

THE CONTRIBUTION OF RELIGIOUS CENTERS TO THE DEVELOPMENT OF
TOURISM IN UGANDA. A CASE OF UGANDA
MARTYRS NAMUGONGO

BY

ARITUJUNA CLAIRE

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Approval

I certify that this research report under the title “The contribution of religious centers to the development of tourism in Uganda.” a case of Uganda Martyrs Namugongo” has been carried out by Aritujuna Claire and it is ready for submission to the College of Economics and Management, Kampala University with my approval.



Signature.....

Date..17/10/018.....

MRS. MUWEEBYA NAKACWA KASOZI .S

(SUPERVISOR)

Dedication

This research report is lovingly dedicated to my parents and other family members who have been my constant source of inspiration. They have given me the drive and discipline to tackle my task with enthusiasm and determination. Without their love and support, this project would not have been made possible.

Acknowledgement

This study has been a long journey and I feel indebted to those who participated in their own ways to make it a success. I thank the almighty God for his special grace and protection over the entire period of my work. Special appreciation goes to my supervisor Mrs. Muweebya Nakacwa Kasozi for her dedication, sincere guidance, suggestions, criticisms, understanding and support as I prepared the research project.

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Abstract

The study was based on the contribution of religious centers to the development of tourism in Uganda with particular reference to Uganda Martyrs Namugongo. The study was based on three objectives that is (i) to find out the contribution of Uganda Martyrs Namugongo to tourism development in Uganda, (ii) to establish challenges faced by Uganda Martyrs Namugongo in tourism developing in Uganda; (iii) to suggest solutions to the challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda. The literature review consulted the accredited scholars and researchers.

A Sample of 30 respondents was selected for the study purpose and the data was collected using simple random sampling technique together with purposive sampling which helped the researcher select the specific categories of respondents.

The study findings showed that Uganda Martyrs Namugongo is contributing to the development of tourism, in Uganda, attracts tourists to Uganda, provides revenue to the government which influences tourism development, has recreation facilities to increase domestic tourism in Uganda and also attracts visitors who go there for leisure and recreation.

The study also discovered that conflicts between the religious leaders and the government, terrorism political instability and civil war impede tourism development. The study further revealed that inadequate funds affect the smooth running of Uganda Martyrs Namugongo, high rate of crime due to different offences such as murders, serious assaults and rape gain a lot of media attention and can affect the tourist's destination choice. The study therefore recommends that Uganda Martyrs Namugongo should ensure respect and protection of local traditions and religious practices, especially their intangible legacy and there is need for proper management and improvement of Uganda Martyrs Namugongo.

CHAPTER ONE

1.0 Introduction

This chapter presents the background of the study, statement of the problem, purpose, objectives of the study, research questions, scope, significance and operational definitions.

1.1 Background to the study

Tourism is supposed to be one of the most significant forces which crystalized our world in economical point of view, tourism brings prosperity and wealth for residents, it is the greatest earner of global export and foreign exchange and job opportunities was provided by these phenomena. In addition tourism has influence on culture, environment and society (Higgins-Desbiolles, 2006).Development of tourism has been considered as a multidimensional concept and it is not just focused on economic growth, some other concepts like social, cultural and even political impacts are included in this definition and also tourism development as a holistic definition should be addressed as a critical factor and also it is important to recognize and understand theories which are included in the term of tourism development. Critical ideologies which shaped and formulated tourism development should be investigated as well (Sharpley and Telfer, 2002).

Tourist behavior can be influenced by tourism and religious tourism; for example, destination and visitor product was determined by the aim of journey and also based on form of tourism facilities must be provided for tourists. Religious tourism as any other form of tourism is seeking for costumer and there should be competition for attracting more tourists (Weidenfeld, 2008). The concept of travel helps people to gain a better understanding towards human values, common respect as long as economic growth and prosperity and religious tourism has been playing a deceive role for unifying humanity and bringing development in social scales and to build and reconstruct humans and human personality(Weidenfeld and Ron, 2008).

Tourism is not just the temporary movement of people to destinations outside their normal places. Tourism includes many geographic, economic, environmental, social, cultural and political dimensions (Gunn, 2002:9). A tourism industry has a strong relationship with those

dimensions because of its dependency and impact on it, and the interests of its stakeholders. The movements of travellers within a destination is organized and analyzed in various ways. The economic dimension of tourism is diverse. In this study the economic dimension from a destination perspective is central.

Religious tourism in Uganda sometimes named as a spiritual tourism has been achieved determinant role all around the world. Income and technology are brought to countries which are planned in the field of tourism and people were able to gain knowledge about other religious centers (Tala and Padurean, 2008). In Uganda, religion and spirituality are historically related to tourism as pilgrimage travel is being considered as one of the oldest forms of tourism. Many of the religious sites are among the most visited tourism destinations in the world and in some areas a large number of pilgrimage shrines are simultaneously significant cultural sites. Furthermore, the presence of tourists in a particular area has resulted in a rapid development in terms of accommodation, infrastructure and service. As travelling to sacred destinations is considered a composition of religious experience and journey, it can be characterized as religious tourism. If religious tourism in Uganda is just considered as the religious journey, it would be impossible to pay attention to other dimensions and impacts of tourism such as economical or cultural influences therefore, this concept was one-dimensional as it is suggested it can be ranged from secular to pilgrimage tourism (Dadpour and Sirat, 2009).

The main importance of tourism and especially religious tourism at Uganda Martyrs Namugongo has become manifest since human has been experienced the sense of curiosity in terms of knowledge about cultures, natures, shrines and etc. The concept of pilgrimage is formed and recognized in any culture of Uganda Martyrs Namugongo all around the world for instance Hinduism or Islamic ideology: Judaism and Christianity are some of these well-known religious ideas. The concept of pilgrimage is described as “A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding”, but nowadays this concept has been changed and it consists of deeper issues and characterized in different forms and defined as modern and new secular travelling or traditional and old pilgrimage and these kind of concepts are experiencing a serious juvenescence all over the world (Digance, 2006).

1.2 Statement of the problem

The end of year prayer gatherings in Uganda have become a popular annual trend. The number of people attending these events arguably shoots up every year. Therein lives the potential for what can rightly be called religious tourism. It is not just a visit to the Namugongo Martyrs shrine. We need to re-imagine the tourism sector as a multifaceted industry. The capacity of these churches to cause large movements of people is unequivocal, what the tourism ministry needs to do is transform these numbers into variable commodity additionally, these churches convene crusades and conferences which attract celebrity pastors and evangelists, but sadly the trickle-down effect of such visits has not yet made a significant impact on our tourism industry (New Vision Wednesday Jan 3, 2018). It is against this background that the study sought to find out the contribution of religious centers to the development of tourism in Uganda with particular emphasis on Uganda martyrs Namugongo.

1.3 General Objective

The general objective of the study was to find out the contribution of Uganda Martyrs Namugongo to the development of tourism in Uganda.

1.4 Specific Objectives of the study

- i. To find out the contribution of Uganda Martyrs Namugongo to tourism development in Uganda.
- ii. To establish the challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda.
- iii. To suggest the solutions to the challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda.

1.5 Research Questions

- i. What is the contribution of Uganda Martyrs Namugongo to tourism development in Uganda?

- ii. What are the challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda?
- iii. What are the solutions to the challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda?

1.6 Scope of the study

1.6.1 Content scope

The study focused on the contribution of Uganda Martyrs Namugongo to the development of tourism in Uganda. The study examined the challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda and the solutions to the challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda.

1.6.2 Geographical scope

The study was carried out at Uganda Martyrs Namugongo located in Kira Municipality in Wakiso District.

1.6.3 Time Scope

The study focused on the contribution of religious centers and tourism development in the period between 2015 -- 2017 and this period was chosen because according to the ministry of tourism, Wildlife and Antiquities Uganda significantly registered increase in the inflow of tourists hence this period gave the study enough evidence to achieve the objectives.

1.6.4 Significance of the study

The research will provide empirical data for policy makers which will assist them towards formulating appropriate policy on how Uganda Martyrs Namugongo can contribute to the development of tourism in Uganda.

The study will be used by the government of Uganda to determine or know how religious centers generate revenue.

This study is expected to be helpful to the programmers of Uganda Martyrs Namugongo in terms of improving the shrine such that the place can attract more tourists.

The study is to guide other future researchers intending to conduct similar study with literature review.

1.6.5 Operational definitions

Tourism comprises the activities of persons travelling to and staying in places outside their unusual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited (Tala and Padurean, 2008).

Religion is viewed as a vast variety of responses to what people consider as divine which either could be as singular or plural. It involves a system of beliefs, rituals, ethical codes and patterns of actions (Higgins-Desbiolles, 2006).

Tourism development: refers to the process of adding value to the activities of persons travelling to and staying in places outside their unusual environment. Tourism development is also defined as planning and implementation of strategies with the objective to develop the tourism sector.

Religious Centre is a multi-faith centre suitable for spiritual services, weddings, christenings, funerals, memorials, private prayer and seminars.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This literature review provides the conceptual architecture and theoretical support for this research by grounding it on prior knowledge. It is an attempt to review the existing literature related to the study.

2.1 The contribution of religious centers to tourism development in Uganda

Tourism has principally been concerned with the tourist experience of visiting, seeing, learning, enjoying, and living in a different mode of life (Stamboulis and Skayannis 2013). In this sense, everything tourists go through at a destination can be experience, be it behavioral or perceptual, cognitive or emotional, or expressed or implied. To the stakeholders of tourism, such as tourists, destination marketers, local residents, and policy makers, the nature and scope of the experience offered by a destination and processed by tourists determine the value of the destination. A common mistake is assuming that a traveler must be of a particular religion in order to visit a specific religious site. For example, although the Vatican holds special meaning for followers of the Catholic faith, millions of non-Catholics also visit the Vatican both for its spirituality and for its architectural beauty, Arbaeen (2013).

Religious center has developed into a much larger and more segmented market. Today's religious travel includes multiple sub-niches that range from the luxury pilgrimage market to backpacking and from religious institutional travel to volunteer-oriented experiences meant to help those in some form of need. Simchai (2012) stipulates that when thinking of religious tourism most communities tend to believe that this form of tourism does not apply to their locale, unless they are a major pilgrimage destination.

Religious tourism, however, is not only destination oriented. It can also imply attracting large segments of the market. Religious tourism is not only a visitation to a particular holy destination, but may also be travel for a humanitarian cause, for reasons of friendship or even as a form of

leisure. Religious travel can be the primary reason for a trip but it can also be part of a trip and provide a destination with additional attractions (Suleiman and Mohammed, 2010).

Religious tourism can be one of the most effective tools to foster inclusive and sustainable development, for three reasons. Firstly, religious tourism raises awareness of our common heritage, which helps to ensure its preservation. Religious heritage sites have an immeasurable value in religious terms and as a source of public education, identity and pride. And we can reinvest the income from religious tourism in preserving our cultural heritage. Secondly, religious tourism can contribute to community development and empowerment. When tourists meet and show interest in the unique values of local communities, these communities feel empowered, Holden (2010).

2.2 The challenges faced by religious centers in developing tourism in Uganda

Road safety and security is one of the concerns of visitors while they are traveling (Wilkie, Watson and Faulks, 2008). Until lately, safety and security issues had never been concern of pilgrims, it is now being changed to gaining of concern by religious tourist. For instance in Israel and Palestine places where there was no peace, visitors are not allowed for visiting (Suleiman and Mohammed, 2010). This is for the sake of safety and politics. Safety or perceived safety is one factor that determines choices of tourist to a particular destination. Tourist would go for a holiday to a destination when they perceive that destination is safe rather than worrying for safety once they are on holiday.

Suleiman and Mohammed (2010) noted that conflict between Israeli and Palestinian has affected the tourism in Palestine especially in east Jerusalem. In addition, war was the factor that affected tourism (Curie, Skare and Loncare, 2004). War was also responsible for the decline of both tourist flow and the revenue gain from tourism during civil war in Ethiopia (Ayalew Sisay, 2009). Terrorism is also another challenge that has been affecting the tourism industry in the world in general. Due to terrorist attack in New York in 2001 at trade center and in Bali in 2002, the tourism industry was reduced by 0.6% worldwide (UNWTO, 2002).

Countries with developed infrastructures receive more tourists than countries with poor infrastructural development. For instance, According to Ighobor and Haidara (2012),

infrastructural problem was one of the greatest challenges for tourism development in East Africa. Some of the infrastructural problems include: absence of telecommunication and electricity.

Planning and implementing to have religious tourism business without product development is challenge because nothing can be done without products. Providing these products with unfair price could cause challenge for development of tourism business in particular destinations. For instance, this problem was noticed in Ethiopia as challenge or determinant factor for low number of tourist arrival comparing with neighboring country such as Kenya (Yabibal Mulalem, 2010).

Poor methods and lack of innovative techniques in promotion of tourism business in developing countries of Africa hinder tourism sector's contribution to economy of each country (Ighobor and Haidara, 2012). In developed countries such as Spain, Portugal and Italy they have more lists of pilgrimages and religious festivals in their promotional literature than any other countries did (Nolan and Nolan, 2008). Religious tourism is bounded to certain seasonality though some have potential to be visited every day.

Cuccia and Rizzo (2011) found out that seasonality is one of the features in cultural tourism practice in Sicily and it was the cause for overcrowding and unsustainable tourism practice in the study area. They had recommended that seasonality through policy intervention is needed in destination that are affected by seasonality. Therefore, it can be minimized through different mechanisms such as tax reduction on the off seasons, high promotion campaign, provide regulation that limits the number of visitors in particular destination, etc.

2.3 The solutions to the challenges faced by religious centers in developing tourism in Uganda

Religious heritage sites should become important meeting grounds for visitors and hosts. These encounters are fundamental to maintaining tourism as a force for good, for everyone, in all corners of the world. Religious tourism should attract millions of people united in respect and reverence for the world's great religions. These are the very same values needed for cross-cultural understanding, for peace building, and to ward off the forces of darkness that threaten our sector, Cuccia and Rizzo (2011).

Tourism should help to protect, not destroy, our religious heritage through using revenues from religious tourism in conservation. Tourism helps them to take pride in themselves, in their history, traditions and environment. But this only happens if communities are fully engaged and integrated in the tourism experience around them. Thirdly, religious tourism builds cultural understanding and peace. Whilst the expansion of religious travel is undoubtedly positive for tourism and a force for good, it also presents us with several crucial challenges (Gunn, 2012).

Watson and Faulks, (2008) observed that tourism should also ensure respect and protection of local traditions and religious practices, especially their intangible legacy. This is particularly important at religious sites. Lastly, we must ensure that social and economic benefits of religious tourism reach host communities, for this is a key principal of tourism for development. By working closer together, we can address these challenges and leverage the opportunities that religious tourism presents.

McGrath (2007) stipulated that tourism industry requires variety as it is very essential capital and India is land of diversity. Here diversity is present in every walk of life, from natural such as air, and water to social factors such as language and behaviour all varies from place to place. Pilgrimages are not a destination only for our religious faith but they also strengthen our national unity and promote brother hoodness also.

Hall (2003) explained that tourist demand and tendency have been created experience and accordingly needed products should be provided for them. in order to visitor satisfaction different aspects of expansion should be accomplished by supply side of tourism and they should meet the customer needs. Hall stressed that tourists experience has been shaped the balance between supply and demand and so it should be focused by policy makers and planners. This model has been criticized by experts for ignorance of host community and residents role on the model and another reason for these kinds of criticism backs to its market oriented nature of this model. Critiques believe that if it is based on the Murphy work, it should be community oriented as well (Hall, 2003).

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This section includes a description of the methodology that was used in the study. It is organized as follows: first it presents the research design, population size, sampling design, then data collection procedures, and finally data processing and analysis.

3.1 Research design

Research design refers to the way the study is designed, that is the method used to carry out the research Mugenda and Mugenda (2003). The researcher employed cross sectional survey design. This is because the study focused on the large population and gave explanation on the state of affairs as they exist at present. Cross sectional research design was used to collect qualitative and quantitative data following the specific objectives of the study and research questions.

This is because qualitative research design gave the study better insight and understanding of the phenomena. Quantitative approaches were used by the study to deal with tabulations and numerical figures.

3.1 Study Area

The study was carried out at Uganda Martyrs Namugongo located in kyaliwajjala ward, kira municipality in Wakiso District. Namugongo is approximately 16 kilometers (9.9 mi) north-east of Uganda's capital Kampala.

The township is bordered by Nsasa to the north, Sonde and Bukeerere to the east, Bweyogerere to the south east, Naalya and Kireka directly to the south, Kyaliwajjala to the south-west, and central Kira to the west and north-west. The coordinates of Namugongo are 0°23'43. 0"N. 32°39'57.0"E (Latitude: 0.395289; Longitude: 32.665835).0.

Plate 1: Map showing Location Uganda martyrs catholic shrine Namugongo

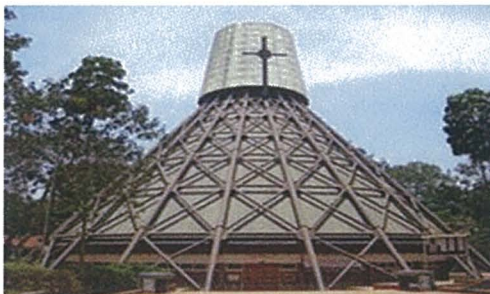


Source: *Google Maps and Locations, 2018*

3.1.1 Historical Background

Uganda Martyrs is located in Namugongo, this shrine marks the spot where Kabaka Mwanga II ordered the execution of 14 Catholics who refused to denounce their faith, including church leader Charles Lwanga who was burnt alive on or around 3 June 1886 – which is now celebrated as Martyrs' Day. The shrine represents an African hut. The Uganda Martyrs are a group of 23 Anglican and 22 Catholic converts to Christianity in the historical kingdom of Buganda, now part of Uganda, who were executed between 31 January 1885 and 27 January 1887. They were killed on orders of Mwanga II, the Kabaka (King) of Buganda. The deaths took place at a time when there was a three-way religious struggle for political influence at the Buganda royal court.

Plate 2: The Unique Architecture of Uganda Martyrs Shrine



Source: *Primary Data, 2018*

Plate 3: The execution ground at Uganda martyrs Namugongo



3.2 Study population

Nachmias and Nachmias, (2008) define population as the total collection of elements about which we wish to make some references. Brinker, (1998) defines a target population as a large population from which a sample population is selected. The target population was 50 but the study managed to get 30 respondents.

Departments	Population Size	Sample size
Religious Leaders	2	1
Tourists	3	2
Community Members	5	3
Staff members at Uganda Matyrs Namugongo	38	23
Officials from the Ministry	2	1
Total	50	30

3.3 Sample Size

A sample is a section of the population chosen to represent the whole population (Amin, 2005). The essence of sampling is to obtain data from a smaller particular sample which in turn increases efficiency by allowing generalisations to deduce about the population without necessarily having to examine every member. Respondent were divided into different strata according to the departments. The study was carried out at Uganda Martyrs Namugongo and 30

respondents were selected using purposive sampling techniques. The composition of sample size was tabulated as below

Departments	Population size	Sample
Religious leaders	2	2
Tourists	3	2
Community members	5	1
Staff members	38	23
Officials from the ministry	2	2
Total	50	30

Source: *Primary Data, 2018*

3.4 Sampling Techniques

The study employed a combination of techniques in the selection of respondents from the sample size and in this case, purposive and stratified sampling methods were employed. Purposive sampling is a sampling technique that allows a researcher to use cases that have the required information with respect to the objectives of the study. Purposive Sampling was used in the study which decided on whom to include in the sample. This sampling method was used to collect the required information by selecting key informant considered to be experts and possessing key information. Cases of subjects were therefore hand-picked because they were informed or they possessed the required characteristics. After determining a suitable sample size, the next important thing was to determine the appropriate sampling technique that was used in obtaining a representative sample.

3.5 Data collection

3.5.1 Sources of Data

Due to nature of the study both primary and secondary data sources were used. This is because the study based on both first-hand information and already existing data; this implies that the study opted to use primary and secondary data.

3.5.2 Primary Data

The data was obtained from the field. The study used self-administered questionnaires in the process of collecting data from the target respondents.

3.5.3 Secondary Data

The secondary data refers to data obtained from the secondary sources. The data was collected from internet, literature review, journals, and newspapers. The resource center's at Uganda Martyrs Namugongo also backed up quantitative data.

3.6 Data Collection Methods

3.6.1 Questionnaires

Questionnaires were used to collect data from the selected respondents using structured questions. These contained both closed and open-ended questions. Closed ended questions were helpful in getting precise responses while open-ended questions were used to get detailed information on the subject matter. The questionnaire was developed on a five point Likert scales measuring from Strongly agree as response 1 to Strongly Disagree as response 5 (Sekaran, 2013). All questions were arranged in one direction and all the constructs were operationally defined.

3.6.2 Interview guide

The study adopted for structured interview which gave information to the respondents verbally through face to face conversation. This method helped the study clarify the information needed.

3.7 Data processing, analysis and presentation

3.7.1 Data processing

The data was processed through editing, tabulating and coding

Editing

This helped the study check the completed responses with a purpose of detecting and eliminating errors and identifying vital information that was essential in coding and tabulation.

Coding

This was done according to whether or not the response was in line with the objectives of the study and realistic to the subject matter.

Tabulation

This involved mainly the use of simple statistical techniques like the use of tables, percentages which tested the significance of the information from which meaningful information was drawn.

3.8.0 Data presentation

After editing, coding and analyzing data, tabulation was done which gave a clear presentation of the various responses and significance of each interpretation. Frequencies and percentages were used in tabulation which portrayed statistics used in analyzing and interpreting the study. Frequency tables, aided in presentation of the collected data which made it summarized and more understandable using statistical packages like Microsoft excel.

3.8.1 Data analysis

Data collected was subjected to some preparation which entails editing, coding and data entry before being summarized. Editing detected errors and omissions, corrected them where possible and certified that minimum data quality was achieved.

3.8.2 Data validity and reliability

The study ensured validity and reliability of the data collected in the following ways.

3.8.2.0 Validity of the data

Validity refers to the amount of systematic or built-in error in measurement (Norland, 1990). It is the correctness and reasonableness of data. To improve the validity of the questionnaire, the study designed the tools to fit the study objectives. This catered for language clarity, relevance and comprehensiveness of the content and standard length of questionnaire.

3.8.2.1 Reliability of the data

Reliability refers to random error in measurement. It indicated the accuracy or precision of the measuring instrument (Norland, 2012). To establish the reliability of the instrument, a pilot study was carried out. Questionnaires were administered on the target population to check consistency of the instrument while testing reliability.

3.8.2.2 Ethical Considerations

Permission to conduct the study was got from the management of Uganda Martyrs Namugongo which was accompanied by an introductory letter from the department of leisure and hospitality. Permission was also got from the local authorities where the study was conducted. All the respondents participated in the study after voluntarily consenting through signing the informed consent. All the data was handled with confidentiality.

3.8.2.3 Limitations to the Study.

Communicating to some expected respondents was difficult due to cultural differences, language barrier and differences in behaviors which limited the research study. However, to ensure effective communication, the researcher used English language which at least every respondent understood.

Lack of funds and time to carry out the study fully. However this problem was solved by the researcher through setting time aside for research and soliciting funds from family members.

Some respondents were too busy with their work and not willing to participate in the study. However the researcher approached the respondents during their free time and even convinced the management that the information obtained from them was to be treated with the highest degree of confidentiality.

CHAPTER FOUR
RESULTS AND DISCUSSIONS

4.0 Introduction

This chapter presents the findings on the contribution of religious centers to the development of tourism in Uganda with emphasis on Uganda Martyrs Uganda. The results in this section were presented so as to explore the data with respect to the research study objectives.

4.1 Demographic Characteristics

These included age, sex, education level and marital status. Findings on the age of the respondents revealed the following results.

4.1.1 The Gender of respondents

Table 1: Showing the gender of respondents

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Male	20	66.7
Female	10	33.3
Total	30	100.0

Source: *Primary Data, 2018*

From table1 the study results indicated that most of the respondents were male 20(66.7%) and female are 10(33.3%). This could be interpreted to the mean that majority of people who frequented these places were more male as compared to their female counterparts even amidst the local residents of those that participated in the study.

4.1.2 The Age of respondents

Table 2: Showing the Age of Respondents

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Less than 29	8	26.7
30-39 years	6	20.0
40-49 years	6	20.0
50 years and above	10	33.3
Total	30	100.0

Source: *Primary Data, 2018*

From the result in table 2, majority of respondents were in the age bracket of 50 and above at (33.3%) 30-39 years and 40-49 years respectively were represented by 40% and the rest of the respondent lied in between less than 29 years (26.7%). This means that the majority of the respondents who frequented the shrine were still energetic.

4.1.3 The Education of Respondents

Table 3: Showing the Education of Respondents

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Primary	5	16.7
Secondary school	10	33.3
Diploma	4	13.3
Degree	3	10.0
Masters	3	10.0
PhD	1	3.3
Others	4	13.3
Total	30	100.0

Source: *Primary Data, 2018*

From table 3, the majority of respondents had attained secondary education 10(33.3%), 5(16.7%) were in primary level, diploma holders were 4(13.3%). Those who had acquired bachelors were 3(10%), masters holder were 3(10%), PhD level had 1(3.3%), others were represented by

4(13.3%). This implies that majority of the respondents had the required knowledge to relate the contribution of religious centres to tourism development.

4.1.3 Working Experience

Table 4: Showing the Working Experience

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Below 5 years	7	23.3
6-10 years	11	36.7
11-15	5	16.7
16 and above	7	23.3
Total	30	100.0

Source: *Primary Data, 2018*

Table 4 indicates that majority of the respondents had served for 6-10 years 11(36.7%); 16 and above were 7(23.3%), 11-15 years were 5(16.7%). In addition respondents with a working experience below 5 years were represented by 23.3%. This implies that majority of the respondents had got the information pertaining to the contribution of religious centers to the development of tourism in Uganda.

4.2 Contribution of Uganda Martyrs Namugongo to Tourism development in Uganda

Table 5: Uganda Martyrs Namugongo is contributing to the development of tourism in Uganda.

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	14	46.7
Agree	9	30.0
Not sure	5	16.7
Disagree	2	6.7
Total	30	100.0

Source: *Primary Data, 2018*

Results from table 5 indicated that majority of respondents strongly agreed with 46.7%, agree were 9(30%), those who were not sure 5(16.7%), and lastly those who disagree were 2(6.7%). This means that Uganda Martyrs Namugongo is contributing towards a stream of tourist in Uganda and the revenue collected from religious centers by government. This revenue contributions to the development of tourism in various ways like infrastructure development.

Table 6: Uganda Martyrs attracts tourists to Uganda

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	16	53.3
Agree	8	26.7
Not Sure	3	10.0
Disagree	3	10.0
Total	30	100.0

Source: *Primary Data, 2018*

From table 6 results indicated that majority of the respondents strongly accepted that Uganda Martyrs Namugongo attracts tourist to Uganda by 16(53.3%), those that agreed were 8(26.7%), 3(10%) were not sure and those who disagreed were 3(10%). Most respondents observed that both domestic and international tourists flock to Uganda Martyrs Namugongo every 3rd June of each year. This signifies that Martyrs Namugongo is one of the major religious attractions that attract tourists to Uganda.

Table 7: Provides revenue to the government which influences tourism development

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	12	40.0
Agree	13	43.3
Not sure	3	10.0
Disagree	2	6.7
Total	30	100.0

Source: *Primary Data, 2018*

The results from table 7 indicated that majority of the respondents agreed with (43.3%), strongly agree were 12(40%), those who were not sure were 3(10%) and disagreed were 2(6.7%). This implies that Uganda Martyrs Namugongo provides revenue to the government which influences tourism development in Uganda. This revenue is used to foster infrastructural development in the country.

Table 8: Uganda Martyrs Namugongo has recreation facilities to increase domestic tourism in Uganda.

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	13	43.3
Agree	11	36.7
Not sure	4	13.3
Disagree	2	6.7
Total	30	100.0

Source: *Primary Data, 2018*

From table 8 results indicated that majority of the respondents recognized the fact that Uganda Martyrs Namugongo has recreation facilities to increase domestic tourism and strongly agreed with 13(43.3)%, agree were 11(36.7%), not sure were 4(13.3%) and 2(6.7%) disagreed. This shows that much of the renovations carried out at the shrine to improve on recreation facilities will attract more domestic tourists.

Table 9: Uganda Martyrs Namugongo has visitors who go there for leisure and recreation

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	9	30.0
Agree	10	33.3
Not sure	2	6.7
Disagree	7	23.3
Strongly Disagree	2	6.7
Total	30	100.0

Source: *Primary Data, 2018*

From the results in table 9 majority of respondents observed that there are visitors who go to Uganda Martyrs Namugongo for leisure and recreation and this adds on the revenue generated from religious centers. This was highly interpreted by strongly agreed with 9(33.3%), those who agreed were 10(33.3%), not sure were 2(6.7%), disagreed were 7(23.3%) and lastly those who strongly disagree were 2(6.7%).

Table 10: Uganda Martyrs Namugongo leads to infrastructural development in Uganda.

Category	Frequency	Percent
Strongly Agree	9	30.0
Agree	9	30.0
Not sure	4	13.3
Disagree	5	16.7
Strongly Disagree	3	10.0
Total	30	100.0

Source: *Primary Data, 2018.*

Results from table 10 indicated that those who strongly agreed were 9(30%), those who agreed were 9(30%), not sure were 4 (13.3%), those who disagreed were 5(16.7%), strongly disagree were 3(10%). This implies that Namugongo shrine has a positive impact on the infrastructural development as a result of the income obtained from the tourists.

Countries with developed infrastructures receive more tourists than countries with poor infrastructural development. For instance, according to Ighobor and Haidara (2012), infrastructural problem was one of the greatest challenges for tourism development in East Africa. Some of the infrastructural problems include: absence of telecommunication and electricity.

4.3 The challenges faced by Uganda Martyrs Namigongo in developing tourism in Uganda

Table 11: Conflicts between the religious leaders and the government

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	11	36.7
Agree	9	30.0
Not Sure	5	16.7
Disagree	3	10.0
Strongly Disagree	2	6.7
Total	30	100.0

Source: *Primary Data, 2018*

From table 11, majority of the respondents were 36.7% showing that conflicts between the religious leaders and the government affect smooth operation of religious centers. This is similar to Suleiman and Mohammed (2010) who noted that conflict between Israeli and Palestine has affected the tourism in Palestine especially in East Jerusalem.

Table 12: Political instability and civil war are other factors that impede tourism development.

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	9	30.0
Agree	15	50.0
Not Sure	2	6.7
Disagree	3	10.0
Strongly Disagree	1	3.3
Total	30	100.0

Source: *Primary Data, 2018*

Results from table 12 highlighted that political instability and terror threats in the country causes the reduction in the number of tourists to religious centers. Respondents sighted the following incidents; walk to walk, attacks on Mumbere's palace in Kasess, Age limit surge. This caused

tourists to cancel their bookings to Uganda. This is in agreement with (Ayalew Sisay, 2009) who noted that war was responsible for the decline of both tourists flow and the revenue gain from tourism during civil war in Ethiopia. Terrorism is also another challenge that has been affecting the tourism industry in the world in general. Due to terrorist attack in New York in 2001 at trade center and in Bali in 2002, the tourism industry was reduced by 0.6% worldwide (UNWTO, 2002).

Table 13: Inadequate funds affect the smooth Running of Uganda Martyrs Namugongo.

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	9	30.0
Agree	10	33.3
Not Sure	6	20.0
Disagree	4	13.3
Strongly Disagree	1	3.3
Total	30	100.0

Source: *Primary Data, 2018*

From table 13 results indicated that inadequate funds limit the operations of the religious centers (33.3%). respondents were able to view this in relation to absence of the donors to support and construct better facilities for tourists.

Table 14: High rate of crime due to different offences.

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	10	33.3
Agree	11	36.7
Not sure	4	13.3
Disagree	4	13.3
Strongly Disagree	1	3.3
Total	30	100.0

Source: *Primary Data, 2018*

From the findings in table 14 respondents highly agreed on crimes that occur like murders, rape of women, serious assaults and children who go missing while visiting the shrines. This is evident during 3rd June each year where some people carryout illegal activities which gives a negative image to Uganda Martyrs Namugongo and the religious activities carried out on that day. Such activities can gain a lot media attention which affects the tourists destination choice.

Table 15: Terrorism is also another challenge that has been affecting the tourism industry in Uganda.

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	12	40.0
Agree	8	26.7
Not Sure	4	13.3
Disagree	4	13.3
Strongly Disagree	2	6.7
Total	30	100.0

Source: *Primary Data, 2018*

From table 15, majority of the respondents observed that terrorism is one of the major challenges that affect the tourism industry, this was at the rate of (40%). This is because security is paramount in the tourism sector.

Table 16: There is poor marketing of religious centers in Uganda and outside world.

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	13	43.3
Agree	5	16.7
Not Sure	3	10.0
Disagree	7	23.3
Strongly Disagree	2	6.7
Total	30	100.0

Source: *Primary Data, 2018*

Results in table 16 indicated that there is poor marketing of religious centers at the rate of 43.3%. Religious centers have ignored the effect of marketing within and outside the country. This makes the religious centers with their attractions and activities to be less popular.

Table 17: Tourism development in Uganda is challenged with increased costs of tourism services

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	10	33.3
Agree	8	26.7
Not Sure	2	6.7
Disagree	6	20.0
Strongly Disagree	4	13.3
Total	30	100.0

Source: *Primary Data, 2018*

From the results in table 17 it is evidence that increased costs of tourism services affect people who travel for faith based tourism and as a result this has an impact on the country tourism development.

4.4 The solutions to the challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda

Table 18: There is need for proper management and improvement of Religious Centers

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	11	36.7
Agree	4	13.3
Not Sure	8	26.7
Disagree	6	20.0
Strongly Disagree	1	3.3
Total	30	100.0

Source: *Primary Data, 2018*

Results in table 18, indicated that 36.7% strangely agreed that there is need for proper management of Uganda Martyrs Namugongo. Watson and Faulks, (2008) observed that tourism should also ensure respect and protection of local traditions and religious practices, especially their intangible legacy. This is particularly important at religious sites.

Table 19: Realistic and effective marketing measures should be put in place for religious centers.

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	11	36.7
Agree	7	23.3
Not Sure	4	13.3
Disagree	6	20.0
Strongly Disagree	2	6.7
Total	30	100.0

Source: *Primary Data, 2018*

Results from table 19 indicated that there is need to improve on the marketing techniques for the religious centers in Uganda. This will increase the number of tourist and the revenue generated by such centers. There is also need to ensure that social and economic benefits of religious tourism reach host communities, for this is a key principal of tourism for development. By working closely together, these challenges can be addressed and leverage the opportunities that religious centers present to the tourism industry.

Table 20: There is need for internal and external partnerships in the promotion of religious centers

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	11	36.7
Agree	9	30.0
Not Sure	4	13.3
Disagree	2	6.7
Strongly Disagree	4	13.3
Total	30	100.0

Source: *Primary Data, 2018*

Results from table 20 indicated that there is a need to allow more internal and external partnerships in the promotion of religious centers with (36.7%). This will attract more tourists to come thus increasing on the revenue of religious center hence aiding their proper functioning and management.

Table 21: More tourism facilities should be built to attract more tourists

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	12	40.0
Agree	7	23.3
Not Sure	5	16.7
Disagree	3	10.0
Strongly Disagree	3	10.0
Total	30	100.0

Source: *Primary Data, 2018*

From table 21, the results emphasized that there are need to increase tourists facilities in order to attract more tourists among the religious centers. This is supported by respondents who strongly agreed with 40% showing the value of tourists' facilities in increasing customer enjoyment and satisfaction. Hence customer retention

Table 22: Religious centers should also ensure respect and protection of local traditions and religious practices.

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Strongly Agree	10	33.3
Agree	9	30.0
Not Sure	3	10.0
Disagree	4	13.3
Strongly Disagree	4	13.3
Total	30	100.0

Source: Primary Data, 2018

From table 22, results indicated that religious centers should ensure respect and protection of local traditions represented by (33.3%). Respondents highly agreed on the fact that the government ought to implement laws governing religious centers. Therefore calling on the board of the religious centers to observe and respect the traditional customs.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary of findings, conclusion and recommendations and areas for further research

5.1 Summary of the study

5.1.1 The contribution of Uganda Martyrs Namugongo to the development tourism in Uganda

Majority of respondents strongly agreed with 46.7%, that religious centers are contributing to stream of tourist in Uganda. This is in line with 40% of the respondents who strongly agreed that religious center contribution to government revenue collection.

Respondents of 12(40%) Strongly agreed that religious centers benefits through revenue collection to the government.

Majority of the respondents recognized the fact that Uganda Martyrs Namugongo has recreation facilities to increase domestic tourism and strongly agreed with 13(43.3%).

5.1.2 The challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda

36.7% of the respondents agreed that conflicts between the religious leaders and the government affect smooth operations of religious centers.

From the findings respondents at (36.7%) highly agreed on crimes that occur like murders, serious assault and rape of children and women while visiting the Martyrs Namugongo on every 3rd June were also among the challenges affecting the image of the center.

Furthermore, terrorism was taken to be another challenge that affects the tourism industry; with a rate of (40%).

5.1.3 The solutions to the challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda.

In reference to solutions that the study observed, 36.7% strongly agreed that there is need for proper management of Uganda Martyrs Namugongo, this can easily reduce on the poor management of religious centers.

Inadequate funding by the government was also sighted as another solution with 33.3%. Majority of the respondents agreed with the statement that the Religious centers ought to respect and protect local traditions especially intangible legacy as some of the solutions to challenges faced by Uganda Martyrs Namugongo in developing tourism in Uganda.

5.3 Conclusion

Uganda Martyrs Namugongo has significantly contributed to the numbers of tourists who come to Uganda for religious activities especially every 3rd June each year. The religious tourists increase on the demand for tourism products and services. As a result the government gets revenue which is used for further development in the tourism sector. Uganda Martyrs Namugongo also has recreation facilities that boost domestic tourism. However, the following are some challenges that affect the operation of Uganda Martyrs Namugongo; conflicts between the religious leaders and the government, inadequate funds, crimes that occur like raping of women and murders, terrorism. The study looked at need for proper management, respect and protection of local traditions especially intangible legacy adequate funding by the government as some of the solutions to the challenges faced by Uganda Martyrs Namugongo.

5.4 Recommendation to the Study

Basing on findings the study recommends that:

- Religious centers should ensure respect and protect local traditions and religious practices, especially their intangible legacy.
- There is need for proper management and improvement of religious centers by the government.
- Uganda Martyrs Namugongo should properly manage its solid waste.
- Both government and Uganda martyrs Namugongo should have internal and external partnerships.
- The government should fund religious centers
- Both government and Uganda Martyrs Namugongo should intensity marketing efforts.

5.5 Areas of Further Research

- The role of Uganda Tourism board in marketing religious centers as a tourist's destination.
- Resolutions to challenges faced by religions centers

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APPENDICES

APPENDIX I: RESEARCH INSTRUMENTS

Dear Respondent,

I am called Aritujuna Claire from Kampala international university. I kindly request you to spare your valuable time and respond to the following questions. The purpose of this study is to gain a clear understanding about the contribution of religious centers to the development of tourism in Uganda at Uganda martyrs namugongo, your answer will be taken as a secret and not disclosed to anyone and thus there is no need of writing your name on the questionnaires.

APPENDIX 1: INTERVIEW GUIDE used in phase 1

- a) Does Uganda Martyrs Namugongo attract tourists from other countries?
- b) What attracts the tourist to come to Uganda Martyrs Namugongo?
- c) Please list the categories of tourists who come to Uganda Martyrs Namugongo?
- d) How does Uganda Martyrs Namugongo contribute to the development of tourism in Uganda?
- e) Does Uganda Martyrs Namugongo have solutions to the challenges faced in its role of tourism development in Uganda?
- f) Has Uganda Martyrs Namugongo contributed to the increase in the demand for tourism in Uganda?
- g) Has Uganda Martyrs Namugongo contributed to tourism development in Uganda?

SECTION A: BACKGROUND INFORMATION

1. Sex: Male () Female ()

2. Age bracket

Less than 29()

30-39 years ()

40-49 years ()

50 years and above ()

3. Level of education

- Primary
- Secondary school
- Diploma
- Degree
- Masters
- PHD
- Others (please specify)

4. How many years have you been in this organization?

- Below 5 years
- 6-10 years
- 11-15
- 16 and above

Instructions

For sections B, C, and D tick (✓) the appropriate box that shows the extent to which you agree with the following statements, which have been drafted from the objectives of the study and rated on the 5 point likert scale where (SDA), strongly disagree, (DA), Disagree, (NS), Not Sure, (A) Agree. (SA) Strongly Agree. Scale: SA = 1, A = 2, NS = 3, DA = 4 and SDA = 5.

APPENDIX 2: QUESTIONNAIRE USED IN PHASE 2

Rate how much you agree with the contribution of Uganda Martyrs Namugongo to tourism development in Uganda by ticking against the spaces below.

SECTION A; CONTRIBUTIONS OF UGANDA MARTYRS NAMUGONGO TO TOURISM DEVELOPMENT IN UGANDA

	Contributions	Responses				
		1	2	3	4	5
5	Uganda Martyrs Namugongo is contributing to the development of tourism in Uganda.					
6	Uganda Martyrs attracts tourists to Uganda.					
7	Provides revenue to the government which influences tourism development					
8	Uganda Martyrs Namugongo has recreation facilities to increase local tourism in Uganda.					
9	Uganda Martyrs Namugongo has visitors who go their leisure and recreation					
10	Uganda Martyrs Namugongo leads to infrastructural development in Uganda.					

SECTION B: The challenges faced by Uganda Martyrs Namugongo in tourism development in Uganda

6. The following are statements based on the challenges faced by Uganda Martyrs Namugongo in tourism development in Uganda. Indicate the extent to which you agree with them.

	Challenges	Responses				
		1	2	3	4	5
11	Conflicts between the religious leaders and the government					
12	Political instability and civil war are other factors that impede tourism development.					
13	Inadequate funds affect the smooth running of Uganda Martyrs Namugongo.					

14	High rate of crime due to different offences such as murdering, serious assault and rape can gain lot of media attention and can affect the tourist choices.					
15	Terrorism is also another challenge that has been affecting the tourism industry in Uganda.					
16	There is poor marketing of religious centres in Uganda and outside world.					
17	Tourism development in Uganda is challenged with increased costs of tourism services.					

SECTION C: The solutions to the challenges faced by Uganda Martyrs Namugongo to the tourism development in Uganda

7. The following are statements based on the solutions to the challenges faced by Uganda Martyrs Namugongo to the tourism development in Uganda. Indicate the extent to which you agree with them.

	Solutions	Responses				
		1	2	3	4	5
18	There is need for proper management and improvement of Uganda religious centers in Uganda affects tourism development.					
19	Realistic and effective marketing measures should be put in place for Uganda religious centers.					
20	There is need for internal and external partnerships in the promotion of tourism sites and centers					
21	More tourism facilities should be built so as to attract many tourists.					
22	Uganda religious centers should also ensure respect and protection of local traditions and religious practices, especially their intangible legacy.					

COLLEGE OF ECONOMICS AND MANAGEMENT

**OFFICE OF THE HEAD OF DEPARTMENT
LEISURE AND HOSPITALITY**

11th June, 2018

TO WHOM IT MAY CONCERN,

Dear Sir/Madam,

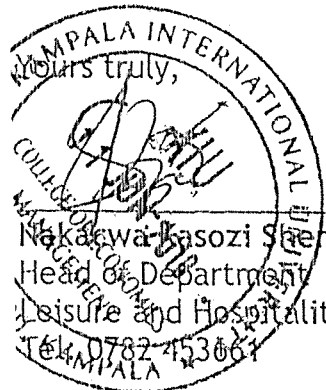
RE: PERMISSION TO CONDUCT A RESEARCH STUDY IN YOUR PROTECTED AREA

With reference to the above subject, this is to certify that ARITUJUNA CLAIRE REG.NO. 1163-05054-06103 is a bonafide student of Kampala International University pursuing a Bachelors Degree in Tourism and Hotel Management.

She is currently conducting a field research entitled "The Contribution of Religious Centers to the Development of Tourism in Uganda. A case study of Uganda Martyrs Namugongo".

This area has been identified as a valuable source of information pertaining to her research project. The purpose of this letter therefore is to request you to avail her with the pertinent information as regards to her study.

Any data shared with her will be used for academic purposes only and shall be kept with utmost confidentiality.



Nakagawa-Kasozi Sherifah .M.
Head of Department
Leisure and Hospitality