



Stakeholders Integration and Status of Heritage Site Conservation in Angolela Tsirha-Aryam Kidanemihret Monastery, North Shewa, Ethiopia

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Abstract

This study examines the religious heritage conservation in the Angolela Tsirha Aryam Kidanemihret Monastery through the participation of major stakeholders in the Debre Berhan Regio-politan City Administration. Utilizing a mixed-methods design using explanatory and descriptive research design, the study utilized purposive sampling key stakeholders and interviewees whereas a simple random sampling technique was used to select respondents from key stakeholders. 318 samples were collected from various local units, and 230 valid responses were collected for analysis. Information was gathered using self-completed questionnaires, interviews, and literature review. Descriptive statistics assessed religious heritage conservation status, while multiple linear regression analysis estimated stakeholder integration factors and their impact on conservation activity, using SPSS version 20. The findings indicate that, despite ongoing conservation work, religious heritage conservation status is poor. The study highlights that effective stakeholder integration is critical in advancing conservation outcomes. Stakeholders especially the zonal government shall work on developing rules, regulations and policies should be developed regarding heritages.

Keywords: Stakeholders' Integration; Angolela Seminesh Kidane Mihret Monastery; Religious Heritage Site Conservation

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INTRODUCTION

Heritage is our inheritance from the past, our shared experience in the present and our legacy to the future; it is our anchor,

our reference points, and our sense of identity (UNESCO, 2005). Heritage has an identity value and any attempt to generate wealth from its exploitation will bring throngs of tourists who may not

necessarily appreciate its uniqueness while at the same time diverting energy and resources away from heritage preservation (Throsoby, 2001). It refers to everything which the ancestors bequeath may be called heritage: landscapes, structures, objects, traditions. Humans have understood the concept of heritage ever since they developed artifacts and language (Spearritt, 2011).

Religious heritage provide different experiences including religious service, choir performance and religious ceremonies (Tamma & Sartori, 2017). Protection and conservation of the heritage is critical to enhancing the value and mixed benefits of the heritage tourism especially, as well as the tourism industry in general. Tourism development plays a vital role in cultural and natural heritage conservation, preservation and revitalization (Nocca, 2017). Tourism is also considered an industry that has a significant impact on the conservation of various geographic environments (Hall & Page, 2014). Moreover, the establishment of protected areas and protected heritage sites is an accepted means of achieving biodiversity, heritage and religious site conservation, and associated tourism development (Black & Cobbinah, 2018). Heritage development and management is vital to developing tourism sustainably

with the involvement of communities and other stakeholders together with effective visitor management techniques (Kebete & Wondirad, 2019). Stakeholders' participation is an important issue in heritage conservation, which might be reflected by the positive relationship between heritage sites and stakeholders.

Hence, cultural heritage management is recommended to be carried out through a stakeholders participation process (Li et al., 2020). Stakeholder coalition is essential for sustainable tourism growth, however, hampered by authority, trust, financial capabilities, external support, cultural and social background awareness level and entrepreneurial skill of actors (Wondirad et al., 2020).

Effective stakeholder integration is significant for facilitating the sustainable development of heritage sites through fit destination plans with other economic development programs (Wondirad et al., 2020). This implies the integration of tourism stakeholders should be enhanced and maintained to bring sustainable development reflecting the heritage management literature, one shall consider the destination to be a competitive actor whose success is measured in terms of the extent and sustainability of its tourist flows (De Carlo & Dubini, 2010).



In Ethiopia, stakeholders for heritage site conservation play a crucial role in guaranteeing sustainable development and being active players in decision-making and benefit sharing (Bires & Raj, 2019). However, despite the vast natural and cultural heritage in Ethiopia, stakeholders' participation in conservation is low, denying them the benefits associated with these sites (Bires & Raji, 2019). There must be increased cooperation among stakeholders for integration to be effective at such sites. Even though Ethiopia has a vast number of natural and cultural attractions, they remain mostly unmanaged and underdeveloped due to numerous challenges (Kebede & Bayeh, 2017). Cultural site development into sustainable tourism is economically advantageous for marginalized groups. It assists in empowering surrounding local communities (Beza, 2017) and promotes conservation (Bires & Raj, 2019). This study aims to assess stakeholder involvement in the conservation of Tsirha Aryam Kidanemihret religious sites. Stakeholder coordination is confronted by a number of challenges, including a lack of awareness and infrastructure (North Shewa Zone CTD, 2019). Previous studies have primarily touched on tourism development practice, opportunities, and challenges (Tesfaye, 2017; Beza, 2017).

Ethiopia has abundant heritage sites that can transform tourism into a viable option for economically disadvantaged groups. Empowering these communities at tourist sites gives them a sense of ownership and drives conservation (Bires and Raj, 2019). The study focuses on Angolela Kidanemihret Monastery in Basona Werana, located within the Amhara region, encompassing numerous Woredas (CSA 2012). Set up by Atse Naod and converted to a monastery in 1495, it lies 10 kilometers away from Debre Berhan City (North Shewa Zone CTD, 2019). The site is significant to the Ethiopian Orthodox Tewahedo Church as well since it was there that Emperor Menelik II was baptized. Archaeological discoveries have unveiled the Palace of King Sahle Sellassie and mummified remains of notable figures, attesting to the richness of history in the area (North Shewa Zone CTD, 2019). Therefore, the focus of this study was to analyze the integration of key stakeholders for religious site conservation in Tsirha Aryam Kidanemihret Monastery. Therefore, the specific objectives of this study were (i) assess the status of religious heritage site conservation practices, and (ii) scrutinize the effect of stakeholders' integration for religious site conservation in the study area.



Conceptual Framework of the study

This conceptual framework of the study shows that the stakeholders' integration is vital for the conservation of religious heritage sites. The stakeholders' integration for conservation was measured by the knowledge of stakeholders, the interaction between stakeholders and adaptation behaviors. Thus, this study was investigated the status and effects of

stakeholders' integration for religious heritage conservation based on the knowledge, interaction between them and adaptation behavior indicators. Besides, legislation, political and financial factors as factors affecting stakeholders' integration for conservation of religious heritage sites was the focus of the proposed study.

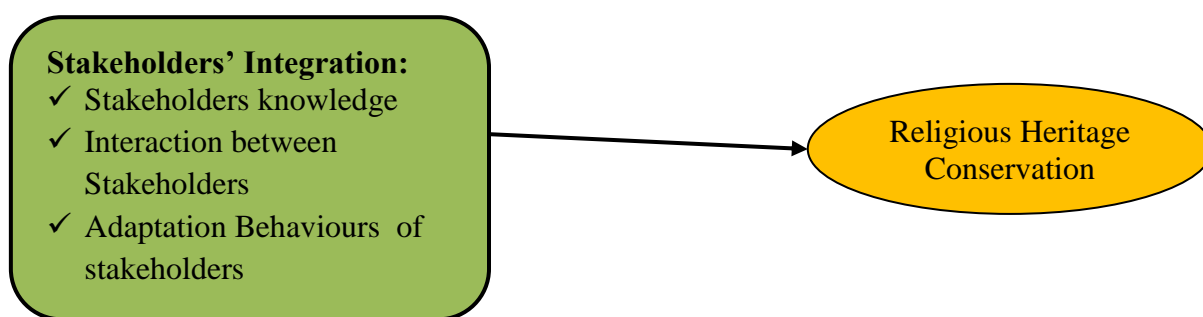


Figure 1: Conceptual Framework of the study (Researchers' Compilation, 2022)

Materials and Methods

Study Area Description

The complex relations of conservation, politics, governance, and tourism development have spurred gigantic tensions among stakeholders at heritage sites (Seyfi et al., 2019). In most instances, this leads to conflicts of interest, particularly in the study site, where neighboring local communities of Angolela have an interest in reclaiming land near the King Sahle Sellassie Palace for farming. Effective management of religious heritage sites needs to look into

the role of these diverse stakeholders. Unfortunately, the scope for tourism stakeholders to cement bonds and help in conservation activities is currently low in the area.

According to North Shewa Zone CTD (2019), the bees found in the roofs of the church prevent the monastery. The area is potential for religious tourism development and plays a valuable role for religious communities, the church and villagers in and around the monastery, which requires the integration of stakeholders through the conservation of

the heritages at the Tsirha Aryam Seminesh Kidanemihret Monastery.

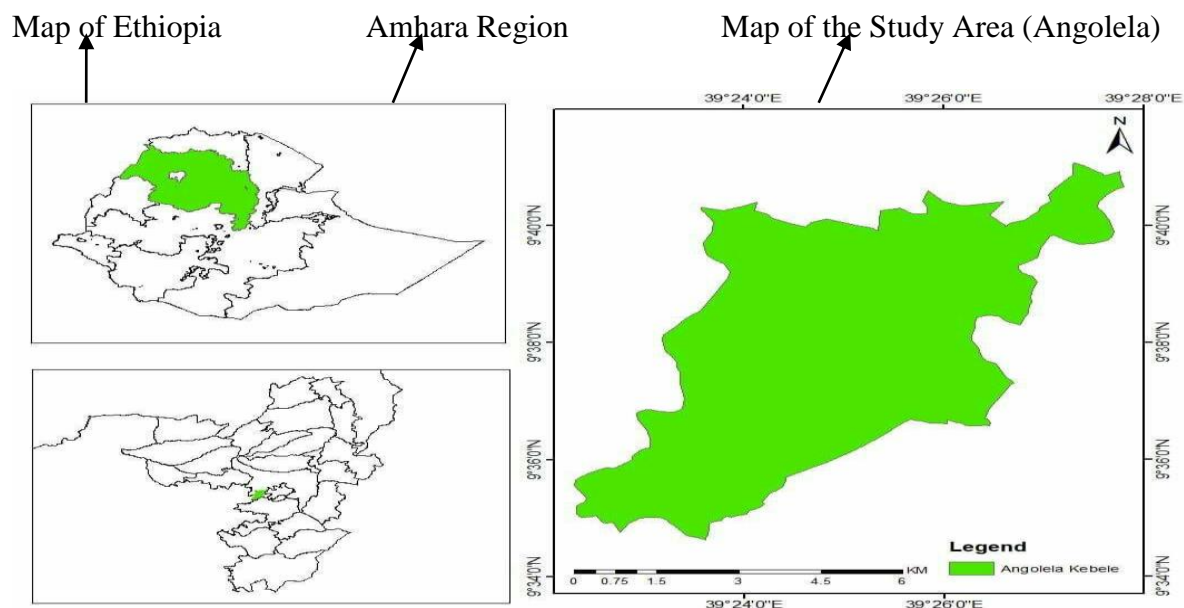


Figure 2: Map of the Study Area (Researchers' Own, 2022)

Research Methodology

Study Design and Approach

The study used a cross-sectional design that combined explanatory and descriptive approaches. To uncover and investigate conditions as they were at the time of the study in accordance with the goals of the investigation, a descriptive design was used (Malhotra and Birks, 2007). To find effects and causal relationships between variables, an explanatory design was employed. Utilising a mixed-methods approach, both quantitative and qualitative data were collected. Effective responses to research questions are made easier by this method, which also allows for triangulation and improves the validity of

findings and conclusions (Teddlie and Tashakkori, 2009).

Sampling Design and Techniques

A combination of probability and non-probability sampling designs were used in this investigation. In order to choose sample sites and identify stakeholders for interviews, the purposive sampling technique was used, guaranteeing that pertinent viewpoints were included. Participants in the study area were given survey questionnaires using a straightforward random sample procedure. Because simple random sampling can remove bias and provide every respondent an equal chance, it was chosen (Goldstein and Reinert, 1997). Conversely, purposive



sampling concentrated on important informants in particular predetermined study-related domains (Punch, 2003).

Target Population

Target populations are very vital in scientific research to get relevant data and for the generalization of research findings (Willie, 2024). Hence, the target population of this study was be chosen carefully and include government organizations such as Zone and Woreda Administration Council, local communities, tourism organizations (Culture and Tourism Department, and Culture and Tourism Office) and religious institutions (the monastery).

Sample Size Determination and Sampling Procedure

The sample respondents of the study were drawn from the sample population based on Taro Yemane's sampling formula of sample size determination for a finite population (Yemane, 1967) at a 95% confidence level and a significant value of ($P = .05$). Given the fact that the populations of the study are known from the respective government office in the study area, i.e.,

$$n = \frac{N}{1+N(e)^2} \dots \dots \dots \text{Equation 1}$$

Where n is the sample size; N is the study population and $e = .05$ is the level of precision.

$$n = 1546/1+1546(.05)^2$$

$$n=1546/1547(0.0025)$$

$$\underline{n=318}$$

Data Sources and Collection

Instruments

Primary and secondary sources were both used in this investigation. Interviews were used as primary sources for qualitative data and survey questionnaires for quantitative data. Both published and unpublished publications, theses, reports, and conference proceedings were examples of secondary data. These tools were created by the researcher and carefully used. Data collection methods included document analysis of some journals, papers, and other sources, surveys to guarantee randomness, and purposeful interviews with residents and religious leaders.

Method of Data Analysis and

Presentation

The study applied quantitative and qualitative analysis methods. Quantitative data were analyzed using multiple linear regressions in SPSS 20 to establish the influence of stakeholder integration on the conservation of heritage presented in tabular, graphical, and pie chart forms.



Qualitative data were analyzed using thematic analysis based on the objectives of the study.

Validity and Reliability Analysis

The degree to which the data gathered pertains to the area of investigation and the suitability of the instruments employed is indicators of the study's validity (Taherdoost, 2016). Pretested questionnaires from earlier studies were used, and research advisors and subject

matter experts cross-checked the questions to guarantee the content validity. For a pilot survey, reliability analysis was performed using 50 observations, or around 15% of the total sample (318). The survey tools were justified by the Cronbach alpha coefficient, which showed strong internal consistency between.738 and.876 (Tavakol & Dennick, 2011; Cronbach & Warrington, 1951).

Table 1: Reliability Analysis using Cronbach Alpha

Variable	Cronbach's Alpha	No of the items deleted	Total number of tested items
Status of Religious Heritage Conservations	.738	0	6
Practices of Religious Heritage Conservations	.817	0	5
Political factors	.828	0	5
Legal factors	.778	0	3
Financial factors	.778	0	4
Other factors	.750	0	6
Stakeholders Knowledge	.767	0	4
Stakeholders' Interaction	.876	0	5
Behavior of Adaptation	.855	0	5
Conservation of religious Heritage	.859	0	8

Source: Field Survey, 2022

Ethical Considerations

All stakeholder responses were kept private and utilized only for academic research, and the study respected local cultures by guaranteeing participant voluntariness for questionnaires and interviews.

Results

Socio-demographic profile

Most of the respondents in this study were hotel and tourism service providers with

45 (19.6%), followed by local community members (40, 17.4%), and government officials of the Woreda Council and administration (37, 16.1%). Zonal and Woreda culture and tourism offices provided 28 respondents (12.2%). The rest of the stakeholders included visitors (25, 10.9%), church servants (24, 10.4%), transport service providers (16, 7%), and Travel Association members (15, 6.5%). Most of the respondents were males (134, 58.26%), where 96 were females (41.74%). Among them, 82 respondents



(35.7%) had bachelor's degrees, and others held secondary school certificates (57, 24.8%), college diplomas (43, 18.7%), completed elementary school (35, 15.2%), or were able to read and write (9, 3.9%). Four (1.7%) of the participants held master's degrees, which suggest a good understanding of religious and heritage issues within the area. Since they can at least read and write where the majorities were found holding a university degree.

Current status of conservation and Stakeholder integration

Religious Heritage Conservation Status of the Monastery

As shown in Table 2, questionnaire feedback indicated that 19.6% of the respondents strongly disagreed and 20.4% disagreed with the safeguarding of religious heritage sites from acts of destruction, but 20.9% were undecided. However, 26.1% agreed and only 13% strongly agreed with the sites being safe. This means that the majority of the respondents have doubts concerning the safeguarding of the heritage sites, necessitating preservation by various stakeholders. Additionally, according to awareness regarding pressure on religious heritage, 13% disagreed very strongly, 21.3% disagreed, 35.2% agreed, and 13.25% agreed very strongly, while 18.3% were undecided. Overall, 52.3% of the

participants disagreed or were undecided, indicating a lack of awareness regarding pressure on such sites.

The table indicates that 16.1% and 13%, respectively, strongly disagreed and disagreed with the perception of awareness of other stakeholder pressures on religious heritage sites and 30.4% were undecided. The inference is that a clear majority (59.1%) either disagreed or were uncertain of stakeholder awareness of pressures. Conversely, 41.1% agreed with awareness of the pressures being experienced by religious heritage, indicating a need for training and promotional activities related to heritage awareness (Table 2).

Moreover, the responses reflected that 12.2%, 11.7%, and 24.3% of the participants strongly disagreed, disagreed, or were not sure about physical problems in historic buildings. On the other hand, 30.9% agreed and 20.9% strongly agreed that the buildings exhibit evidence of damage such as cracking and deteriorations, which are highly visible at Sahle Sellasie Palace.

Furthermore, the table indicates that 21.3%, 16.1%, and 24.8% of the respondents strongly disagreed, disagreed, or were not certain whether adequate heritage care and conservation guidelines have been developed and implemented. The findings suggest inefficient existence



of conservation guidelines in the area, as noted by informants who cited inefficient protection and control of heritage places, and lack of registration and inventory exercises. North Shewa Zone CTD is modernizing heritage conservation and inventory, particularly for the Sahle Sellasie Palace, which is in a precarious condition and requires immediate conservation activities. Conservation

works are being carried out in this palace with the backing of the Zone CTD and Woreda Culture and Tourism Office. Overall, the evidence demonstrates a huge gap in stakeholder knowledge and action in conserving and protecting religious heritage sites, with a need for awareness-raising activities and guidelines through which to manage heritage more effectively.

Table 2: Current Religious Heritage Conservation Status

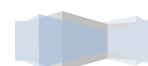
Items	Respondents' Agreement level										Mean; Std. deviation
	Strongly Disagree		Disagree		Undecided		Agree		Strongly Agree		
	C	%	C	%	C	%	C	%	C	%	
Religious heritages are protected from harmful Activities	45	19.6	47	20.4	48	20.9	60	26.1	30	13.0	2.93; 1.331
The Local Community understands pressure on religious heritages	30	13.0	49	21.3	42	18.3	81	35.2	28	12.2	3.12; 1.251
Other stakeholders (Government, travel associations, etc) understand pressure on religious heritages	37	16.1	30	13.0	70	30.4	56	24.3	37	16.1	3.11; 1.287
All stakeholders understand the importance of religious heritages	44	19.1	42	18.3	41	17.8	71	30.9	32	13.9	3.02; 1.349
The heritages building show signs of destructions , cracking, and other damage	28	12.2	27	11.7	56	24.3	71	30.9	48	20.9	3.37; 1.273
Appropriate heritage care and conservation guidelines have been developed and implemented	49	21.3	37	16.1	57	24.8	65	28.3	22	9.6	2.89; 1.293
Hint: C= Frequency, %= Percentage; N = 230											

Source: Field Survey, 2022

Practices of Religious Heritage Site Conservation in the Study Area

As depicted below, the finding indicates 17.4%, 17.45 and 17% of respondents

strongly disagreed, disagreed and undecided respectively whereas 32.2% and 16.1% of respondents are agreed and strongly agreed with the attempt of religious heritage conservation in the study



area. The result shows, there is no attempt to conserve the heritage (3.12: 1.352), so the stakeholders shall show their endeavors to conserve heritages.

As per the table, 14.8%, 15.7%, and 31.3% of respondents strongly disagree, disagree and undecided respectively and 29.1%, 9.1% of respondents agree and strongly agreed correspondingly. The table shows the heritage conservation practice and activities in the area are not consider professionals (3.02: 1.187). Professionals and skilled work force should participate in the conservation activities of heritages to sustain the conservation practice in the area.

According to the respondent's response, the local communities have no sense of belongingness and identity to the heritages with 18.3%, 24.3% and 21.3% of respondents who strongly disagreed, disagreed and undecided respectively (3.40: 1.323). On the other hand, 25.7% agreed

and 10.4 strongly agreed. The government and other stakeholders should create awareness to the local communities about the role and significance of heritages.

The result indicates 19.1% of respondents strongly disagreed, 23.0% disagreed and 32.2% of respondents were in the undecided response category. The remaining were in the agreed (16.5%) strongly agreed (9.1%) response category on the conservation activities conducted in heritage sites in the study area. The result also indicates that the majority of the respondents respond the conservation activities on the heritage are not conducted sufficiently though the interview and observation shows there is an attempt to conserve the heritage in King Sahle Sellasie Palace whereas the remaining minority respondents respond to the conservation activities conducted in heritage sites.

As described in Table 3, 18.3% strongly disagreed 24.3% disagree and 21.3% undecided. The rest 25.7% and 10.4% of respondents are agreed and strongly agreed. The outcome shows, the religious heritage in the area are not in a good state of conservation. The heritages need conservation activities because the heritages are damaged and affected by internal and external harmful activities.



Table 3: Religious Heritage Conservation Practice (Adopted from Mekonnen et al., 2022)

Items	Respondents' Agreement level										Mean; Std. deviation
	Strongly Disagree		Disagree		Undecided		Agree		Strongly Agree		
	C	%	C	%	C	%	C	%	C	%	
There is an attempt of religious heritage conservation in your area	40	17.4	40	17.4	39	17.0	74	32.2	37	16.1	3.12: 1.352
The heritage conservation practices in your area involves professionals	34	14.8	36	15.7	72	31.3	67	29.1	21	9.1	3.02: 1.187
The local community have a sense of belongingness and identity to the religious heritages of your area	42	18.3	56	24.3	49	21.3	59	25.7	24	10.4	3.40: 1.323
The conservation activities conducted in religious heritages of your area is based on research	44	19.1	53	23.0	74	32.2	38	16.5	21	9.1	2.73: 1.209
Religious heritages in your area are in good state of conservation	42	18.3	56	24.3	49	21.3	59	25.7	24	10.4	2.86:1.278
Hint: C= Frequency, %= Percentage; N = 230											

Source: Field Survey, 2022

Current Status of Stakeholders' Integration in the Monastery

Table 4 indicates that 19.0%, 14.7%, and 33.6% of the respondents disagreed, were undecided, or strongly disagreed with the

reality that the stakeholders and monastery did maintain documented records of past relationships. This contrasts with only 21.8% agreeing and 10.9% strongly agreeing on the same. The majority believe that the monastery and stakeholders do not



maintain recorded information on past data related to religious heritage.

Also, regarding stakeholders' comments on effects, 17.5% of the participants strongly disagreed, 18.9% disagreed, and 38.7% were indecisive, while 15.6% agreed and 9.4% strongly agreed. Also, 20.8% strongly disagreed, 15.6% disagreed, and 34.0% were indecisive that the monastery was spending sufficient time and resources

in acquiring the qualities of the stakeholders. The findings imply the lack of dedication from the monastery to effectively engage with the stakeholders. Finally, 13.2% strongly disagreed and 15.6% disagreed when asked about documented stakeholder needs being present, again showing ignorance regarding heritage and stakeholder needs in the area.

Table 4: Stakeholders` Knowledge

Stakeholders’ Knowledge items	Respondents’ Agreement level										Mean; Std. deviation
	Strongly Disagree		Disagree		Undecided		Agree		Strongly Agree		
	C	%	C	%	C	%	C	%	C	%	
The monastery and other stakeholders keep documented information on the previous relationships with stakeholders	40	19.0	31	14.7	71	33.6	46	21.8	23	10.9	2.91; 1.248
The monastery and other stakeholders obtain feedback on its impact from stakeholders	37	17.5	40	18.9	82	38.7	33	15.6	20	9.4	2.81;1.179
The monastery and other stakeholders dedicate little time and few resources to knowing the characteristics of its stakeholders	44	20.8	33	15.6	72	34.0	43	20.3	20	9.4	2.82; 1.241
There is a lack of information and documentation on stakeholders' demands	28	13.2	33	15.6	78	36.8	37	17.5	36	17.0	3.09; 1.239
Hint: C= Frequency, %= Percentage; N = 230											

Source: Field Survey, 2022

As shown in Table 5, 22.6% strongly disagreed, 16.1% disagreed, and 22.2% were not sure about the frequency of meetings between the monastery and other stakeholders. Conversely, only 23.0%

agreed and 8.3% strongly agreed, indicating that there are no regular meetings. In regard to consultations with stakeholders before making decisions, 17.0% strongly disagreed, 14.8%



disagreed, and 21.3% were not sure, while 27.4% agreed and 11.7% strongly agreed, meaning that stakeholders are not consulted to a satisfactory extent.

Furthermore, most of the respondents also opined that professionals were not involved in heritage preservation with 15.2% disagreeing, 16.1% strongly disagreeing, and 24.3% being undecided, while 29.1% agreed and 7.0% strongly agreed. For the presence of formal and

informal stakeholder cooperation, 17.8% strongly disagreed, 7.4% disagreed, and 29.6% being undecided, while 29.1% agreed and 8.3% strongly agreed, that is weak cooperation. Lastly, the majority of the participants rejected the notion that stakeholders participate in the decision-making process of the monastery, with 15.7% in strong disagreement, 13.5% disagreeing, and 18.7% undecided; 33.0% agreed and 11.35% in strong agreement.

Table 5: Stakeholders` Interaction

Stakeholders' Interaction items	Respondents' Agreement level										Mean; Std. deviation
	Strongly Disagree		Disagree		Undecided		Agree		Strongly Agree		
	C	%	C	%	C	%	C	%	C	%	
There are frequent meetings between the monastery and the stakeholders	52	22.6	37	16.1	51	22.2	53	23.0	19	8.3	2.76;1.310
The monastery consults the Stakeholders and asks them for information before taking decisions	39	17.0	34	14.8	49	21.3	63	27.4	27	11.7	3.02;1.308
The heritage conservation practices in your area involves professionals	35	15.2	37	16.1	56	24.3	67	29.1	16	7.0	2.96;1.210
The monastery's formal or informal cooperation with the stakeholders is strong	41	17.8	17	7.4	68	29.6	67	29.1	19	8.3	3.03;1.239
Stakeholders participate in the monastery's decision-taking process	36	15.7	31	13.5	43	18.7	76	33.0	26	11.3	3.12;1.292
Hint: C= Frequency, %= Percentage; N = 230											

Source: Field Survey, 2022

The large majority of the respondents agreed (30.0%) followed by strongly agreed (17.0%). The remaining respondents consist of 13.0%, 13.5% and 18.7% of respondents strongly disagreed, disagreed and undecided respectively. This implies the monastery makes an extraordinary attempt to prepare the information for the different stakeholders.

As the tables below, the majorities of respondents are undecided 34.3%, agreed 25.7%, strongly disagree 15.2%, 9.6 and 7.4% disagree respectively on the issue about the frequent managerial debate about the demand of stakeholders. This shows, there is no frequent managerial debate about the demands of stakeholders.

As shown in the table, the majority of respondents undecided (26.5%) followed



by strongly disagree (20.9%) and agree (20.4%). The remaining respondents account for 16.1% and 8.3% who disagreed and strongly agreed respectively. The result shows the monastery does not need to change its objectives in line with stakeholders' demands.

As depicted in table 9, 8.3%, 7.8% and 28.3% of respondents strongly disagreed, disagreed and undecided respectively. The rest 24.3% of respondents are agreed and 12.6 % respondents were strongly agreed. These indicate the monastery didn't give

time and resources to adapting stakeholders' demands. But, the monastery should offer time and resources to easily adapt to stakeholders requirements.

According to the table, 15.7% of respondents strongly disagreed, 9.1% of respondents' disagreed and 26.1% of respondents found undecided to agree or disagree. The lasting 25.2% and 16.1% of respondents were agreed and disagreed correspondingly. This result indicates monastery policy and priorities are not adapted to stakeholders' demands.

Table 6: Stakeholders' Behavior of Adaptation

Behaviors of Adaptation items	Respondents' Agreement level										Mean; Std. deviation
	Strongly Disagree		Disagree		Undecided		Agree		Strongly Agree		
	C	%	C	%	C	%	C	%	C	%	
The monastery makes a special effort to prepare the information for the different stakeholders	30	13.0	31	13.5	43	18.7	69	30.0	39	17.0	3.26; 1.308
There is frequent managerial debate about the demands of the stakeholders	35	15.2	22	9.6	79	34.3	59	25.7	17	7.4	3.00;1.170
The monastery is willing to change its objectives in line with stakeholders' demands	48	20.9	19	8.3	61	26.5	47	20.4	37	16.1	3.03;1.387
The monastery dedicates little time and few resources to adapting to Stakeholders' demands	42	8.3	18	7.8	65	28.3	56	24.3	29	12.6	3.06;1.308
The monastery's policies and priorities are adapted to stakeholders' demands	36	15.7	21	9.1	60	26.1	58	25.2	37	16.1	3.18; 1.313
Hint: C= Frequency, %= Percentage; N = 230											

Source: Field Survey, 2022

The Effect of Stakeholders Integration for Religious Heritage Site Conservation

Assumptions of Multiple Linear Regression

1. Linearity: multiple regressions can only accurately estimate the cause and effect relationship between dependent

and independent variables if the relationships are linear. Thus, assumption was checked using normal P-P plot confirming that all independent variables: stakeholders' knowledge, Stakeholders' interaction, and Adaptation behavior of



stakeholders for Religious Heritage Conservation have linear relationship

with the explained variable (see **Figure 3**).

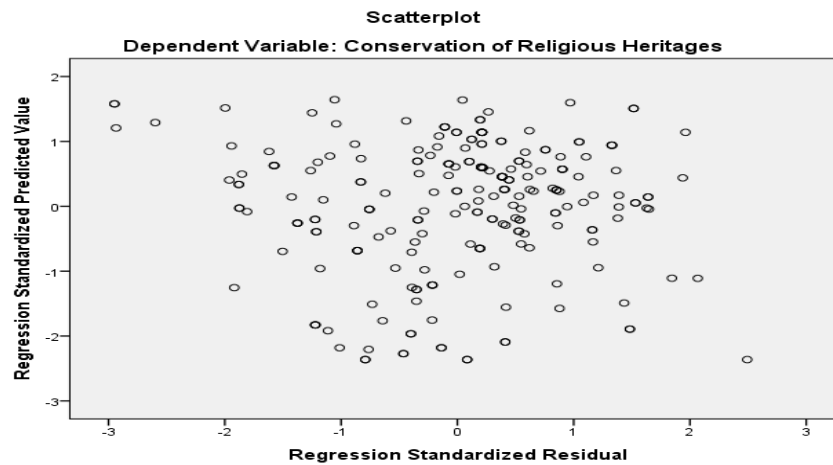


Figure 3: Scatter plot test (Field Survey, 2022)

2. There is no multicollinearity in the data set. Multicollinearity exists when the correlation coefficient r between independent variables is above 0.80. Hence, no independent variable (stakeholders' knowledge, stakeholders interaction and stakeholders adaptive behavior) was not found to have multicollinearity problem with each other where there correlation value for found below .80 with the highest Pearson correlation value of .692 (*Error! Reference source not found.*). Besides, the multicollinearity issue can be checked by **VIF** and **tolerance** level in which multicollinearity will not be a problem where VIF is below 10 and tolerance level $> .20$ (Miles and Crisp, 2014). Hence, VIF and Tolerance found with the acceptable region (see **Table 9**).
3. The values of the residual are independent. The residuals of the data set in the sample stratum found independent or uncorrelated which can also be tested based on Durbin-Watson statistics i.e., above one and below 3. The Durbin Watson statistics is 1.721 (see **Table 8**).
4. The assumption of homoscedasticity: the assumption that shows the variation in the residual is a similar constant at each point of the model. This can be shown by the normality probability curve of the scatter plot (see Figure 3 above).
5. The values of the residual are normally distributed. This assumption can be tested by looking at the p-p plot for the model. The closer the dots lie to the

diagonal line; the closer to normal the residuals are distributed. The normal p-p plot dots line indicates that the

assumption of normality has not to be violated.

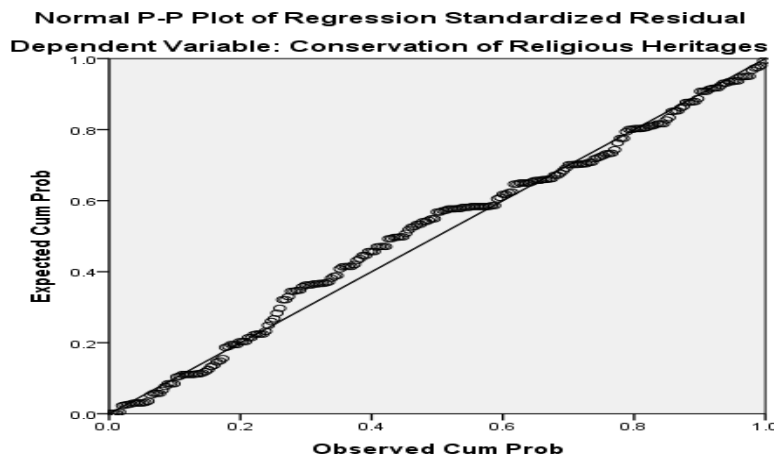


Figure 4: Normal P-P Plot of Dependent Variable (Field Survey, 2022)

indicates there is no outlier biasing the model.

Regression Results

The Pearson's correlation table indicates, there was a significant relationship between stakeholder knowledge and contribution of heritage conservation ($r=.416$, $\text{sig} = .000$). However, stakeholders' interaction and stakeholders' adaptive behavior was not significant relationship with the contribution of heritage conservation ($r=.691$, $\text{sig} = .000$) and ($r=.692$, $\text{Sig}=.000$) (see

6. No influential cases or outliers are biasing the model. The common rule of thumb for Cook's Distance states that observation with the value of Cook's D over 1.0 has too much influence (Rule of Thumb). Thus, Cook's Distance D values were not greater than 1.0, suggesting individual cases was not unduly influencing the model. The Cook's distance was found .152 which Table 7).

Table 7: Correlation of Stakeholder Integration for Impacts of Heritage Conservation

		Correlations			
		Conservation of RH	Stakeholders' Knowledge	Stakeholders Interaction	Stakeholders Adaptive Behavior
Pearson Correlation	Conservation of RH	1.000			
	Stakeholders' Knowledge	.416**	1.000		
	Stakeholders Interaction	.691**	.437	1.000	
	Stakeholders Adaptive	.692**	.253	.620	1.000

Behavior

** Correlation is significant at .01 and .05 significance level (sig = .000)

Source: Filed Survey, 2022

The model summary table (Table 8) shows the predicted variable i.e., conservation of religious heritages is explained by the introduced independent variables viz., Stakeholders' Knowledge, Stakeholders Interaction, and Stakeholders Adaptive Behavior for about 60% with an adjusted R square value of .600. The

variance explained in the model summary table is also supported by the coefficients table that exhibited all measurement dimensions of stakeholder integration that were significant that contribute to the effectiveness of conservation of religious heritage sites.

Table 8: Model Summary: Religious Heritage Site Conservation

Model	R	R Square	Model Summary ^b		
			Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.774 ^a	.599	.600	.571	1.721

a. Predictors: (Constant), Stakeholders' Adaptive Behaviour, Stakeholders' Knowledge, Stakeholders Interaction
b. Dependent Variable: Conservation of Religious Heritages

Source: Filed Survey, 2022

The coefficient result (Table 9) shows that the largest β value the greatest predictor of heritage conservation. Among the independent values, stakeholders' adaptive behavior was the strongest impact on heritage conservations ($\beta=.376$, $p<.05$) followed by stakeholders' interaction

($\beta=.310$, $p<.05$) and stakeholders' knowledge ($\beta=.128$, $p<.05$). Furthermore, there was a positive relationship between stakeholder knowledge, stakeholder interaction and stakeholder adaptive behavior the heritage conservation with the predicted variable i.e., Religious heritage conservation.

Table 9: Coefficient of Determination: Religious Heritage Conservation

Coefficients ^a							
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Co linearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	.629	.144		4.376	.000		
1 Stakeholders' Knowledge	.128	.041	.144	3.089	.002	.801	1.248
Stakeholders Interaction	.310	.050	.357	6.187	.000	.524	1.908
Stakeholders Adaptive Behavior	.376	.047	.431	8.051	.000	.609	1.643

a. Dependent Variable: Conservation of Religious Heritages

Source: Filed Survey, 2022

Discussion

Different related pieces of literature were exposed that adapting authenticity concept for all concerned bodies to heritage practice is an essential role in cultural heritage conservation and restoration planning, as well as the World Heritage Convention's inscription procedures. Government authorities accordingly dominate heritage discourse and practices. This domination has become one of the most effective strategies for both national and regional governments in claiming political legitimacy and economic benefits. However, many other stakeholders have started to participate in heritage making (Zhu, 2015).

As far as this study is indebted, stakeholder integration has been defined as a firm's proactive engagement with stakeholders and integration of stakeholders' perspectives in the firm's decision-making process. The practices related to stakeholder integration include acquiring knowledge about the demands of stakeholders, interacting with stakeholders and making decisions while taking into account the stakeholders' demands (Plaza-Úbeda et al., 2010). This had been supported by the study that revealed primary and secondary stakeholder collaborative works have higher possibility

of enhancing process and product innovations and increasing demands for workers (Ozdemir et al., 2023).

Depending on North Shewa Zone Culture and Tourism Department conservationist response, there is a conservation activity in Sahle Sellassie palace by using government budget. But, it is not enough to work the conservation activities solely by government where all stakeholders' should surmount their responsibilities to the conservation by providing different resources or materials like financial, technical, and manpower resources (Tewodros, M. Personal communication May 21, 2022). The visitor of the monastery says that there is low conservation practice in the heritages because of low awareness of the stakeholders about the heritages, and lack of financial sources. This finding was supported by a study of Olalekan et al. (2019), that verified NGOs and private companies' participation is low in conservation practices though they could play significant roles ranging from creating awareness and environmental education programs, fund and public mobilization at grassroots level to research and implementation of conservation strategies with the local government.





Figure 3: Under Archaeological excavation of Sahle Sellase Palace (Field Survey, 2022)

The issue of conservation has become a global agenda in the 21st century across the world. Conservation agenda that address fundamental human needs will regularly invest in different places and ways than those paying attention to saving species from extinction (Kaimowitz & Sheil, 2007). This led to the conservation being on natural areas, cultural and religious sites demand the participation of key factors to make conservation fruitful and sustainable. Information sharing and effective communication of conservation issues to the community and other stakeholders would inspire thoughtful and imagination; advance curiosity to protect

nature and manmade environments creating eco-surplus mindsets (Vuong & Nguyen, 2024). Depending on either involvement of stakeholders or some other natural determinants, conservation might be found at different status. The finding of this study revealed that the conservation of the religious heritage sites in Angolela Seminesh Kidane Mihret Monastery is low. The finding indicates that the majority of the respondents disagreed with the idea stating heritages are protected from harmful activities, which might demand conservation efforts from various stakeholders.





Figure 4: Kinge Sahle Sellase Palace (Field Survey, 2022)

The study result indicates the majority of the respondents are disagreed with the monastery and stakeholders to dedicate time and resources to know the characteristics of stakeholders. It shows there is no stakeholders` collaboration to conserve heritage sites in the area. The monastery and other stakeholders should offer time and resources to understand and know stakeholders` behavior (*see*



Table 4). The other literature, support stakeholder involvement is widely advocated in a range of policies and strategies implementation and counting decision making for effective heritage conservation (Young et al., 2013). Stakeholder integration affords actual opportunities for organizations to realize more they could on their project output. The heritage conservation members consider stakeholders and more effective stakeholder integration are always vital advance venture efficiency (Aapaoja et al., 2012) through knowledge, interaction and adaptation behavior for religious heritage site conservation which this study revealed. According to the research, incorporating concerns from various stakeholders involves more than just adding more data to new product development procedures; it also involves altering the nature of these procedures (Aguilar & Jugend, 2022). Moreover, the culture and tourism office is the other key stakeholder in the conservation of heritages in Anogelega Kidanemihiret Monastery and Sahele Selassie Palace. In this regard, the representative from Basona Werana Woreda culture and tourism office said that the concerned bodies like religious and governmental institutions work together to control heritages from damage, loss and theft by external bodies

or visitors. In addition to this, there is an awareness creation activity in the area the heritage conservation committee built in each kebeles to work the conservation activities effectively (Belete, Personal Communication, May 19, 2022). The monastery leader says that we work together with Zone and Woreda culture and tourism office to register, Inventory and control heritages, in the conservation of heritages the stakeholders' interaction is very low but we keep our heritages from different problems like theft, and damage (Malede, personal communication, may 21, 2022). Jamal & Stronza (2009) argued that the tourism target location is difficult and changeable with linkages and interdependence, different stakeholders often with a diverse and divergent view and lack of control group and any individuals which support the present finding. Thus, stakeholders' integration is the process of cooperative decision making among key stakeholders of the difficult area about the future.

The stakeholder integration could play a vital role for the conservation of Heritage which is presented in this section. Representatives from the North Shewa Zone and Woreda culture and tourism offices stated that while stakeholder participation is essential to improving heritage conservation and tourism



development, there is currently very little involvement of pertinent stakeholders in the area's cultural conservation. This finding was supported by the study of (Somuncu & YiĖiT, 2010) that shown stakeholder integration is significant to strengthen heritage with the environment and the study of (Vance-Borland & Holley, 2011) that revealed empowering stakeholders is amongst determinants that contribute to greater conservation success. Stakeholder integration is extremely worth building up heritage with stakeholders' and empowered stakeholders are one factor that might contribute to greater conservation success (Vance-Borland & Holley, 2011). According to North Shewa Zone Culture and Tourism Department representative; the local government, culture and tourism department, and office staffs, church servant, visitors, hotels and sometimes the city administration police force were the direct stakes participated in heritage conservation in the area (Mekuaninte, T., Personal Communication, May 20, 2022). In the conservation of heritages, the participation and cooperation of stakeholders are very important points to protect the heritages. As the head of the church narrated, conservation activities in the monastery and the surrounding heritage sites are low, with major entities

refusing to engage in heritage conservation activities; for example, the conservation practice at Sahle Sellassie Palace is solely funded by the government, with other stakeholders having evaded the participation. This finding aligns with the United Nations World Tourism Organization (UNWTO) 2007 report that emphasized win-win partnerships and participation of key stakeholders in developing sustainable tourism that strengthens economic, socio-cultural, and environmental values (Oriaghe, 2023). A study found that encouraging the incorporation of indigenous customs into ecotourism endeavors (cultural consciousness) and integrating cultural and infrastructure elements into a holistic adaptive strategy (holistic approach) support a successful strategy for creative and sustainable ecosystem solutions (Suryawan et al., 2025). Stakeholders and their well-being need to be harnessed and managed to maximize the value and achieve the goal of effective heritage conservation (Wani et al., 2025).

Hence, all stakeholders have their responsibilities for heritage conservation (Malde, H., Personal Communication, May 22, 2022). The collaborative strategy has advantages like efficient use of resources, quick service, enhanced cultural exchange, pockets of unrecognized



problems, and valuable feedback on location conditions (Harrison et al., 2020). Stakeholders have a great impact on the tourism sector. As a result, the stakeholder collaboration and conservation of heritage tourism have critical influences on the sustainability performance of the tourism industry and affect the economic benefit of tourism (Douet, 2013). This participation has been viewed positively where stakeholder collaboration is essential for successful and harmonized heritage management and is decisive for sustainable tourism development (Wondirad *et al.*, 2020). In relation to these effective stakeholders, integration facilitates the ongoing development of tourism through ecotourism plans, with other tourism development programs. Local governments, developers and community residents have been known to overlook or dismiss the importance of the surrounding environment and aspire only to maximize economic growth (Demissie & Italemahu, 2024). For tourism to be truly sustainable, it needs to protect local and national culture, improve social and individual well-being, and conserve/preserve the surrounding environment (Mekonnen et al., 2022; Butler, 1991). Thus, sustainable tourism can lessen adversative impacts on the environment by reinforcing management capability,

implementing education and training programs and mounting monitoring systems (Obradović & Stojanović, 2022).

Recommendations

Basona Werana Woreda administrations culture and tourism office, North Shewa Zone culture and tourism department and even ARCCCH are responsible to raise awareness for the public about heritages and their significance conservation through providing public lectures, discussion and training for all service providers and stakeholders in the tourism industry. Besides, promotional tasks need to be strengthening to encourage stakeholders' awareness of the conservation of heritage. Therefore, advertising, website and printed information should be available for all stakeholders who are responsible to publicize the heritage. Preparing comprehensive heritage site conservation plans by involving professionals and heritage conservation activities should be implemented with the involvement of key stakeholders and consultation with ARCCCH, conservationists and other stakeholders. The government including the Zone, Ministry of Culture and Tourism including ARCCCH shall allocate an adequate budget for the conservation of the heritage. The North Shewa Zone Culture and Tourism Department should



establish heritage conservation fund project offices to integrate stakeholders and mobilize money for the conservation of heritage. Wereda and Zone administration and their respective council offices should create favorable conditions and should take the leading role to collaborate with all stakeholders in the conservation and sustainable management of the heritage. In addition, appropriate rules, regulations and policies should be developed regarding heritages. The monastery shall be developing appropriate heritage care and conservation guidelines that can integrate other stakeholders.

Conclusion

As far as this study was concerned, the status of conservation was found very low where the majority of the respondents disagreed on the existence of good conservation. Though conservation problems existed in the study area, there have been conservation efforts undertaken particularly in the King Sahle Sellasie Palace which is found within the monastery's boundary. It can be understood that there some practices in the palace but not in the monastery buildings. Besides, there are not DO's and Don'ts within the monastery. The animal intervention mainly within the boundary and inside King Sahle Selassie Palace, lack

of appropriate zoning for parking and poor waste disposal systems might make the sustainability of heritage questionable and conservation practice low. The information regarding conservations is not significantly communicated to the pilgrims, communities, and other key stakeholders. Moreover, the investigation in the status of conservation practices in Angolela Seminesh Kidanemihret Monastery showed that conservation problems are affecting the heritages significantly.

The result of the study shows the key stakeholders' integration for heritage site conservation in Angolela Seminesh Kidanemiheret monastery was not abundant. Though there is the low level of communication and integration between the monastery, North Shewa Zone Culture and Tourism Department and Basona Worana Culture and Tourism Office, it was mainly limited to the palace and surrounding heritages of ruins of town named Angolela. Besides, their integration is found poor where all the relevant stakeholders such as government, culture and tourism offices, the monastery and the communities are not well integrated as far as this study is concerned. In adding up to this, the stakeholders are not well aware of the heritages conservation problem and they are not voluntary to participate and



support the conservation activity for heritages.

The presented study had also entertained examining the effect of stakeholders' integration in religious heritage site conservation in the study area. The integration of stakeholders construct was measured in terms of three-dimension variables viz., stakeholder's knowledge, stakeholders' interaction and adaptive behavior of stakeholders. The stakeholder's knowledge entitled with the availability of appropriate documents about heritages and its resources, stakeholders' understanding of the heritage as well as the characteristics of each of the key stakeholders and their associated impacts on the heritage whereas the stakeholders' interaction is dedicated to cooperation, discussion and collaboration as well as consultation among stakeholders regarding heritages. Besides, the stakeholder's adaptive behavior dealt with the allocation of financial and times resources for the concern of heritage-related issues, information exchange, giving priority to the heritage existence and problems than one's own personal or institutional benefits. To this end, the present finding revealed that stakeholder integration measured in terms of the aforementioned variable dimensions were found positive and significant contributors

of religious heritage site conservation where adaptive behavior of stakeholders contribute the highest magnitude followed by stakeholders' interaction and the stakeholder's knowledge correspondingly. Thus, the higher the stakeholders to have good adaptive behavior in allocating their resources and being much concerned with the heritage issues, the more will be the conservation. A similar scenario works for their level of interaction and knowledge towards enhancing religious heritage conservation. Besides, it can be observed that adaptive behavior and interaction among the stakeholders outweighs the level of understanding or knowledge of the stakeholders about heritages in the study area.

Generally, the present study portrayed there is a low level of heritage conservation status and practices in the study area though there are some efforts and there are some concerns regarding heritages. Unlike the growing demand of stakeholders' integration for heritage conservation in general and religious heritage site conservation in particular; the level of integration is low in terms of their knowledge, interaction among stakeholders and their adaptive behavior towards heritage conservation and their integration. This finding highly demands the escalation of stakeholders'



involvement and integration is vital that has to be enhanced. Moreover, the integration of stakeholders has been found essential and positively contributing to religious heritage conservation which should also be supported and worked to conserve the heritage and gain all-rounded benefits from the heritage through tourism.

Author contributions

Bosena Abebayehu develops proposal, review the literature and conceptualize the paper and writes the analysis and discussion part of the manuscript; Endalkachew Teshome: Reviewed edited and revise the manuscript; Zemenu Bires prepared, revisit and edited the manuscript and process the entire publication process. All authors read and approved the final manuscript.

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Ethics approval and consent to participate

The study was investigated as per the research guidelines of University of Gondar, Ethiopia, and the final findings was presented to the college and departmental research committee and

examining board and got acceptance July 2021. Then, data was collected.

Competing interests

The authors declare that the study has no any conflict of interest

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