provide segregation in all world countries, particularly in those rich in cultural heritage resources. It is culture is among the world's fastest growing sectors. According to the UNWTO statistics, 37% of international traveling includes the forms of cultural activities, with the annual growth of 15%. Moreover, cultural tourism development persuades the growing interest in authentic cultural experiences (Bouchenaki, 2012; UNWTO, 2009).

Culture and heritage is a representation of spiritual and academic prosperity for all civilizations. The significance of culture in the society has greatly developed during the 20th century. Therefore, in the 2nd half of the 20th century, culture itself can be seen as one of the basic element to sustain human development (Matarasso, 2001). Intangible cultural heritage is a wide-ranging living heritage which endures never-ending process of diffusion. It is passed down from one generation to another and has been modified and evolving in order to adapt with the environment. The continuous transmission process develops a link between the past, present and future (ICHC, 2003; Kirshenblatt-Gimblett, 2004). Intangible cultural heritage can be reproduced anyplace in the planet as long as there is a connection with the area of the tradition (Kirshenblatt-Gimblett, 2004; Smith and Akagawa, 2009).

Intangible cultural heritage includes among many other customs, skills and practices the Christmas traditions, festivals, small craft building skills, the languages and cultural knowledge the tourist destination. In Ethiopia, Amhara region is one of the homes of a lot of cultural heritages. Lalibela is one of the most famous attraction sites of the region. Ashendye is the great festivals which are unique intangible cultural heritages in and surroundings of Lalibela. This great event takes place in August to mark the ending of the two weeks fasting period called '*Filseta*'. The name '*Filseta*' is given to remember the supposition of the Virgin Mary or the rising of St. Mary's Corpse (LTCTO, 2017). Ashendye festival also represents many intangible aspects and activities of our everyday lives, including the stories, the holidays, the family events, our community gatherings, the languages, the songs, create and perform, knowledge of natural spaces, beliefs and practices and special community occasions (ARSCTO, 2015).

The world is altering so rapid that much of our cultural heritages are at risk of being lost either through physical destruction or loss of knowledge (Bob and Hillary, 2002). In Ethiopia, Lalibela and its surrounding is gifted with great potential of cultural elements. There are many festivals and events in Lalibela such as Ethiopian New Year (September 11), The finding of the true cross (*Meskel*)(September 27), Asheten Mariam(October 1), Yimrhanne Kirstos(October 29), Nakutelab (November 12), Ethiopian Christ mass (*Genna*)(January 7),

Ethiopian Epiphany (*Timket*) (January 19), *Sebaratmo* Giworgis (special day for St. Gorge)(January 26), Kusquam (*tsgie*) (October 3 up to November 15), Ethiopian Good Friday (*Siklet*) (April 6), Ethiopian Easter (*Fasika*)(April 8), *Bilbala* Giworgis (special day of St. Gorge)(April 30), *Lideta* (birth day of St. Merry)(May 9), *Afroaygeba* (May 29), *Kidus* Mikaiel (St. Michael)(June 20), Ashendye Festival(August 21 -25)(Lalibela town culture and tourism office,2015). However, most of those remarkable and huge cultural elements are not in a good condition due to administration problems (Mengistu, 2008). Considering this critical issues in mind, the researcher stands to achieve two major objectives which are the management issues and the value of safeguarding Ashendye festival for cultural tourism development.

Review of Literatures

Culture and Tourism

Culture and tourism are the two major growth businesses of the 20th century and towards the end of the century the combination of these two sectors into cultural tourism' had become one of the most popular development alternatives for countries of the world (Richards, 1996; Richards, 2009). Tourism is the set of activities engaged in by persons for the short term away from their usual environment, for a period of not more than one year, and for a wide range of leisure, business, religious, health, and personal reasons, excluding the pursuit of remuneration from within the place visited (UNWTO, 2007; ICOMOS, 1997; Lijalem, 2014). Cultural tourism is the movement of person to cultural attractions away from their normal place of residence, with the aim to assemble new information and practices to satisfy their cultural needs (Richards, 2001; Richards and Munsters, 2010; ICOMOC, 1976). There is no generally accepted definition of cultural tourism, this form of tourism is concerned with the country or religious culture for example the history, architecture, religion or customs (Stebbins, 1996; WTO, 2001).

Cultural tourism is one of the principal and fastest growing worldwide tourism markets and the cultural industries are increasingly being used to promote destinations (OECD, 2009; ATLAS, 2009). In tourism, both tangible and intangible cultural heritage have been used as a tourism resources. Cultural heritage contribution in tourism development is based on the capitalization of cultural resources (Matarasso, 2001; Leask and Rihova, 2010). Festival tourism is one of the components of cultural tourism which is among the fastest growing and enjoying cultural tourism with high popularity tourist branch. Tourists as participants can share the specific cultural perceptions arising from history and tradition, cuisine and beverages, music and dancing. It provides a huge importance to aggravate existential attitudes and unique and unforgettable experiences (Getz, 2008; Huang et al., 2010; Boo and Busser, 2006).

Concepts and Domains of Intangible Cultural Heritages

Intangible Cultural Heritage” means any Cultural Heritage that cannot be felt by hands or ears, and includes different kinds of performances and show, folklore, religious, belief, wedding and mourning ceremonies, music, drama, literature and similar other cultural values, traditions and customs of nations, nationalities and peoples (RCCH,2000). UNESCO defines intangible cultural heritage as: - the practices, representations, expressions, knowledge, skills - as well as the instruments, artifacts and cultural spaces associated therewith - that communities, groups, and in some cases, individuals recognize as part of their cultural heritage (UNESCO, 2003). In order to safeguard ICH, the heritage must be relevant and practiced within the cultured community. There are five broad domains of ICH for the purpose of expression; Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; Performing arts; Social practices, rituals and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship (ICH, 2003).

Issues of Intangible Cultural Heritages

Cultural heritage specifically the intangible aspects commoditization doesn't necessarily destroy the worth of cultural products, while tourism oriented, and attains new meanings for their crafters (Grunewald, 2002). As a result of globalization, growing fears exist, especially those concerning the homogenization of cultures. The issue against globalization is that cultures around the world will become more the same, leading to a turn down in cultural variety (Hough, 1990; Cohen, 2001). Living cultural heritage can highly exposed to becoming died out (Hough, 1990, Cohen, 2001; Newman and Jennings, 2008; Pietrobruno, 2009).

Another major issue is that the administration of cultural heritage is usually in the hands of many different actors, and the more intangible factors of the relationship between tourism and culture are usually not taken into account in forecasting. Locals often lack the skills to manage regional integration. Coordinated management of tourism requires introducing governance systems that involve local government, the tourism stakeholders, local tourism enterprises and the local communities (Mengistu, 2008; OECD, 2009). Another basic issue in cultural heritage and tourism is the technique of restructuring the past in the present through interpretation (Nuryanti, 1996). Interpretation does not only explain historic facts, but generates understanding, increases appreciation, knowledge and pleasure (Herbert, 1989). Another major issue for the cultural heritage industry is funding

(Petronela, 2016; OECD, 2009).

Significances of Intangible Cultural Heritages for Cultural Tourism Development

Intangible Cultural heritage is 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 an tool it facilitates harmony and understanding among people, it supports culture and helps renew tourism (Richards, 2001; UNESCO,2003; ICHC, 2003).

Cultural heritage generates optimistic consequence 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, include the revitalization of local traditions, increased quality of life and improved image for the community (Mathieson and Wall, 1984; Nurhssen, 2016; Gurung, 2016).

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 (O’Sullivan and Jackson, 2002; Lord,2002; Valeriu Ioan-Franc and Elena-Manuela IȘTOC, 2007). The intangible elements of heritage which are symbols, meanings and images are of greater importance in facilitating expressive and over-romantic connection to a country within domestic tourism contexts (Petronela, 2016).

Cultural heritage in tourism dimension can also leads 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 marked local production in general. Regarding the economic and social development, cultural tourism creates new ideas and a wish to work together among the local peoples (Huang et al., 2010; Dwyer et al., 2005; UNESCO 2003; Valeriu Ioan-Franc and Elena-Manuela IȘTOC, 2007).

Methods and Materials

Description of the Study Area

Ashendye festival is celebrated in Lalibela and its surrounding areas. Lalibela(Amharic: ላሊበኤ) is located in the North Wollo Zone of the Amhara Region, Ethiopia at around 2,500 meters (8,200 ft) above sea level. The town of Lalibela in Ethiopia is home to one of the world's most astonishing holy sites. All the eleven rock-hewn churches were carved totally out of a solo block of granite with its roof at ground level. The Rock-Hewn Churches were stated a World Heritage site in 1978. The whole of Lalibela is large remains of the medieval and post-medieval civilization of Ethiopia (Lalibela town culture and tourism office, 2015).

Study Design

In this study descriptive research design was employed. Because it helps to describe or identify what is and interprets the existing conditions, process, documents, opinion etc. Descriptive method is also used to observe, describe and document the current condition of cultural tourism for sustainable tourism development at Lalibela. According to Burns and Grove (2003:201), descriptive research “is designed to provide a picture of situation as it naturally happens”. The study was conducted through mixed research approach both qualitative and quantitative approach. Creswell (2014) explained that mixed approach is a research approach involving collecting both quantitative and qualitative data, integrating the two forms of data and using distinct designs that may involve philosophical assumptions and theoretical frameworks.

Target Population

This study has mainly focused on the following bodies. Household leaders of the Lalibela town, Lalibela woreda culture and tourism office experts, Lalibela town tour guides association, tourist information centre, souvenir shops, and religious peoples were the major targeted population of this study. Data was collected through both primary and secondary sources. The researcher used both questionnaire and interview as a means for collecting primary data.

Sampling Design and Sample Size

To conduct the study, non-probability sampling technique was employed. 20 households from the local community, 30 from tour guides, and 15 from souvenirs, 20 from culture and tourism experts, 15 from religious leaders, 10 from hotel experts were selected from the target populations. The total 110 informants were selected through non probability sampling technique with purposively based on their experience, knowledge, exposure to the industry and professions.

Data Analysis

The data obtained from both primary and secondary sources were systematically verified, described, analyzed and interpreted accordingly. Data gained from questionnaires were analyzed through SPSS software version 22 through tables, and percentages. Mean values was analyzed to conclude their level of agreement. The mean value which is greater than 3 shows as there is agreement where as the mean value less than 3 indicates disagreement. Qualitative data was conducted through thematic analysis.

Results and Discussion

Values of Safeguarding Ashendye Festival for Cultural Tourism Development

Values of Ashendye festival is not the cultural demonstration itself but rather the wealth of knowledge and proficiency that is transmitted through it from one generation to the generation. Safeguarding the festival will provide the social and economic value for minority groups and for mainstream social groups within a state, and is as important for developing states as for developed ones. As per the data gained from respondents, the researcher was triangulated as follows:

Aesthetic Value of the Festival for Cultural Tourism Development

Aesthetics is derived from Greek word aesthetes, meaning sense of perception. It includes different ideas to diverse people and to different cultures. Baumgarten noted that earlier philosophers described aesthetics as the “theory of beauty” or “the philosophy of taste.” He maintains that aesthetics deals with the principles of beauty and artistic taste (Baumgarten, 2002).The festival sounds attractive. 40% strongly agree and 47% agree as the festival is endowed with the aesthetic value. Tourists can be entertained through watching the activities of the festival. To attend each cultural ceremony held at the destination, it takes more than a week. During this season, there are different cultural activities held around the festival area. It takes the intensions of domestic and international tourists.

Table 1: The aesthetic value of the festival for cultural tourism development

Item	N	Minimum	Maximum	Mean	Std. Deviation
Aesthetic value	110	3.00	5.00	4.2727	.67605
Valid N (listwise)	110				

Source: Author’s survey, 2018



Figure 1: The beautiful girls and celebration which has aesthetic values

Source: Author’s own, 2018

Most of the respondents agreed that Ashendye festival has aesthetic values for cultural tourism development (M=4.2, SD=0.67). The basic reason which makes it too much attractive is since it is decorative through traditional and authentic cultural products.

As per one of the tour guide in Lalibela illustrated the aesthetic values of the festival as follows:

It is really beautiful events in St. Lalibela tourist destination site. The festival is the

outmost tourism products in relation with the rock hewn churches of Lalibela. Looking girls while expressing their feeling and expression with freedom is very interesting and moreover they are singing with attractive clothing style and move with order.

According to Gingwei, culturally, tourism aesthetics intends at follow pleasant state between man and nature, between man and man and between man and himself (Gingwei, 2013). Ashendye festival's aesthetic values also provide harmonious relations between man and nature, females with each other, and the society itself.

The Environment Value of the Festival

The term "Ashendye" is named after a thin and long leaf, called Ashendye which the girls wear/tie it over their dress on their waist down in a fashionable pattern. So to celebrate Ashendye festival, one of the most basic and important tool is green grass. Green grass is found if there is only naturally green environment. That means to celebrate the festival in a proper manner, keeping the environment is mandatory to get such green leaf from local. Environmental enhancement may also be found at festival locations, often generated by society projects such as restoring historic and ancient buildings, planting program at the environment, creating new infrastructure (O'Sullivan and Jackson, 2002). So O'Sullivan and Jackson revealed that festival provide environmental values for cultural tourism development, since it provoked reconstructing ancient palace, establishments of accommodation facilities and others.

Table 2: Environmental values of the festival for cultural tourism development

Item	N	Minimum	Maximum	Mean	Std. Deviation
Environmental value	k110	2.00	5.00	3.7091	.80532
Valid N (listwise)	110				

Source: Author's survey, 2018

The respondents level of agreement shoed that ($M=3.7$, $SD=0.8$). As per the result of the descriptive statistics the environmental values is one of its contributions for cultural tourism development at Lalibela destination like the other values of the festival. As per the interview with experts the festival can have a great power to keep the environment.

One of the informants from the tourism experts stated the following

The festival is unthinkable without the tall grass named 'Ashendye'. It is the basic tools of celebrating the festival. The name of the festival is derived from the green grass, Ashendye. Thus, keeping its environment to conserve the green grass is a must to be done.

There is no naturally green environment means we are going to lose the basic symbols of Ashendye festival.



Figure 2: leaf gained naturally from the local environment

Source: Author's own, 2018

Historical and Cultural Values of Ashendye Festival

The intangible cultural heritage represents civilizations that have passed. Much of this Ashendye festival symbolizes a florescence of a region's history, norm, language, traditions and cultures of the lalibela and its local regions. Lalibela is one of the historic routes of the country, Ethiopia. The festival has also its wide historical background. So having great historical background on one of the historical routes of the country makes the festival with a lot of historical values.

The history and cultural activities indicated that Ashendye is celebrated by a group of girls in and around Lalibela since many years ago. It takes place annually lasting for a week on average August 16-21 E.C. When Ashendye festival comes at the end of summer season, August, girls stand for all necessary arrangements both mentally and materially. In this regard, families play a significant responsibility in identifying and fulfilling the prerequisites for the Ashendye girls. This includes buying new cloth and shoes, hairdressing, using the Ashendye leave and tie it with a rope in the latest thing prototype and allowing them a free time to enjoy. In the local town and regional towns, a festival can assemble local cultural forces and resources, motivating creative interventions and management activities that can affect regional development (Klaic, 2002).

Table 3: Historical and cultural values of Ashendye festival for cultural tourism development

Item	N	Minimum	Maximum	Mean	Std. Deviation
Historical value	110	3.00	5.00	4.7000	.51669
Valid N (listwise)	110				

Source: Author's survey, 2018

The (M=4.7 and SD=0.5) indicates, the historical and cultural values of Ashendye festival for cultural tourism development. The aggregate response from the interview also support that its long history and its wide varieties of cultural activities enable the festival provides opportunity for cultural tourism development. The determinant character of a historic area can assert itself in its intangible significance. Intangible cultural heritage of historic areas consists of three aspects: Firstly, the whole pattern of the area which is what makes the area to be itself; Secondly, the life of inhabitants, which makes the area living; thirdly, traditional handicrafts, folklore, drama and the like are derived from the historic area. Intangible cultural heritage must be made embodied in cultural manifestation, in visible signs, if it is to be conserved and this come to be true through festivals (Jean-Louis LUXEN, 2003).



Figure 3: the female's cultural music at Ashendye festival

Source: Author's own, 2018



Figure 4: traditional music at Ashendye festival
 Source: Author's own, 2018

Spiritual Value of Ashendye festival for Cultural Tourism Development.

At the very beginning the festival is originated from the religious aspects. The commencing date of the festival, August 16 E.C, signifies the day when St. Mary ascended. Besides, the reason why that the festival is originally celebrated by unmarried small girls is to show their representation to the virgin St. Mary. Participating in the festival is totally considered to get blessed from God. The peoples of Lalibela are dominating with orthodox Christianity. The place is named as the second Jerusalem. Finally, in the very first day, the Ashendye girls gather together in a specific place and go to the church of St. Mary or any other (Orthodox) church in their community, playing to thank their Almighty God for keeping them all healthy and alive. After thanking their God via their songs and dances, they go to the community. It indicates that the spiritual tradition is the main sensitive case at the destination where the festival is celebrated. Intangible cultural heritage such as festival is a energetic power that provides great spiritual improvement (Bouchenaki, 2012).

Table 4: The spiritual values of Ashendye festival for cultural tourism development

Items	N	Minimum	Maximum	Mean	Std. Deviation
Spiritual values	110	3.00	5.00	4.6091	.52629
Valid N (listwise)	110				

Source: author's survey, 2018

As depicted from the table with the (M=4.6 and SD 0.5), most respondents agreed that really the festival is endowed with spiritual values which can be the means of cultural tourism development.



Figure 5: the left, Ashendye girls are starting the festival by celebrating at *Bete Medihanlealm* rock hewn church and the right; church clergies provide religious service regarding the festival
 Source: Author's own, 2018

Economical Value of Ashendye Festival

The economical value of the festival is local, national, or international, generates employment and revenue. The majority of the respondents agreed that it has high economic values ($M=4.6$ and $SD=0.57$). Ashendye festival can provide a lot of economical values for the host communities of Lalibela society and its surrounding, for the tourism suppliers/industries, and also for the government. For instance the triangulated data assured that the festival can provide economical values through increasing the foreign exchange, local communities can get more money during the festival time by supplying the local tourism and related products to the tourist, selling the local food and beverage like *tej*, *enjera*, honey, *tela*, positive multiplier effect, selling souvenirs, shopping, tax, etc. The intangible cultural heritage like festivals holds great economic potential (Bouchenaki, 2012). Undoubtedly, festivals 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 (Getz, 2007).

Table 5: The economic values of the festival for cultural tourism development

	N	Minimum	Maximum	Mean	Std. Deviation
Economical values	110	3.00	5.00	4.6091	.57622
Valid N (listwise)	110				

Source: Author's survey, 2018



Figure 6: foreign tourists attending Ashendye festival which increase foreign exchange
 Source: Author's own, 2018

Educational and Informational Values of Ashendye Festival

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, Ashendye festival is the source of indispensable information on the following aspects like it shows the authentic the norms of the local communities, the ways of life's of the communities such as dressing styles of the peoples, the authentic secular music, like *kererto*, *zefen*, *fukera*, *shilela*... Festivals and local events have the power to transmit of knowledge, customs, norms, traditions and skills from one generation to generation (Petronela, 2016).

Table 6: educational and informational values of the festival for cultural tourism development

	N	Minimum	Maximum	Mean	Std. Deviation
Educational values	110	3.00	5.00	4.0000	.70386
Valid N (listwise)	110				

Source: survey, 2018

The Ashendye girls, in their songs, raise a lot of issues like social life, politics, wishing new hope for the communities, philosophies, norms, raise the challenges of the community, creates awareness on the values of conserving the cultures for cultural tourism development. Ashendiye is used as a social gathering tool and its songs as a communication strategy to convey selected socio-economic issues such as gender equality, ecotourism development, anti-HIV/AIDS awareness creation and the like (LTCTO,2015).



Figure 7: Males transmit indigoiuins traditional game with Lash at the festival
 Source: Author's own, 2018

One of the informants from the Lalibela town tour guide association said the following:

The Ashendye festival is an essential to both public education and scholarly research. Archaeologists, historians, researchers and ethnographers use material culture of the festival to study ancient and traditional cultures regarding the festival. The study of other cultures can also lead to new intellectual achievements. For scholars, the greatest informational value comes in studying cultural property within its original context like Ashendye festival.

Management Issue and Vulnerabilities of the Ashendye Festival

Ashendye festival is a result of our predecessors' work, which provided the foundations of social identity. It should be noted that Ashendye festival is not only to be protected but also to be utilized as an incubator for new generation. However there are many issues to be identified and then solved for the sake of the above important values outlined in chapter three. As per the aggregated response of the respondents during the study assured, the following issues should be inculcated in detail with the concerned bodies.

Table 7: Management issues of the festival for cultural tourism development.

Items	N	Minimum	Maximum	Mean	Std. Deviation
Poor funding	110	3.00	5.00	4.5364	.65912
Globalization & co Modification	110	3.00	5.00	4.4818	.60171
Drought	110	2.00	5.00	3.1273	.74328
Lack of commitment	110	3.00	5.00	4.0818	.62047
Lack of awareness	110	2.00	5.00	3.9182	.79137
Lack of coordination	110	3.00	5.00	4.3818	.67704
Valid N (listwise)	110				

Source: survey, 2018

Issue of Globalization and Co modification

As per the respondents mean values the issues of globalization have a great threat of the festival for cultural tourism devolvement. (M=4.4 and SD=0.6) the mean values of the issues of globalization is above all expect the issues of funding. Globalization is the concepts of leading the world as one system like one culture, one religion, one rule, government. In the case of such movement, most of the indigenes will be ignored easily. To compete with the world's developed nation, one nation should accept most of the political, economical ideologies of most. So as westernization come over traditional norms, culture, music will dismissed. As a result of globalization, co modifications of intangible cultural heritage in the communities are becoming the new issues (George, 2010).

One of the local communities answered the following regarding the issues of globalization and co modification for the festival for cultural tourism development:

Lalibela is one of the top tourist destinations in Ethiopia. Ashendye festival is one of the tourism products which make Lalibela and its surrounding unique tourism potentials area. Throughout the year, you can see many foreign tourists who are staying at the destination to visit. During this time, culture of the society is become changed from time to time. Some of the local youths are changing their domestic and indigoius culture through the developed nation's ways of life. But we have to appreciate and promote our culture and try to share it to the foreign tourists.

Issues of Poor Funding

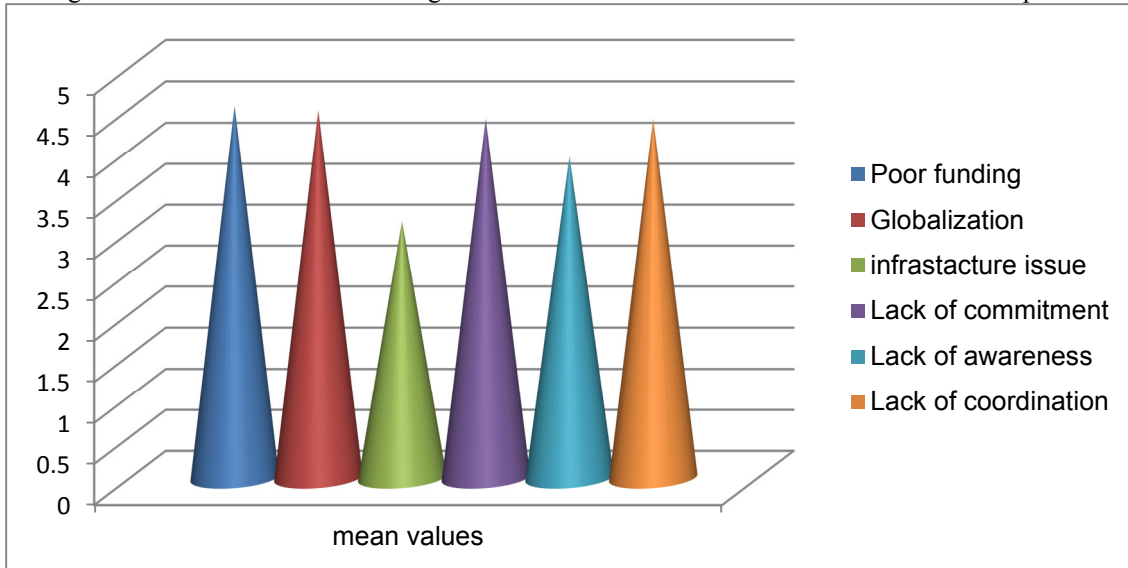
Funding issues takes the highest share from all the issues of Ashendye festival for cultural tourism development. (M=4.5 and SD= 0.60) showed that it is the basic issues to solved for safeguarding, promoting and conserving the festival for cultural tourism development. Most of the response agreed that there is a critical lack of sufficient budget to celebrate the festival. Without adequate finance, the festivals cannot be celebrated well. To celebrate Ashendye festival, it requires the integrations of many bodies, to link these all sectors, having sufficient financial power are unquestionable.

Infrastructure issues

It is the place where the impossible has become possible and the incredible has become credible through its eleven magnificent rock hewn churches. It is actually the least issues as per the response of the respondents. As it is the top most tourist destination site in world, Lalibela town is actually highly exposed to lack of infrastructures. The main reason is resulted from the lack of rain adequately. The mean values of this issues is 3.1 and SD=0.7. As the researcher tried to triangulate through in-depth interview, the area is becoming suffered due to lack of road, recreational area, and others. The growth of cultural development can be assured only if there is

accessibility and other amenities. The government should give attention to alleviate infrastructure through planning sustainable projects which have direct impact for cultural tourism development.

Figure 1: Means values of the management issues of the festival for cultural tourism development.



Source: Author's survey, 2018

Lack of Commitment of the Conserving Heritage Materials

It is another basic issue of the festival for cultural tourism development. There are many heritage materials in each household. Most of the local communities are using the ancient heritage materials for daily purpose. There is a great problem of conserving such ancient heritage products and modernization is trying to substitute such products through the fashion and modern instruments. Most of the respondents agreed that lack of commitment is one of the series issues among the local community, the local government and private sectors. This critical issues is supported through the respondents with the ($M=4.0818$ and $SD= 0.62$).



Figure 8: Indigenous cultural heritages materials found at the local house of the communities and used for Ashendye festival

Source: Google, 2018

Lack of Awareness and Publicity for the Need of Protection

Lack of awareness is moderately one of the management issues of the festival for cultural tourism development. The result is ($M= 3.9182$ and $SD= 0.79$). This proofed that most of the local communities have awareness regarding the need of the protections however it doesn't mean that it is enough. Creating awareness is not an

overnight activities, it should be a continuous tasks through all the local communities, private and government bodies.

Lack of Coordination among Stakeholders

Through there many private sectors in tourism industry, there is a great gap on integrating and coordination for the developments of local culture and promoting festivals. The aggregate response of respondents showed that the ($M= 4.38$ and $SD= 0.677$). For instance, in the destination where Ashendye festival is celebrated, Lalibela, there are large hotels, airports, NGO's, private associations and others. Most of the respondents agreed that most of the time the local and regional government is the first responsible bodies to promote and run the festival yearly. If these all sectors cooperated in organized manner, safeguarding the festival for the next generation will be simples and the local culture will easily promoted and developed.

One of the tourism experts in Lalibela illustrated as follows:

There is no strong cooperation among the private sectors, private sector and the local communities. Only government always provoked the awareness and activities of the festivals. The festivals can be developed more than the usual ceremony. There may be lots of cultural festivals in regard with Ashendye. There are lots of heritages in our locals. Different bodies should be integrated for the sake of the development of cultural tourism in the destination.

As most agreed that as a tourist destination site, Lalibela is not lucky through the integrations of tourism stakeholders to outshine its tourism products for the cultural tourism development.



Figure 9: the risk of land slide which is the place of attending the festival due to lack of coordination among stakeholder

Source: Author's survey, 2018

Conclusion

The study was focused on investigating the management issues and values of safeguarding Ashendye festival for cultural tourism development. Findings clearly showed that there are critical management issues which should be examined and solved through the integrations of responsible bodies. Thus, issues of globalization, issues of poor funding, issues of infrastructures, lack of commitment for conserving heritage materials, lack of awareness are the current issues of the festival. Therefore to ensure the sustnability of festival for cultural tourism development, there should be immediate solutions for these management issues. The other objective of the study was to identify the value of safeguarding the festival for cultural tourism development. As per the findings of the study economic values, environmental values, historical and cultural values, spiritual values, educational and informational values are the prominent values of the festival which can have basic tools of developing cultural tourism at the destination areas.

Recommendation

- ✓ The local communities should get priority for conservation and preservations of the heritage products
- ✓ Ashendye festival is one of the ancient festivals. So the tourism and heritage experts should promote to the world and it should be registered under world heritage site
- ✓ The government should give appropriate concern for the developments of the festival and give sufficient budget.
- ✓ The values of festival should be known throughout the local communities through short term and long term training, workshop, conference etc.
- ✓ The management issues regarding Ashendye festival should be minimized and solved through the integrations of the private sector, public sector and local communities.
- ✓ The government should give recognition for those who sponsor the festival activities.
- ✓ Medias should give attention for the cultural activities of the Ashendye festival

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Conflicts of interest

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