

Heritage Management and Development in Dire Dawa City: Touristic Values in Focus

Mesafint Tarekegn

Lecturer, Department of History and Heritage Management, Dire Dawa University, Dire Dawa, Ethiopia, P.O.Box 1362

Abstract- The study explores heritage management and development; it mainly explores the cultural heritages of Dire Dawa city. Both primary and secondary sources were used to solicit viable information. Qualitative data are uttered to furnish the details of heritages that found in Dire Dawa. Dire Dawa is primarily known as being trading center; however, it has also numerous cultural heritages that can attract tourists and investors. Kezira and Megalla were the two quarters of the Dire Dawa that has been influenced by foreign legacies following the construction of the railway. They had been left as socio cultural and economic legacies. However, these heritages found in Dire Dawa needs proper care and preservation from damages caused by construction works and other development activities; heritages are not collected and organized in museums and archives; heritages are seen in the city as a foreign legacies, and there is no proper balance in preserving heritages and the development of the city. Hence, the researcher is recommended that to benefit from its strategic location and various cultural attractions, Dire Dawa Administration should maintain and preserve the existing heritages to make use of as tourist attractions and an effective promotion work can be in place.

Index Terms- heritage, tourism, legacies, management and development

I. INTRODUCTION

1.1. Background

Ethiopia is often called 'Unuseo did popoli', expressed by an Italian writer, Carlo Conti Rossini ((Tsegaye, 2010), used to refer diversities of Ethiopia as a 'museum of peoples. Dire Dawa, a queen city of the desert, is commonly seen as 'miniaturized Ethiopia' for its ethno-linguistic diversity. Dire Dawa is a melting pot of indigenous and foreign cultures since the time of its inception. It is a city that has evolved and developed a new culture of tolerance and respect that transcends culture, faith, and ethnic diversity (Gabriela, 2005).

Dire Dawa was created by the Franco-Ethiopian railway; it was the first planned city in the history of Ethiopia and could soon boost with buildings, friendly hotels, important railway workshops, several good shops, facilities and industries (Shifraw, 1987). Europeans and non Europeans had been left socio cultural and economic legacies in the city of Dire Dawa. Whereas tourism is one of the largest and fastest growing industry in both developed and developing countries; and tourism is frequently supposed to be a viable means of raising the economic activities of the host communities.

Heritage tourism is viewed as travel concerned with experiencing cultural environments, including landscapes, visual and performing arts, special lifestyles, values, traditions, and events (Mengistu, 2008). It Involves not only tangible or visible heritages such as sites, colors, materials, and settlement patterns, but also intangible heritages such as societal structures, traditions, values and religion. It also encompasses natural or manmade attractions, amenities and facilities, transportation, marketing and information systems.

In Dire Dawa city administration, there are an extensive set of heritages available in the city which includes cave paintings, ancient historic sites, railway workshops, buildings, grave yards, palaces, churches, printing press, market places and various food items and different forms of transportation and accommodations. Even though, Dire Dawa has numerous attractions, it is not yet benefited from the tourism sector. Hence, this study is to draw attentions for the significances of heritage management and development for tourism sector.

1.2. Objectives

1.2.1. General Objective

The general objective of this study is to explore heritages and to draw attentions to the management and development of tourism sector in Dire Dawa city administration.

1.2.2. Specific Objectives

The specific objectives of the study are

- i. To inspect the existing heritages in Dire Dawa city Administration;
- ii. To assess the benefits of heritages as potential tourist attractions;
- iii. To investigate possible ways how the existing heritages transform in to potential tourist destinations for the economic benefits of local communities;
- iv. Suggest better ways of preserving and development of heritages that avail in Dire Dawa city administration.

1.3. Significance of the Study

It contributes for the administration to put its effort to make Dire Dawa as tourist appealing site in the eastern part of the country; it helps stakeholders and other concerned bodies to play their role in preservation and development of heritages for tourism development; this study also encourage to promote the already existing touristic sites of Dire Dawa; it signifies the city's potentials for the management and development of tourism and investment opportunities. Finally, it can serve as a source of information for further studies with similar topics.

1.4 Scope of the Study

The study covers heritages that are found in Dire Dawa. It primarily focused on tangible cultural heritages in the city of Dire Dawa.

1.5 Materials and Methods

1.5.1. Source of Data

The study used both Primary and Secondary sources. The primary sources of data was collected from selected individuals who have information advantages and offices such as Dire Dawa Administration tourism promotion and development core process, Dire-Harar heritage trust association, Dire Dawa Administration Cultural development core process, Dire Dawa tourist information center; existing heritage sites; and tourist destinations.

Secondary Sources include prior studies, official documents and related literatures. These sources helped to develop a conceptual and theoretical framework for the study and to substantiate the valuable information. Moreover, the researcher was also looked archival sources from Authority for Research and Conservation of Cultural Heritages (ARCCCH); Dire Dawa Administration Trade, Industry and Investment Bureau; Heritage Trust Association office at Dire Dawa and Addis Ababa; Alliance Franchise at Dire Dawa and Addis Ababa; The Djibouti-Ethiopian railway company at Dire Dawa and Addis Ababa.

1.5.2. Methods of Data Analysis

The data gathered through different methods are interpreted and analyzed using qualitative and quantitative analysis. To support the empirical findings, first hand information was analyzed by using descriptive methods. Attempt was also made to triangulate some works on heritages in the country in general and Dire Dawa in particular with the data and information that comes from the sample of informants.

II. REVIEW OF RELATED LITERATURE

2.1. Cultural Heritage Tourism: Definitions and Related Concepts

Cultural Heritage Tourism (CHT) is viewed as travel concerned with experiencing cultural environments, including landscapes, the visual and performing arts, special lifestyles, values, traditions and events (Sakkarin, 2009). It is important to stress that CHT involves not only tangible or visible heritages such as sites, colors, materials, and settlement patterns, but also intangible heritage such as societal structures, traditions, values, and religion. However, the primary focus of this study is on tangible heritages of Dire Dawa.

Tourism is travel for recreational, leisure, or business purposes. United Nations World Tourism Organization (UNWTO) defines tourists as people who travel to and stay in places outside their usual environment for more than 24 hours, and not more than one year for leisure, business, and other purposes not related to the exercise of an activity remunerated from within the place visited.

According to the Federal Negarit Gazeta proclamation No.209/2000 Authority on research and conservation of cultural heritage (ARCCCH) defined the following terms: tangible cultural heritage are cultural heritage that can be seen and felt. It includes

immovable movable historical and manmade cultural heritages, and preservation is much stronger than term that implies actions and perhaps even interventions to maintain the object as it was found. Terms such as restoration, repair, and renovation can be used interchangeably. Museum according to ARCCCH are a non-profitable organization which collects, preserves and repairs cultural heritages and render service to the public by preparing and organizing collections for their use in research, study, education and entertainment.

2.2. Benefits of Cultural Heritages for Tourism Development

Heritage tourism can encourage the revival of traditions, restoration of sites, and monuments. But unbridled tourism can have the opposite effect. There is not risk that the boom in cultural tourism, by the total numbers involved, may harbor the seeds of its own destruction by eroding cultures, and sites that are its stock in trade; as stated by Egyptologist Rainer Stadelman, tourism is already a catastrophe. However, we have to admit that without tourism, there would be no public interest and no money for work.

Heritage can serve as tourist attractions, while tourism can lead to financial and political support for management of heritages. On the other hand, there are also potential conflicts in so far tourism can damage cultural heritages, and limits on visitation can damage tourism. It is clear that tourism is growing and will have an increasing impact of heritages.

The World Tourism Organization (WTO) predicts that heritages will be one of the five key tourism market segments in the future, and notes that growth in this area will present an increasing challenge in terms of managing visitor flows to sites. The future growth of the sector so as to minimize its negative impacts on the environment and the local host communities while maximizing the benefits it brings in terms of job, wealth, and support for local culture (Arthur, 2002).

One can justify providing technical assistance, training, and financial support in tourism just like other economic activities agriculture, which creates job and income for millions. Development cooperation can be an important stimulus for achieving sustainable tourism. If sustainable tourism is achieved, it will not only help the development of cooperation agencies to achieve economic development goals but also cultural heritage management goals. For example, tourism can financially contribute to resource management. Besides, local residents may see tourism related jobs as concrete benefits of cultural heritage management, which can enhance public support for heritages. Heritages can be an important component of economic developments.

Moreover, culture provides international benefits to those who have not yet visited. Such existence and option values helped to motivate funding for environmental programs such as the global environment facilities of a multi-billion dollar funds for environmental projects and similar values in the culture contexts to justify development cooperation. Hence, heritage and tourism are very close activities. For instance, increased global awareness resulting from tourism has encouraged international organizations such as UNESCO, EU, and others to give due attentions and finance works on heritages as it has been done on some of the world heritage sites and to use them as attractions.

Thus, Dire Dawa has socio-cultural and economic foreign legacies since its inception. Hence, these cultural heritages should be preserved and developed as the tourist attractions and investment opportunities.

III. DISCUSSIONS AND FINDINGS

2.3. Discussions

Dire Dawa was created by the railway company (the Franco-Ethiopia Railway). Then, the railway construction which was began in Djibouti in 1897 reached its first terminal at the end of 1902 and this site was named "Addis Harar" later renamed Dire Dawa (Shifraw,1987). The railway engineers selected the place where Dire Dawa stands today since it suitably met the conditions they wanted for.

Dire Dawa had been built by the company engineers; it was the first planned city in the history of Ethiopia and could soon boost government buildings, friendly hotels, important railway workshops, several good shops and industries. Kezira/Gezira and Megalla were the two earliest quarters that sprung up following the establishment of railway station in Dire Dawa. The two sections of the town located on the opposite sides of Dechatou River, they soon evolved into the most important nodes of economic, social, and administrative activities of the new town (Ibid).

Kezira, which is an Arabic word for a town, being the section of the town controlled by the railway company and was built according to a modern master plan (chessboard), prepared it for by the company. It was the section of the town where the European engineers and skilled workers of the company used to live. Emperor Menelik ceded the land area from the railway station to the Dechatou River, which was the property of the company (Ibid: 5). As a result, engineers and skilled workers of the company could live in Kezira. However, this could not hold true for long time because the land was too big for the relatively small number of the engineers, and skilled workers of the company. Accordingly, the company started to lease some parts of its holdings to investors. This played crucial role for the growth and development of the newly established Kezira by attracting businessmen from different countries (Pankhurst, 1963). Thus, Kezira had the earliest access to modern utilities and transport.

The other section of the town, Megalla unlike the European quarter of Kezira, was not built by plan. It was the section of the town, where indigenous Ethiopians (Somali, Oromo, Amhara, Gurague, Harari, and others), Arabs, and Indians serving the company as an unskilled workers were used to live. Megalla lacked the modern facilities unlike the European quarter of Kezira. Soon after its establishment, the Arab and Indian traders started buying and selling goods, and as a result, Megalla grew very rapidly and became the commercial center of the town. These two quarters of the town had been influenced by several European and non European legacies. They left socio cultural and economic legacies in Dire Dawa. One can easily see the foreign legacies in Dire Dawa (architectures, foods, schools, hotels, industries, shops, churches, mosques, burial sites and industries).

2.3.1. Heritages Found In Dire Dawa City Administration

Dire Dawa is primarily recognized as being trading center; however, it has also numerous cultural heritages. However, Dire Dawa has numerous cultural heritage attractions from pre-historic and historic heritages. Heritages that are found in Dire Dawa city administration are discussed here as follows.

The railway company signifies Dire Dawa hundred years of existence. It has a significant heritage values in the city of Dire Dawa.

i. The Railway Station/Terminal

It was built by the railway company and symbolizes the birth of Dire Dawa as notable town in 1902. The architecture of the terminal is still active and it is opened to visitors.

ii. Buildings and Architectures in Dire Dawa

Dire Dawa has the European and non European architectures. These architectures are located in Kezira and Megalla. The most prominent buildings and architectures of Dire Dawa are palaces, churches and mosques.

iii. Palaces

There are architectural astonishing palaces in Dire Dawa city. Dire Dawa palace was believed to build in 189s under the name peace palace. It was built under the encouragement made by Ras Mekonnen, the then Hararge governor. This palace revamped first in 1914 and again in 1955 with Arab and Turkish architects. The palace was built for the emperor after the evacuation of the Italians in the country. The palace has two stories with Arab influence. It has objects of imperial chairs, bed, dress and other utensils. However; the palace is not yet refurbish since 1955 and the palace is not yet opened to visitors. The second palace that is found in Dire Dawa is Prince Mekonnen palace. It was built by the Italians during the brief occupation of the country, and it was served as dignitary soldiers club. Later on, the building was shifted to palace to prince Mekonnen. Currently, the building is serving as Bank (Wogagen bank). The building is architecturally fine. However, it needs management and preservation to maintain its historic value and to be used as an attraction.

iv. Churches

Dire Dawa has impressive architectures of foreign and local churches. One of the oldest orthodox churches in Dire Dawa is St. Michel Orthodox Church. It is located very close to the Dire Dawa palace; and it was believed to build in 1884, and was provided a prayer service to local residents' and to the emperor due to its proximity to the palace.

St. Augustine Catholic Church is another church found in Dire Dawa. It was established in 1908; and it was provide prayers service to the missionaries and railway workers. The church has an impassive architecture and currently, it is in a good status. Armenian Orthodox Church is another remarkable Church that are found in Dire Dawa, and which was built in 1935 by architect Muse Minas. Previously, the church was provided prayers service to the Armenian communities who were lived in Dire Dawa. Currently, the church is not in good condition. Thus, it needs immediate protection and preservation. So, the concerned body should give due attention to this religious site and use it as an attraction. Mr. Bololakos, a Greek man built a remarkable church in Dire Dawa i.e. the Greek Orthodox Church

in 1926. The church was built to provide a prayer service for the Greek communities who were used to live in Dire Dawa. The church has an impressive architecture and paintings. The church has also a school, and a grave yard of Mr. Bololakos inside the church compound. The church still maintained its marvelous architecture as a tourist appealing site in Dire Dawa.

v. Mosques

One of the biggest and impressive architectural mosques of Dire Dawa is the Italian Mosque by the Italians in the 1940s. It is located in Lega Hare and it has religious heritages.

vi. Hasib Yidlibi House

The Hasib Yidlibi House was believed to be built by the Armenian in the 1890s. It was sold to Negadress Hasib Yidlibi in

1915, the then Negadress of Dire Dawa. The house was also served as Liji Iyassu II residence. The current status of the building is serving as offices and Dire Dawa administration museum in the first stair of the building.

vii. Henri de Manfredi House

It is another building which was built for a flour factory in the early 1920s and it was also generating electric power for some sections of the town. Though, the building is identified as a heritage site by Dire Dawa Administration cultural development core process, the building needs urgent care and maintenance (figure.1).

Figure 1. Henri de Manfredi House



viii. Objects of Alazar printing press

It was the first printing press in the country. It was transferred from Harar to Dire Dawa in 1908 by St. Alazar. The transfer of the printing press was mainly the notable future of the new town of

Dire Dawa (Shifraw, 1987). The printing press has been used to print out different publications in different sizes. Still, some of the printing machines are active and functional (see different sizes of the printing machines in figure 2).

Figure.2. different sizes of Alazar printing press



ix. Sporting and recreational facilities

The railway sport club was established for sporting facilities for railway workers and still the club provides sporting facilities for the railway workers. The club has different sporting facilities such as football, basketball, volleyball, gym, and tennis. The railway sport club is still functional, and it has also recreational activities for the local community's prospective visitors.

x. Market places

There are different market places in Dire Dawa. Kefira market has significant marketing role in Dire Dawa. It is located in Megalla and it is the oldest open market in Dire Dawa. It is Bazaar like market for grains, vegetables, fruits and other merchandise items. Kefira's diverse culture and language can attract visitors.

2.4. Results/Findings

Dire Dawa has an extensive set of cultural heritage which includes railway workshops, buildings, grave yards, palaces, churches, printing press, market places and various food items, accommodations and transport facilities.

Dire Dawa has been influenced by several European and non European foreign legacies. These Europeans and non Europeans legacies are characterized in languages, architectures, shops, churches, mosques, burial sites, foods, schools, hotels and industries. These legacies had been left as socio cultural and economic foreign legacies in Dire Dawa; and they are located mainly in Kezira and Megalla quarters of Dire Dawa. These legacies are seen in the city as a foreign heritages.

Heritages of Dire Dawa are not collected and organized in museums and archives; and there is no proper balance of preserving heritages and the development of the city.

The administration does not yet integrate the complementary relationships of the cultural heritage resources, tourism and local communities together; and there is no planned promotion work on heritage tourism development that could be draws the attention of the prospective visitors.

Heritages of Dire Dawa need urgent proper care and preservation from damages caused by construction works and other development activities in the city of Dire Dawa.

Though Dire Dawa has numerous cultural heritage attractions, Dire Dawa administration has not yet benefited from the tourism sector.

4.2.2 European And Non European Legacies in the city of Dire Dawa

4.2.2.1 Introduction

The European and non European influences are active and significant in the city of Dire Dawa. Languages, architectures, shops, churches, mosques, burial sites, foods, schools, hotels, and industries had been left as socio cultural and economic foreign legacies in Dire Dawa. The European and non European legacies in Dire Dawa are discussed as follows.

4.2.2.2 the French legacies

The French were come to Dire Dawa and its environs as a missionary activity in the second half of 19th century. Later, they came with the construction of the railway as skilled workers. The French engineers planned the town of Dire Dawa. The French language was the lingua Franca language of Dire Dawa. Mr. Henry Demonfried, a French man who built the first flour factory. The house still named after him. The French also established Alliance Ethio-Francaise School in 1908, to spread the French culture and language in Dire Dawa.

The French missionaries played a great role in the area of education and religious institution. They founded printing press in 1908, and a Church called St. Augustine Catholic Church. After they established the church, they run primary schools and high school. The French also established a consul which was used as court to protect their citizens. Hence, The French influence is very significant in the city of Dire Dawa today.

4.2.2.3 the Armenian legacies

The Armenians were reached Dire Dawa with the construction of the Railway. They considered them as European in Dire Dawa. However, other Europeans were not treated them as Europeans. They were started to work on an import and export business, they mainly exported coffee and hide. They built

Armenian Orthodox Church in 1935 and they established the first cigarette factory in 1919. The Armenians communities are still come to Dire Dawa and visit their heritages. However, the church needs immediate protection and preservation.

4.2.2.4. the Greek legacies

The Greek communities reached Dire Dawa following the construction of the railway as skilled worker. Most of these communities were engaged in business and architectural activities. Mr. Bollolakos organized the Greek communities and built Greek communities school and church for the Greek communities in 1919 and 1926 respectively (Baldet, 1970). Mr. Bollolakos also built the first hotel (Continental hotel) in 1906. The Church, school and the hotel is located in Kezira. Still, the Church, school, and hotel built by Mr. Bollolakos are functional. The Church has impressive architecture and paintings. Hence, it has touristic values.

4.2.2.5. the Italian legacies

Before the Italians occupied the country, the Italian community reached Dire Dawa with the construction of the railway. They were employed by the railway company as skilled workers. During the occupation of the country, the Italians built cement factory in 1937, cotton factory in 1938 and flour mill in 1937 (Ibid: 45). Italy had also constructed roads, completed the airport, establish workshops i.e. garages (wood and Iron works) and film projector.

The other Italian heritages in Dire Dawa are the Italian Mosque and Italian Fort. The mosque is located in Lega Hare. It is an impressive religious heritage built by the Italians. The Italian Fort is built strategically on the top of Genda Gara. Thus, the fort has a good panoramic view on the surrounding area for the prospective visitors.

4.2.2.6. the Arab legacies

Arabs especially Yemeni Arabs were came to Dire Dawa with the construction of the railway. Others were come as

merchants and engaged in an import-export business (exported coffee and hides), and imported Sugar. The Arab merchants also established the first shops in the Megalla quarter. The Arab communities in Dire Dawa used to live on the Eastern side of Megalla. The Arab influences in Dire Dawa are significant and characterized in Architectures, languages, shops, dresses, and tasty foods. Still, there are Arab Communities running the same businesses in Dire Dawa.

4.2.2.7. the Indian legacies

Indians were come to Dire Dawa with the construction of the railway and used to live in Megalla. The Indian business in Dire Dawa was mainly trade; they imported Indian goods such as cloth and exported coffee and hides. The Indian communities built the Indian Mahajan Community School in 1928 and crematorium in Feres Megalla, where most Indians used to live. The significant Indian legacies in Dire Dawa are characterized in architectures, shops, and dresses. The Indian legacies in Dire Dawa need urgent care and preservation from the concerned stakeholders. Otherwise, they are in danger of destruction.

4.2.2.8. the British legacies

The British were come to Dire Dawa during world war two to terminate the Italian fascist power in East Africa. The British came to be regarded as quasi-colonial conquerors, and they further impoverished the town (Getahun, 2002). There was predatory, racist, and segregation activities of the British period in Dire Dawa and no significant growth in the infrastructures and facilities of British stay in the town (Ibid: 68). The Britain built the war cemetery of British African soldiers who scarify their life during world war two in East Africa. The status of the cemetery is in a good condition under the common wealth administration. Hence, the war cemetery has a grief attraction site in Dire Dawa (see foreign legacies in table 1. below).

Foreign Legacy of	Infrastructures and Facilities	Industry, business, and Institution	Religious Institutions	others
French	-Alliance Francaise school (1908) -Railway Hospital(1911) -Railway station Workshops(1902) -French/Djibouti consul -City Master Plan -Water supply(pipe line) -Transport facilities(Railway, Road and Ox-Carts) -Postal service (1906) -Telegraph Electricity(Generator) -Sport club, Alarm Bell	-St.Alazar Printing press(1908),	Augustine Catholic Church (1908)	French Language
Greek	-Gololakos(Greek) School(1919) -Architecture -Paintings	Continental Hotel(1906)	Greek Catholic Church (1926)	
Arab	Architectures	Trade, Shops/Market		Mosque, Arabic language, dressing, sweet foods(Mushebek, Bakilwaba, and Fetira)
Armenia			Armenia Church (1935)	
India	-Mahajan School(1928) -Hindu Crematorium -Architecture	Trade		
Italy	Road, Airport, Italian Fort, workshops (Garage, wood and Iron works).	Cement factory, Textile factory ,and Flour mill	Italian Mosque	
Britain	Africans Cemetery		War Cemetery (1939-45)	three air force Pilots and 73 British African Soldiers

Table1: Foreign Legacies in Dire Dawa

Source: own summary from various literatures and Informants (2015)

Dire Dawa has various cultural heritages in Kezira and Megalla quarters. Some of the cultural heritages that are found in Kezira are palaces, railway station, railway workshops, hotels, Churches, Schools, printing press and railway hospital; and in Megalla quarter, there are Mosques, Kefira open market, Indian community school, Balian crematorium, sweet foods are among few cultural heritages. In addition to cultural heritages, Dire Dawa has different tourism components i.e. accommodations,

transport facilities and hospitable weather conditions. The five year tourist flow data to Dire Dawa shows from 2009-2013, though Dire Dawa has tremendous cultural heritages, still it has insignificant tourist flows and not yet befitted much from the sector.

IV. CONCLUSION AND RECOMMENDATION

5.1. Conclusion

Dire Dawa is being primarily recognized as the trading center in the country; however, it has numerous cultural heritages that can be used as the tourist attractions and investment opportunities.

Dire Dawa has been influenced by several European and non European foreign legacies. These Europeans and non Europeans legacies had been left as socio cultural and economic legacies are located in Kezira and Megalla quarters of Dire Dawa. However, heritages of Dire Dawa needs proper care and preservation from damages caused by construction works and other development activities; heritages of Dire Dawa are not collected and organized in museums and archives; heritages are seen in the city as a foreign legacies; and there is no proper balance of preserving heritages and the development of the city; the administration does not yet integrate the complementary relationships of cultural heritage resources, tourists, tourism sector and local communities together; and there is no a planned promotion work on heritage tourism development that could be draws the attention of the prospective visitors.

5.2. Recommendation

Heritages should be appropriately identify and recorded as much as possible, and documentation works can be carried out in many ways depending on the nature of heritages; regarding promotion and advocacy: an effective promotion work can be an integral part of the planned heritage tourism development that could be draws the attention of the prospective visitors. For instance, hoteliers should work with tour guides and travel agencies; there should be proper balance of preserving heritages and development of the city and utilizing heritages for tourism development.

The administration should also establish tourism code of ethics and legislation: - it is very important to have well established offices where tourists can acquire up to date and complete information including the code of ethics. For instance, on the entrance tickets and visible sign boards; besides, awareness creation on community based support and government sponsorship to protect cultural heritages can be achieved through short term trainings; museums should be established in quantity and quality; it is also recommended that improving facilities and accessibility can stimulate heritage tourism development. For

instance, few sites are not easily accessible to tourists. Moreover, the administration should protect and preserve the existing heritages, history, and use it as tourist attractions, and take advantage in promoting tourism and investment opportunities; the local community participation should be given prior responsibility to keep heritages; and establish recreation centers around the heritage sites tends to attract tourism.

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AUTHORS

First Author – Mesafint Tarekegn, Lecturer, Department of History and Heritage Management, Dire Dawa University, Dire Dawa, Ethiopia, P.O.Box 1362, E-mail: mesayflmos@yahoo.com