

**THE EFFECTS OF MEMORIAL SITES ON GROWTH AND DEVELOPMENT OF TOURISM
IN UGANDA**

A CASE STUDY OF NAMUGONGO MARTYRS SHRINES

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ABSTRACT

This purpose of this study is to understand the meaning of the memorial sites and how its growth and development has affected tourism in Uganda at Namugongo martyrs' shrines. The study will be based on three objectives that is, to examine relationship between memorial sites and growth and development on tourism in Uganda at Namugongo, the challenges faced by memorial sites in developing tourism in Uganda at Namugongo martyrs' shrines, The solutions to challenges faced by memorial sites in developing tourism in at Namugongo martyr's shrine. For the aim of the study, a sample of 30 respondents will be chosen, and the information will be gathered using a straightforward random sampling approach and purpose sampling, which enabled the researcher choose the precise categories of respondents. The majority of responders noted that the Uganda Martyrs Namugongo received visitors for leisure and recreation, which increased the income from religious institutions. 9 (33.3%) strongly agreed with this interpretation, and 10 (33.3%) also agreed. Uncertainty was represented by 2 (6.7%), disagreement by 7 (23.3%), and significant disagreement by 2 (6.7%). Respect and protection of local customs and religious practices, particularly their intangible legacy, should be ensured at memorial sites.

Key words: memorial sites, growth, development and tourism

Back ground of the study.

Memorial sites were developed in a social or political setting where factors such as culture, gender, sexual orientation, geography, class, and power all influenced what was deemed important enough to be preserved as history (Benton-Short, 2006). All that I have seen are spaces that demonstrate spontaneity, negligence, independence, and banality in their sites. We were provided with the very essence of the Nigerian state, which at autonomy in 1960 offered numerous assurances but eventually fell short of its mandate to offer support for the nee, particularly the family of victims. There are no sites of closure, especially for the family of victims, along with there is no evidence that indicates that they alleviate the sense of loss of a collective or have brought about national healing (Christopher & Micheal, 2022). In the case of Tanzania, the state served as the primary facilitator in the memorizing of political heroes and remained steadfastly committed to the same building a nation strategy since independence, favoring centrality over plurality and working to produce and reproduce Julius Nyerere at the expense of other key players in the struggle for a sovereign nation (Fovere and said, 2004). Memorial sites in Uganda, like the shrine to the Namugongo martyrs, have made faith tourism or spiritual tourism possible by allowing visitors to the site year-round. The Uganda martyrs, for example, are well-known around the world and continue to draw numerous visitors to Uganda each year (Kawanda, 2019).

Statement of problem.

The number of individuals participating the end-of-year prayers in Uganda has arguably increased every year, and they have now become a well-known annual ritual. The possibility for what may be considered religious tourism was there. Not simply a simple trip to the shrine of the Namugongo martyr (Nicholas et al., 2023). Rethinking the tourism sector as a complex industry was necessary. These churches held crusades and conferences that drew famous pastors and evangelists, but salty the trickle-down effect of such goes to has not yet had an important effect on our tourism industry (new vision Wednesday, January 3, 2018). What they were capable of needs to do was transform these numbers into variable commodity.

Objectives of the study.

- 1. To examine the contributions of memorial sites in Uganda at Namugongo martyrs' shrines.*
- 2. To find out the challenges faced by memorial sites in developing tourism in Uganda.*
- 3. To determine the solutions to the challenges faced by memorial sites in Uganda at Namugongo martyrs' shrines.*

Research questions.

- 1. What is the relationship between memorial sites and growth and development on tourism in Uganda?*
- 2. What are solutions faced problem by Uganda martyrs Namugongo on growth and development of tourism in Uganda?*

Methodology

Research design.

The research employed a mixed “explanatory sequential design” to collect both quantitative and qualitative data. According to Creswell, (2012) a mixed method research design was a procedure for collecting analyzing and mixing both quantitative and qualitative methods in a single study or services of studies to understand a research problem.

Qualitative research.

Qualitative approach used in recording descriptions of the elements of the study in form which is not numerical and this helped in getting an in-depth analysis of the applied in order to describe current conditions or investigate relationships, including the effect relationships in addition, it helped in answering questions concerning the current state of the subject under study.

Quantitative research.

Quantitative design used to capture details of the study which could be expressed in numerical terms like percentages, ratios, population and sample size among others.

Population of the study.

The population in this research was all staff members at Namugongo martyrs shrine officials from the ministry community member’s tourists and religious and religious leaders.

<i>Departments</i>	<i>Population size</i>	<i>Sample size</i>
<i>Staff members</i>	<i>38</i>	<i>22</i>
<i>Officials from ministry</i>	<i>2</i>	<i>2</i>

<i>Community members</i>	5	4
<i>Tourists</i>	3	1
<i>Religious leaders</i>	2	1
<i>Total</i>		

Determination sample size.

A sample was a section of the population chosen to represent the whole population (Amin, 2005). The sample size was 30 respondents and respondents were divided into different stratagem according to the departments. The study was carried out as Namugongo.

The respondents were selected using purposive sampling techniques

<i>Department</i>	<i>population size</i>	<i>Sample</i>
<i>Religious leaders</i>	2	2
<i>Tourists</i>	3	2
<i>Community member</i>	5	1
<i>Staff members</i>	38	23
<i>Officials from ministry</i>	2	2
<i>Total</i>	50	30

Sampling techniques and procedures.

The study employed both sampling techniques and sampling procedure.

Sampling technique.

The study employed both statistical and non-statistical sampling techniques. Statistical sampling techniques included random sampling, systematic and cluster

sampling where by the respondents grouped into different clusters mainly departments. The random sampling used to staff members because they are many in number. However, since other departments are few, non-statistical sampling used and this was mainly be purpose sampling.

Sampling procedure.

Simple random selection will be used to choose participants from among the staff member's unique numbers, and those who may participate will be asked to have the unique numerals, according to places of paper. 22 employees were included in the sample size. The sample was made up of those surveyed who selected the numbers 1, 6, and 18 with a continuous internal of six. This strategy was chosen because it prevented bias and I provided everyone in the population a fair opportunity to be purposefully chosen. Sampling took into account additional divisions, such as visitors, religious authorities, and ministry officials that interact with the shrine's local populace.

Validity of the data collection instrument.

copies of the questionnaire vis-à-vis the objectives of the study gave to the research supervisors to find out whether the instrument measured what they are meant to measure and also check on the phrasing understand ability and wording of the instruments content validity index (C.V.I) used to establish whether the questionnaire can measure what it was meant to measure.

The content validity index (CVI) found by considering the number of items presented overall it the questionnaire has a CVI index of 0.7 or more than it considered as valid (Amin, 2005).

$$I.e. CVI = \frac{\text{relevant items}}{\text{no.of items present}}$$

Data analysis.

Guide interviews, questionnaires, questionnaires for study, stories captured during in-person interviews, and observation were all used in the qualitative data processing process using SPSS (Nelson et al., 2022). In order to quickly synthesize his major results, the investigator adopted an impressionistic approach to analyze the qualitative data. He did this by taking note of the respondents' frequent comments throughout the interview. Creating a general understanding of the data is the first step in the equalizations data analysis, as described by Creswell (2012), who then codes the description of and themes related to the central.

RESULTS

The Gender of respondents

Table 1: Showing the gender of respondents

Category	Frequency	Percentage
Male	20	66.7
Female	10	33.3
Total	30	100.0

From the table 1: study results indicated that most of the respondents were male 20(66.7%) and female were. This could be interpreted to the mean that majority of people who these places were more male as compared to their female counterpart even amidst local residents of those that participated in the study.

Result in table majority of respondents were in the age bracket of 50 and above at (3:1.3'1/o; .30-39 years and 40-19 years respectively were represented by 40% and the

rest of the respondents lied in between less than 29 years (26.7%). This means that the majority of the respondents who frequented the shrine were still energetic.

The Education of Respondents

Table 2: Showing the Education of Respondents

Category	Frequency	Percentage
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

From the table 3: The majority of the respondents had attained secondary school education where 10(33.3%), 5(16.7%) where primary level, Diploma holders were 4(13.3%). Those who had acquired bachelors were 3(10%) and PhD level had 1(3.3%) other were represented by 4(13%). This implies that majority of the respondents had the required knowledge to relate the contributions of memorial sites to tourism but ion or religious centres to tourism development.

Table 3: Showing the Working Experience

Category	Frequency	Percentage
Below 5 years	7	23.3
6-10 years	11	36.7
11-15 years	05	16.7
16+	07	23.3

<i>Total</i>	<i>30</i>	<i>100.0</i>
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Table 3 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.

Table 4: Contribution of Uganda Martyrs Namugongo to Tourism development in Uganda

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

Resulting from the table 5 indicate that majority of the respondents strongly agree with 46.7%, 5 agree were 9(10%). those who were not sure 5(16.7%), and lastly those who disagree were 2(6.7%). This means Uganda Martyrs Namugongo is contributing towards a stream of tourist in Uganda and the revenue collected from religious centers by government. This revenue contribution to the development of tourism in various ways like infrastructure development.

Table 5: Uganda Martyrs attracts tourists to Uganda

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
<i>Strongly agree</i>	<i>16</i>	<i>53.3</i>
<i>Agree</i>	<i>08</i>	<i>26.7</i>
<i>Not sure</i>	<i>03</i>	<i>10.0</i>

<i>Disagree</i>	<i>03</i>	<i>10.0</i>
<i>Total</i>	<i>30</i>	<i>100.0</i>

From the table 5 results indicates 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(10.0%) 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 tourist in Uganda.

Table 6: provides revenue to the government which influences tourism development

Category	Frequency	Percentage
<i>Strongly agree</i>	<i>12</i>	<i>40.0</i>
<i>Agree</i>	<i>13</i>	<i>43.3</i>
<i>Not sure</i>	<i>03</i>	<i>10.0</i>
<i>Disagree</i>	<i>02</i>	<i>06.7</i>
<i>Total</i>	<i>30</i>	<i>100.0</i>

Tile results from the table 6 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 7: Uganda Martyrs Namugongo has recreation facilities lo increase domestic tourism in Uganda.

Category	Frequency	Percentage
<i>Strongly agree</i>	<i>13</i>	<i>43.3</i>

<i>Agree</i>	<i>11</i>	<i>36.7</i>
<i>Not sure</i>	<i>04</i>	<i>13.3</i>
<i>Disagree</i>	<i>02</i>	<i>6.7</i>
<i>Total</i>	<i>30</i>	<i>100.0</i>

From the table 7 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, agree were 11(36%), not sure were 4(13.3%) and 2(6.7%) disagreed. This shows that much or the renovations carried out at the shrines to improve on recreation facilities will attract more domestic tourists.

Table 8: Uganda Martyrs Namungongo has visitors who go there for leisure and recreation

Category	Frequency	Percentage
<i>Strongly agree</i>	9	30.0
<i>Agree</i>	10	33.3
<i>Not sure</i>	2	6.7
<i>Disagree</i>	07	23.3
<i>Strongly disagree</i>	2	6.7
<i>Total</i>	30	100.0

From the results in table 8 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 9: Uganda Martyrs Namugongo leads to infrastructural development in Uganda.

Category	Frequency	Percentage
<i>Strongly agree</i>	9	30.0
<i>Agree</i>	9	30.0
<i>Not sure</i>	4	13.3
<i>Disagree</i>	5	16.7
<i>Strongly disagree</i>	3	10.0
<i>Total</i>	30	100.0

Results l'nrn1 table 10 indicated that those who strongly agreed were 9(30%), those who agreed 9(30%), not sure were 4 (13.3%), those who disagreed were 5(16.7%),

strongly disagree 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.

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

Table 10: Conflicts between the religious leaders and the government

Category	Frequency	Percentage
<i>Strongly agree</i>	<i>11</i>	<i>39.7</i>
<i>Agree</i>	<i>9</i>	<i>30.0</i>
<i>Not sure</i>	<i>5</i>	<i>16.7</i>
<i>Disagree</i>	<i>3</i>	<i>10.0</i>
<i>Strongly disagree</i>	<i>2</i>	<i>6.7</i>
<i>Total</i>	<i>30</i>	<i>100.0</i>

From the table 10 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 11: Political instability and civil war are other factors that impede tourism development.

Category	Frequency	Percentage
<i>Strongly agree</i>	<i>9</i>	<i>30.0</i>
<i>Agree</i>	<i>15</i>	<i>50.0</i>
<i>Not sure</i>	<i>2</i>	<i>6.7</i>
<i>Disagree</i>	<i>3</i>	<i>10.0</i>
<i>Strongly disagree</i>	<i>01</i>	<i>3.3</i>
<i>Total</i>	<i>30</i>	<i>100.0</i>

Results from table 11 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 incidence that is walk to work, attacks on Member's palace in Kasese, 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.

Challenges faced by Uganda Martyrs Namugongo in development tourism in Uganda

Table 12: conflicts between religious leader and government

Category	Frequency	Percentage
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

From the table 12 majority of respondent s were 36.7% showing that conflicts between religious and the government affects smooth operation of religious center. This is similar to Suleiman and Mohammed (2010) who noted that conflict between Israel and Palestine has affected tourism in Palestine especially in East Jerusalem.

Table 13: Political instability and civil war are other factors that affect tourism development.

Category	Frequency	Percentage
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

Results from the table 13 highlighted that political instability and terror threats in the country causes reduction in a number of tourists to the religious centers.

Respondents cited the following incidents, walk to work, attacks on Mumbere's Palace in Kasese, age limits surge. This caused tourist to cancel their booking to Uganda.

Table 14: inadequate funds affect smooth running of Uganda Martyrs Namugongo

Category	Frequency	Percentage
<i>Strongly agree</i>	9	30.0
<i>Agree</i>	10	33.3
<i>Not sure</i>	6	20.0
<i>Disagree</i>	4	13.3
<i>Strongly disagree</i>	1	3.3
<i>Total</i>	30	100.0

From the table 14, results indicate that inadequate funds limit the operation of religious center (33.3%), respondents were able to view this relation to absence of donors to support and construct better facilities for the tourist.

Table 15: High rate of crime due to different offences

Category	Frequency	Percentage
<i>Strongly agree</i>	10	33.3
<i>Agree</i>	11	36.7
<i>Not sure</i>	04	13.3
<i>Disagree</i>	04	13.3
<i>Strongly disagree</i>	01	3.3
<i>Total</i>	30	100.0

From the findings in the table 15, respondents highly agreed on crimes that occur like murder, rape of women, serious assaults and children who go missing while visiting the shrines. This is the evident during 3rd June each year where people carry out activities which gives a negative image to Uganda Martyrs Namugongo and religious activities carried out on that day, such activities can gain a lot of media attention which affects the tourist destination choice.

Solutions the challenges faced by the Uganda Martyrs Namugongo in developing tourism in Uganda

Table 16: There is need for proper management and improvement of Memorial sites

Category	Frequency	Percentage
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

Results in table 16, indicated that 36.7% strongly agreed that there is a need for proper management of Uganda Martyrs Namugongo. Watson and Faulks, (2008) observed that tourism should also ensure respect and promotion of local tradition and religious practices especially their intangible legacy. This is practically important at memorial sites.

Table 17: Realistic and effective Marketing measures should be put in place for memorial sites

Category	Frequency	Percentage
Strongly agree	11	36.7
Agree	07	23.3
Not sure	04	13.3
Disagree	06	20.0
Strongly disagree	2	6.7
Total	30	100.0

Results from the table 16, indicated that there is a need to improve on marketing technique for the religious center in Uganda. This will increase the number of tourist and revenue generated in Uganda. There is also a need to ensure that social and economic benefits of religious tourism reach both communities for this is a key principle of tourism for development by working closely together. These challenges

can be addressed and leverage the opportunities that religious centers present the tourism industry.

Table 18: There is need for internal and external partnerships in the promotion of memorial sites

Category	Frequency	Percentage
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

Results from the table 18 indicated that there is a need to allow more internal and external partnerships in promotion of memorial sites with 36.7%. This will attract more tourist to come thus increasing on the revenue of memorial sites hence aiding their proper functioning and management.

Table 19: Memorial sites should also ensure respect and promotion of local traditions and religious practices

Category	Frequency	Percentage
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

From the table 19, results indicated that memorial sites should ensure respect and protection of local traditions presented by 13.3%. Respondent high agreed on the fact that the government ought to implement rules governing the religious centers to observe and respect traditional customs.

Conclusion

The number of visitors who come to Uganda for religious events, particularly on June third of each year, has been considerably boosted by Uganda Martyrs Namugongo. The demand for tourism-related goods and services rises with the number of religious travelers. As a result, the government earns money that is put into expanding the tourism industry. Additionally, Uganda Martyrs Namugongo features recreational amenities that promote domestic travel. However, the following issues pose a threat to the operation of Uganda Martyrs Namugongo: disagreements between the government and religious leaders, a lack of funding, violent crimes like murder and rape, terrorism. The study examined the necessity for effective leadership, respect, and conservation of local traditions, particularly intangible legacies, as well as the need for government assistance.

Recommendation to the Study

Memorial sites 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.

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