



MEKELLE UNIVERSITY

**Institute of Paleo-Environment and Heritage Conservation**

**Department of Heritage Management**

HERITAGE MANAGEMENT PRACTICES AND CHALLENGES AT WUKRO  
ARCHAEOLOGICAL MUSEUM AND CHERKOS ROCK-HEWN CHURCH,  
TIGRAY, ETHIOPIA

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Mekelle, Tigray, Ethiopia

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## **Abstract**

*This thesis documents the current heritage management practices at Wukro archaeological museum and Cherkos Rock-Hewn Church in Tigray. It also attempts to identify the prevailed management challenges that negatively affects the heritage management practices. It is generally understood that by managing their heritage, people ensure the preservation of cultural identity, facilitate education, generate economic benefits, and promote community and social cohesion. Museums and churches play a crucial role in the preservation and management of heritage collections. They serve as custodians of cultural artifacts, providing a controlled environment for the storage, display, and interpretation of heritage items. At the same time, however, they face several challenges in managing the collections they housed. In order to document the management practices and identify the challenges, the researcher employed both qualitative and quantitative method in order to gather the data as well as analyze the data. The result of the study shows that human factor such as low level of awareness, lack of trained personnel and the absence of the required infrastructure including finance are the primary challenge to the museum and church collection. Additionally, the study reveals that environmental factors such as water leakage, cracking, flacking and the ever-changing climatic conditions are the secondary challenge. Finally, it is concluded that the active participation of the local community as well as collaborative planning and action of the stakeholders are important steps towards the enhancement of management practices as well as making sustainable use of heritage resources within these priceless heritage custody in Wukro, Tigray.*

### **Key words:**

*Wukro, Tigray, Ethiopia, heritage management, museum, rock-hewn church*

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# TITLE: HERITAGE MANAGEMENT PRACTICES AND CHALLENGES AT WUKRO ARCHAEOLOGICAL MUSEUM AND CHERKOS ROCK-HEWN CHURCH, TIGRAY, ETHIOPIA

## CHAPTER ONE: INTRODUCTION

This thesis documents the current heritage management practices at Wukro archaeological museum and Cherkos Rock-Hewn Church in Tigray. It also attempts to identify the prevailed management challenges that negatively affects the heritage management practices. It is generally understood that by managing their heritage, people ensure the preservation of cultural identity, facilitate education, generate economic benefits, and promote community and social cohesion. Museums and churches play a crucial role in the preservation and management of heritage collections. They serve as custodians of cultural artifacts, providing a controlled environment for the storage, display, and interpretation of heritage items. At the same time, however, they face several challenges in managing the collections they housed.

Before I proceed into the details of the management practices and challenges, I shall introduce my readers with the historical background of the core subjects of my study, namely Wukro archaeological museum and Cherkos rock-hewn church in the following sections.

### 1.1 Wukro Archaeological Museum

This museum was opened in October 2015 by the Society for Promotion of Museums in Ethiopia and shows the artefacts from 3 archeological excavations nearby. The archaeological excavation was conducted in 2009 by an archaeological team from Mekelle University and Tigray Culture and Tourism Commission. The excavated site was commonly known as Meqaber Qa'ewa (literally means Gudit grave yard), situated near Addi Aqawh peasant association 3km south of the town of Wukro. The excavation team include Dr. Gezae Haile from Mekelle University, Dr. Hiluf Berhe and Dr. Habtamu Mekonen from Tigray Culture and Tourism Commission. This museum houses archaeological finds from Adi Akawuh area (Queen Yodit) is buried after it was swept by a heavenly gale that landed her body in this area when she tried to attack the rock church of Abrha We Atsbha. These archaeological finds dates back from the 8th to 6th century BC sanctuary of a moon god from the ancient moon temple found at the Meqaber Gaewa. These

finds include a libation altar, statue of a seated woman, incense burners, glass vials, some jewelry/beads, and pottery. There is good English signage and some plaques explaining the temple site. There is also an exhibition of (reprinted) photos of the German expedition to Ethiopia in 1906. Both the active archaeological site known as Adi Akaweh and the archaeological museum provide an interesting historical into the pre-Christian and Christian history of northern Ethiopia in general and Tigray in particular.



Fig.1 The external view of Wukro Archaeological Museum

## 1.2 Cherkos Rock-hewn Church

Cherkos Rock-Hewn Church is one of the oldest and most significant rock-hewn churches in Ethiopia, dating back to the reign of the two brother kings, Abreha and Atsbeha in the fourth century AD (Stuart Munro-Hay, 2002). It is located on the northern edge of the town of Wukro, near the main highway and is one of the most accessible examples of rock-hewn churches in Tigray. The church's layout is generally described as cruciform or "cross-in-square," and it features intricate carvings and architectural details that showcase the skill of ancient Ethiopian artisans. The layout of this church is generally described as cruciform or "cross-in-square". As a result, it is frequently grouped with other churches with the same floor plan; namely Abreha we Atsbeha and Mikael Imba (Ruth Plant & David Buxton, 1970 ) Although the structure's interior is divided into three or five aisles -- "depending on how one describes the intermediary supports in the transverse section" according to Ruth Plant and David Buxton (1970) its cruciform layout is emphasized by the barrel vault in line with the apse and the sanctuary containing the tabot. Plant identified Axumite detail acting as frieze above the columns in the three arms of the crossing. The column shafts are chamfered, rising from bases upon the floor, and the capitals of the smaller columns are squared with elliptical chamfered edges. Plant wrote that the

bracket capitals of the columns at the crossing are not as refined as the corresponding columns of Abreha we Atsbeha.

Since its foundation, it has been serving as a significant religious and cultural site, known for its architectural ingenuity and historical importance. It remains a popular pilgrimage site and tourist attraction. In its long history, the church has faced various challenges over the centuries, including damage from a fire attributed to the 16th-century sack by Ahmad ibn Ibrahim al-Ghazi (David Phillipson, 2009). The churchyard includes the remains of several Italians interred there during the time of the Second Italo-Ethiopian War. Around 1958, a cement floor was added and the roof to the porch was raised. Munro-Hay (2002) notes a number of modern improvements which include a modern bell-tower and a new gatehouse to the compound around the church. Despite these challenges, Wukro Cherkos remains a significant pilgrimage site and a popular tourist destination, known for its historical significance and architectural beauty



Fig.2 The external view of Cherkos Wukro Rock-Hewn Church

### 1.3 Geographical Setting of Wukro, Tigray

Wukro is a small town located in the Eastern Zone of the Tigray Region in northern Ethiopia. It is situated along the Genfel River and lies on the Asmara-Addis Ababa highway (Ethiopian Highway 2). The town is surrounded by the Kilde Awulaelo woreda. Wukro is approximately 40

kilometers north of Mek'ele, the regional capital. Its geographical coordinates: Latitude: 13°47'59.99" N; Longitude: 39°35'59.99" E.

The Wukro Archaeological Museum is located in the town of Wukro, about 3 kilometers southeast of the town. The museum houses archaeological finds from the 8th to 6th century BC, including artifacts from the ancient moon temple at Meqaber Gaewa.

The Cherkos Wukro Rock-Hewn Church (also known as Wukro Chirkos) is an Ethiopian Orthodox Tewahedo monolithic church located on the northern edge of the town of Wukro, near the main highway. The church is known for its cruciform layout and intricate carvings, and it remains one of the most accessible examples of rock-hewn churches in the region.

#### 1.4 Stating the Problem of the Study

Museums and churches play a crucial role in the preservation and management of heritage collections. They serve as custodians of cultural artifacts, providing a controlled environment for the storage, display, and interpretation of heritage items. At the same time, however, they face several challenges in managing the collections they housed. Globally, heritage management has faced numerous challenges, which have been identified and addressed through various international organizations such as UNESCO and ICCROM (UNESCO, 2015). The initial challenges in heritage management were recognized as early as the 19th century, with the establishment of heritage laws and the creation of institutions dedicated to the preservation of cultural heritage. In Ethiopia, heritage management has its own unique set of challenges, influenced by the country's rich cultural history and diverse heritage sites. The recognition of these challenges has evolved over time, with efforts to align with international standards and address local issues. However, practical heritage management practices that aimed at preserving and conserving as well as minimizing the challenges that negatively affect the heritage management activities are very limited at local level like Wukro-Gheraelta Heritage Cluster. As a result of such limitations museum and churches are faced with various challenges with the issue of maintaining collection as well as managing them sustainably. What makes worrisome in the case of Tigray is the immense impact of the war in the cultural heritage. In fact, there are very scattered attempts to support custodians such as museum and churches in their effort to manage and use their heritage as well as pass heritage assets and values into the next generation. To mention some instances:

- **The Archaeological Museum of Aksum**

- In 2011, a well-laid-out new museum was built in the Northern part of the giant stelae field. It exhibited an interesting variety of objects found in the antique tombs, well-preserved Sabaeen and Ge'ez inscriptions and an important collection of Aksumite coins. The museum also houses the valuable collections found since the 1990's on sites in and around Aksum. The reserve also serves as excavation depots for the region's excavations, with the exception of those at Yeha (Tekle Hagos, 2023).

- **The Emperor Yohannes IV Palace Museum**

In Mekelle, the stone palace built for Emperor Yohannes IV (r 1872–89) at the end of the 19th century has been restored and opened to the public as a museum in 2018, on the UNESCO's recommendation and thanks to the investment of the Tigray Culture and Tourism Bureau. The three-part collection is composed by royal regalia, religious paraphernalia and ancient as current craftworks from different parts of the Tigray region (Nobuhiro Shimizu & Alula Tesfay, 2021).

- **The Shire Endasilassie Museum Shire,**

Located 60 km west of Aksum, is an important town at the crossroads of the roads leading to Sudan, Eritrea and the western part of Ethiopia. Since the 1990's, Ethiopian researchers are surveying and testing some of the archaeological sites around Shire: Heritay, Mai Adrasha, conscious of the potential of the area showing evidence of settlement from the prehistoric times to the medieval era. Since 2016 was implemented the Shire Archaeological Project by Willeke Wendrich (UCLA) in collaboration with Aksum University uncovering ancient settlement (Niall Finneran, 2005) The museum built five years ago in Shire did not get time to lay-out the planed exhibition before the Covid crisis and the outbreak of the war. However, since 2018, it was used as archaeological deposits for the material excavated from the important sites of Mai Adrasha, recently excavated under the supervision of Wendrich Willeke (UCLA) in collaboration with Aksum University (source: <https://ifrglobal.org/program/ethiopia-shire/>)

- **The Aba Gerima Monastery Museum**

The monk Aba Gerima, coming from Skete in Egypt, and even before, from Constantinople, founded at Medera (close to Adwa), around 500 A.C., the monastery which bears his name today. Fifteen hundred years later, this monastery is the guardian of some of the most precious treasures of Ethiopia. Amongst the most important objects are two ancient Gospel Books, the copy of which is attributed to Abba Garima (source: [Inauguration ceremony of Abba Garima Museum - Adwa - La France en Éthiopie](#)). At the request of the monastic community and with the support of the French government, a museum has been installed and inaugurated in 2012, displaying in the best conservation conditions ancient precious manuscripts and other liturgical objects: crosses, manuscripts, chalices, crowns, canopies, drum... The modern era is well represented with gifts from Queen of Queens Zawditu, and many other precious relics from His Holiness Abuna Paulos I, patriarch of the Ethiopian Orthodox Tewahido Church, born at Medera. The exploitation of this museum and the production of the monastery treasure catalogue have provided a supplemental income for the monastic community, jobs, contributes to the education, and achieve conservation and valorization of Ethiopian heritage.

We have observed that the people of Tigray, in collaboration with regional state institutions and international organizations such as UNESCO and European government-sponsored organizations, have made various efforts in heritage preservation and conservation in Tigray. They have also generously funded cultural heritage-related research activities. However, beyond consuming significant amounts of money and time, these research and conservation activities have not prevented the cultural heritage in Aksum and Tigray from being repeatedly destroyed by civil war. Under the law of armed conflict, as outlined in the 1954 Hague Cultural Property Convention, States are bound to protect cultural property from harm, yet there is no any clear rule to enforce the law on member states. On top of such irregularities, it has become certain that Tigray has not developed any written management plan in the event of any emergencies or disasters. Moreover, in the post conflict period cultural heritage are not a priority issues and appropriate measures are not taken at least to recover the lost or damaged cultural heritage. On the contrary, cultural heritage continues to be generally overlooked by mainstream post-war reconstruction practices. Logically, when that threat is overlooked or local resources for rescue are lacking, the heritage may be lost forever.

Therefore, it generally could be stated that the problem heritage management rest on the absence of systematic research coverage to identify the most affected heritages that need urgent management plan as well as practical preservation and conservation works. Among the victims of such unorganized move over heritage management practices and most affected by the lack of management plan to address to the challenges, are Wukro Archaeological Museum and Cherkos Rock-Hewn Church. The aim of this current thesis is, therefore, an attempt to document the heritage management practices as well as identify the challenges that negatively affects those management practices. In order to guide the study, the following research questions are formulated:

- What is the importance of the cultural heritage to the local community?
- What is the type and severity of damage to the cultural heritage?
- What are the risks?
- What are the available remedies?

### 1.5 Objectives of the Study

The general objective of this study is to document the heritage management practices as well as identify the challenges that negatively affect the management practices in the study areas

The specific objectives of the study are to:

- description of current management practices and strategies at both sites
- analyze of effectiveness and shortcomings of the heritage management practices
- investigate the major challenges that negatively affect the heritage management practices
- propose strategies for improving heritage management at both sites

### 1.6 Methods of the Study

#### Introduction

Methodology is a crucial component of any research. This chapter explains what will be done and how it will be done. My methodology consists of three approaches to acquire the necessary data. The approaches are field work, interviews, and a desktop study. It was essential to conduct

field work, as this allowed me to observe what happens at each of the sites, prior to conducting the interviews. The interviews provided me with information that field work observations would not. The interviews were supplemented by a group focused discussion (FGD) ran mainly according to the set interview questions; however, the sessions were not restricted to only these questions. From this I would be able to use the data collected from the three approaches and analyze the data both qualitatively and quantitatively.

### Sample Identification

This study required the identification of sample study sites. On the basis of my personal experience and the knowledge I have acquired through reading literature, I purposely selected two sample sites, namely Wukro Archaeological Museum and Cherkos Wukro Church. The next step was to identify and describe the collection that are housed inside these samples as well as choosing sample respondents for who would participate in the FGD and interview.



Fig.3 image shows FGD underway

The participants were also selected purposely based on the knowledge they have on the study areas, the administrative assignment they have over the sample sites as well as workers and community leaders in and around the study areas. In total, 20 (16 male and 4 female) respondents were chosen for this study. The age of the respondent ranges from 18 to 55.

FGD and Interviews were conducted with individuals that are or may be involved with managing the sites or with the planning and the implementing stages of a heritage management plan. These individuals included: The managers of each of the sites both from the church and local authorities. Community leaders of the surrounding local communities. The purpose of these FGD and interviews was to gain insight and information on the way these sites are run and who is involved with managing each of the sites. The interviews were structured by a set of questions that each participating individual had to answer (appendix 1). participant has a different view and knowledge of their respective sites; therefore, different questions were set for the different individuals. Consulting with site managers would give insight into the day-to-day activities of the site, and how the site is run. Site managers also know how and when a plan is implemented and by whom the plan is implemented. They also know who uses the site, and what activities take place at the site.

#### Data Gathering Techniques and Tools

- On-site damage and risk assessment checklist
- On-site assessment and recording of damage and risks for immovable and movable cultural heritage collections
- Identifying and recording the typical structural and non-structural damage caused to buildings and structures

#### Tools for Documentation

- Camera, with spare batteries, for photo documentation
- Sketch pads, grid paper and notepads/notebooks
- Clipboard Pencils and waterproof pens in multiple colors
- Measuring tapes 2 m range pole, for documenting large-scale objects and providing a scale for context photos
- 10 cm scale, for documenting small objects or taking close-up photographs

## Data analysis

The gathered data through both field work as well as interview and FGD was analyzed through qualitative approaches using descriptive ways and quantitative approach presenting using graphs and charts.

### 1.7 Some Limitations of the Study

The study has taken longer time than the intended plan. This was mainly due to the war that broke out in Tigray in 2020. The researchers encountered with many problems such as security issues as well as mobility problem while attempting to collect data. Besides, the research was also affected by lack of financial support from the concerned bodies as well as time constraints of the researcher herself. However, the researcher attempted to prepare the study in the systematic ways and expected standards withstanding all the encountered limitation.

## CHAPTER TWO: REVIEW OF LITERATURE RELATED TO HERITAGE MANAGEMENT PRACTICES AND CHALLENGES

### 2.1 Introduction

In this chapter I review the most relevant and related literature to the heritage management practices and prevailed challenges both globally and locally in the Ethiopian context. I treat the review work first globally and chronologically and then locally. The review work will help readers to grasp the global and local heritage management practices as well the trends and changes across boundaries and historic times. By understanding these changes and trends, we can appreciate the evolving nature of heritage management and the importance of recognizing and preserving the diverse values associated with cultural heritage. By understanding the global and local challenges in heritage management, we can develop effective strategies to preserve and protect cultural heritage for future generations.

### 2.2 Global and local Practices on Heritage Management

#### Conceptual framework

The concept and practice of protection and preservation of cultural heritages is among the most ancient activities of man. The activity also belongs to among the most fundamental human behavior. Hence, protecting and preserving cultural heritages is universal to every society. The activity is hardly confined to differences in political outlooks, creed, nationality, etc. However, providing conservation for relics of human existence using legal instruments and institutions to a greater extent is a recent development. Particularly, the application of modern management skills into such activities is largely a post-World War II (WWII) phenomenon (Cleere, 1990).

#### Ancient Times

In ancient times, the preservation of cultural heritage was often driven by religious, spiritual, and practical considerations (Torre, M. 2002) Temples, monuments, and artifacts were maintained to

honor deities, commemorate significant events, and preserve the legacy of rulers. The value of heritage was primarily seen in its religious and historical significance

### Middle Ages

During the Middle Ages, the focus on heritage management shifted towards the preservation of religious artifacts and structures (Paranavitana, S. 1947.) Monasteries and churches played a crucial role in safeguarding manuscripts, relics, and other religious items. The value of heritage was closely tied to its religious and spiritual importance.

### Renaissance and Enlightenment

The Renaissance and Enlightenment periods marked a significant shift in the perception of cultural heritage (Rhodes, P. 2011) The revival of interest in classical antiquity led to the preservation and study of ancient artifacts and monuments. The value of heritage expanded to include artistic and intellectual significance. The establishment of museums and libraries during this period laid the foundation for modern heritage management practices.

### 19th Century

The 19th century saw the formalization of heritage management with the introduction of heritage laws and the establishment of institutions dedicated to preservation (Rhodes, P. 2011) The Ancient Monuments Protection Act of 1882 in the UK is an example of early legislative efforts to protect heritage sites. The value of heritage was increasingly recognized in terms of its historical, aesthetic, and educational importance.

### 20<sup>th</sup> and 21<sup>st</sup> Century

The 20th century brought significant advancements in heritage management, driven by the establishment of international organizations such as UNESCO and ICCROM (UNESCO, 1972; ICOM-CC, 2008) The UNESCO World Heritage Convention of 1972 aimed to identify, protect, and preserve cultural and natural heritage sites of outstanding universal value. The value of heritage was now seen in its global significance, and efforts were made to address challenges such as environmental degradation, urbanization, and tourism pressures.

### UNESCO's Role

Established in 1972, the UNESCO World Heritage Convention aimed to identify, protect, and preserve cultural and natural heritage sites of outstanding universal value. The convention

recognized challenges such as environmental degradation, urbanization, and tourism pressures (UNESCO, 1972)

### ICCROM's Contributions

ICCROM has emphasized the importance of integrating scientific research with conservation practices to address heritage management challenges. The organization has highlighted the need for effective collaboration between disciplines and the development of strategies to enhance the relevance and impact of heritage conservation. ICCROM has also focused on building the capacity of heritage professionals through training programs and workshops, addressing challenges related to the lack of skilled personnel and resources (ICCROM, 2008)

### **Present Day**

In recent decades, there has been a growing recognition of the intangible values of cultural heritage, such as personal and group identity, indigenous and human rights, and cultural cohesion (Eichler, J. 2020) The focus has shifted from merely preserving physical artifacts to understanding and preserving the cultural significance they convey. Community involvement and ownership have become central to heritage management practices. The inclusion of local communities in decision-making processes and the recognition of their role as custodians of heritage have become essential for sustainable heritage management.

### **Early Efforts in Ethiopia**

#### [Background History of Heritage Management in Ethiopia](#)

In Ethiopia, the awareness for cultural heritages and their legal protection could be traced back to the Aksumite period. Some fragmented domestic sources shade light on the existence of protection and preservation spirit of cultural heritage law in ancient Ethiopia. To cite a case, the “Pagan Inscription of Ezana” in the 4th century AD depicts the following legal provision:

*And he set up a throne here in Shado, and committed himself to the protection of Astar, and Beher, and Meder (the Earth). If there be anyone who would overthrow him and remove him, that person, and his land, and his race, shall be overthrown and removed, and he shall be rooted out of the country (Sergew, 1972)*

Therefore, Heritage management in Ethiopia has a rich and unique history, deeply intertwined with the country's cultural and historical legacy. Ethiopia is renowned for its abundant tangible and intangible heritage, including ancient manuscripts, rock-hewn churches, and archaeological sites. Unlike many African countries, Ethiopia was never fully colonized, except for a brief period of Italian occupation during World War II. This unique historical context has influenced the development of heritage management practices in the country. The formal heritage management system in Ethiopia began in the early 20th century with archaeological expeditions and the establishment of institutions like the National Museum of Ethiopia. In 1906, the Deutsche Axum Expedition (DAE) conducted archaeological research sanctioned by Emperor Menelik II, marking the beginning of modern heritage management in Ethiopia. Post-World War II, Ethiopia aligned itself with international standards for heritage management, establishing institutions and legal frameworks to oversee and protect its cultural heritage. This expedition highlighted the need to protect and preserve Ethiopia's ancient heritage. Following World War II, Ethiopia established institutions and legal frameworks to oversee heritage management, aligning with international standards and addressing challenges such as funding, staffing, and conservation techniques. The legal frameworks are the proclamations decreed in *Negarit Gazeta* whereas the institutional framework is being the Ethiopian Authority for Research and Conservation of Cultural Heritage (ARCCH) oversees heritage management, working with regional and local authorities.

### The Three Ethiopian Proclamations on Cultural Heritage Management

Teferi Mekonnen (2018) has summarized the three proclamations as follows:

The first decree entitled “A Proclamation to Provide for Protection and Preservation of Antiquities”, with a Proclamation No. 229 of 1966, was promulgated on 29 January, 1966 (*Negarit Gazeta*, 1966, p. 23). This was the first policy statement in the form of proclamation that symbolizes the beginning of legislations specific to cultural heritage in Ethiopia. Therefore, in Ethiopia, as a practice of promulgating proclamations for the conservation of cultural heritages, was laid down during the Imperial regime.

The Second Proclamation was a Proclamation to Provide for Study and Protection of Antiquities” was promulgated under Proclamation No. 36/1989 during the Derg regime (*Negarit Gazeta*, 1989, p. 47).

The Third Proclamation was a proclamation entitled: “A Proclamation to Provide for Research and Conservation of Cultural Heritage” under Proclamation No. 209/2000 (Negarit Gazeta, 2000, p. 1345).

### 2.3 Global and Local Perspectives on Heritage Management Challenges

Heritage management has faced numerous challenges globally, which have been identified and addressed through various international organizations such as UNESCO and ICCROM. The initial challenges in heritage management were recognized as early as the 19th century, with the establishment of heritage laws and the creation of institutions dedicated to the preservation of cultural heritage (Chojnacki, 1971).

#### Early Recognition of Challenges at global level

**19th Century Legislation:** The 1882 Ancient Monuments Protection Act in the UK marked one of the earliest legislative efforts to protect heritage sites (Ancient Monuments Protection Act, 1882) This act recognized the need to safeguard ancient monuments from neglect and destruction.

**International Treaties:** The Hague Conventions of 1899 and 1907 addressed the protection of cultural heritage during times of war, highlighting the vulnerability of heritage sites to conflict and destruction (ICOM-CC, 2008)

**Global Challenges:** UNESCO has identified several global challenges, including climate change, natural disasters, armed conflicts, and uncontrolled urbanization, which threaten the preservation of heritage sites (UNESCO, 2005, 2013, 2015, 2021).

#### Challenges in Ethiopian Context

In Ethiopia, heritage management has its own unique set of challenges, influenced by the country's rich cultural history and diverse heritage sites. The recognition of these challenges has evolved over time, with efforts to align with international standards and address local issues. The following are identified as major challenges in Ethiopian context.

**Funding and Resources:** Ethiopian museums and heritage sites often face challenges related to inadequate funding and resources, affecting their ability to maintain and conserve artifacts and structures (Beyene G. 2010)

Environmental and Tourism Pressures: Heritage sites like the rock-hewn churches of Lalibela face environmental degradation and the impact of tourism, which can lead to physical wear and tear and increased humidity levels (Teferi Mekonnen, 2018)

Community Engagement: Engaging local communities in heritage management is crucial for the sustainability of heritage sites. Efforts to involve communities in decision-making and conservation practices have been essential in addressing challenges related to ownership and representation (Simmons, D. G. 1994)

## 2.4 Key Trends and Changes in the Heritage Management Values

In this sub section, I explore the changes and trends in the aim of managing cultural heritage from ancient times to the present, focusing on value recognition, community ownership, and involvement. This review work will help to answer question such as:

- Why people manage heritage?
- How they construct heritage values across boundaries and generations?

### Key Trends and Changes

**Value Construction and Understanding:** The understanding of heritage value has evolved from religious and historical significance to include artistic, intellectual, and intangible values (Bouchenaki, M. 2003). The recognition of heritage as a source of identity and cultural cohesion has become more prominent.

- **Community Ownership and Involvement:** There has been a significant shift towards involving local communities in heritage management. Community archaeology and participatory approaches have empowered previously marginalized groups, ensuring that their voices are heard and their heritage is preserved (Vecco, M. 2010).
- **Global Collaboration:** International organizations like UNESCO and ICCROM have played a crucial role in promoting global collaboration and setting standards for heritage management. The recognition of heritage sites as part of the global cultural heritage has led to increased efforts to protect and preserve them (Macdonald, S. 2011).

## CHAPTER THREE: HERITAGE MANAGEMENT PRACTICES AND CHALLENGES AT WUKRO ARCHAEOLOGICAL MUSEUM

### 3.1 Description of the Museum Collections

The museum was opened on the 18th of October 2015 by the Society for Promotion of Museums in Ethiopia. The noble and contemporary identity developed for the museum is inspired by the beauty of Sabaean art objects which form the cornerstone of its exhibition. The museum houses a collection of artifacts from the 8th to 6th century BC, including items from the ancient moon temple found at Meqaber Gaewa. These artifacts include a libation altar, a statue of a seated woman, incense burners, glass vials, jewelry, beads, pottery, and other treasures. The museum's architecture itself is a striking feature, with massive stone walls that accentuate the displayed objects.



Fig.4 the internal view of Wukro museum

### 3.2 Management Practices at the Museum

Maintaining a stable temperature, humidity, and light level within the museum's storage and display areas is crucial. This helps to prevent damage caused by fluctuations in these environmental factors. Regular inspections and treatments are also necessary to prevent

infestation by pests such as insects and rodents, which can cause significant damage to artifacts. There is a need for the Wukro Museum to handle it properly. So that, a training has to be given for the museum staff in proper handling techniques with a view to minimizing physical damage during storage, transportation, and display. Furthermore, using appropriate storage materials, such as acid-free paper and archival-quality boxes, can help to protect artifacts from deterioration. Aside from this, regular monitoring is very important to preserve the Wukro Museum. With this fact, routine inspections of the collection allow for early detection of any signs of damage or deterioration.



Fig.5 image showing protecting case

### 3.3 Identified Challenges at the Museum

**Challenge one:** Lack of proper conservation works

There is also lack of resources for proper conservation and preservation; Museums in conflict-affected regions may face a shortage of funds, equipment, and expertise necessary for proper conservation and preservation.

**Challenge two:** Shortage of Trained Personnel

There is a significant shortage of well-trained and experienced museum professionals in Ethiopia. This includes curators, conservators, and other specialized staff who are essential for the proper management and preservation of museum collections.

**Challenge three:** conflict and instability

Conflicts can result in direct damage to the museum's facilities, leading to the loss or destruction of artifacts. Looting and vandalism are also significant threats. In times of instability, there is an increased risk of theft and smuggling of valuable artifacts. This can deplete the museum's collection and contribute to the illicit antiquities trade. Political instability can create a challenging environment for museums, as it can disrupt operations, limit access to resources, and create a sense of insecurity.

**Challenge four:** Ever fluctuating climatic conditions

Environmental factors, such as climate change, natural disasters, and inadequate storage conditions can pose threats to the preservation of artifacts. Factors such as humidity, temperature fluctuations, and pests can also contribute to deterioration.

**Challenge five:** Lack of Adequate Funding

Wukro museum struggles with insufficient financial resources. This affects their ability to maintain and conserve artifacts, hire qualified staff, and implement advanced conservation techniques. The lack of funding also limits their capacity to develop and promote exhibitions.

### 3.4 The Impact of the Identified Challenges on the Museum Collections

Museums play a crucial role in preserving cultural heritage, providing educational opportunities, and fostering community engagement. However, the challenges that are identified in this study can have significant impacts on the survival and continuation of museum collections as well as the museum's overarching goals. Here are some notes on the potential impacts:

When display space is limited, many valuable items may remain in storage, reducing public access to important cultural and historical artifacts. Items kept in non-ideal storage conditions may face increased risks of damage and deterioration over time. Fewer displayed items can lead to a less engaging and informative visitor experience, potentially resulting in reduced attendance and support. Without trained personnel, the management, conservation, and documentation of

collections can be compromised, leading to potential losses and damage. The lack of trained staff can hinder the development and delivery of educational programs and tours, limiting the museum's ability to fulfill its educational mission. Professional staff are often essential for conducting research and facilitating scholarly access to collections, which can be significantly hindered in their absence. Insufficient funding can lead to inadequate conservation efforts, putting collections at risk of damage or loss. Funding constraints can limit the ability to create and maintain exhibitions, educational programs, and community outreach activities. Day-to-day operations, including building maintenance, security, and staffing, can be negatively impacted by funding shortfalls, affecting overall museum functionality

Extreme or fluctuating climatic conditions can cause deterioration of artifacts, especially those made of organic materials like wood, paper, and textiles. Maintaining appropriate environmental controls to protect collections in harsh climates can be costly and resource-intensive. Adverse weather conditions can affect visitor accessibility and attendance, further reducing revenue and support for the museum. These challenges can hinder the museum's ability to preserve and protect cultural heritage, educate the public, and engage the community effectively. Ongoing issues can affect the museum's reputation, leading to decreased public trust and support from donors and partners. Museums may need to adjust their strategic plans to address these challenges, potentially shifting focus away from long-term goals to immediate survival needs.

## CHAPTER FOUR: HERITAGE MANAGEMENT PRACTICES AND CHALLENGES AT CHERKOS ROCK-HEWN CHURCH

### 4.1 Description of the Interior Feature of the Church

The church has been chiseled out of a tiny Adigrat sandstone mound and has six cruciform-shaped pillars and seven free standing pillars with square cross sections are present in the church. There are also free-standing pillars and partially detachable columns that are connected to the ceiling by arches. The ceilings are decorated with austere and precise geometric polychrome low relief engravings in Axumite. In the freezes, two Axumite architectural elements—false windows and a dome—emphasize the sanctuary. Local tradition states that the churches were constructed about 347 AD, while more recent investigations of the buildings have called into question this timeliness (Fitzgerald, 2017; Phillipson's (2010) and they estimate it age between the seventh and tenth centuries AD.

### 4.2 Management Practices at the Church

Cement concrete and white gypsum are used to seal and repair cracks and degraded areas of two columns. According to the sources, the wall was built in 1958 to replace the previous dray masonry parapet. The work was completed by a local mason who received assistance from a local resident. Before being finally scraped out in 2009 by the Tigray Culture Tourism Bureau (TCTB) expert and replaced with a layer of plastic sheet and flagstones, the layer of lime mortar and soils was in situ.

The soil layer was removed in order to relieve the additional weight on the church's structure and monolithic roof. Although it proved to be ineffective, the intervention was thought to be the most practical and easily accessible way to successfully prevent water filtration. The roof fractures that were found and filled with cement concrete were cleared of debris. The roof was then covered with a plastic sheet prior to the flagstones being positioned. Sand and cement concrete

were then used to fill the slate joints. It was supposed to provide the roof with a waterproof surface.



Fig. 6 image showing outcropping grass over the Flagstone roofing

The senior informants clarified that in the past, the rock-hewn churches employed the recreation control mechanism same procedures and strategies for preventing water leaks that are used for the Hudmo II residence in order to manage water infiltration. The informant, who has firsthand expertise, states that there are clear standard procedures for maintaining Hidmo roofs. These procedures involve carefully monitoring the roof's performance both before and after each rainy season and making necessary corrections. Typical corrective actions included: Continuing to fault lines that permit water to flow through; compacting loosening portions and adding an additional layer of carefully chosen soil (every two to three years to replenish the layer lost to wind and rain).

#### 4.3 The Involvement of the Church Community in the Conservation Efforts

In the instance of the church, a group consisting of senior clergy, elderly residents, and people with practical expertise was assembled to assess the roof's performance and organize the neighborhood. Prior to the 1970s, large interventions were often spaced three to five years apart, while the exact timing of the cycle depended on the roof's performance and the timing of the rainy season. Although two informants suggested a period of seven to eight years, it was difficult to verify the time interval provided by the informants with other sources. However,

waiting so long is unnecessary for routine checkups and small repairs. But after then, there was no longer a pattern of applying a layer of lime mortar. Prior to 2009, the church in Wukro Cherkos had a treasurer named "Aqabie Newayat" who conducted routine follow-ups. A member of the clergy and committed community members also performed minor maintenance interventions. However, those who are actually permitted to climb to the top of the church roof are required to be clergy members. It is banned for non-clergy members to enter the sanctuaries located beneath the church's roof; hence, they are not permitted to stand on the roof. On the other hand, anyone is welcome to participate in other labor procedures. This limitation was broken in 2009 as the roofing project was being implemented. In contrast to the Hidmo buildings, the churches had more stringent requirements for the selection process and the usage of the soil. In the event that adding further layers is deemed essential, "Nora or Bereq," a local lime soil, was gathered from Baegel Yeid. The location is rough 30 kilometers west of Wukro in the Debre Tsion sub district. The houses that genuinely have a significant relationship to the church's guilt III or the forms of attachment, such as having a family graveyard (Melgeb IV) on church property, were required to collect the Nora. The lime that had been gathered was steeped for a considerable amount of time and then blended every week or so. This route was used to create a homogenous mixture and give the lime mortar a sticky texture. If regular maintenance is performed on it, the traditional mechanism proved to be successful in limiting the infiltration of water.

#### 4.3 Identified Challenges both to the Architectural Feature of the Church and its Collection

**Challenge one: Flacking and pilling off column layers** Because of its accessibility, the church has been subjected to several uncensored incursions and significant thefts. While it is feasible to determine which portions of the church are original and which are not, it can be challenging to locate documentation



Fig. 7 Image showing damaged altar

### **Challenge two: Breaking and cracking**

The newly introduced strategy was ineffective in fulfilling its stated objective, even throughout the first two wet seasons, as evidenced by the field research conducted in 2011 and by the informants' subsequent visits and reaffirmations. The plastic was tearing, the slates were beginning to break, and the joints in the concrete were cracked. It seems that the water managed to seep through the roof, reach the fault lines, and finally enter the church's interior. Since then, the intensity of the leakage has increased and its effects have gotten worse due to a lack of prompt and effective action.

### **Challenge three: Water Leakage**

The main and most pressing threat to the church's survival is water leaks. Water damage is occurring to the external and internal walls, as well as to the ceiling reliefs and mural paintings. The ceilings and walls of the southern aisle and sanctuary are severely affected by the spreading and growing mold infestation. There is evidence of dampness across the ceiling, the arches, and the capitals of the monolithic pillars. The head priest emphasized that surface sediments are being swept away and that the water infiltration into the southern sanctuary is creating an environment that is favorable for the agents that cause deterioration to develop.

These three issues warranting consideration emerged from the observation and conversations with the clergy: What kind actions were customarily performed to discourage issues associated to water? How long has the water leakage issue been there before it got to this point? And why is the southern sanctuary seeing a more severe water leak? Following is a discussion of each question: Because of this, the southern sanctuary has seen repeated flooding, bushes and micro

plants are growing on the wall and roof, and the ceiling is becoming severely moist. Parts of the ceiling are missing, and the arches are beginning to collapse. These issues are interfering with church services and giving the clergy and disciples distress. (Ephrem Telele W, 2018).

#### **Challenge four: lack of cooperation among stakeholders**

The current coordination among the stakeholders is very weak manifested in the unhealthy relationship surfaced between the church leaders and the Tigray Culture and Tourism Bureau. The clergy were compelled, without the knowledge or consent of TCTB, to construct a water tank attached to the southern wall within the southern sanctuary prior to the 2017 rainy season because of the severity of the issue and TCTB's unwillingness to implement corrective measures. This is because relationships between the clergy and district and local heritage conservation bodies have gotten worse.

#### **4.4 Impact of the Challenges on the Survival and Continuation of the Church**

Water leakage forced the relocation of the altar, other religious items, and the Tabot (a replica of the covenant arch) from the southern sanctuary to the northern sanctuary. The hydric erosion affecting the ecclesiastical structure presents an urgent threat to the viability of the churches. The seemingly stable facade of the church fails to accurately reflect the actual deterioration present within its interior condition. In line with this, the church is deteriorating internally at an alarming rate, and it is becoming more typical to discover pieces of debris that have fallen from the arches, ceilings, and upper walls. Such a regression process is turning into a painful experience for the clergy and the community, and they feel excluded from taking action to protect it.

The material integrity, aesthetics, and authenticity of the church are being jeopardized by the careless use of cement, gypsum, and other materials to fill in gaps without taking into account their properties. Reversing it is also a challenging intervention. Following the abolition of the farm land right and the church's ability to collect revenue with the fall of the imperial government in 1974, the church lost its farming lands and is now in poverty. Due to this, the church was unable to finance significant maintenance projects, and the monks who had previously lived there permanently were compelled to leave.

For the local community and clergy, this regression process is turning into a painful experience, and they feel excluded from taking the necessary precautions to protect it. • The authenticity, aesthetics, and material integrity of the church are being jeopardized by the careless use of cement, gypsum, and other materials to fill in gaps without regard for their properties. Reversing

this intervention is also difficult.

Since the church was unable to collect revenue after the impartial government fell in 1974, they have been forced to live in poverty as a result of losing their farming lands. Due to this, the church was unable to finance significant maintenance projects and the monks who had previously lived there permanently were compelled to leave.



Fig.8 image showing moldings parts of the building



Fig. 9 image showing deteriorating decorated ceiling

## CHAPTER FIVE: DATA PRESENTATION, DISCUSSION OF KEY RESULTS AND CONCLUSION

### 5.1 Data Presentation

Table 1: identified primary challenges

		Frequency	Percent
Valid	Environmental Factors	2	15
	Geological factors	1	
	Human factors	9	45.0
	All of the above	8	40.0

	Total	20	100.0
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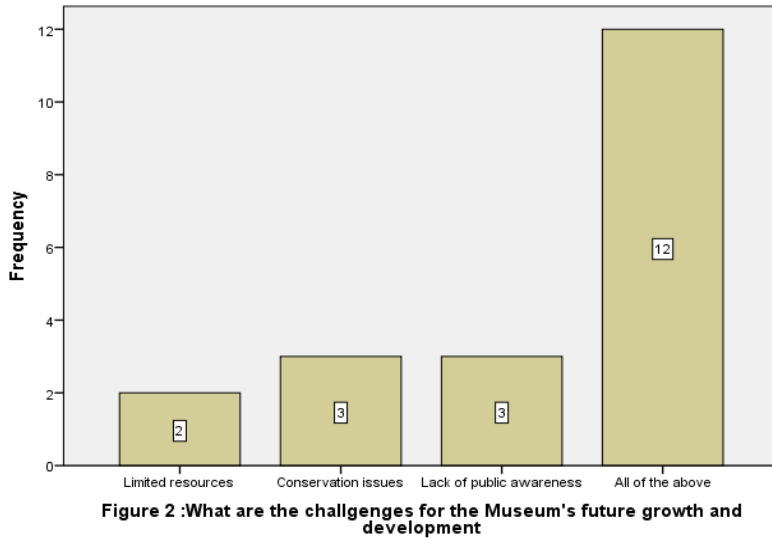
Source: researchers own data

The result shows that the major challenge to the survival of the church comes from the human impact as 45% respondents go for that followed by environmental impact with 15% respondents' response and the remain respondents replied that both human and environment are the challenges. The weight of this challenge is also represented in the following figure.

### **Future Challenge to the museum**

With regard to the challenges on the future growth of the museum the following figure summarizes the level of challenges first being lack of public awareness and followed by lack of resources

Fig. 10 future trends of challenges



### Security issue

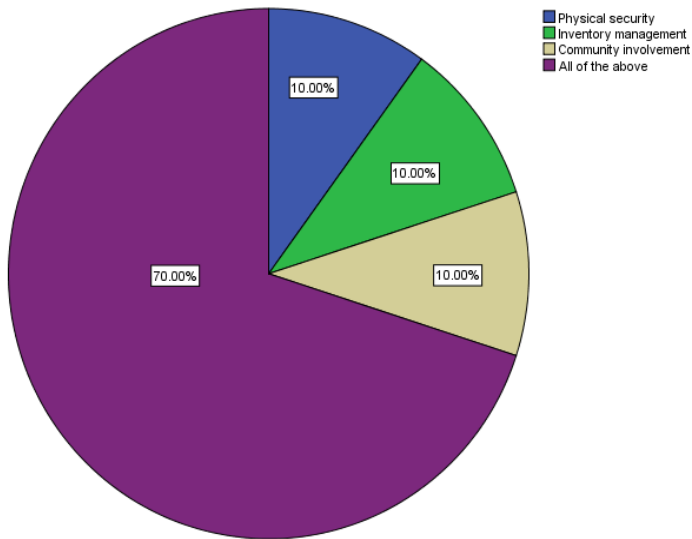


Fig.11 security issue

As indicated in Fig.? the primary security challenge to the museum comes from all affecting factors such as physical, management and lack of community involvement.

### Strategies to minimize the impact

As can be seen from fig.2 below, even though all factors such as conservation major (15%), infrastructure development (15%), visitor management (10%), technical challenge (5%) and awareness creation education (5%), all of them together play a great role in minimizing the impact and ensuring the survival of the museum.

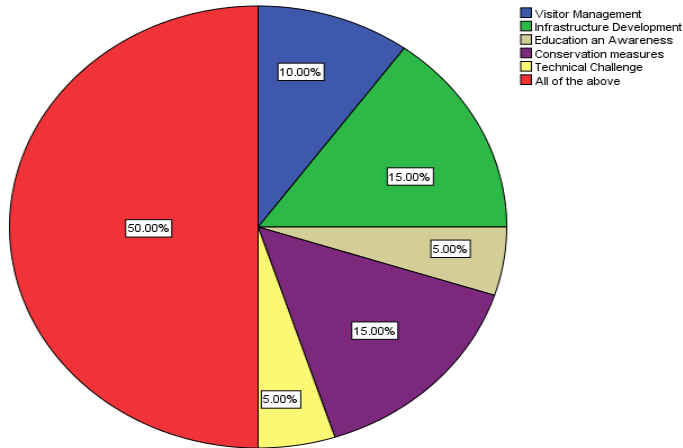


Fig.12 strategies to minimize the challenge

### Future prospects in the museum growth

As can be seen from Fig.12 below the collaborative work of all stakeholder is necessary for future growth and sustainability of the museum.

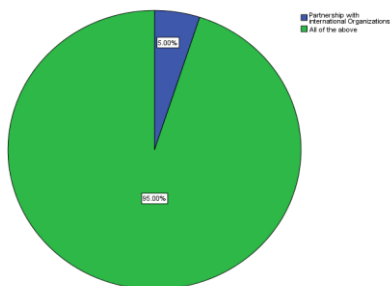


Fig.12 collaborative works

## 5.2 Discussion

In the preceding chapters I have explored the role museums as Tools for Heritage Management as well as the role Rock-Hewn Churches as Custodians of Heritage Preservation. Museums play a crucial role in the preservation and management of heritage collections. They serve as custodians of cultural artifacts, providing a controlled environment for the storage, display, and interpretation of heritage items. However, museums face several challenges in managing these collections. One significant challenge is the lack of adequate funding, which affects their ability to maintain and conserve artifacts properly. Limited financial resources can lead to insufficient staffing, inadequate storage facilities, and the inability to implement advanced conservation techniques. Another challenge is the issue of environmental control. Museums must maintain specific temperature, humidity, and light levels to prevent the deterioration of sensitive materials. This requires sophisticated climate control systems, which can be costly to install and maintain. Additionally, museums often struggle with the ethical considerations of repatriation and the provenance of artifacts. The debate over the rightful ownership of cultural heritage items can complicate the management and display of collections.

Similarly, rock-hewn churches, like Wukro Cherkos, are not only places of worship but also significant heritage sites. These churches are carved directly into rock formations, making them unique architectural and cultural treasures. However, they face numerous challenges in preserving both the structures themselves and the collections within them. One of the primary challenges is environmental degradation. Factors such as weathering, erosion, and biological growth can cause significant damage to the rock surfaces and the intricate carvings. Another challenge is the impact of tourism. While tourism can provide much-needed revenue for conservation efforts, it can also lead to physical wear and tear on the structures and increased humidity levels from the presence of large numbers of visitors. Additionally, the lack of modern conservation techniques and resources in some areas can hinder effective preservation efforts. The local communities and religious institutions responsible for these churches may not have access to the necessary expertise and funding to implement comprehensive conservation strategies.

The result of the study shows that both museums and rock-hewn churches play vital roles in the preservation of cultural heritage, but they require ongoing support and resources to overcome the

challenges they face. By addressing these issues, we can ensure that these important heritage sites and collections are preserved for future generations. Here below I suggest possible strategies that help communities and stake holders to sustainably manage their heritage objects as well as associated values.

Here are some potential solutions to address the challenges faced by the museum:

### **Lack of Display Space**

1. **Rotational Exhibits:** Implement a rotational exhibit strategy, where different parts of the collection are displayed in cycles. This allows more items to be showcased over time without needing additional permanent display space.
2. **Digitization:** Create digital exhibits and online galleries to make the collection accessible to a wider audience. This also reduces the need for physical display space.
3. **Partnerships:** Collaborate with other institutions, such as local schools, libraries, or community centers, to create temporary displays and share the collection.

### **Lack of Trained Personnel**

1. **Volunteer Programs:** Develop a volunteer program to engage community members and leverage their skills. Offer training workshops to equip volunteers with basic museum management and preservation skills.
2. **Internships and Fellowships:** Partner with universities and cultural institutions to offer internships and fellowships that provide hands-on experience for students and emerging professionals.
3. **Remote Training:** Utilize online courses and webinars to provide training and professional development opportunities for staff and volunteers.

### **Lack of Funding**

1. **Grant Applications:** Actively seek grants from government agencies, cultural foundations, and international organizations. Tailor applications to highlight the unique aspects and needs of the museum.

2. **Fundraising Campaigns:** Launch fundraising campaigns that engage the local community and emphasize the importance of preserving cultural heritage. Consider using crowdfunding platforms to reach a broader audience.
3. **Membership Programs:** Create a membership program that offers exclusive benefits to supporters, such as behind-the-scenes tours, special events, and newsletters. This can provide a steady source of income.

### **Climatic Conditions**

1. **Environmental Controls:** Invest in climate control systems, such as dehumidifiers, air conditioners, and heating units, to maintain stable conditions for the collections.
2. **Protective Enclosures:** Use protective enclosures, such as display cases and storage units, that are designed to shield artifacts from environmental fluctuations.
3. **Disaster Preparedness:** Develop and implement a disaster preparedness plan that includes measures to protect collections from climatic events, such as floods, storms, and extreme temperatures.

### **Overall Institutional Support**

1. **Community Engagement:** Foster strong relationships with the local community through events, educational programs, and outreach initiatives. A supportive community can be a valuable ally in addressing challenges and advocating for the museum's needs.
2. **Partnerships and Collaborations:** Seek partnerships with other museums, cultural institutions, and organizations to share resources, expertise, and best practices. Collaborative projects can also attract funding and support.
3. **Strategic Planning:** Develop a long-term strategic plan that outlines the museum's goals, priorities, and resource needs. This plan can guide decision-making and help secure funding and support from stakeholders.

By implementing these solutions, the museum can address its challenges and ensure the continued preservation and accessibility of its collections

### 5.3 Conclusion

The Wukro Archaeological Museum and Cherkos Wukro Rock-Hewn Church serve as invaluable custodians of cultural heritage in Tigray, preserving vital artifacts and traditions for future generations. However, they face significant challenges that hinder their proper functioning, including inadequate funding, lack of skilled personnel, and threats from environmental degradation. To alleviate these issues, it is essential to secure increased financial support, provide specialized training for staff, and implement robust conservation measures. Strengthening community engagement and partnerships with international organizations can further enhance the preservation efforts, ensuring these sites continue to play their critical roles in cultural heritage management.

I conclude that whatever the case we faced with challenging decision-making process in choosing which war affected heritage to conserve and which conservation principle to follow, virtually we must use the available scientific methods found in the universal accepted and agreed charters primarily include:

- careful recording and thorough research before intervention;
- maximum retention of the original material;
- minimal intervention, alteration, and damage to the historic fabric;
- distinguishability of new additional material;
- reversibility or re-treatability of interventions;
- sympathy of new interventions to the original and sympathy in use;
- respect for the quality, context, and setting of an historic place and
- longevity in the finished work.

Next, enhancement work should be done to improve the physical condition and regain the value they contain.

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2. What are the strategies to balance the preservation of cultural heritage with the needs of local communities?
  - A. Empowerment and Participation
  - B. Economic Benefit. Partnership Building
  - C. Education and Awareness
  - E. All
3. What can be done to protect these precious heritage sites for future generations?
  - A. Conservation and Preservation
  - B. Community Involvement
  - C. Sustainable Tourism
  - D. Legal Protection
  - E. All of the above
4. What are the strategies to minimize the impact of tourism on the Wukro rock-hewn Churches?
  - A. Visitor Management
  - B. Infrastructure Development
  - C. Education and Awareness
  - D. Conservation measures
  - E. Technical Challenge
  - F. All of the above
5. Traditional conservation methods for the Wukro rock-hewn churches:
  - A. Are always effective in addressing modern challenges
  - B. Have limited effectiveness in addressing modern challenges
  - C. Are not relevant to modern conservation efforts
  - D. Are superior to modern conservation methods
6. Involving the local community in the conservation of the Wukro rock-hewn churches is Important because:
  - A. It ensures the community benefits financially.
  - B. It guarantees the success of conservation efforts
  - C. It creates jobs for the local people
  - D. It fosters a sense of ownership and Responsibility
7. One of the challenges in managing tourism at the Wukro rock-hewn churches is:
  - A. Lack of visitor interest
  - B. Insufficient infrastructure
  - C. Overcrowding and damage to the site
  - D. Absence of local guides
  - E. All of the above
8. The long-term preservation of the Wukro rock-hewn churches depends on:
  - A. Government efforts alone
  - B. Collaboration between government, local communities, and experts
  - C. The financial resources available
  - D. The number of tourists visiting the site
9. The primary goal of involving the local community in the conservation of the Wukro Rock-Hewn Churches is to:
  - A. Increase tourism revenue
  - B. Create employment opportunities
  - C. Foster a sense of ownership and responsibility for the site
  - D. Reduce government spending on conservation
10. One of the most significant threats to the Wukro Rock-Hewn Churches is:

- A. Lack of visitor interest C. The use of modern technology in conservation
  - B. Insufficient funding for conservation. D. Over-reliance on traditional conservation methods
11. A sustainable approach to managing tourism at the Wukro Rock-Hewn Churches involves:
- A. Maximizing the number of visitors
  - B. Prioritizing economic benefits over environmental protection
  - C. Balancing the needs of tourists with the preservation of the site
  - D. Ignoring the impact of tourism on the local community
12. Traditional conservation techniques, when combined with modern methods, can:
- A. Be detrimental to the preservation of the churches
  - B. Provide a more comprehensive approach to conservation
  - C. Increase the cost of conservation efforts
  - D. Reduce the need for community involvement
13. The long-term preservation of the Wukro Rock-Hewn Churches requires:
- A. Short-term solutions to immediate problems
  - B. comprehensive plan addressing multiple factor
  - C. Reliance on foreign experts
  - D. Isolation of the site from the local community
14. What are the conservation strategies for Preserving, or contributing to the deterioration of Wukro's Rock-Hewn Church
- A. Comprehensive Documentation, Sustainable Tourism Development
  - B. Environmental Management, scientific conservation
  - C. Capacity Building, public awareness
  - D. Community Empowerment, International cooperation
  - E. All of the above
15. What do you think are the factors for the sustainable tourism development of Wukro Rock Hewn Church?
- A. Infrastructure Development
  - B. Diversification
  - C. Education and Awareness
  - D. Partnerships
  - E. All of the above
16. What are the challenges for the museum's future growth and development?
- A. Limited Resources
  - B. Conservation Issues
  - C. Lack of Public Awareness
  - D. Competition from Other Attractions
  - E. All of the above
17. What are the opportunities for the museum's future growth and development?
- A. Partnership with International Organizations
  - B. Digital Initiatives
  - C. Educational Programs
  - D. Community Engagement
  - E. All of the above
18. The Wukro Museum, like many cultural institutions in regions with a history of conflict and instability, faces several challenges and risks in preserving its collection:
- A. Physical Damage
  - B. Theft and Smuggling
  - C. Environmental Factors
  - D. Lack of Resources

E. Political Instability                      F. All of the above

19. What are the security measures that should be taken to mitigate the challenges and risks in Preserving its collection?

- A. Physical security    C. Emergency preparedness
- B. Inventory management                                      D. International cooperation
- C. E. Community involvement                                      E. All of the above

20. What do you think are the common methods or techniques used to preserve Artifacts at Wukro museum?

- A. Environmental Control      C. Proper Handling
- B. Pest Control                                      D. Storage Materials      e. Regular Monitoring                      F. All of the above

I would like to thank again in advance for sacrificing your time!!

**መቐለዩኒቨርሲቲ**

**ሓድግታትምክልኻል/ምሕደራ/ዲፓርትመንት**

ብከባቢያዊሕ/ሰብንሰራሕተኛታትንቤትፅሕፈትቱሪዝምከተማውቕሮዝምላእናይፅሑፍመሕትት ዝኸበርኩምመልሲወሃብቲ

እዚናይፅሑፍመሕትትዝተዳለወተግባራትአብሓድግታትምክልኻልአብከተማውቕሮዝርከቡሙ ዝየምንውቅርቤተክስርትያንቅዱስጨርቆስዘለውብድሆታት(ፀገማት)

ፅንዓትንምድህሳስከይኑአብምምሕዳርከተማውቕሮዘተኮረእዩ።እዚፅንዓትእዚንትምህርታዊዓላማ ጥራሕዝውዕልምኻኑፈልጦምባዕሎምዝሃብዎናይፅሑፍይኸንናይቃልመልስታትምስጥራዊነቱከ ምዝሕለውብምትእምማንናይባዕሎምንካልኦትንዝህብዎመልሲብሓባርዝትንተንይኸውን።

ስለዚባዕሎምዝህቡናመልሲነዚፅንዓትእዚሓቃዊንኸኸውንብጣዕሚጠቓሚመረዳእታስለዝኾነነዚ ናይፅሑፍመሕትትነፃንግልፅንከይኖምንኸመልኡዎካብልቢብምምስጋንእዩ።

**1. ግላዊመረዳእታመልሲወሃብቲ፡-**

ሀ. ምታ፡ ተባአን

ለ. ዕድመ፡  18-25  26-35  36-45  46-55ልዕሊ, 55

ሐ. ትምህርታዊመረዳእታ፡  1ይ-12 ዲፕሎማ 1ይዲግሪ 2ይዲግሪንልዕሊኡን

መ. ግልጋሎትዘመን 1-10  11-20  21-35 ልዕሊ, 35

**2. መተሓሳስቢ፡-**

ሀ. ንዝቐረቡሕቶታት(ሙሉእሓሳባት)ብዝገባእኣንቢቦምኣድላይእዩዝብልዎመልሲይምረፁ።

ለ. በይዘኦምንዝተውሃቦምሕቶታትከይሓለፉኩሎምክምልስዎምብኣኸብሮትንሓትት።

ሐ. ሽሞምምፅሓፍአየድልን

መ.  Tick  mark

[ ✓ ]ምልክትንዝቐረቡሳጥንይጠቐሙከምኡእውንንዝቐርቡመማረፅቲፍደላትየኸብቡ።

1. ንናይውቕሮውቅርአብያተክርስትያናትብቀንዱአብሓድጋዝኣቱእንታይእዩትብሉ።

ሀ. ከባቢያዊሊ. ቅርጺመሬትሐ. ሰብአዊኩነትመ. ኩሎምመልሲእዮም

2. ቅርስታትዓቅብካንምኻድንድሌታትከባቢያዊማ/ሰብንምምላእንሚዛንሓሊኻንምኻድንእን ታይእስትራተጂታትየድሊ?

ሀ. ዓቕሚምዕባይንኣሳታፋይነትንለ. ናይኢኮኖሚተጠቃሚምግባር

ሐ. ትምህርትን ግንዛብን ምናጣርም. ሽርክና ምህናፅ

3. እቶም ኩቡራት ቅርስ ታትዎ ቅብካን ዝቅፅል ወለዶ ታትን ምም ሕልላ ፍእን ታይክ ግበር ይኸእል?

ሀ. ምዕቃብን ምክንኻንን ለ. ተሳትፎ ሕ/ሰብሐ. ዘላቂ ቱሪዝም

መ. ሕጋዊ ከለላ ምሃብረ. ኩሎም መልሲ እዮም

4. አሉታ ዊፅል ዋነካይ ቲው ቅር አብ ያተክርስት ያንው ቕሮን ምንካይ እን ታይክ ግበር አለዎ?

ሀ. ኅብነይቲ ብአ ግባብ ምሓዝሐ. ትምህርቲ ምሃብን ግንዛብ ምናጣርን

ለ. መሰረተ ልምዓት ምምዕባል መ. ምዕቃብ

ረ. ቴክኒካዊ ብድሆ ታትሰ. ኩሎም

5. ሜላ ታትባህላዊ ምዕቃብው ቅር አብ ያተክርስት ያንው ቕሮ?

ሀ. ንዘሎና ይዘዘመን ብድሆ ታትን ምናታ ሕኩሉ ጊዜው ፅኢ ታዊ እዮም

ለ. ንዘሎ ብድሆ ታትን ምናታ ሕሕፅረ ታት አለው

ሐ. ንዘሎ ዘመናዊ ዕቅድ ትርጉም ዘለዎም አይኮኑን

መ. ልዕሊ እቲ ዘመናዊ ዕቅድ እዮም

6. አብ ዕቅድው ቅር አብ ያተክርስት ያና ትተሳትፎ ከባቢ ያዊ ማ/ሰብ አገዳሲ እዮም ኸን ያቱ?

ሀ. ፋይናንሳዊ ተጠቃምነት ሕ/ሰብ የረጋግፅለ. ዕውት ዕቅድ ቅር ሲው ሕስና ይህብ

ሐ. ንከባቢ ያዊ ማ/ሰብ ስራ ሕፅድ ልይፈጥር መ. ዋኒነትን ሓላፍነትን የሸክም

7. ካብ ብድሆ ታትን ም ሕደራ ቱሪዝምው ቅር አብ ያተክርስት ያና ትው ቕሮ ሓደዝኹን?

ሀ. ሕፅረ ታት ኅብነይቲ ለ. እኹል መሰረተ ልምዓት ዘይምህላው

ሐ. ፃዕቅን ጉድ አትን እቲ ከባቢ መ. ከባቢ ያዊ አኅብነይቲ ዘይምህላው ረ. ኩሎም

8. ዘላቂ ዕቅድው ቅር አብ ያተክርስት ያንው ቕሮ ዝተመርኮሰ?

ሀ. አብና ይመን ግስቲ ፃዕሪ ጥራሕ

ለ. አብ ሞንጎ መንግስቲ ፣ ሕ/ሰብ ንኪኢላ ታትን ብምት ሕብባር

ሐ. ፋይናንሳዊ ፍልፍል ምህላው

መ. ቁፅሪ ኅብነይቲ እቲ ከባቢ

9. ዋና ዕላማ ተሳትፎ ከባቢ ያዊ ማ/ሰብ አብ ምዕቃብ ቅርሲ?

ሀ. እቶ ትቱሪዝም የዕቢሐ. ዋኒነትን ሓላፍነትን እቲ ከባቢ ክህሊ ይገብር

ለ. ስራ ሕፅድ ልይፈጥር መ. ናይ መንግስቲ ወፃኢ አብ ዕቅድ ይቅንስ

10. ዋና ስግእትው ቅር አብ ያተክርስት ያንው ቕሮ ዝኹን?

ሀ. ሕፅረ ታት ኅብነይቲ ሐ. ንዕቅድ ዘመናዊ ቴክኖሎጂ ምጥቃም

ለ. ንዕቀባዝኸውን እኹል ድኅማዘይምህላውም. ኣብባህላዊሚላዕቀባዝያዳምምርኻስ

11. ኣብምሕደራቲሪዝምውቅርኣብያተክርስትያንውቕሮዘላቺዝኸነመንገዲ?

ሀ. ቁፅሪኅብነይቲምብዛሕ/ምውሳኽ

ለ. ካብከባቢያዊሓላዋኢኮኖሚያዊረብሓምቕዳም

ሐ. ዕቀባቅርስንኅብነይትንምምጥጣን

መ. ዕልዋቲሪዝምኣብከባቢያዊሕ/ሰብሸለልምባል

12. ባህላዊቴክኒካልዕቀባምስዘመናዊሚላታትክወሃሃድከሎ?

ሀ. ንዕቀባኣብያተክርስትያንወሳኒእዩሐ. ንፃዕሪዕቀባዝወፅእወፃኢይውስኽ

ለ. ንዕቀባዝያዳዝተወሃሃደመንገዲይፈጥርመ. ድሌትተሳትፎሕ/ሰብይቅንስ

13. ዘላቺዕቀባውቅርኣብያተክርስትያንውቕሮእንታይይጠልብ?

ሀ. ንዘሎፀገምናይሓፂርጊዜመፍትሕታትሐ. ኣብናይወፃኢኪኢላታትፅግዕተኛምኻን

ለ. ንቡዙሓትረቋሒታትዝተዋደደትልሚመ. ቅርሲካብከባቢያዊማ/ሰብምፍላይ

14. ሓደጋታትውቅርኣብያተክርስትያናትውቕሮንምቕናስእንታይስትራተጂታትክህሉኣለዎ?ሀ  
.ዕቀባሰነዳትንዘላቺዕብየትቲሪዝምሐ. ፃቕሚምዕባይንሕ/ሰባዊግንዛበምፍጣርንለ.  
ከባቢያዊምሕደራንሳይንሳዊዕቀባንመ. ምሕያልማ/ሰብንዓለምለኻዊትሕብብርንረ. ኩሎም

15. ንዘላቺዕብየትውቅርኣብያተክርስትያንውቕሮኣገዳሲዝኸነ ?

ሀ. ዕብየትመሰረተልምዓትሐ. ትምህርትንግንዛበን

ለ. ብዙሃነትመ. ሸርክናረ. ኩሎም

16. ንሙዝየምናይቀፃሊዕብየትብዳሂዝኸነኣየናይእዩ?

ሀ. ናይቀረብውሱንነትሐ. ሕፅረትኣፍልጦ

ለ. ጉዳይዕቀባመ. ምስካልኦትምስሕባትዘሎውድድርረ. ኩሎም

17. ንቕፃሊዕብየትንምዕባለንቤተመዘክርእንታይዕድላትኣለው?

ሀ. ሸርክናምስዓለምለኻዊትካላትምፍጣርሐ. ትምህርታዊፕሮግራማት

ለ. ድጅታልተበግሶታትመ. ተሳትፎማ/ሰብረ. ኩሎም

18. ልክዕከምቶምካልኦትቤተመዘክራትክልላትቤተመዘክርውቕሮእውንኣብታርኽብግጭት  
ንዘይምርግጋዕንዘለውፀጋታትኣብምዕቃብፀገማትብፂሕዎእዩ?

ሀ. ትካላዊጉድኣትለ. ስርቅንጉሕለትንሐ. ከባቢያዊኩነታት

መ. ሕፅረት ቀረባትረ. ፖሎትካዊ ዘይምርግጋፅ ሰ. ኩሎም

19. ኣብምቕናስብድሆታትም ፅቃብቅርስታት ዝህሉው ሕስና እንታይ እዩ?

ሀ. ኣካላዊው ሕስና ለ. ቆፀራንም ሕደራንሐ. ሓደጋድልውነት

መ. ዓለም ለኻዊት ሕብብርረ. ተሳትፎ ሕ/ሰብሰ. ኩሎም

20. ኣብውቕሮቤተመዝክርኢ ደጥቡብንም ፅቃብ እንታይ ሚላታት ወይም ቴክኒካት ክንጥቀምን ክእል ?

ሀ. ከባቢ ደዊቁፅፅር ለ. ባልዕም ቁፅፃርሐ. ብኣግባቡም ሓዝ

መ. ንብረታትም ክዛንረ. ስሩዕ ክትትልሰ. ኩሎም

**ግዜኩም ሰውእኩም ንዝገበርኩሙልና ምትሕብባር ካብ ልቢ ነመስግን !!**

### Mekelle University

#### Department of Heritage Management Post graduate program

Interview Guide Questions for FGD /Focus Group Discussion/

**Dear Respondents:-**

This interview is to be conducted for the study on. **‘Heritage management Practices and challenges of wukro museum and Cherkos Rock hewn Church in Wukro town.’** Your information is basically needed to make the study an empirical one I guarantee that all the verbal and written response is kept in secret therefore, feel free in giving the interview as it is needed for only academic Purpose.

I would like to thank you for your cooperation and willingness in providing me with your information.

Background of Respondents/Religion leaders and tourism employees/

Sex:  male  female

Age: \_\_\_\_\_

A. \_\_\_\_\_ Educational \_\_\_\_\_ back  
ground: \_\_\_\_\_

B. \_\_\_\_\_ Years \_\_\_\_\_ of  
Experience: \_\_\_\_\_

C.

Work

Position: \_\_\_\_\_

1. What can be done to protect these precious heritage sites for future generations?
2. What are the strategies to minimize the impact of tourism on the Wukro rock-hewn Churches?
3. What are the conservation strategies for Preserving, or contributing to the deterioration of Wukro's Rock-Hewn Churches?
4. The Wukro Museum, like many cultural institutions in regions with a history of conflict and instability, faces several challenges and risks in preserving its collection:
5. What are the security measures that should be taken to mitigate the challenges and risks inpreserving its collection?

Appendix three

**አብመቐለየኒቨርስቲሓድግታትምክልኻል (ምሕደራ)ዲፓርትመንት  
ንጉጅለምይይጥዝተዳለውቃለመሕትት**

**ዝኸበርኩምመልሲወሃብቲ**

**(መራሕቲሃይማኖትቅዱስጨርቆስንሰራሕተኛታትቤትፅሕፈትቱሪዝምን)**

እዚናይቃለመሕትትዝተዳለወአብተግባራትሓድግታትምክልኻልንአብከተማውቕሮዝርከቡሙዝዩምንውቕርቤተክርስቲያንቅዱስጨርቆስንዘለውብድሆታት

(ፀገማት)ፅንዓትንምድህሳስኮይኑአብምምሕዳርከተማውቕሮዘተኮረእዩ።እዚፅንዓትእዚንትምህርታዊዓላማጥራሕዝውዕልምኻኑፈልጦምባዕሎምዝህብዎናይፅሑፍይኹንናይቃለመልስታትምስጥራዊነቱከምዝሕለውብምትእምማንናይባዕሎምንካልኦትንዝህብዎመልሲብሓባርዝትንተንይኸውንኸ።

ስለዚባዕሎምዝህቡናመልሲነዚፅንዓትእዚሓቃዊንክኸውንብጣዕሚጠቓሚስለዝኾነዝህቡናመረዳእታነፃንግልፅንኮይኖምንኸህቡናካብልቢብምምስጋንእዩ።

I. ግላዊመረዳእታመልሲወሃብቲ፡

ሀ. ያታ፡ ተባ አን

ለ. ዕድመ፡-----

ሐ. ትምህርታዊ፡-----

መ. ጠቕላላግልጋሎትዘመን፡-----

ረ. ሐዚዘለዎምናይስራሕሓላፍነት፡-----

1. እቶምክቡራትሓድግታት(ቅርስታት)

ዓቂቢካንቸፃሊወለዶታትንምምሕልላፍእንታይክግበርኣለዎ?

2. ኅብነይቲ(ሓወፅቲ)ብስፍሓትክይግብንዩዝገብሩፀገማትእንታይእዮምትብሉ?

3. ሓድግታትውቅርኣብያተክርስትያናትውቕሮንምዕቃብእንታይስትራተጂታትይህልው?

4. ልክዕከምቶምካልኦትቤተመዘክራትክልልናውቕሮቤተመዘክርእውንብግጭትንዘይምርግጋዕ

ንዘለዎፀጋታትኣብምዕቃብፀገማትበፅሕዎእዩ::ኣብዚዘለኩምኣሳብእንታይይይመስለኩም?

5. ኣብምቕናስብድሆታትምዕቃብቅርስታትዝህልውውሕስናእንታይእዩ?