



Beyond the Rhetoric: Re-innovating Gafat First Industrial Village in the Current Ethiopian Development

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ABSTRACT

Industrial heritage sites are a center of innovation, new ideas and heal the present generation by the presence of industrial complex heritages in the actual site. However, in the case of Gafat first industrial village things are contrary to this fact because only the memory, fence place is found with some iron ore. Therefore, the concern of this paper is to describe how to conserve the memory, how to commemorate the first industrial village in Ethiopia. The researcher use personal observation/onsite visit/ and document analysis/literature review method. The researcher analyses the existing condition of the site and present scenarios of the heritage study (value based approach and conditional/living heritage study approaches). The existing condition of the site is actually in contested and does not speak lauder as the first industrial village in Ethiopia because the concerned stakeholders neglects the site and forget the dynamic and re-innovation nature of heritage in the 21st century development. To validate the present by conveying the idea of timeless values and unbroken lineages, it is the time to rethink to re-innovate, go beyond the rhetoric words of tourism and re-settlement of the local community for heritage conservation. And keep the memory, connect with the present governmental development effort to fulfill the hope of the present generation otherwise we rust the historical significance of the site gradually. For re-innovation process the assignment will be taken by different stakeholders including Ethiopian Universities, Ministry of Culture and Tourism and and Ministry of Technology and Industry.

Keywords: Gafat First Industrial Village, Heritage, Re-innovation

INTRODUCTION

In the system of sanctioning, accreditation, legitimatization and career paths for the production of knowledge; heritage has a special place and a way of discourses in the 21st century. In the heritage studies different stakeholder's understood the use of heritage resources for the development of present generation differently. However, there is a common agreement on as much of literatures in heritage studies, study of past and history describe heritage as "field of Popularization of the past" (Carman, 2002). Others treat heritage as; it is "an economic resource, one exploited everywhere as a primary component of strategies to promote tourism, economic development and rural and urban regeneration (Graham et al., 2000, 2005). Some others describe heritage as knowledge (medium of communication, a means of

transmission of ideas and values and a knowledge that includes the material, the intangible and the virtual), a cultural product and a political resource that fulfills crucial socio-political functions (Ashworth et al, 2007).

Material heritage includes more than monuments and archaeological sites encompassing a large array of culturally significant places including historic centers and towns, industrial areas and landscapes. Heritage places are "cultural accelerators" because they bring objects and ideas from different historical eras, from disparate place and peoples and stimulate our mind to create new meaning and innovative ideas (Gail Dexter Lord, 2013).

In Ethiopian history, the coming of Tewodros II to power opened a new chapter of history; inaugurate modern Ethiopian history. Flame of modernization seen during Tewodros II time and on ward. Most historical literatures said Tewodros II as "self-made man" (Bahiru, 2002). Not only self-made

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man, he was also an extraordinary, strong sense of mission and has great military skill (Bahiru, 2002). All these qualities and determinations are expressed at Gafat and Makedala and every battle fields by subduing his contenders. In the preceding battles before his coronation he, dismisses the remaining Zemen Mesafit (era of lords in Ethiopian history). At Gafat and Mekdela new chapter of life opened and closed respectively. As a self-made man and extraordinary person, he learned a lot from his past mistakes and successes. As Bahiru (2002) explained Kasa (the later Tewodros II) “came out chastened from the whole experience” from the battle of Debarqi in 1848 with Egyptians. Then he abiding himself and his follow solders with discipline and artillery (Ghelwodewos Araia, 2006). To achieve his ambition to have military weapon he opened a technical school at Gafat in the production of canon. Tewodros II eagerness for the modern weapon is observed in his letter sent to queen Victoria of England (Girma-Selassie and Appleyard, 336 as cited in Bahiru).

As Bahiru (2002) and Pawulos Gnogno (1985) indicated that “under the emperor ceaseless prodding, at Gafat a school was established where the Ethiopian youths acquire literary and technical skill”. This important heritage site equally did not recognize and not come across the current value based and conditional/living approach of heritage study. Therefore, the concern of this paper is try to see beyond the rhetoric practice of heritage conservation (re-settlement of the local communities and tourism) but an engine for the current developmental effort of Ethiopia by re-innovating the site to make it as a double cutting sword (to retain the memory and support the developmental effort of Ethiopia).

RESEARCH METHODOLOGY

Description of the Study Area

Gafat is found 5 km north east of Debre Tabor town in Hiruy-Abaregay Kebele. It is bordered by different localities. These are, on the north Tebarimariam, on the south Hiruy, on the east Giera, on the west Selamko. It is believed that the Gafat tribes were inhabited the area in previous periods. These tribes were excellent in metal work, pottery, weaving and tannery. They also used cart produced by themselves to transport goods and services

Approach of the Study

The study was conducted by following of qualitative research approach. The qualitative data collected, related and analyzed by following the current heritage study approach i.e. value based approach and conditional approach.

In the contemporary heritage study value based approach of heritage sector is dominated in the designation, conservation, management and interpretation. The researcher used value based approach of heritage sector for the 21st century. The same is true, conditional approach of heritage study is used in the world. As the name indicated value based approach of heritage study central theme is studying heritage resources by considering their historical, economic, political, aesthetic and other significance. Conditional approach of heritage study on the other hand sees the present scenario (present or the existing condition) of heritage studies. Here the researcher describes the nature of the approaches used.

Value based approach of Heritage study

Value based heritage study come across identifying the values of heritage and work towards that. Heritage resources has different values in the areas of economics, historic, aesthetic, political, bequest, cultural, evidential, architectural and may others) values (Marta de Torre, 2000). According to the central assumption of this approach, heritages are conserved because of such vale as it is as a material culture. Because of their power of heritage resources as a sources of spiritual, political, commemorative and develop a sense of identity, belongingness, distinctiveness and a form of meaning memory preservation, heritage resources are conserved (according to this approach) (Marco, 2005). Due to the totality of value based approach of heritage study, on material heritages and the materialism philosophy (with the presence of materials) no value has to be conserved. However, in the 21st century in parallel with value based approach, living or conditional approach of heritage study emerged. Because of value of heritage change over time, values of predominate group can overcome those of the minorities (Marco, 2005). Therefore, to overcome and reduce the limitation of value based approach of heritage conservation, living heritage approach emerged (Fig.2a and b).

Conditional/living Heritage Approach of Study

In short, living heritage study approach concentrate for the consideration values by renovating and integrating the past with the present. According to this approach, heritage resources are innovated, re-innovated according to the circumstance of the local community need and used for current usage without losing their “true” and prior usage and needs associations between them (the past and the current usage). The main emphases of this approach is the continuation, sustainability of heritage resources a reviving by including the local communities, conservation professionals and other concerned stakeholders (Ioannis, 2013). According to Piyadech (2015) living heritage approach shifted

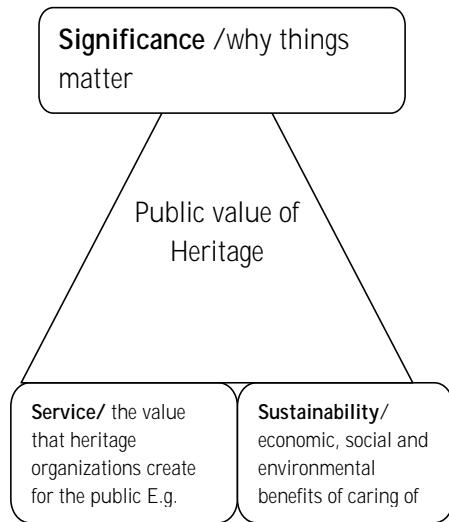


Fig. 1: Public value model of heritage: Adapted from Kate Clark (2014)

the conventional material based and value based to community based heritage conservation. The author added that, living heritage approach encourages understanding the past and interacting with it, in order to establish the current needs of the site and its communities.

Source of Data and Method of Data Collection

The study employed qualitative research method. Primary and secondary sources were used to gather the necessary data for the research. The primary data were collected in the field work through observation and informal discussion.

Secondary data/ Literature Review

The secondary data sources were the major source of the data for this research work. Secondary data’s are information that has already been collected by others for other purpose (Saunders et al, 2009). Basically, exploring the landscape of heritage studies in the 21 century development interconnection is not an easy task. Starting from the different conceptual papers, I put myself in the extensive literature review work. To achieve the main objective of the paper, I try to see more than 25 scholarly conceptual papers and research journals, books and organizational website products/ leaflets in related to recent paradigm of heritage studies. Some secondary sources are found and collected from the libraries of University of Gondar, Gondar city public library and Dabre Tabor town culture and tourism office besides downloading from internet sources.

Observation

Personal observation used as a major tool of data gathering instrument from the beginning. The researcher conducts extensive field observation in different time to see the existing condition of the

site. Through observation questions are emerged to relate the study with value based and conditional approach of current heritage studies.

Informal Discussion

This tool used to obtain relevant information from different experts and local communities, who know the site. While attending some social occasions, visiting the site informal discussion was conducted.

Data Analysis and Interpretation

The analysis part of this paper includes reviewing of major academic explanation on the production of cannon at Gafat. The researcher develops how heritages as a means of achieving other objectives ... new perspective to Gafat, Why focus on memorable aspect of Gafat industrial village. And finally, the analysis includes the stakeholders who may take the assignment in the direct and indirect way.

Production of Cannon at Gafat

Firstly, Empror Tewodros II observed Gafat and decided to produce military weapon there without any hesitation. Immediately the protestant missionaries of the St. Chrischona mission arrived in 1855, then Tewodros II ordered them to build a settlement at Gafat. The Evangelist missionaries were opened a school and large workshop for technical training (Marcus Harold, 1994; Bantalm, 2015; Pankhurst, 1973).

Both Ethiopian and the Europeans involved in the production of cannon. Finally, the biggest dream of Tewodros II was accomplished by the final success of the cannon production.

“If everything is not authentic as much as possible, it cannot create new ideas”. For a long period of time there was an argument on the question of; is the first industrial village in Ethiopia is Gafat? After a long period of investigation and reinvestigation the researchers proofed that “yes it was and is” (Bantalem, 2015). Even some researchers go far from this it is also “the first industrial village and center of learning in Africa” (Bantalem, 2015). Many writers and historian speak with the same word to indicate Gafat as the first industrial village in Ethiopia (Pawulos (1985); Tekele Tsadik Mekuria, 1981). (Fig. 2)

The new Paradigm shift from object based to Value based and conditional/ living heritage approach: Gafat in perspective

The value of the heritage is assumed to be; recognition of the value which inherited from the past and the moral obligation to transmit for the next generation with “true value”. However, the value of heritage changed in time and in the

present based on the perception of various groups. The question of authenticity got a high value in the valuation of heritage. In the lens of valuation of heritage, I want to give an explanation on the value of Gafat

Firstly, valuation of Gafat needs valuation of concrete human beings and situations; this also may change over time and space. We have to think “Gafat considered as a recognized and choice from other certain group of heritage based on the living heritage approach”. Among the two values come in time change for Gafat one is the dominantly seen; i.e. new or additional dimension given to the same values leading and shifting or widening of its meaning.



Fig. 2a: the cannon dragged by the peoples from Gafat to Mekedala; picture taken from Tekele Tsadik Mekuria Book)

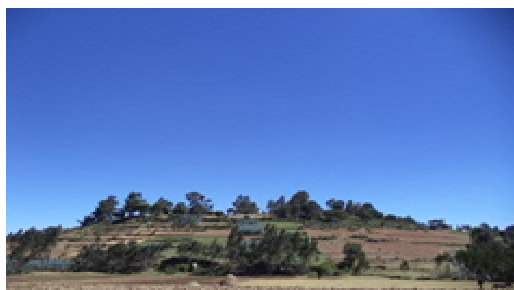


Fig. 2b: the recent view and old view of the site as the industrial village (the first picture by the researcher in 2016, the second from

Based on this model I want to develop the following new dimensional study of heritage in theoretical base. These are, seeing heritage as a

means of achieving other objectives as a combination of value based and conditional/ living heritage study approach and focusing on memory.

Heritage as a means of achieving other objectives... new perspective to Gafat

Finding of heritage sites and materials is not enough for the development agenda. Not only finding out the heritage resources for development purpose but also in the heritage world today, is transformation from a top down to grass roots approach and consider the value. There is also a need to ensure that the materials as well as the memorable heritage are well managed in integrated and that is that they are put to work for developmental purpose with integration in public private decision making process.

The management and the association of heritage places with the new development governmental agenda should contribute to enhance the quality of life of the local community. Not only had this had the long memory as the industrial village memorized by the live and sustainable integration of both public and private sectors in the decision making. For this matter, it is strongly needed to recognize, integrate, re-generate Gafat industrial village as one of the modern industrial village of Ethiopia.

In a sense of heritage management especially the areas such as Gafat managed in common and the local community strongly associated with it for their livelihood, it is difficult to manage. However, it is possible to manage the internal and belongingness sense of heritage by interconnecting with the current development scheme of industrialization path for all communities. This is because as Assmann and Holscher (1988) described in their work “no memory can preserve the past because cultural memory works by reconstructing, that is, it always relates its knowledge to an actual and contemporary situation”, he and his colleague added that, cultural memory is fixed in immovable figures of memory and store of knowledge, but every contemporary context related to these differently (sometimes by appreciation, sometimes by criticizing, sometimes by preservation or sometimes by transformation). Therefore, for the management of such learning center of Gafat in the past, we have a responsibility to make it as a center of learning and center of industry village for the contemporary purpose. The central target is preserving the memory of the place by using for the contemporary purposes, using its total horizon actuality, whereby the contemporary context of using it as a center of learning puts the meaning in to the current perspective and use the local relevance.

For example, every developmental effort was/ is done to integrate the heritage of the past and present development effort in South Africa, Robbin Island (a place where Nelson Mandela and other political figures prison). In this place, all the necessary facilities and inter-connection efforts and memorization are well done as 'a model of hope and memory in the new democracy' (Maheshvari Naidu, 2013). All the South Africans speak with the same word for the recognition of this place as a center of South African independence, center of tragedy, center of comedy and other unbelievable common agreements. Not only these, the current and the preceding government of South Africa made a strong interconnection, multidirectional and multifunctional effort to make Robbin Island as the center of modern development of South Africa. The recognition of Robbin Island as a center of transition to politics and transmission to democracy does not invalidate the site as World Heritage Site by criteria III and VI of UNESCO world heritage list (Deacon, 2004). As Elisabeth Rankin (2013) explained that a number of new initiatives driven by the government, through the ministry of art, culture, science and technology at Robin Island. By building the significance of historic site; the minister memorizes the past and acknowledge the importance of the site. As we get a lesson from such site of Robbin Island, we have a chance to re-innovate Gafat as a center of modern learning center for the present generation by giving more emphases on the meaning and the intangible aspect of the site. The intangible aspect was recognized as a central element of heritage significance in Robbin Island because the repressive physical features of the site example prisons have been overlaid with a discourse of triumph and human rights (Deacon, 2004).

The same is true in Gafat industrial village because the industrial products and materials are not there only the memory and some material relics are found.

In addition, Gafat as a cultural landscape, the re-imagining of the site can led to the flourishing of heritage industries that create jobs, knowledge center, and knowledge village. In turn, the revitalization of the site for the contemporary society allow to the co-existence and complementarily of human fulfillment in scientific, modern and indigenous sphere. In order to use heritage sites as a development catalyst, department of art and culture in South Africa develop an Mzansi's Golden Economy, Contribution of the Arts, Culture and Heritage Sector to the new Growth Path. Therefore, we may come across in this way for the re-innovation

process of Gafat with different stakeholders (department of art and culture, 2013).

In addition to Robbin Island, many heritage sites in England used for development purpose by re-innovation with different. These cultural heritage valuation projects are the "power of place- the future of historic environment" (English heritage 2000a), the state of historic environment (2002), and the role of historic environment for urban regeneration (2004).

Besides these examples different works are done in Canada (Brault, 2005), Australia (Australian Heritage Commission, 2000) and Japan (Kim, Won Bae, ed. 2001) on the renovating process of heritage resources for the present uses.

On the other hand as Lowenthal argues that "heritage is not an inquiry in to the past but a celebration of it, not an effort to know what actually happened but a profession of faith in a past tailored to present- day purposes". And it also 'enhances the well-being of some chosen group' (Lowenthal, 1998 p.10). At the same vein Peter Gould indicated that "Heritage assets in developing countries are diverse in character, importance and development-related potential" (Gould, 2009, p.5).

In case of Gafat, we think that the place has two distinctive features. Those are heritage as culture and heritage as instruments for achieving other objectives. When we consider it as part of culture, we take its intrinsic and implicit values to the present society. Ostensibly and in an imaginary way we take the place as an extrinsic and explicit value. I intended not to describe the narrow seeing of heritage manifesto and heritagisation; I am seeking to interconnect the multiple view of heritage in the contemporary usage because as explained in the World Bank document "cultural heritage policies serve best when they reflect not only what contemporary societies must do for the patrimony but also what the patrimony could do for the development of contemporary economies and societies" (P.73). Heritage as a 'value-loaded concept', meaning that in whatever form it appears, its very nature relates entirely to present circumstances. In addition, all heritages are produced completely in the present; our relationship with the past is understood in relation to our present temporal and spatial experience. Some heritage scholars have sought to place themselves in wider developments of our post-modern society. When we interpret it, heritage studies are the sort of 'line of temporal closure' which ties the appearance of heritage to the development of post-modernity. In other sense heritage considered as portrayed a product of the wider social, cultural, political and economic transitions that have occurred during the late 20th century.

In case of Gafat, its meaning is embedded and gives an emotional response for us. It is not enough to say the first industrial village in Ethiopia; it is also the first industrial village in Africa and center of excellence in skill and model of technical and vocational training (TVET) not only this “the first modern road in Ethiopia also from Gafat to Maqdella (the final destination of the mortal)”.

The government may work on to fulfill the hope of the generation by re-innovating Gafat and memorize forever by connecting it with the present development effort. Because the local communities presently live have a physical, psychological and spiritual affinity. I want to use the word of one informant here “people without physical affinity in the place just considered as peoples without identity and culture... this place gives as the reason to live and makes the correct and beneficial meaning for life” Otherwise it may rust through time and finally our hope to be a recognized first industrial village will be nightmare.

Why Focus on Memorable Aspect of Gafat Industrial Village

In the study of heritage, memory is the past in the present; it is nurtured and passed on, shaped and added to by each generation. In one form memory is transmitted in oral way and some are in written form. The communities are also practiced it in different ways by memorizing the intangible expression of memory for different purpose. The memory is expressed while the object found in the actual place or with the absence of the material heritage. When the material objects interpreted, they give new sense for the local community by seeing the material as their own and want to show the resources for their next generation. While, the long oral memory dominate the heritage it may, seem contested and the next generation may give halfhearted to lesson and conserve it. Thus, when we see the condition of Gafat the thing is on the verge of the two extreme (material memory and oral memory). When I discuss the issue with one local community leader he explained that, “the practice of Gafat cannon produced was done with real people ... but we have no ‘real people’ to memorize the industrial practices and the expertise think that the site is out of imagination sometimes they deny the truth by putting themselves to that time and the existing condition of the country ‘oho it was unthinkable I do not believe... maybe it was done by the well trained foreign powers...finally they express the unacceptable and unbelievable...”for this expression I understood that , the local communities retained the true memory and proud by the production but they lost the ‘real people’ to express the real memory ...simply rhetorical for resettlement and tourism...but it is/was not possible heal the present

generation without memory and actual regeneration and re-innovation.

Indeed, what we see here is; heritage is not in itself the material representations privileged by preservationist, however, these places and material symbols still play a significant role in heritage practice. In other way, material and immaterial articulation of heritages and its value attached together. By far, without the development of Gafat as a meaning-making and memory work otherwise it will be static. Many of my respondents told me heritage is not just past, it is the relationship with the present and the future...so it needs re-framing and interconnecting the rhetoric and local community and finally lead identity building. To strength my idea, I want to borrow the phrase of Matthew Hoadek “heritage is lived, felt, remembered, practiced...shifting heritage preservation to production...and shifting from arresting and freezing process to active and moving process” (p.95). Smith (2006) also points out, that “the product... of heritage activities are the emotions..., experiences and the memories... they create. What are also created, and continually recreated (rather than simply maintained), are social networks and relations that themselves bind and create a sense of belonging and [collective] identity” (p.173).

As Douglas and Isherwood in 1979 pointed out that heritage objects are interacting with each other in technical, social and conceptual frames. The technological frame is related with the presence of physical structure that holds all the parts of machines together. Beyond the conceptual frame is much more ephemeral, which type of objects shall come together, where and how. Therefore all objects of heritage carry meaning ‘one physical object has no meaning by itself the meaning is in the relationship between all the goods’. In case of Gafat the meaning and the memory is found there. The conceptual frame dominates Gafat.

When we say an “industrial village” we expect a complex and interconnected industrial remain. But in case of Gafat, we see some relics and fenced places. Even the industrial products are used somewhere in Mekedela (where the military armament happened and the actual battling done). Only memory is there no such preserved or conserved heritage materials found. But the only solution is re-innovating the site as the center of industrial village in memory of Gafat to preserve the meaning and to memorize through generation.

Key Actors for Action

Local Universities

In the 21 century, universities go beyond the teaching and learning process in the university campus. For this reason many universities in

Ethiopia develop their own community slogan express their community service. Some other universities also develop their own identity by using heritages of the local community. For example Gondar University put Fasil castle as identification. Dabre Tabor use Sebastopol as an identification. These are an appreciable and encouraging one. However, these are not enough to the universities, because there is more space to work on the heritage re-innovation in Gafat as the immediate stakeholder and power to influence policy makers. Therefore, local Universities have responsibility to re-innovate, develop project on the re-innovation of the site for community development program to retain the memory of Gafat first industrial village.

Ministry of Culture and Tourism/Regional/Zonal Culture and Tourism Office

In the study of heritage, conservation of the heritage value is the sole responsibility of the experts. Tourism is the secondary objective. Such responsibility is given to ministry of culture and tourism in Ethiopia. But, the tourism experts incline to the beautiful flower (tourism) but not to the stem (heritage conservation). We lesson always tourism is the globally developed and largest industry and a sources of income for one country. Yes it is, but how it can be without the retaining of the heritage and history with the real meaning especially the country like Ethiopia. Because we have no such beautiful beaches, great lakes and seashores we have majorly historical sites. Therefore, culture and tourism office in Ethiopia must worked towards the development and interconnection of heritage sites in the development of 21st century Ethiopia by innovating, re-innovating the heritage sites like Gafat first industrial village. If it is re-innovated Gafat will be conserved and developed.

Ministry of Technology and Industrial Clusters

In Ethiopia industrial parks are developed in some selected parts of Ethiopia by using research results. Industrial clusters also developed in major cities example, Kobilcha, Bure, Bulbula, Hawasa industrial park, Yirgalm, Beaker and others. I have no reservation for the establishment of such industrial parks in different parts of the country. I said it is time to think and connect the historical site of Gafat with the present developmental effort of Ethiopia. When we make it, we have two advantages. First we retain and memorize the first industrial village of Ethiopia and the hope of the present generation will be fulfilled. Second we have an answer for the present generation “question of development” and benefit local communities without the loss of the heritage values.

CONCLUSION

The main objective of this study is to see the current scenario of heritage studies in the re-innovating of Gafat first industrial village in Ethiopia. In the 21st century, heritage sites considered as the center of human development as an economic sector and heal the present generation through connecting it as developmental efforts by maintaining the “memory” and the existing heritage relics. However, in case of Gafat first Industrial site everything is going on contrary and it rusted if the things continued in such way. Therefore, to save the memory and to connect the heritage sites for current developmental effort; understanding the usage of Heritages in the 21 century is the preliminary tool. The primary thing is heritage without strategic tool as a promoter of present development in urban and rural regeneration has nothing for the present generation. So value based approach of heritage study is dominated the 21st century heritage study. Heritage may have maintained some medium of communication, new ideas, skills and knowledge in material and immaterial form (this is alpha and omega of the heritage studies now). As a result, to come up with the new paradigm shift in heritage study, making Gafat as a center of present developmental effort retain the memory and integrate the heritage usage with the present one. Otherwise, we may loss/rust the memory and the development effort in the local. Whatever the case the assignment (re-innovation) will be taken by local Universities, Ministry of Culture and Tourism, Ministry of Technology and Industrial Cluster, Local Communities, Urban and Rural Development office and other concerned stakeholders.

Recommendation

- By considering the needs and wants of the local communities, it should be re-invented Gafat first industrial site for present developmental effort of Ethiopia to retain the memory and the heritage value.
- Based on value based and conditional approach of 21 century heritage study, the site get a due consideration and value beyond the buzz words of tourism and resettlement of the local communities for heritage conservation work.
- Local universities as an immediate and center of researcher/ human capital should take responsibility to study, propose a project... for the re-innovation work to make Gafat as a center of learning and development.
- Ministry of culture and tourism/Regional/Zonal culture and tourism office should work towards the re-innovation to retaining the memory and meaning for the next generation

and for the authentic heritage meaning for visitors.

Ministry of technology and industry cluster should know about, it is possible to re-innovate the past technology and skill oriented industrial sites for the present usage and worked towards cooperatively with other stakeholders to get an advantage for the brand and historic significance.

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- Figure A: the cannon dragged by the peoples from Gafat to Makedala; picture taken from Tekele Tsadik Mekuria Book)