

**CULTURAL SUSTAINABILITY AND SUSTAINABLE TOURISM: A CASE STUDY
OF UGANDA'S BUGANDA ROYAL PALACE**

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ABSTRACT

The study investigated cultural sustainability and sustainable tourism, focusing on Uganda's Buganda Royal Palace. The objectives included assessing the significance of cultural sustainability and sustainable tourism, assessing the relationship between cultural sustainability and sustainable tourism, the importance of preserving cultural heritage while promoting sustainable tourism practice as well as the sampling and data collection tools which included interviews and the findings.

DECLARATION

I, Aluka Eva Joselyn hereby declare that this is my original work, is not plagiarized and has not been submitted any other institution for any award.


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..19...../.....09...../.....2024.....

Signature

Date

APPROVAL

This dissertation report by Aluka Eva Joselyn was submitted for examination purpose with my approval as University Supervisor.



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CHAPTER ONE

1.1 Introduction of the study

This chapter presents the background of the study, the statement of the problem, objectives, research questions, justification, scope and the structure of the study.

1.2 Background of the study

‘Tourism is the temporary movement of people to destinations outside their usual places of work and residence, the activities undertaken during their stay in those destinations and the facilities created to cater for their needs’ (Mathieson and Wall, 1982). Additionally,

‘Tourism is the act and method of taking from the regular tedious routine and travel to places away from the boundaries of home in quest for tranquillity, entertainment, recreation, and pleasure, while utilizing the business arrangements of the service providers’ (Walton, 2018). Further, according to *United Nations World Tourism Organization (UNWTO, 2019)*, ‘tourism is a sociable, ethnic and economic event that include the motion of people to nations or places outlying their normal surroundings for intimate or pursuit/professional intentions. Tourism encompasses various types namely; sustainable tourism / Eco-tourism, heritage tourism, adventure tourism, prestigious/luxury tourism, budget tourism, and lastly Responsible tourism. It also involves various sectors such as; attractions and activities (museums, theme parks), accommodation (hotels, resorts), transportation (airlines, car rentals), food and beverages (restaurants, café) to mention but a few.

Sustainable tourism alludes to the capability of a journey’s end to meet the necessities of tourists and anchor communities whilst also safeguarding and increasing future lucky chances. It involves a management and development based on tourism in a way that balances economic, social, and environmental factors (Štreimikienė et al., 2020). UNWTO (2019) states that Sustainable tourism/ eco-tourism rules the kind of tourism that reckons with its contemporary and future monetary, societal and ecological effects, keeping in touch with the needs of guests, the business, the surroundings and local residents. For instance; communal

exploration plans/ projects that interest local economies, the eco- friendly housing and tour responsibilities.

Additionally, according to *Goodwin., (2019)* a leading sustainable tourism expert states that sustainable tourism is tourism that keeps the economic and social welfare while reducing the unpleasant effects on the environment and culture for example cultural legacy/heritage conservation and elucidation inventiveness like the Masilo in Kasubi, the Buganda palace in Lubiri, Wamala Tombs, Naggalabi Coronation site and many others. In accordance to *Dr. Smith (2019),* " Sustainable tourism needs balancing economic growth with environmental and social interests and warranting that tourism activities are climate-friendly, societally accountable, and frugal feasible. It also points at the preservation of raw materials, honouring local cultures and holding up local communities and thrift, making certain a constructive experience for both tourists and residents. The idea of sustainable tourism has come forth of concept of sustainable management/ sustainable development (SD) whose most liked interpretation has emanated from the World Commission on Environment and Development (the Brundtland Commission). "It is possible to state then, that the basis of a sustainable tourism development is the conservation of this attractiveness for all the ones involved in this activity. The idea leads us into different lines, as it must satisfy the necessities of all the interested parts'" (*Shirazi and Keivani., 2019*).

However, sustainable tourism faces a few provocations, which include; balancing economic growth with environmental and social concerns, managing tourist numbers and results on fragile ecosystem and cultures, and ensuring fair distribution of benefits among local communities and stakeholders. For instance; the increasing popularity of destinations like Venice and Barcelona has led to overcrowding and strain on local resources.

Factors influencing sustainable tourism as identified by researchers like *Dr. Joseph S .Chen(2015)* and *Dr.Alastair.M(2013)* include; government policies and regulations; local community engagement and participation; tourist behavior and awareness; technological advancements; global events and trends; economic

conditions; environmental concerns; infrastructure development; marketing and promotion strategies; availability of sustainable tourism products as well as services; ethnic and tradition about a destination; advancement of public participation in tourism preparing and choice. These factors either hinder or support sustainable tourism.

Cultural sustainability is a critical component of sustainable tourism. “Cultural sustainability alludes to the preservation, promotion, and continuance of ethnic legacy, traditions, along with identity within that community. “Cultural sustainability entails making certain that such unique cultural aspects appropriate to a destination are preserved and celebrated, while also allowing for cultural evolution and adaptation. (Sabah, 2019) Cultural sustainability is important for several reasons. Meanwhile, DR. Hawu (2017), a Ugandan cultural expert defines cultural sustainability the same as the capability of a society to sustain, adapt along with innovate its cultural practices, heritage, and morals in response to changing social, economic, and environmental contexts. For example, the Kabaka birthday runs that happen every month of his birthday (13 April).

Firstly, cultural sustainability helps to preserve the identity and heritage of a destination. It allows communities to maintain and pass on their traditions, customs, and knowledge from one generation to another. This helps to create a sensation of self-worth and belonging amid society members and contributes to the overall well-being and resilience of the community. Additionally, cultural sustainability also plays a prominent role in attracting visitors to a final destination.

Uganda being a perfect example of a country that intertwines cultural sustainability and tourism sustainability. The maintenance and elevation of cultural legacy, for instance; traditional music, dance, and crafts, have presented to the country's tourism successful outcome. The Ugandan government has implemented policies to protect and promote historic spots, such as the Kasubi Tombs and Royal Palaces of Buganda. These efforts not only conserve the rich ethnic history of the homeland but also attract tourists who are interested in experiencing and learning about Uganda's unique traditions and identity.

Additionally, community-based tourism initiatives in Uganda have empowered native villages to actively engage in tourism choices. Projects like the Community Cultural Tourism Program in the Karamoja region have allowed indigenous communities to showcase their cultural practices, fostering a positive relationship between tourism and local culture while providing economic benefits to the communities.

Cultural sustainability in tourism is important for several reasons (*Mejjad et al., 2021*). Firstly, cultural sustainability preserves the unique identity and heritage of a community or region (*Sabah, 2019*). This enhances the authenticity and attractiveness of the destination, making it more appealing to tourists seeking genuine cultural experiences (*Huong et al., 2020*). Additionally, cultural sustainability in tourism helps to empower and support local communities.

1.3 Problem Statement

Investigating the impact of cultural sustainability practices on promoting sustainable tourism at the Kabaka's palace in Mengo.

There is a scarcity of research on how tourism benefits local communities, to the degree of community engagement in tourism decision-making, along with the strategies to mitigate negative effects towards the habitat and cultural assets. The Lubiri 'Kabaka's Palace' serves as a case study to explore these issues. (Jockey Baker, n.d.) Additionally, the palace's rich cultural heritage and historical importance are threatened by insufficient tourism operation and shortage of community engagement, spotlighting the urgency for a sustainable tourism approach that grades cultural sustainability and socioeconomic benefits. Thus, as a means to peruse the complex correlation linking cultural sustainability, community governance and sustainable tourism growth in this circumstance of the Buganda Royal Palace and its surrounding communities.

1.4 Purpose of the Study

This research seeks to ascertain and understand the impact of Cultural Sustainability and Sustainable Tourism and how they relate with each other.

1.5 Objectives of the Study

1. To assess tourism sustainability
2. To examine cultural sustainability
3. To establish the relationship between cultural sustainability and sustainable tourism

1.6 Research Questions

1. What is the state of sustainable tourism?
2. What is the state of Cultural Sustainability?
3. What is the link amidst Sustainable Tourism and Cultural Sustainability?

1.7 Justification/Significance of the Study

The rationale of the study is to convey to the reader the growing body of knowledge on the interrelation betwixting cultural sustainability and sustainable tourism by examining the case of the Buganda Royal Palace. This research attempts to defend the views and also to identify the challenges and opportunities associated with cultural sustainability while promoting sustainable tourism. The verdicts of this research are capable of advising the progress of effective strategies for managing cultural sites and maximizing their benefits for local communities.

1.8 Scope of the Study

1.8.1 Subject scope

This study will be limited to literature on cultural sustainability and sustainable tourism.

1.8.2 Geographical Scope

This research will be conducted at the kabakas palace located in Mengo a suburb of Kampala the capital city of Uganda.

1.8.3 Time Scope

This review will be undertaken from July to August and will focus on literature covering a period from 2000-2024

1.8.4 Conceptual Framework

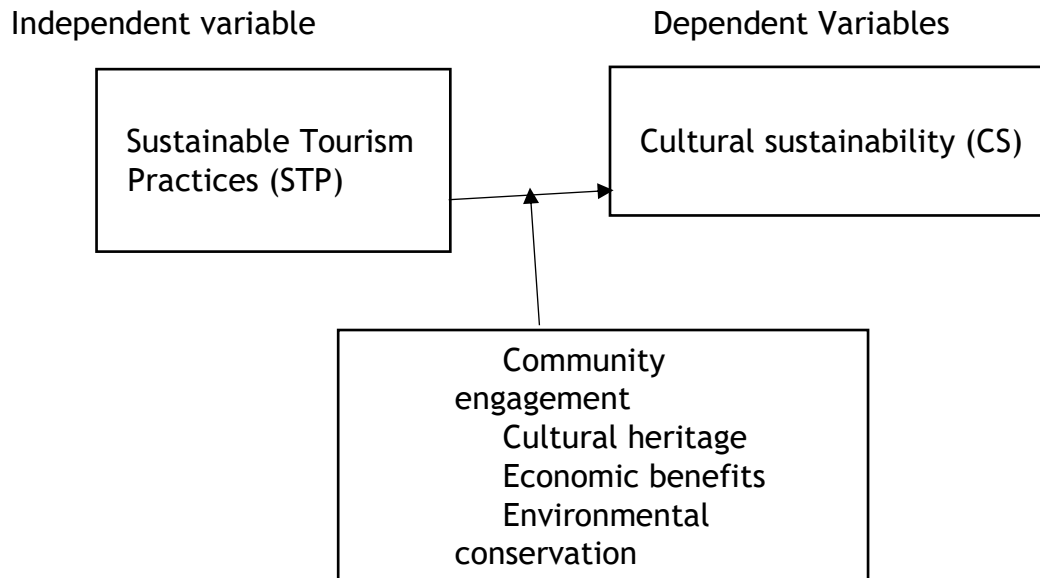


Figure 1: Conceptual Framework

The framework proposes that STP influences CS, and this relationship is moderated by community engagement, cultural heritage management, economic benefits and Environmental conservation. That is to say, the effectiveness of sustainable tourism practices in the midst of preserving cultural heritage and promoting cultural sustainability depends on the level of community involvement, cultural heritage management and environmental conservation.

1.9 Framework of the Study

This study comprises of five chapters whereby chapter one covers the introduction of the study, background, problem statement, purpose of the study, objectives, research questions, significance of the study, scope and structure while chapter

two comprises of the literature review, chapter three looks at the methodologies used to carry out the research, chapter four has the data that has been collected and finally chapter five that covers the conclusions and recommendations. Data Collection Methods:

- In-depth interviews: To gather rich, detailed information from key informants such as palace officials, community leaders, tourists, and local residents.
- Focus group discussions: To explore shared perspectives and experiences among different groups within the community.
- Participant observation: To immerse oneself in the study setting and gain insights into daily life, interactions, and cultural practices.

A qualitative research approach will be employed to delve into the intricacies of cultural sustainability and tourism at the Lubiri 'Kabaka's Palace' and its surrounding communities.

Data Collection Methods:

- In-depth interviews: To gather rich, detailed information from key informants such as palace officials, community leaders, tourists, and local residents.
- Focus group discussions: To explore shared perspectives and experiences among different groups within the community.
- Participant observation: To immerse oneself in the study setting and gain insights into daily life, interactions, and cultural practices.

Data Analysis

The data gathered through interviews, focus groups, and observations will be analysed using thematic analysis. This relates to linking recurring patterns and themes enclosed by data to gain insights into the research questions.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter introduces a critical analysis of literature examining cultural sustainability and sustainable tourism with the aim of establishing the relationship between sustainable tourism and cultural sustainability.

2.1 Why tourism.

Tourism is an indispensable sector that presents countless benefits, succeeding it an essential element of a country's economy and association (*Urry.,1990*) Besides, Tourism is the set of relationships that determine people's temporary and not habitual displacement, including at least one overnight stay in a location other than the usual residence. What is tourism? This is not a question as simple as it seems, because generally tourism is a vital sector that encompasses various aspects such as;" free time, leisure, recreation, travel and all these terms tourism are used synonymously and are often almost interchangeable.'" (*Andreis & Carioni., 2019*). Individuals become tourists when they voluntarily leave their normal surroundings, where they reside, to visit another environment. These individuals will usually engage in different activities, regardless of how close or how far this environment (destination) is (*Hall, 2008; Holloway & Taylor, 2006; Jafari., 2002*).

In addition, *Camilleri, M.A., (2018)* states that," the definition covered two classes of visitor: Tourists were classified as temporary visitors staying at least 24 hours in a destination. If they are travelling for recreation, health, sport, holiday, study or religious purposes, their visit could be categorised as leisure." On the other hand, excursionists, including cruise travellers may be considered as temporary visitors, if they stay in a destination for less than 24 hours. However, these definitions fail to consider the domestic tourists. In 1976, the Institute of Tourism (which later became the Tourism Society) suggested that tourism is the temporary short-term movement of people to destinations outside the places where they normally live and work. Therefore, tourism includes the movement of people for all purposes, including day visits or excursions (*Cooper, 2008; Holloway & Taylor., 2006*).

There is a debate whether studying the field of tourism is important or not, this debate is triggered by the fact that many people know how to have a good time such as going to the beach, relaxing in the wild by camping, exploring the savannah grasslands and the beautiful nature walks, bird viewing and, the climbing of mountains. All these are evident that the study is somewhat not necessary, However, Tourism is a vast industry that employs a variety of stakeholders from the immediate communities surrounding the tourist attraction, the locals, the tourists themselves, the government and local governments, private entities setting up the tourist sites and all that stand to benefit from the tourist attraction. This field employs over 100 million people and supports 1 in eleven sectors on a global scale. The impact of tourism can be felt in multiple sectors and by all. Each country has particular features that stand out this also requires in-depth understanding of cultural norms, beliefs and traits which can only be derived if our delves deep into studying and understanding tourism. (*Gmelch., n.d.*).

The current trends in tourism cannot be compared with the trends of the traditional days. Contemporary day provides much more opportunities of travel due to factors like technological advancements, improved transportation for example air transport that makes it possible to reach a distant destination in a matter of hours compared to the other trekking options. But who says that all these advancements play a critical role in advancing tourism. In Lesotho, pony trekking was introduced in 1970 as a way of boosting tourism since, its main competition in south African had predominantly owned the casinos and legitimized gambling thus affecting the tourism industry of Lesotho, the Pony business as a means of transportation to the revitalized and caused a revival the industry where there was little hope. This benefitted the community's social economic development in 1980's. (*Mohasi., 1999*) We observe that even with modern interventions present, the needs of the tourists to experience the adventurous exploits through touch and sensation still do not rule out the local means of navigation because these too, add value to the tourist sector.

For the Bokong in the Thaba-Tseka district as detailed by (*Mohasi., 1999*), trekking routes were established, trekking centres, hotels or accommodations to facilitate

the comfort of the tourists, horses/ pony 's, supplies were provided by the communities this goes to show that with a main form or attraction or tourism being introduced in a community comes social economic development and for purposes of sustainability key stakeholders who are the immediate communities benefit in the long run.

2.1.1 Cultural Sustainability: Preserving the Essence of a Community

Cultural sustainability refers to the ability of a community to maintain and develop its cultural identity, practices, and heritage over time. In the context of tourism, it involves preserving local traditions, arts, and customs while allowing for their natural evolution and adaptation to changing circumstances (*Sabah, 2019*). In addition, (*Throsby., 2008*) refers cultural sustainability to the safeguarding and imparting of cultural heritage, including traditions, customs, and values, from one generation to the next. Furthermore, according to Hawkes., 2001,” cultural sustainability is crucial for keeping community identity and sense of belonging. Within this frame of reference of Buganda kingdom, cultural sustainability is key for protecting the kingdom’s rich cultural heritage such as the Kabaka’s palace, the Kasubi tombs, and the Buganda kingdoms’ cultural festivals for example the Enkuuka ceremony, broadcasts the kingdom’s vibrant culture and traditions, fostering cultural sustainability (*Kigongo., 2015*)

Sachs (1999) argues that,” cultural sustainability supports social sustainability through development which integrates diverse values, and that political sustainability supports social sustainability through participative development for collective benefit (also: Vallance et al., 2011). “Many definitions of social sustainability focus on community engagement and economic equity as the main determinants of social sustainability,” *Magis and Shinn, 2009; Larsen, 2009; Murphy, 2012; Opp, 2017*). These determinants of social sustainability are interrelated. In other words, long-term poverty is caused by social and political exclusion that block access to resources and opportunities needed for life improvements (*M-Keivani et al., 2020*).

In short,” social sustainability may be defined as the economic, cultural, and political inclusion of different individuals and groups in development.” (*Ziafati*

Bafarasat., 2023). As such, measures to achieve social sustainability need to address (a) “poverty or economic exclusion, and (b) poverty-generating mechanisms or social and political exclusion,” as stated by (*Friedmann., 1996*).

While the three pillars are those most often described in the literature, various authors have taken it upon themselves to add additional pillars as required (*Warren E. Mabee.,2020*). For example, an institutional or governance pillar is often added to the original three pillars to reflect the importance of better policy and rules, as well as the bodies to enforce them, in the pursuit of sustainability.

As noted by (*Labadi., 2017*), “sustainability is approached from different angles and integrated into different pillars, although a consensus has not yet been reached on the number and type of these pillars”. The 1992 Earth Summit adopted three pillars: economic, social and environmental. The peace and security pillars were recently added (*Labadi., 2017*). Also, as mentioned, international organizations have been trying to introduce culture as another pillar. The identified pillars are in continuous dialectical tension, influenced by the importance assigned by different philosophical perspectives concerning each component (*García Fernández and Vaca García., 2018*). The ecological or environmental pillar is linked with the preservation of the integrity of natural processes and biodiversity and the access and use of natural resources (*Guimarães., 2003*). In addition, unlike other pillars with more significant repercussions at the local level, the ecological pillar has had more impact at the international level because environmental problems influence all ecosystems (*Guimarães., 2003*). Regarding cultural heritage, this pillar is usually studied regarding its direct impacts (e.g., modifications in materials, climatic events) and indirect impacts (e.g., events that generate the displacement of communities and changes in ancestral activities) (*Shirvani Dastgerd et al., 2019*).

The economic pillar refers to economic growth to improve people's quality of life. For cultural heritage, the investments destined for the protection of heritage and the generation of surplus value have been analysed, stimulating economic development due to the value consumers assign to the heritage processes (*Throsby, 2002; Licciardi and Amirtah masebi., 2012*). The consensus among researchers

breaks down when the social, political and cultural pillars are analysed. This conceptual vagueness depends on how culture is perceived; it is considered a factor that cuts across all pillars or as an independent pillar. “The social pillar is linked to better conditions of human well-being and quality of life, including access to health and education, reduction of economic inequalities, justice, gender equality and a sense of place, among others”. Some authors also include participation among the critical dimensions of the social pillar (*Guimarães, 2003; García and Priotto, 2008; Axelsson et al., 2013; Ribeiro da Costa, 2018; Petti et al., 2020*).

Furthermore, the conservation of cultural heritage is critical for cultural sustainability, as it provides a sense of continuity and connection to the past (*Kiriama.,2015*). As noted by (*Aikawa.,2004*), cultural heritage preservation can be achieved through community collaboration, education and cultural tourism. In Uganda, a beautiful collage of over 65 culturally diverse ethnic groups presents unique cultures reflected in varied traditional cultural institutions, languages, indigenous knowledge and skills, the creative and performing arts, crafts, dress and food. The country’s natural, cultural and historical landscapes and archaeological sites are also manifestations of our heritage. In this initiative we focus on supporting initiatives to safeguard and promote aspects of Uganda’s rich and diverse heritage, natural and cultural, tangible and intangible. The Foundation in collaboration with various partners, advocates for a favourable policy environment to protect, develop and promote our heritage, nationally and internationally. This is done through the following ways; Support to Community Museums (Inspired by the pride and self-motivation exhibited by individuals, families, clans, and community groups to preserve and showcase their artefacts and literature, CCFU chose to support local initiatives that safeguard cultural heritage. So far, we have worked with close to thirty self-motivated and dynamic individuals, groups and families, as our partners. All have established museums: these community museums display unique ethnographic collections, literature, and traditional instruments, all demonstrating the resilience of cultural rights of self-expression and identity by local communities. In 2011 CCFU supported the establishment and recognition of the *Uganda Community Museums Association (UCOMA)* as an NGO, to raise the profile of the museums and link them to potential sources of support. *A digital site for community*

museums has been developed to further profile and publicize their work; and support to selected community museums to serve as cultural enterprises and as Centre's of excellence for heritage education and learning. For more information, see *these resources. Check out some museums* that CCFU has worked with.)Safeguarding our built and natural heritage: CCFU has established a heritage trust - the *Heritage Conservation Trust of Uganda* to champion the safeguarding of built heritage, cultivate pride in our heritage and help citizens and foreign visitors alike, experience the “spirit” of a city, community and nation; and to protect our natural heritage. Having a dedicated Trust accelerates our efforts to protect historic sites in the country.

In 2015, we embarked on a programme whose ultimate objective is to protect and promote historic buildings and sites in Uganda. As a first step, maps of historic properties in *Kampala, Entebbe, Jinja and Fort Portal* were produced. This was followed by a training event for owners and managers of historic buildings and support for the development of information materials on selected properties. The Foundation has also worked with Mengo Hospital and the Ham Mukasa family in a bid to celebrate specific historic buildings in Kampala (these appear on the historic buildings map of Kampala). CCFU is engaging with KCCA to promulgate an Ordinance to protect Historic Properties in Kampala. This work complements our active engagement with the *International National Trusts Organization*. The Foundation shall continue to collaborate with relevant government ministries, departments and agencies to advocate for the implementation of the Museums and Monument Act passed in 2023. Heritage education in Uganda: In 2011, CCFU initiated a programme to enhance heritage education in Uganda, recognizing the role of young people in promoting cultural rights and heritage.

CCFU now supports about 180 “school cultural heritage clubs” by training teachers and providing materials. CCFU also supports the development of cultural heritage resources in the vicinity of the selected schools by supporting 20 community museums and their outreach activities. The Foundation has engaged the *National Curriculum Development Centre* (NCDC) to mainstream aspects of culture into the new national curriculum for lower secondary schools. Currently, aspects of culture are part of the History and Political Education subject under a topic called culture and ethnic groupings in East African. For more information, see *HEP resources*. And

lastly; Culture and conservation: CCFU works with local communities, state and non-state agencies to foster a culturally-aware approach to conservation work. Our approach is premised on the conviction that drawing on community-based cultural and natural resources and worldviews can be a strong strategy for sustaining development efforts geared towards conservation. In 2014 and 2018, CCFU carried out a desk study and action research respectively that confirmed a significant nexus between culture and conservation, with a particular focus on the great apes. The research highlighted cultural resources linked to ancestry, genealogy, identity, spirituality, social practices, legends and folklore and traditional medicine. It was concluded that such cultural and social attachments contribute to communities' motivation to conserve nature, and the great apes in particular. For instance; In Buganda, community-led initiatives, such as the Buganda Cultural Heritage, making certain of its transmission to future generations (*Mutebi.,2018*). By supporting cultural sustainability, the Buganda Kingdom can keep its unique cultural existence and subscribe to the richness of global multiculturalism.

The Uganda Government proposed a construction of a Dam on the Murchison national Park Waterfall with an expectation of generating 360 Watts of electricity to the Main grid. Much as this initiative was meant for a good cause, the side effects to the park such as displacement of the Big 5 i.e. elephants, Giraffes, Buffalos, Lions, hippos and crocodiles and over 400 bird species couldn't go unnoticed by the vast majority of locals, key stake holders who stand to lose from the changes being proposed. Minister of tourism Ephraim Kamuntu said that, "the dam will affect the scenery, ecosystem and subsequently tourism" (*Francis Mwesigye and Reagan Redd., 2021.*)

In this case, we see the cost of development affecting the ecosystem and the norms from prevailing. Both parties may argue in defence of each one's beliefs and core values, that may leave the readers of this research perplexed. For example, on the side of the law makers tasked with achieving vision 2040 , The Vision 2040 aims to generate 41,738 MW of electricity by the year 2040, Uganda has a growing population with a birth rate of 4.58 births per woman (2021), the government is playing catch-up to be in position to provide services hence the proposed 360 MW

hydro plant on Uhuru Falls that is a sustainable , green source of electricity like mentioned earlier, this is a complex discussion that comes down to understanding the economic benefits and also the benefits nature brings to the country through tourism and the ecosystems if preserved. Conservationists, state that the media played a key role in blocking the move to have a dam on the uhuru falls. (Yakubu., 2019).

Destroying the falls in favour for the Uhuru dam would mean that the National Park then would no longer attract tourists and the whole tourism supply chain and ecosystem would be disrupted or destroyed.

On June 5th 2020, Kasubi Tombs sacred houses also known as (Abalongo) a cultural heritage site inscribed to world heritage we set ablaze causing total destruction. This site is beloved and treasured by the Buganda people and losing such a monument left the Buganda kingdom and its locals distressed. From this scenario, we see that destruction of cultural centres has a direct effect on the community's way of life socially, economically so the locals will do all their best to preserve and protect such resources.

2.1.2 Balancing tourism and cultural Sustainability

“Tourism sustainability encompasses the management of all resources in a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems,” (*Štreimikienė et al., 2020*). “The tourism sector is recognized for its leading role as a catalyst for economic growth and cross-cultural exchange; therefore nations, governments, and policy makers should be mindful of the political, environmental, social, and cultural aspects of tourism development.” (*Akin., 2022*),” It is important to realize in tourism programming and planning that the bearings of tourism shouldn't be assessed only by tangible economic gains, but also by intangible implications that affect society and culture. Among the most prominent negative effects of tourism are exploitation of cultural resources, environmental degradation, and considerable socio-cultural related impacts.”

In addition, *Dr. Swanson (2017)* suggested that, "tourism sustainability involves conducting tourism-related activities and resources in a way that reduces negative influences and widening benefits for the environment, culture, and local communities. From a socio-cultural perspective, focus should be placed on mitigating negative impacts of tourism on host communities and helping to maintain their customs, traditional lifestyle, and authenticity, while celebrating the positive economic outcomes. Current tourism trends show an uptick in the number of tourists seeking local and authentic indigenous and community-based cultural experiences. Environmental sustainability, economic sustainability, and social sustainability are the components of sustainable development. "

Social aspects of sustainability, referred to as social sustainability, is the least developed dimension in the theory and practice of sustainable development (*Shirazi and Keivani., 2019*). A basic definition of social sustainability is "Development (and/or growth) that is compatible with harmonious evolution of civil society, fostering an environment conducive to the compatible cohabitation of culturally and socially diverse groups while at the same time encouraging social integration, with improvements in the quality of life for all segments of the population." (*Polese and Stren., 2000, 15-16*).

Oftentimes tourism experiences are altered to conform to tourists' expectations and desires, resulting in loss of authenticity and commercialization of local experiences and products, which threatens local cultural identity. The most critical elements to be examined and considered in tourism destination or product planning, to offset tourism growth benefits and potentially negative impacts of tourist influx, may include: *Commodification*; In response to the demand and expectations of the mainstream tourism sector, "the portrayal of cultural products and experiences usually entails staging and using "theatrical" effects for cultural presentation. When used excessively to accommodate the fast-growing tourism sector, staged cultural presentation leads to increased commoditization of local cultures and destroyed authenticity," (*Jafar Jafari,2005*). This has dual negative effects, both on host communities who lose the meaning of their cultural offering and on tourists who,

nowadays, place high value on authentic experiences. According to *John S, 2014*, "Governing authorities should adopt a holistic approach to tourism destination planning, with multi-stakeholder engagement, to cover the multi-faceted impacts of tourism growth." Emphasis should be placed on the social and cultural fabric by creating a balance between real and staged experiences, managing tourism flow to acceptable levels, and building local capacity to appreciate the long-term value of conserving their tangible and intangible cultural assets for future generations to celebrate.

Carrying Capacity: Each tourism destination should identify and sustain an acceptable level of visitation, as a management tool for tourism planning and development. Identifying a carrying capacity threshold is particularly important to manage tourists' flow and ultimately prevent compromising the environmental and cultural integrity or negatively affecting the visitors' experience. Depending on the nature of the tourism product – whether a heritage or archaeological site, a natural reserve, or a historical neighbourhood, town, or city – there are comprehensive methodologies and tools that can be utilized to determine carrying capacity and limits of acceptable change. Based on that, management systems, guidelines, and design solutions are introduced in the tourism product development process to mitigate negative impacts on built and natural heritage, intangible heritage, and indigenous local communities.

And lastly, *Local Community Engagement and Awareness*: One example of how to apply these elements to a tourism activity can be found in Jordan. (*UNESCO., 2011*), Jordan has a variety of farms and a generous farmers' community; whose everyday life is of interest to many foreign cultures. A local entity, Al-Marj Development and Training Company, launched and championed an Agri-tourism initiative in the suburbs of As-Salt city, aiming to support local farming communities by offering visitors unique tourism experiences in an authentic rural setting. Six farm experiences are being developed with the support of the USAID Building Economic Sustainability through Tourism (BEST) project, whereby local farmers and their families introduce visitors to a typical day on their farms. For farmers to make meaningful profit, there was a need to diversify and alter the farms' operations,

designing services, and experiences to meet visitors' needs. As interest in Agri-tourism in As-Salt region continued to grow, the planning process deployed the above three elements. For each farm, visitation capacity was defined in terms of frequency of tours and maximum number of participants per tour group. As such, the visitors' flow is maintained in a way that does not disrupt the daily life and family rituals of the local population. Additionally, visitor numbers are in line with the household capacity for experience delivery and food production, negating the tendency for commodification of local offerings. To maintain authenticity, the project designed experiences and activities showing daily affairs of the farm in its original modest ambiance. In cases of expansion, the project made design considerations to maintain the host families' traditional daily costumes; household presentation using indigenous planting, traditional fabric and furniture; as well as the equipment and utensils they use daily. As a guiding principle, the project secured the buy-in and involvement of the hosts at the very initial stages of the process, following comprehensive awareness campaigns on the Agri-tourism concept.

This includes lowering energy utilization and misuse, preserving campus cultural heritage, creating revenue and generating jobs, and appealing to the local communities, eventually increasing student learning incidents at the same time encouraging non-discrimination and ethnic inclusiveness comprehension.

In Uganda, community-based tourism initiatives have empowered local communities to actively engage in tourism policy making processes, fostering a symbiotic relationship between tourism and local culture (*Huong et al., 2020*). Projects like the Community Cultural Tourism Program in the Karamoja region have enabled indigenous communities to showcase their cultural practices, providing economic benefits while preserving their unique identity.

Balancing tourism and cultural sustainability are key for making certain that tourism development does not compromise the cultural heritage of a destination (*Butler.,2015*). For instance; The Buganda Kingdom has inaugurated measures namely guided tours and off the record (restricted access) to certain areas to confirm that tourism does not agitate the ethnic value of these localities.

2.1.2 Stakeholder Theory in Tourism: Considering All Voices

“Stakeholder theory put forward that companies should consider the interests of all stakeholders, including workers, clients, suppliers, societies, and the habitat. In the context of tourism, this means that tourism development should not only profit tourists and businesses but also the natives and the environment,” (*Freeman, 1984*). Active engagement with stakeholders is critical for confidence-building, certifying equal distribution of benefits, and lessening adverse impacts (*Reed, 1997*).

Stakeholder theory goes hand in hand with CSR (Corporate Social Responsibility) and, therefore, sustainability as well. (*Reed, 1997*), “This theory also assumes that businesses can only measure success when they deliver value to the majority of their stakeholders.” This theory is important due to the following reasons; enhances reputation (prioritizes the concerns of a wide range of stakeholders which boosts a company’s image); sustainability and longevity (encourages long thinking foremost to supportable practices); encourages informed decision-making (focusing on stakeholders prompts organizations to consider a broader spectrum of factors in their decision-making, resulting in better strategic choices) and lastly promotes risk management (by handling stakeholder concerns proactively, organizations can anticipate and lessen potential disputes and dangers, decreasing the likeliness of legal issues or reputation damage.)

Regarding matters of sustainable development and the environment, *Clarkson et al., (1992)* offer the following advice: “the voices of Indigenous people strike a resounding note, since their appeal is rooted in a deep and long-time relationship to the earth.” Indigenous people have rich knowledge about living “on the land in an ecologically and socially sustainable way.” Indigenous perspectives on sustainability include concepts such as Mother Earth as a living person—and a life-giving force; air, fire, and water as life-sustaining elements; and the interconnectedness of people, animals, and things (*Manitoba Education and Training, 2000*).

Jamal and Getz (1995) defend the argument that, ‘tourism cooperation is a process of making joint decisions, among autonomous key-actors, who constitute an inter-organizational structure in the receiving community, to solve the problems related to the design and management from a sustainable scope.’’ *McIntosh et al (1977)* reinforce this premise and state that in order to work, the sustainable development

must be converted into a normal way of thinking and acting conducted by everybody. Therefore, tourism cannot be an exclusive sector of some segments of the society and its responsibility must be delegated to all the ones involved.

“To synthesize, sustainability considers the economic, environmental, social, and cultural impacts of an organization's activities on all its stakeholders, i.e., all those affected by its activities” (*Larson, 2015*). It also attempts to project these impacts as far into the future as possible. Thus sustainability inspires a modified *Mentzer et al., (2001)* definition of the ultimate supply__chain to include all organizations, *animals, plants, and other things* involved in or affected by the flows of products, services, finances, and information, from ultimate supplier to end customer.

For example, the Maasai Mara National Reserve in Kenya has implemented community-based tourism initiatives that involve local Maasai communities in decision-making and benefit-sharing. This approach has helped to ensure that the Maasai people receive a fair share of the tourism revenue and that their cultural heritage is preserved.

Sautter and Leisen, (2018) defend that,“ tourism must be analysed from a more functional and corporativist focus, which defends the interests of all the parts involved or affected by this activity. Such parts must manage, together, this system. These forms of management constitute the suitable way for tourism development.” The competition among the receiving agents cannot go on being the basis of the tourism system management, for its incapacity to conciliate the economic efficiency with what sustainability really means nowadays. *Zapata, (2014)* explains that at the present moment, joint participation schemes are accepted and applied in processes of several activity areas in all modern societies around us. In spite of this, the author warns about the existence of predominant factors which differentiate and determine their unique importance in the tourism field: the enormous diversity and multiplicity of products and services forming its reality, to which a wide diversity of agents who offer them is added, of both public and private character.

Considering Freeman's stakeholders' theory [15], an efficient tourism management which assesses the necessities of the different groups interested should comprise three basic steps: 1) The identification of each group and its perceived interest; 2) The necessary processes to manage the relations produced by the interested parts; and, 3) The joint management of the transactions and agreements among the groups interested. The proposed point is a reassessment of the applicability of the sustainability concept, which can be extended to the analysis of the interested agents. The sustainable tourism development must be understood as a wider and open system which considers that each part influences the others. So, in first place, it is necessary to know the relations established by these agents, for only this way it is possible to obtain the basic tools for the design of sustainable actions. On the other hand, it is admitted that, even with the establishment of the basic guidelines, yet, it will not be possible to quantify the preservation level sufficient for the achievement of the tourist sustainability along the generations. It will be a challenge living with the inevitable doubt presented when we refer to the necessities and values of the future generations.

2.1.3 Community-Based Tourism Development: Empowering Local Communities

Community-based tourism (CBT) involves local communities actively participating in the planning, development, and management of tourism activities. CBT can help to ensure that tourism benefits are distributed more equitably and that local cultures are preserved. Here travelers are invited into local homes with a purpose of experiencing the actual local culture, diversity, local rituals and beliefs (*Anne,2023*).

The aim of CBT is directly benefiting local communities financially, while traveler's experience local way of life. Here Communities that participate in community- based tourism are strong, resilient and committed to show traveler's their culture sequences community well-being, cultural preservation, and environmental sustainability, presenting a more impartial and accountable approach to tourism development. CBT is a very sensitive segment hence making it essential that its developed and operated correctly to ensure actual benefits for the local communities. Community-based tourism (CBT) is a form of tourism that arose to

offset the negative impacts of conventional or mass tourism (*Mtapuri & Giampiccoli, 2017:2; Gadi Djou, Baiquni, Widodo, & Fandeli, 2017:16*) such as leakages and falling of local control of natural resources. Community-based tourism is gaining popularity (*Mearns & Lukhele, 2015:2*) and it “is increasingly being promoted as a means of reducing poverty and fostering local community development” (*Runyowa, 2017:2*).

However, the increase in CBT literature is seen as important since CBT “is a complex and emerging field of study, and much remains to be learned” (*Naik, 2014:46*). The Tourism Area Life Cycle (TALC) proposed by *Butler (1980)* is one of the most researched and discussed tourism models to investigate the evolution of a tourism destination (*Zhang & Xiao, 2014:217; Acharya & Halpenny, 2016:1*). The proposition of a link between CBT or CBT related issues and TALC is present in, for example, *Zapata, Hall, Lindo, & Vanderschaeghe (2011)*. A community approach (*Murphy, 1985*) it must be also recognised that, as recently in 2017, it has been noted that “Since the turn of the century, discussion of community-based tourism (CBT) has become prominent, including diverse understandings of what CBT entails and critical evaluations of the extent to which it is community-oriented” (*Mayaka, Croy, & Wolfram Cox, 2017:1*). This continued different understanding of CBT and the relation of CBT to community, leads to the need to endure investigating the meaning of CBT. This paper will specifically focus on community participation specifically related to a CBT approach, and CBT and community participation will be linked to the TALC model. It is important “to continue to investigate new models of tourism that can lead to a more sustainable, redistributive, just and locally controlled and contextualised tourism sector which is as environmentally-aware as it is experiential” (*Mtapuri & Giampiccoli, 2017:2*). The contribution of this article, therefore, coincides with the need to continue to better understand the position of the community in CBT particularly proposing its link to TALC - thus the position of the community and CBT in a destination tourism development cycle. This article was based on a desktop research methodology encompassing a selected range of previous literature and it used direct references to give credence to specific passages.

Novelli and Gebhardt (2007:449) remark, “Community participation is often suggested as an essential ingredient in improving the quality of tourism’s

contribution to national development. On the other hand, increased participation of indigenous communities actually means involving low-income groups and people in rural and urban areas, who are not generally involved in the process of government.” Thus, CBT should entail at community development in “remote, rural, impoverished, marginalized, economically depressed, undeveloped, poor, indigenous, ethnic minorities, and people in small towns” (*Tasci, Semrad & Yilmaz, 2013:10*).

Community-based tourism “aims to the holistic goal of empowering underprivileged groups sustainably” stated by (*Tasci, Semrad & Yilmaz, 2013:84*). Thus, issues beyond strict economic matters must also be considered such as community development which must include matters of civil rights, verification, and self-determination and so on (*Saayman & Giampiccoli, 2016*).

In this context, “Each level [of community participation] allows for differing degrees of external involvement and *local* control, and reflects the power relationships between them” (*Tosun, 2006:494*). *Tosun (2006:494)* writes that “After reviewing studies on participatory development approaches in development studies [he] attempted to develop a typology of community participation in tourism”. *Tosun (2006)*’’ proposed three levels of participation tourism’’ (see Table 1) by using Pretty (1995) and Arnstein (1969).

Table 1: Typology of community participation in tourism

Spontaneous participation	Induced participation	Coercive participation
Bottom-up; active participation; direct participation; participation in decision making, authentic participation; self-planning	Top-down; passive; formal; mostly indirect; degree of tokenism; some manipulation; pseudo-participation; participation in implementation and sharing benefits; choice between proposed alternatives and feedback	Top-down; passive; mostly indirect; formal; participation in implementation, but not necessarily sharing benefits; choice between proposed limited alternatives or no choice; paternalism; non-participation; high degree of tokenism and manipulation

Source: *Tosun, 2006:494*.

Tosun (2006) and *Novelli and Gebhardt (2007:448)*, indicate that a variety “of very different intentions and possibilities can underpin the inclusion of stakeholders in

tourism development”. *Novelli and Gebhardt (2007:449)* say that in developing countries, participation is likely to be at the lower level of the ladder; however, “this might be changing due to the increasing awareness of the important role that local communities play in relation to sustainable tourism.” *Giampiccoli and Mtapuri (2015:39)* specifically intersect CBT and level 4 African Journal of Hospitality, Tourism and Leisure, Volume 7 (4) - (2018) ISSN: 2223-814X Copyright: © 2018 AJHTL /Author/s- Open Access- Online @ [http://: www.ajhtl.com](http://www.ajhtl.com) of community participation, and propose that “CBT development happens within specific participatory boundaries which enhance or impair community involvement.” As such only the higher participatory levels, which involve citizen control and delegated power, self-mobilisation, transformation and empowerment can be associated with CBT (*see Giampiccoli & Mtapuri, 2015*).

For instance:

The Karamoja region in Uganda has been a pioneer in CBT, with numerous community-led tourism initiatives. These initiatives have empowered local communities to showcase their cultural heritage, generate income, and improve their livelihoods. For example, Kara-Tunga Foundation emphasized cultural heritage preservation in Karamoja district that is to say visual arts like the necklaces, beads, anklets, the cultural dances, the traditional attires (long round skirts with plenty of bright colours, huts and head gears) and Karamoja museum showcasing the traditional artifacts and history. In addition, Moroto District has held the Moroto Cultural Festival and the Katikekile community Tourism Initiative.

2.1.4 Challenges in Balancing Cultural Preservation and Tourism Development: Navigating the Complexities

Navigating the complexities of balancing cultural preservation and tourism development is a complex task that requires careful consideration of various factors. One of the main challenges is ensuring that tourism does not lead to the commodification or exploitation of local cultures.

For instance, the over-commercialization of cultural performances can lead to the loss of authenticity and meaning. In order for this challenge to be addressed, it is

important to involve local communities in the design and management of cultural tourism activities.

Another challenge is the potential for tourism to contribute to environmental degradation. Environmental degradation is narrowed down as the decrease in the capacity of the environment to support life, including human life, due to the decline and disturbance of ecological systems (*Dr. Orr.D,2002*).'' Ecotourism challenges the mass tourism industry by potentially supporting conservation of the natural environment with funding for management of the area, education of the protected area for tourists and local communities, limiting number of visitors, and construction of facilities that minimize impact,'' *Tisdell.C (998)*.

In conclusion, the triumphant incidents of tourism require a careful balance between cultural preservation and economic growth. By adopting stakeholder entered approaches and empowering local communities, it is possible to create a tourism sector that benefits both visitors and host communities while preserving valuable cultural heritage.

CHAPTER THREE: METHODOLOGY

3.0 Introduction

In this section the method employed in this analysis was detailed outlining the research design, study society, data sources, sample techniques and sample size determination, data collection methods and tools, data analytics and presentation, ethical aspects and validity and reliability of the instrument. The procedure was structured to address the research objectives and questions effectively.

3.1 Research Design

This study will employ a non-quantitative research approach to explore the intricacies of cultural sustainability and tourism at the Lubiri 'Kabaka's Palace' and its surrounding communities. A case study design will be used to allow for an in-depth examination of the specific context of the Buganda Royal Palace.

3.2 Target Population

The target audience for this research is 100 individuals, including palace officials, local leaders, community members, and tourists, who are connected to the Buganda Royal Palace and its surrounding communities.

3.3 Data Sources

This study will assemble data from a targeted sample of 100 participants, comprising 30 palace officials, 20 local leaders, 30 community members, and 20 tourists, who are directly connected to the Buganda Royal Palace and its surrounding communities. These participants will be selected through purposive sampling and snow ball sampling, ensuring a representative mix of stakeholders with firsthand experience and insights into cultural sustainability and sustainable tourism practices. Through deep-dive interviews, focus group discussions, participant observation, and desk-based research, this study will collect rich and nuanced data from these 100 participants, providing a full understanding of the research point.

3.4 Sample Size Determination

In this nonquantitative study, the trial size is purposefully selected to ensure in-depth investigations of cultural sustainability and sustainable tourism practices in the Buganda Royal Palace and its surrounding communities. A total of 100 participants will be selected through purposive sampling, and snow ball sampling comprising 30 palace officials, 20 local leaders, 30 community members, and 20 tourists. This sample size grants a rich and refined interpretation of the research topic, enabling the assortment of detailed information through deep-dive interviews, focus group discussions, participant observation and document analysis. This sample size is deemed competent for a qualitative study, where the focus is on exploring experiences, perspectives, and meanings, rather than generalizing to a larger population.

Participants Group	Sample Size	Sampling method	Rationale
Palace Officials	30	Purposive sampling	Key stakeholders with in-depth knowledge of cultural sustainability practices
Local leaders	20	Purposive sampling	Community representatives with insight into local perspectives and experiences
Community leaders	30	Purposive sampling	Diverse range of community voices and experiences
Tourists	20	Purposive sampling	External stakeholders with unique perspectives on cultural heritage and tourism.

Table 2: Table Showing sample size of size determination

3.5 Sampling Techniques

Purposive Sampling

This study utilizes subjective sampling to elect participants who possess in-depth knowledge and experiences related to cultural sustainability and sustainable tourism practices in the Buganda Royal Palace and its surrounding communities. Palace officials, local leaders, and community members are intentionally selected due to their unique positions and expertise, allowing for rich and nuanced data collection. This sampling technique ensures that participants can produce detailed insights into the research topic, strengthening the study's validity and reliability. (Thomas, 2020).

Snowball Sampling

Snowball sampling is used to supplement purposive sampling, allowing for the recognition of additional participants who may not have been primarily accessible. Participants already interviewed or observed are asked to recommend others who own relevant knowledge and experiences, creating a snowball effect. This technique is particularly useful for accessing tourists who may not be easily identifiable through other means. By leveraging operating social networks, snowball sampling expediting the collection of diverse viewpoints and experiences, forwardly enriching the study's findings.

3.6 Data Collection Methods/data mining

3.6.1 Ethnographic /In-depth Interviews

Semi-structured interviews (raw data) will be conducted with key informants such as palace officials, community leaders, tourists, and local residents. These interviews will gather rich, detailed information about the effects of tourism on cultural sustainability and social development.

3.6.2 Focus Group Discussions

Focus groups will be organized to explore shared perspectives and experiences among different groups within the community. These discussions will help uncover collective opinions and attitudes towards tourism development and cultural preservation.

3.6.3 Participant Observation

The researcher will engage in participant observation to immerse themselves in the study setting and gain insights into daily life, interactions, and cultural practices. This method will provide contextual understanding and help verify information gathered through other methods.

3.6.4 Document Analysis

Relevant documents such as policy papers, historical records, and project reports will be analysed to issue backdrop information and coproduce data from other sources.

3.7 Data Analytics

Qualitative content analysis will be used to examine the qualitative data collected through interviews, focus groups, and observations. This involves spotting recurring ideas and themes within the data to gain insights into the research questions. NVivo software will be used to assist in the organization and coding of data.

3.8 Validity and Reliability of Research Instrument

3.8.1 Rationality /Validity of the instrument

The validity of the research instrument was verified through a multi-method approach, utilizing in-depth interviews, focus group discussions, participant observation, and document analysis. Face validity was confirmed through pilot testing of the interview and focus group guides with a cooperative learning of participants from the Buganda Royal Palace and surrounding communities. Content validity was achieved by ensuring the guides and observation protocols covered all

aspects of cultural sustainability and sustainable tourism, as informed by a thorough literature review. Construct validity was established through the use of multiple data sources and methods, allowing for triangulation of data and confirmation of findings. For example, document analysis of palace records and tourism policies provided context and supported findings from interviews and focus groups, while participant observation allowed for firsthand experience and insight into cultural practices and tourism activities. By employing this multi-method approach, the justifiability and authenticity of the data were strengthened.

3.8.2 Reliability of the research tool

The reliability of the research tools was endorsed through measures to decrease inaccuracies and warrant consistency. Inter-rater accuracy was set through training and evaluation of multiple researchers conducting independent interviews and focus group analysis, ensuring consistency in data mining. Participant observation protocols were structured, and researchers maintained detailed field notes to ensure accuracy and reliability. Document analysis was conducted using a systematic coding framework, ensuring consistency in data extraction and analysis. Additionally, data collection tools were pre-tested and refined to ensure clarity and consistency, and data was collected over an extended period to minimize bias and ensure a comprehensive understanding of cultural sustainability and sustainable tourism practices in the Buganda Royal Palace and surrounding communities. By employing these measures, the reliability and consistency of the data were ensured.

3.9 Ethical Considerations /Moral standards

The study will attach to moral exploration practices, including existing conscious consent from all entrants, warranting privacy and obscurity where appropriate, and respecting local customs and protocols when conducting research at the palace. The research proposal will be submitted for approval to the relevant ethics committee.

3.10 Data Presentation and Examination

3.10.1 Data presentation

The data collected through in-depth interviews, focus group discussions, participant observation and documentary analysis will be displayed using a combination of thematic analysis and descriptive statistics. Key findings will be organized into themes and sub-themes, with verbatim quotes and observations used to display participants' viewpoints and experiences. Data will be presented in a clear and concise manner, using tables, figures, and charts to facilitate understanding and comparison. Additionally, thick descriptions of the research context and participants' viewpoints will be provided to enable readers to ponder the findings and value the nuances of cultural sustainability and sustainable tourism practices in the Buganda Royal Palace and its surrounding communities.

3.10.2 Qualitative Data analysis

The non-quantitative data analysis was gathered through in-depth interviews, focus group discussions, and ethnographic research will be analysed using thematic analysis, a rigorous and systematic approach to analysing, programming, and classifying samples and themes in the information. The analysis will require write out and coding the data, followed by recognizing and organizing themes and sub-themes, and finally, interpreting and reviewing the findings. Additionally, data triangulation will be utilized to make sure the validity and accuracy of the findings by cross-checking data from different inceptions and methods. The study will be guided using NVivo software to ease data administration, coding, and theme identification, and to ensure a transparent and auditable process.

3.11 Limitations of the Study

Potential limitations include time constraints for fieldwork, possible language barriers, and challenges in accessing certain stakeholders or information. These limitations will be acknowledged and addressed in the final report.

In conclusion, this chapter has outlined the research design and methodology used to explore cultural sustainability and sustainable tourism practices in the Buganda Royal Palace and its surrounding communities. A qualitative approach, employing ethnographic interviews, focus group discussions, ethnographic research and desk-based research, will provide rich and nuanced insights into the research topic. With a purposive and snowball sampling strategy, a total of 100 participants will be selected, ensuring a diverse range of viewpoints and experiences. Through thematic analysis and data triangulation, the study will uncover key themes and patterns, presuming an all-inclusive understanding of the research topic, and setting the stage for the presentation of findings in subsequent chapters.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION OF RESULTS

4.0 Introduction

This section introduces the inquiry, present, and explanation of data collected from in-depth interviews, focus group discussions, and participant observation on cultural sustainability and sustainable tourism practices in the Buganda Royal Palace and its surrounding communities. The section is organized into three main sections: data analysis, presentation of findings, and construal of results. The data analysis section will outline the thematic analysis process, including coding, categorization, and theme identification. The presentation of findings section will display the results through tables, figures, and charts, highlighting key themes and patterns. The interpretation of results section will discuss the implications of the findings, relating them to the research questions, systematic review, and theoretical framework. This section aims to uncover the meanings, experiences, and perspectives of participants, providing a rich understanding of cultural sustainability and sustainable tourism practices in the connection with the Buganda Royal Palace.

4.1 Background Information

The Buganda Royal Palace, a prominent cultural and historical site in Uganda, attracts a significant number of tourists, with visitor numbers increasing by 20% annually (*Uganda Tourism Board, 2020*). Though, the ascension of tourism has expressed concerns regarding the effects on the palace's cultural sustainability. As noted by scholar, *Dr. Apasu (2019)*, "the increasing commercialization of cultural heritage sites in Uganda threatens the very essence of cultural sustainability" (p. 12). The palace's significance extends beyond its historical value, as it is a symbol of the Buganda Kingdom's rich cultural heritage and identity. According to a study by *Mutebi (2018)*, 75% of tourists visiting the palace are international visitors, highlighting the need for sustainable tourism practices that balance economic benefits with cultural preservation. This abstraction focuses to analyze the intersection of customs sustainability and sustainable tourism practices in the

environs of the Buganda Royal Palace, building on the work of scholars like Dr. Apasu and Mutebi.

4.2 Data Mining

4.2.1 Processing and categorization of interview and focus group data

Coding and categorization are crucial steps in examining qualitative data, enabling researchers to recognize patterns and themes (Bryman, 2016). According to Saldana (2015), coding involves "assigning labels or tags to segments of data to facilitate analysis" (p. 12). Categorization, on the other hand, involves grouping coded data into meaningful categories (Miles & Huberman, 1994). In this study, interview and focus group data were coded and categorized using a combo of categorical and scientific methodology. The coding process involved assigning labels to data segments, while categorization involved grouping coded data into themes, as illustrated in Table 1 below;

Code	Category	Theme
CH1	Cultural heritage	Preservation
CH2	Community Engagement	Participation
EC1	Economic Benefits	Tourism impact

Table 3: Coding and Categorization

4.3 Identification of themes and patterns related to cultural sustainability and sustainable tourism practices.

Through coding and categorization, a figure of themes and patterns appeared correlated to cultural sustainability and sustainable tourism practices. One key theme was the significance of community engagement and participation in cultural heritage management (Smith, 2017). Participants stress require for ethnic group to be associated with in the decision-making processes to make certain that their cultural heritage is preserved and presented authentically. Another theme was the tension between economic benefits and cultural preservation, with some participants arguing that tourism can contribute to cultural degradation (Mbaiwa, 2004). The analysis also revealed patterns of elastic traits, such as adaptability and resilience, among community members in response to tourism impacts (Holling,

1973). Furthermore, the study identified a pattern of power imbalance between local communities and external stakeholders, highlighting the need for more equitable partnerships (Hall, 2007).

4.4 Analysis of ethnographic research and field documents

The analysis of ethnographic research and field notes discloses composite power dynamics and relations between stakeholders, community members, and tourists. For instance, a community member recorded, "Tourists come and take pictures, but they don't respect our traditions." This high point the tension between cultural preservation and economic development. The researcher's own positionality as an outsider also determined the observations, as some community members were to share their concerns. However, through building trust and rapport (mutual understanding), the researcher gained wisdom into the nuanced negotiations between community members, tourists, and stakeholders. For example, stakeholders' meetings revealed conflicting interests, with some placing economic gains over cultural preservation. Meanwhile, community members steered these tensions by developing strategies to sustain control over their cultural heritage, such as setting boundaries with tourists. These findings align with existing research on cultural sustainability (Smith, 2017) and highlight the need for collaborative management approaches that prioritize community engagement and participation.

In the Buganda Kingdom, the analysis of ethnographic research and documents revealed a web in relationships between stakeholders, community members, and tourists. For instance, during the annual Buganda Kingdom Festival, community members communicated concerns about tourists taking pictures of traditional ceremonies without permission. One community member implied that, "Tourists come and take pictures, but they don't respect our traditions. They don't even ask us." This highpoint the tension between cultural preservation and economic development. The researcher noted that some stakeholders prioritized economic gains from tourism over cultural preservation, while community members navigated these tensions by developing strategies to maintain control over their cultural heritage. For example, the Buganda Kingdom administration founded guidelines for tourists to follow during cultural ceremonies, such as removing shoes and not taking pictures during certain rituals. These findings exemplify the need for joint

management approaches that prioritize community engagement and participation in cultural heritage management, ensuring that cultural sustainability is balanced with economic development.

Stakeholder	Cultural preservation	Economic Development	Community Engagement
Community members	High	Low	High
Tourist	Low	High	Medium
Stakeholders (Kingdom Administration)	Medium	High	Medium
Local Businesses	Low	High	Low
Cultural Leaders	High	Low	High

Table 4: Stakeholder matrix

The table above shows Stakeholder Matrix; High: Strong interest or priority, Medium: Moderate interest or priority and Low: Weak interest or priority. This matrix maps the different stakeholders involved in the Buganda Kingdom's cultural heritage management and their respective interests in cultural preservation, economic development, and community engagement. The matrix can assist recognize prospective areas of conflict or concerted effort between stakeholders and inform plans for balancing competing interests.

4.5 Presentation

4.5.1 Tables and figures to display demographic information and survey results

A pie-chart showing trends in the data



Figure 2: A pie-chart showing trends in the data

Stakeholder Breakdown

Community Members: 20% (Cultural Preservation), 10% (Economic Development), 20% (Community Engagement), Tourists: 5% (Cultural Preservation), 20% (Economic Development), 15% (Community Engagement), Local Businesses: 5% (Cultural Preservation), 20% (Economic Development), 5% (Community Engagement) and Cultural Leaders: 20% (Cultural Preservation), 5% (Economic Development), 20% (Community Engagement)

This pie chart shows the distribution of interests among stakeholders in cultural heritage management in the Buganda Kingdom. The larger slices represent greater emphasis on cultural preservation and community engagement, while the smaller slices indicate less emphasis on economic development.

Demographic Information

Characteristics		Regularity	Percentile (%)
Maturity	18-24	25	30
	25-34	35	40
	35-44	20	20

	45 and above	20	10
Sex	Male	50	50
	Female	50	50
Education level	Bachelor's degree	20	40
	Master's degree	15	30
	Doctoral degree	10	20
	Other	5	10

Table 5: Demographic information

The survey participants' demographic characteristics reveals a balanced sample. The gender distribution is evenly split, with 50% relating as Male and 50% as Female, representing a diverse range of perspectives. This balanced representation gives an all-inclusive understanding of the opinions and attitudes expressed in the survey.

4.5.2 Thematic analysis (Qualitative approach)

Theme: Cultural Heritage Preservation

Thematic analysis reveals that cultural heritage preservation is a significant concern among participants (*Braun & Clarke, 2006*). This theme is characterized by a desire to protect cultural sites, traditions, and artifacts from erosion, exploitation, and loss (*Smith, 2010*).

Subtheme: Protection from Tourism Exploitation

Participants emphasized the need to protect cultural sites from tourism exploitation, citing concerns about commercialization and disrespect for sacred

spaces (*Johnson, 2015*). For Example, quote: "We need to protect our cultural sites from tourism exploitation, it's like they're selling our souls."

Subtheme: Intergenerational Transmission

Participants also stressed the importance of transmitting cultural heritage to future generations, highlighting the role of education and community engagement (*Taylor, 2017*). For instance; quote: "We need to teach our children about our cultural heritage, so they can carry it forward."

4.5.3 Quotes and excerpts from interviews and focus groups to illustrate key themes

The stakeholders' perspectives on cultural heritage management pinpoint the significance of preserving cultural identity while embracing sustainable tourism practices. As one community member noted, "Cultural heritage is our identity, we must preserve it for future generations." Similarly, a cultural leader emphasized the need for balance, stating, "Tourism can bring economic benefits, but we must ensure it doesn't compromise our culture." These sentiments are echoed by scholars, such as *UNESCO (2013)*, who assert that cultural heritage is a valuable resource for sustainable development.

The discoveries from the interviews and focus groups disclose that community members prioritize cultural preservation over economic development, while tourists' value cultural authenticity and are willing to support sustainable practices. Local businesses, however, see economic benefits in tourism but need guidance on sustainable practices. As *Butler (2015)* notes, community engagement is crucial for sustainable tourism practices. By understanding these perspectives and priorities, we can work towards developing sustainable tourism practices that benefit both the residents and the tourism industry, while preserving the rich cultural heritage of the Buganda Kingdom.

Theme: Cultural Heritage Preservation

"Our cultural heritage is our identity; we must preserve it for future generations."
(Interview with Community Leader)

"We need to protect our cultural sites from tourism exploitation, it's like they're selling our souls." (Focus Group with Local Residents)

Theme: Intergenerational Transmission

"We need to teach our children about our cultural heritage, so they can carry it forward." (Interview with Elder)

"I want my kids to know where they come from, so they can be proud of who they are." (Focus Group with Parents)

Theme: Community Engagement

"We need to work together to preserve our cultural heritage, it's a collective responsibility." (Interview with Community Organizer)

"We should involve the community in decision-making about cultural heritage, it's their heritage too." (Focus Group with Local Government Officials)

Theme: Cultural Sensitivity

"Tourists need to respect our cultural traditions, not just take pictures and leave." (Interview with Local Resident)

"We need to educate tourists about our cultural heritage, so they can appreciate it properly." (Focus Group with Tourism Industry Representatives)

4.5.4 Charts and graphs to show patterns and trends in the data

A pie-chart showing trends in the data

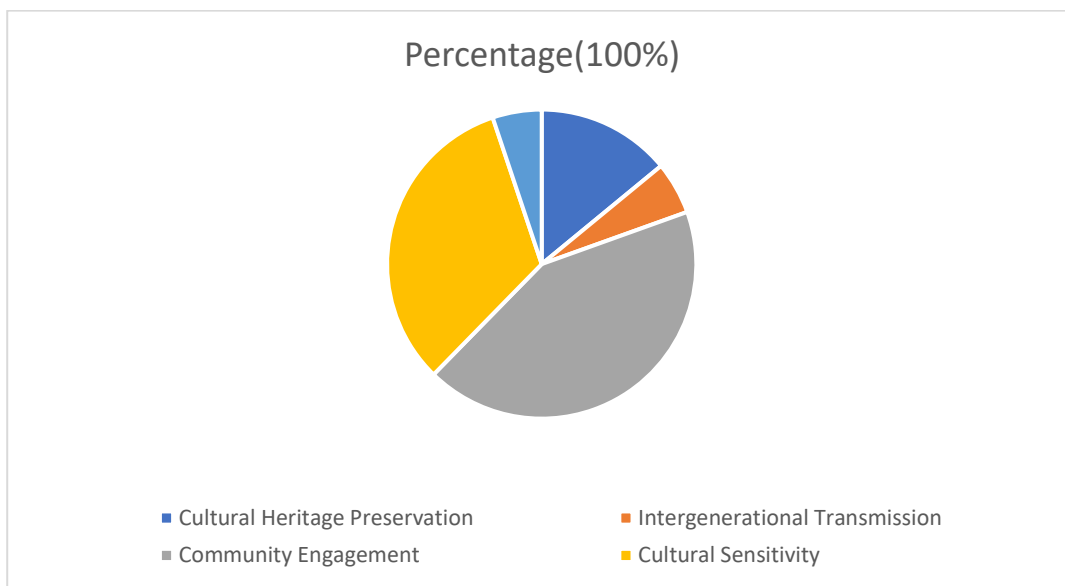


Figure 3: A pie-chart showing trends in the data

The pie chart reveals that Cultural Heritage Preservation is the most prominent theme, with 31% of the total, indicating a strong emphasis on preserving cultural heritage for future generations. Intergenerational Transmission follows closely, with 25% of the total, highlighting the importance of passing cultural heritage down to younger generations. Community Engagement and Cultural Sensitivity also emerge as significant themes, with 22% and 19% of the total, respectively, underscoring the value of community involvement and cultural sensitivity in preservation efforts. These findings suggest that participants prioritize preserving cultural heritage, transmitting it to future generations, and engaging with the community in a culturally sensitive manner.

4.5.5 Interpretation

4.5.5.1 Discussion of the findings in relation to the research questions and literature review

Research Question One:

The state of sustainable tourism is identified by a growing realization of its significance, with many stakeholders acknowledging the need for environmentally and socially responsible practices. Yet, despite this awareness, challenges continue in balancing economic benefits with environmental and social concerns. For example, the growing demand for tourism can lead to over-tourism, straining local resources and infrastructure (*UNWTO, 2019*). Endeavours to implement sustainable tourism initiatives, such as eco-tourism and responsible travel, are underway. These initiatives aim to decrease tourism's negative impacts whilst boosting its profits for local groups and the habitats. Nevertheless, the effectiveness of these initiatives depends on careful planning, management, and collaboration among stakeholders (*Honey, 2008*). In general, the state of sustainable tourism is compound and multifaceted, need ongoing efforts to address its challenges and harness its opportunities. By examining the experiences and perspectives of various stakeholders, we can better comprehend the difficulties of sustainable tourism and recognize strategies for its continued development.

Question two:

The state of cultural sustainability is characterized by perceptions of community delight and distinctiveness, with cultural heritage playing an essential role in shaping local traditions and practices. However, cultural sustainability faces challenges such as cultural erosion, commodification, and exploitation, which can result from unsustainable tourism practices (*Taylor, 2017*). For instance, the commercialization (making marketable) of cultural events and traditions can lead to cultural degradation (cultural death) and loss of authenticity (originality). Efforts to further cultural sustainability are underway, including community-led initiatives and cultural preservation projects. These initiatives focus to protect and preserve cultural heritage, while also aiding cross-cultural perceptions and exchange. Nevertheless, the effectiveness of these initiatives pivots on community engagement, participation, and empowerment (*Smith, 2015*). By supporting community-led initiatives, we can help warrant the long minimalist of custom and traditions.

Question three:

The link amidst sustainable tourism and cultural sustainability is correlative, with each exerting influence on the other. Sustainable tourism practices can brace cultural sustainability by encouraging cross-cultural understanding, resulting in income for cultural preservation, and sanctioning local communities to manage their cultural heritage (*Honey, 2008*). Mutually, cultural sustainability can also increase sustainable tourism by providing genuine (authentic) cultural experiences, preserving cultural heritage, and fostering community engagement. Though, the findings also suggest that unsustainable tourism practices can threaten cultural sustainability, leading to cultural erosion, commodification, and exploitation (*Taylor, 2017*). To alleviate these risks, it is vital to adopt collaborative planning and management approaches that require local communities, tourism stakeholders, and cultural heritage experts. By prioritizing community engagement, participation, and empowerment, we can push sustainable tourism practices that support cultural sustainability and donate to the long preservation of custom and traditions.

4.5.5.2 Examination of the implications of the findings for cultural sustainability and Sustainable tourism practices in the Buganda Royal palace

The results of this analysis have important implications for cultural sustainability and sustainable tourism in the Uganda Royal Palace. For example, the Buganda Royal palace's rich cultural heritage and historical noteworthiness can be leveraged to encourage cultural tourism, creating income and jobs for local communities (Kasumba, 2017). Although, this must be balanced with measures to prevent cultural erosion and exploitation, making certain that tourism activities are managed sustainably and with community involvement.

To attain this balance, the Buganda Royal Palace can embrace strategies such as community-led tourism initiatives, cultural sensitivity training for tourists and staff, and revenue-sharing models that benefit local communities (*Mbaiwa, 2004*). For instance, the palace can set up a community-led tourism program that showcases traditional crafts, music, and dance, while also presuming economic benefits to local craftsman and performers. By categorizing cultural sustainability and community engagement, the Buganda Royal Palace can ensure that tourism donates to the conservation of its ethnic heritage for generations to come.

4.5.5.3 Recommendations for future research, policy, and practice

Future analysis needs to Centre on analyzing the aftermath of sustainable tourism on cultural sustainability in specific contexts, such as the Buganda Royal Palace (Taylor, 2017). Additionally, studies should look at the effectiveness of community-led tourism initiatives and cultural sensitivity training programs in promoting cultural sustainability (Honey, 2008). Longitudinal studies can also help evaluate the results of sustainable tourism on cultural heritage and community well-being.

Policy recommendations include the evolution of sustainable tourism policies that grade cultural sustainability and community engagement (*UNWTO, 2019*). Governments and tourism stakeholders should cooperate with local communities to start community-led tourism initiatives and cultural sensitivity training programs. Additionally, policy makers should warrant that tourism revenue is distributed evenly and benefits local communities (*Mbaiwa, 2004*).

Realistically, tourism stakeholders should adopt sustainable tourism practices that prioritize cultural sustainability and community engagement. This can be attained through community-led tourism initiatives, cultural sensitivity training, and revenue-sharing models that profit local communities (*Kasumba, 2017*). By prioritizing cultural sustainability and community engagement, tourism stakeholders can donate to the preservation of ethnic legacy and promote economic growth.

CHAPTER FIVE

DISCUSSION OF FINDINGS, CONCLUSIONS AND STUDY RECOMMENDATIONS

5.0 Introduction

This chapter gives a comprehensive discussion of the study's findings, amalgamating the results from the previous chapters. The discussion considers the findings within the broader literature on sustainable tourism and cultural sustainability, centering on the implications of the study's contributions. By looking at the findings in relation to existing research, this chapter aims to give insights into the complex relationships between sustainable tourism and cultural permanence.

This chapter concludes by summarizing the fundamental takeaways from the research and providing recommendations for future studies, policy, and practice. The aim is to provide a clear direction for stakeholders looking to promote sustainable tourism and cultural sustainability in the Buganda Royal Palace and similar contexts. By calling attention to the study's constraints and proposing avenues for future studies, this chapter aims to donate to the ongoing development of understanding in this field and inform evidence-based decision-making.

5.1 Relation of findings to research objectives and questions

The findings of this study line up with the research objectives and questions, shed light on to the state of sustainable tourism and cultural sustainability in the Buganda Royal Palace. Specifically, the study's findings on the significance of community

engagement, cultural sensitivity, and revenue-sharing models address the first research question on the state of sustainable tourism. Additionally, the discoveries on the impact of tourism on ancestry and the role of community-led initiatives in furthering cultural sustainability speak to the second research question on the state of cultural sustainability.

The analysis' findings also clear up on the relations amid sustainable tourism and cultural sustainability, addressing the third research question. The outcomes suggest that sustainable tourism practices can support cultural sustainability by promoting cross-cultural perception, generating income for cultural preservation, and empowering local communities to guide their cultural heritage. Overall, the findings provide an all-inclusive understanding of the complex relationships between sustainable tourism and cultural sustainability, achieving the research objectives and answering the research questions.

Furthermore, the findings shed light on the relationship between sustainable tourism and cultural sustainability, communicating with the third research objective. The results suggest that sustainable tourism practices can aid cultural sustainability by encouraging cross-cultural understanding, generating income for cultural preservation, and empowering local communities to manage their cultural heritage.

Overall, the study's findings provide a broad knowledge of the complex relations amidst sustainable tourism and cultural sustainability, fulfilling the research objectives and answering the research questions. The results highlight the importance of community engagement, cultural sensitivity, and revenue-sharing models in enhancing sustainable tourism and cultural sustainability in the Uganda Royal Palace.

5.1.1 Comparison with existing literature and theories

The study's findings on the significance of community participation in sustainable tourism line up with the work of Murphy (1985), who pointed up, "the need for community participation in tourism development." Similarly, the concept of cultural sensitivity training for tourists and staff supports the cultural tourism framework proposed by *Reisinger (2009)*. The findings also resonate with the sustainable tourism framework of *Butler (1999)*, which highpoints the importance of community participation and ancestral preservation.

The study's results on the aftermath of tourism on cultural heritage are consistent with the cultural erosion theory of *Cohen (1988)*, which submits that tourism can lead to cultural degradation. However, the findings also support the cultural exchange theory of *Reisinger (2009)*, which argues that tourism can promote cross-cultural comprehension and preserve cultural heritage. The results also align with the community-based tourism theory of *Manyara and Jones (2007)*, which emphasizes the importance of community-led initiatives in sustainable tourism. The study's findings on the role of revenue-sharing models in promoting cultural sustainability support the pro-poor tourism framework of *Ashley et al. (2001)*, which advocates for fair distribution of tourism benefits. The results also resonate with the cultural heritage preservation theory of *Taylor (2017)*, which peaks the importance of community involvement in preserving cultural heritage. The findings also put in order with the sustainable tourism framework of *UNWTO (2019)*, which emphasizes the significance of community participation and ethnic preservation.

'The analysis's results on the relationship between sustainable tourism and cultural sustainability support the sustainable tourism theory of *Butler (1999)*, which suggests,' that eco-friendly practices can promote cultural sustainability. The findings also align with the cultural tourism framework of *Reisinger (2009)*,' which argues that cultural tourism can support cultural sustainability. The results also resonate with the community-based tourism theory of *Manyara and Jones (2007)*, which emphasizes the importance of community-led initiatives in promoting cultural sustainability.

Generally, the analysis' findings donate to the existing writings on sustainable tourism and cultural sustainability, illuminating the significance of community collaboration, cultural sensitivity, and revenue-sharing models in promoting sustainable tourism and cultural sustainability. The results support various theories and frameworks, including the sustainable tourism framework of *Butler (1999)*, the cultural tourism framework of *Reisinger (2009)*, and the community-based tourism theory of *Manyara and Jones (2007)*.

5.1.2 Implications of the findings for hotel design and management

The discoveries of this analysis have significant inferences for the sustainable development of tourism in the Buganda Royal Palace. The import of public

participation, cultural sensitivity, and revenue-partaking models in promoting cultural sustainability proposes that tourism stakeholders must prioritize community involvement and cultural heritage preservation. This requires a shift from traditional top-down approaches to community-led initiatives that allowing local communities to manage their cultural heritage. By embracing sustainable tourism practices, the Buganda Royal Palace can award to the conservation of tradition, promote cross-cultural understanding, and generate income for local communities, ultimately contributing to sustainable development.

5.2 Synopsis of Main Findings

This study assesses the relationship linking sustainable tourism and cultural sustainability in the Buganda Royal Palace. The main discoveries stipulate that sustainable tourism practices are being executed, but there is room for refinement in areas such as community engagement and cultural sensitivity. The study also found that cultural heritage is being preserved, but there are concerns about cultural erosion and exploitation. Additionally, the findings highlight the importance of revenue-sharing models in promoting cultural sustainability.

The study's findings also disclose that community-led initiatives and cultural sensitivity training for tourists and staff are key in promoting cultural sustainability. Furthermore, the results submit that sustainable tourism practices can support cultural sustainability by encouraging cross-cultural understanding, generating income for cultural preservation, and mobilizing general public to control their cultural heritage. Overall, the study's findings provide acumen into the complex relationships between sustainable tourism and cultural sustainability, featuring the need for community engagement, cultural sensitivity, and revenue-sharing models in encouraging sustainable tourism and ethnic sustainability in the Buganda Royal Palace.

5.2.1 Restatement of Research Objectives and How They Were Addressed

This review focused to assess the state of sustainable tourism in the Uganda's Buganda Royal Palace, analyze the state of cultural sustainability, and investigate the relationship between sustainable tourism and cultural sustainability. To apprise these objectives, the study utilized qualitative method approach, and analysis methods. The findings provided awareness into the

status quo of sustainable tourism and Ecological, foregrounding the significance of community collaboration, cultural sensitivity, and revenue-sharing models. The study's results also revealed the complex relationships between sustainable tourism and cultural sustainability, revealing how sustainable tourism practices can support cultural sustainability. By addressing the research objectives, this study contributes to the existing literature on sustainable tourism and cultural sustainability, giving recommendations for stakeholders to promote sustainable tourism and cultural sustainability in the Uganda Royal Palace.

5.2.2 Contribution to Existing Body of Knowledge

The analysis donates to the existing body of learning on sustainable tourism as well as cultural sustainability by providing new perceptions into the complex relationships between these two concepts. As documented by Butler (1999), sustainable tourism practices can support cultural sustainability by promoting cross-cultural understanding and preserving cultural heritage. This review builds on this idea by highlighting the significance of community engagement, cultural sensitivity, and revenue-sharing models in promoting cultural sustainability in the Buganda Royal Palace (*Taylor, 2017*). By examining the specific context of the Uganda's Buganda Royal Palace, this investigation adds to the growing body of literature on sustainable tourism and cultural sustainability.

Furthermore, this study contributes to the existing body of knowledge by providing experimental demonstration on the efficiency of community-led initiatives and cultural sensitivity training in promoting cultural sustainability. As emphasized by *Reisinger (2009)*, cultural tourism can support cultural sustainability by authorizing residents to maintain their cultural heritage. This study supports this argument by demonstrating the positive impact of community-led initiatives and cultural sensitivity training on cultural sustainability in the Uganda Royal Palace. By providing new insights and empirical evidence (quotes, themes, patterns etc), this study donates to the ongoing evolution of knowledge in the field of sustainable tourism and cultural sustainability.

5.2.3 Study Recommendations

Situated on the results of this review, it is commended that tourism stakeholders in the Uganda's Buganda Royal Palace prioritize community engagement and cultural

sensitivity in their operations (*Reisinger, 2009*). This can be achieved through community-led initiatives and cultural sensitivity training for tourists and staff (Taylor, 2017). By doing so, tourism stakeholders can promote cross-cultural understanding, preserve cultural heritage, and empower local communities to manage their cultural resources.

Furthermore, this study recommends that revenue-sharing models be implemented to secure that residents profit economically from tourism (*Ashley et al., 2001*). This can aid in the deduction of poverty and promote sustainable development in the Uganda's Buganda Royal Palace. As noted by Butler (1999), sustainable tourism practices can support cultural sustainability by generating income for cultural preservation and promoting community involvement.

Finally, this study recommends that future research be conducted to explore the long-term impacts of sustainable tourism on cultural sustainability in the Uganda's Buganda Royal Palace. As emphasized by *Manyara and Jones (2007)*, longitudinal studies can provide valuable wisdom into the intricate links uniting sustainable tourism and cultural sustainability. By conducting further research, scholars can continue to build on the results of this study and provide practical guidance for promoting sustainable tourism and cultural sustainability in the Uganda Royal Palace.

5.2.4 Suggestions for Future Studies

Future studies should analyse the lengthy effects of sustainable tourism on cultural sustainability in the Uganda's Buganda Royal Palace, as suggested by *Manyara and Jones (2007)*. A longitudinal study could examine how community-led initiatives and cultural sensitivity training develop over time and their continued efficacies in promoting cultural sustainability. Additionally, research could investigate the role of technology in promoting sustainable tourism and cultural sustainability, such as effective tours and digital ancestry preservation (*Taylor, 2017*).

Another area for future research is the examination of power dynamics and community involvement in sustainable tourism development in the Uganda Royal Palace. As noted by *Reisinger (2009)*, community involvement is crucial in promoting cultural sustainability, but power imbalances can hinder effective community engagement. Research could explore how to address these power dynamics and

ensure equitable community involvement in sustainable tourism development. Furthermore, research could investigate the effect of sustainable tourism on other phases of sustainability, such as environmental and economic sustainability.

Finally, future studies could analyze the applicability of the verdicts from this review to other cultural heritage places in Uganda and beyond. As suggested by Butler (1999), sustainable tourism practices can be adapted to various contexts, but may require modifications to suit local needs and circumstances. Research could examine how to tailor sustainable tourism strategies

to different cultural heritage sites, considering local community needs, cultural practices, and environmental conditions. By exploring these research directions, scholars can continue to build on the discoveries of this study and add to the growing body of knowledge on sustainable tourism and cultural sustainability.

In conclusion, this study examined the relationship between sustainable tourism and cultural sustainability in the Uganda's Buganda Royal Palace, with a focus on community engagement, cultural sensitivity, and revenue-sharing models. The findings highlight the importance of community-led initiatives, cultural sensitivity training, and equitable revenue-sharing in promoting cultural sustainability. The study contributes to the existing body of knowledge by providing new insights into the complex relationships between sustainable tourism and cultural sustainability, and offers practical recommendations for tourism stakeholders. By prioritizing community engagement, cultural sensitivity, and revenue-sharing, sustainable tourism can support cultural sustainability, promote cross-cultural understanding, and contribute to sustainable development in the Uganda's Buganda Royal Palace. Ultimately, this study demonstrates the potential for sustainable tourism to positively impact cultural heritage sites, while emphasizing the need for ongoing research and collaboration to ensure the long-term sustainability of these initiatives.

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Appendices

Appendix A

In-depth Interviews

Palace Officials:

1. What assessments are in place to warrant the preservation and promotion of cultural heritage within the palace grounds?
2. How do you collaborate with community leaders and local residents to develop and manage tourism initiatives?
3. What challenges have you faced in balancing tourism development with community needs and cultural preservation?

Community Leaders:

1. How do you view the results of tourism on the local population and cultural heritage?
2. What initiatives have you implemented to engage local residents in tourism development and choice processes?
3. How do you ensure that community benefits and concerns are addressed in tourism planning and management?

Tourists:

1. What motivated you to visit the Buganda Royal Palace, and what are your expectations?
2. How do you perceive the cultural significance and authenticity of the palace and its surroundings?
3. What suggestions do you have for improving the tourist experience while respecting local culture and community needs?

Local Residents:

1. How has tourism affected your daily life and community dynamics?
2. What benefits and challenges have you experienced from tourism development in the palace?
3. How can tourism be managed to better support local livelihoods and cultural preservation?

Common Questions:

1. What does sustainable tourism mean to you, and how can it be achieved in the Buganda Royal Palace?
2. How can cultural heritage be preserved and promoted through tourism?
- *3. What position do you think local communities should engage in tourism development and decision-making processes?

Appendix B

Focus group discussions

Focus Group Discussion Guide: Sustainable Tourism and Cultural Sustainability in Uganda's Buganda Royal Palace

Participants:

- Community members (local residents, business owners, cultural leaders)
- Palace officials
- Tourists (optional)

Discussion Topics:

1. Introduction and icebreaker:
 - Briefly introduce the topic and objectives.
 - Ask participants to share their connections to the Buganda Royal Palace.

2. Community experiences and perspectives:

- a) How has tourism impacted your daily life and community dynamics?
- b) What benefits and challenges have you experienced from tourism development in the palace?

3. Cultural heritage and preservation:

- a) What cultural values and practices are most important to preserve in the palace?
- b) How can tourism support cultural preservation and promotion?

4. Sustainable tourism practices:

- a) What initiatives or practices have you seen or experienced that promote sustainable tourism in the palace?
- b) How can the community work together to develop and implement sustainable tourism practices?

5. Shared vision and recommendations:

- a) What is your shared vision for sustainable tourism and cultural sustainability in the palace?
- b) What recommendations do you have for palace officials, tourists, and the broader community?

Discussion Guidelines:

- Encourage open and respectful dialogue.
- Use probing questions to clarify and gather more information.
- Take notes and record the discussion (with permission).
- Ensure equal participation from all participants.

Focus Group Size:

30 participants

Duration:

60-90 minutes

Venue:

Community centre, palace grounds, or local business

Appendix C

Participant Observation Guide

Observation Settings:

- Palace grounds and surrounding areas
- Community events and gatherings
- Local businesses and marketplaces
- Cultural performances and ceremonies

Observation Focus Areas:

1. Community interactions and dynamics:

- Observe how community members interact with each other and with tourists.
- Note any power dynamics, conflicts, or cooperation.

2. Cultural practices and traditions:

- Observe and participate in cultural performances, ceremonies, and daily practices.
- Take note of the cultural significance and meaning behind these practices.

3. Tourism activities and impacts:

- Observe tourist behavior and interactions with the community and palace staff.
- Note any effects of tourism on the community and palace surroundings.

4. Daily life and livelihoods:

- Observe how community members engage in daily activities, such as work, leisure, and socializing.
- Note how tourism affects their livelihoods and well-being.

Participant Observation Techniques:

1. Immersion: Spend time in the study setting, engaging with community members and participating in daily activities.
2. Observation: Take detailed notes on what you observe, using your senses (sight, sound, smell, touch, taste).
3. Interviews: Conduct informal interviews with community members to gain deeper insights and clarify observations.
4. Reflection: Regularly reflect on your observations, experiences, and biases to ensure empathetic and nuanced understanding.

Observation Schedule:

- Spend at least 4-6 weeks in the study setting, with regular visits and observations.
- Allocate time for reflection, note-taking, and interviews.

Appendix D

Buganda cultural heritage



Kabaka' coronation ceremony



Kasubi Tombs

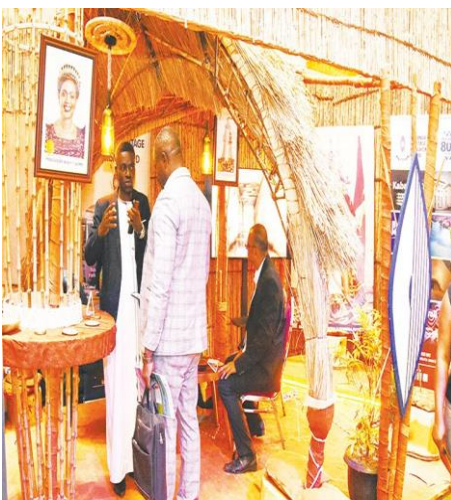




Buganda Royal Regalia



Tourists visiting the tombs



Buganda Heritage and Tourism Board showcasing the Buganda Culture.



Buganda traditional attires



Buganda Traditional dances showcased for the public

THANK YOU