

THE EFFECT OF CULTURAL TOURISM ON THE PRESERVATION OF LOCAL HERITAGE AND TRADITIONS IN KARAMOJA

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DECLARATION

I, Atim Oliver hereby declare that this is my original work, is not plagiarized and has not been submitted to any other institution for any award.



Signature.

Date 28/02/2026

APPROVAL

I hereby confirm that this research report, authored by ATIM OLIVER (M23B63/007), was conducted under my supervision and is now ready for submission.

Signature.



Date. 28/02/2026

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DEDICATION

I dedicate this research work to my lovely mummy Amito Catherine, whose support and love have been my constant motivation, my sponsor and friend Mrs. Anne Camp for supporting me throughout my education, to the UCU sport department for sponsoring my university education.

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Table of Contents

DECLARATION.....	ii
APPROVAL.....	iii
DEDICATION	iv
ACKNOWLEDGEMENT	v
Abstract.....	ix
CHAPTER ONE	1
1.1 INTRODUCTION	1
1.2 THE PROBLEM STATEMENT	3
1.3 THE PURPOSE OF THE STUDY	3
1.4 SPECIFIC OBJECTIVES.....	3
1.5 RESEARCH QUESTIONS	4
1.6 SCOPE OF THE STUDY	4
1.7 SIGNIFICANCE OF THE STUDY.....	5
1.8 SUMMARY OF THE CHAPTER.....	6
CHAPTER TWO	8
LITERATURE REVIEW	8
2.0 INTRODUCTION	8
2.1 DEFINITIONS OF KEY WORDS	8
2.2 EXAMPLE FROM THE KARAMOJA CASE	8
2.3 PRESERVATION OF LOCAL HERITAGE.....	9
2.4 CULTURAL TOURISM.....	9
2.5 RELATIONSHIP BETWEEN CULTURAL TOURISM AND HERITAGE PRESERVATION	10
2.6 RELEVANCE OF CULTURAL HERITAGE TO COMMUNITIES	11
2.7 PRESERVATION OF LOCAL HERITAGE.....	12

2.8 TO EXAMINE CULTURAL TOURISM	14
2.9 THE EFFECT OF CULTURAL TOURISM ON THE PRESERVATION OF HERITAGE IN KARAMOJA	16
3.1 INTRODUCTION	25
3.2 RESEARCH DESIGN	25
3.3 STUDY AREA.....	25
3.4 POPULATION AND SAMPLE SIZE	25
3.5 DATA COLLECTION METHODS	26
3.6 SAMPLING STRATEGY:.....	27
3.7 DATA ANALYSIS	27
3.8 VALIDITY AND RELIABILITY	28
3.9 VARIABLES OF THE STUDY.....	28
3.10 ETHICAL CONSIDERATION.....	29
3.11 LIMITATION	29
CHAPTER FOUR.....	30
PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS.	30
4.0 INTRODUCTION	30
4.1 SEX OF THE RESPONDENT	30
4.3 Age Distribution of Participants.....	31
4.4 Level of education of respondents	32
CHAPTER FIVE	34
DISCUSSIONS, SUMMARY AND CONCLUSION OF THE FINDINGS.....	34
5.0 INTRODUCTION	34
5.1 Discussion of Findings.....	34
5.2 Conclusions.....	37

5.3 Recommendations	37
References	39
Appendix 1. questionnaire	42

Abstract

This study examines the effect of cultural tourism on the preservation of local heritage and traditions in Karamoja, a region in northeastern Uganda known for its rich cultural diversity and unique traditional practices. The research aims to examine the role of cultural tourism in preserving indigenous culture in terms of customs, cultural sites, traditional dances, crafts, languages, and other cultural values of the people of Karamoja. The study seeks to identify if the growth of tourism in the area has been beneficial in maintaining local heritage or has brought about changes to the culture and the commercialisation of the area.

Descriptive research design was adopted and data collection methods were both qualitative and quantitative. The information was collected by means of interviews, questionnaires, observation and literature search. The results show that, cultural tourism has contributed to awareness creation of the Karamojong culture, creation of income for the local communities and promotion of the conservation of cultural practices and historical sites. The study revealed however, issues of cultural commodification, loss of authenticity and external influences that can pose a threat to traditional values.

The study ends that cultural tourism can be an effective means of safeguarding the traditions and heritage of the people of Karamoja with proper management. It suggests better community involvement, government support, cultural education and sustainable tourism policies to ensure that tourism development is responsive to the needs of the community and preserves its cultural identity for the future.

CHAPTER ONE

1.1 INTRODUCTION

This chapter of the study discusses the background, problem statement, objectives of the study, research questions, significance of the study and scope of the study.

This study involves a discussion on the background of the study.

Heritage means all that is inherited from previous generations, of cultural, historical, natural and social origin. (UNESCO, 20210). Heritage embodies the traditions, monuments, objects and values that reflect the identity, history and traditions of community or nation and heritage can be cauterized into tangible heritage (physical objects like monuments and artifacts) and intangible heritage (traditions, rituals, language and oral histories). Heritage matters as it binds people to their heritage, helps to build a sense of identity and supports cultural preservation (ICOMOS, 2019). Heritage serves as a pillar of identity, history and continuity, it can tie communities to their past and shape a sense of community belonging (UNESCO, 2023).

The preservation of cultural and natural heritage means taking care of, conserving and keeping it so it can continue to exist and be passed on to the next generations (UNESCO, 2022). As seen throughout the world several different approaches have been used to ensure the security of the heritage sites: it is done through documenting historical information, restoration of historical sites, creation of museums, enacting protecting legislation and involving the local community in the process (UNESCO, 1972). Italy and France, for example, have strict laws concerning the protection of cultural heritage and have established public museums for the preservation of art and architectural works (UNESCO 1972); meanwhile in Japan, the Lifeform Measures Method is being pushed for the protection of intangible cultural heritage, such as traditional craftsmanship (Government of Japan 1950). In the case of performing arts, African countries are introducing cultural tourism based on community preservation of local traditions and heritage, in Kenya for instance, the initiate of the project dates long back and includes cultural tourist events such as ceremonies and cultural tours (ICOMOS, 2019; Borgen Project, 2020). Its numerous benefits on culturally establishing roles, cultural education, social integration and as a tourism resource justify the capitalization of heritage sites, as sources of cultural identity, vital learning experiences, and a fundamental tool for social cohesion (Vaia, 2023).

Failure to safeguard cultural heritage can be a great challenge. (UNESCO, 2015) around the world, factors such as urban development, warfare and climate change have resulted in loss of important cultural treasures (UNESCO, 2021). Modernization, climate change, forced migrations, and the passing down of knowledge via generations have also threatened the traditional practices in Uganda, particularly in the Karamoja sub-region (British council cultural protection fund, 2023). Such distinct architectural form and clothing practice of manyattas and their oral narrations, are fast disappearing owing to the drift of younger members of these communities from the practices to adapt to the modern lifestyle (Daily Monitor, 2023). As a result, a lack of identity, cultural pride and potential financial gain from cultural heritage becomes an issue. There are various factors that determine local heritage.

Local heritage has various factors determining preservation. This includes how much the community is involved, financial and technical resources, supportive attitudes towards law and policy, education and cultural tourism and much more. Yet in the current study, cultural tourism, as a catalyst for local heritage and the maintenance of local heritage, will be the focus.

Cultural tourism is defined as tourism that is driven by an interest in cultural expression, lifestyle, heritage and tradition of others (UNWTO, 2021). Moreover, UNWTO says that cultural tourism refers to travelling to a location where the primary activities consist of historical destinations, cultural activities, traditional events, art, music and dance, language and traditional cuisine, or a community's everyday life. While mass tourism is primarily associated with leisure and recreation, cultural tourism is oriented towards learning, appreciation and interaction with the local culture (Lefebvre & Kool, 2020). Cultural tourism is one of the fastest-growing growth areas in the tourism sector, and according to UNESCO (2022), there are many differentiae places around the world in which cultural tourism is prospering and takes place, contributing both to cultural preservation and to the economic development of various contexts. Fostered by the rich heritage they have to offer, for instance their ancient landmarks, museums or various festivals, Italy, France and Greece attract visitors from all over in Europe to witness their rich historical heritage. In Asian countries there are efforts to protect the traditional arts of Japan and India, for instance, by setting up heritage villages and festive events (ICOMOS, 2019). In Africa, cultural tourism is growing, meanwhile. In Kenya, for example, some cultural institutions like the Maasai Mara or the Samburu communities have set up cultural villages, where visitors can experience the dances, crafts, and

pastoral life of these communities. In Ghana and Nigeria, however, cultural festivities such as the Pana fest and Osun-Osogbo Festival are arranged which attract local and international audiences, thus promoting a sense of pride and belonging for indigenous peoples (UWETO, 2021, Borgen project, 2020).

1.2 THE PROBLEM STATEMENT

The purpose of this document is to present the problem statement.

If a country does not take adequate preventive measures, cultural heritage presents many difficulties. Priceless cultural treasures have been lost for many reasons related to armed conflict, urban expansion and even related to climate change across the globe (UNESCO, 2021). In the Karamoja sub-region of Uganda, traditional cultural practices are increasingly under threat because of modernization, environmental changes, community displacement and reduction in the intergenerational knowledge transfer amongst the locals. European national treasure The British Council Cultural Protection Fund (2023) noted that the sharing of knowledge is vital and the distinctive architectural styles of manyattas, traditional clothing and oral storytelling traditions of the Karamojong and Icetod (teeso) people are all outstanding but are now rapidly fading as newer generation come into contact with modern lives and lose their cultural identities (Monitor, 2023). It has led to weak feelings of community, and a loss of cultural pride and economic opportunities associated with cultural heritage issues, that stem mostly from poor heritage preservation efforts in Karamoja and other regions. In this study, this will focus on the significance of cultural tourism on reservation of local heritage to present practical solutions to the problem.

1.3 THE PURPOSE OF THE STUDY

The target of the study is to be able to establish the effect of cultural tourism.

The purposes of this study are:

Research's main objective is to evaluate impact of cultural tourism on the preservation of local heritage and traditions in Karamoja.

1.4 SPECIFIC OBJECTIVES

To explore the act of preservation of local heritage in places of rural life.

- II. To analyze the culture tourism in rural areas.
- III. To ascertain the impact of cultural tourism on the conservation of heritage in Karamoja area.

1.5 RESEARCH QUESTIONS

- I. What are some ways to save the local history in rural areas?
- II. What are most important attributes and qualities of cultural tourism?
- III. How does Cultural Tourism affect the preservation of the Heritage in Karamoja region?

1.6 SCOPE OF THE STUDY

Geographical scope: This study will be mainly conducted in specific areas of Uganda which are major contributors to cultural tourism and heritage. The main area of interest here is the Karamoja sub-region which includes several districts of Moroto, Kaabong, Kotido, Karenga and Nakapiripirit. The districts are not only diverse in culture and traditions but also have historical significance and can be a magnet for tourists looking for genuine cultural experience. The focus will be on Karamoja, but the study is sensitive enough to consider other countries in the developing world with similar geographical areas for comparative analysis. In this way, parallelities can be established and peculiarities in cultural tourism can be highlighted through the analysis of these similar environments. The research will seek to identify good practices and any challenges and opportunities that can be used to improve the cultural tourism drives not just in Karamoja, but in the country generally. Finally, a comparative analysis will give an all-around picture of the potential for cultural tourism as a tool for the preservation of the cultural heritage and development of a region of comparable contexts.

Content Scope: Various cultural aspects such as music, dance, rituals, craft, dress, traditional housing, food and oral traditions will be explored and how cultural tourism impacts their preservation will be analyzed alongside the impacts of cultural tourism on Uganda's local cultures and customs. The research will present an overview of cultural tourism in Uganda; its attractions, demographics, and driving factors, initiatives for heritage preservation, socioeconomic impacts of the culture tourism to the surrounding communities, opportunities and challenges encountered in

the development of sustainable cultural tourism and recommendations on how to sustain cultural tourism. The study will also consider the socio-economic implications of cultural tourism, including employment generation, income generation and changes in social structures and relations. In addition, it will look at measures to improve the resilience and sustainability of Uganda's cultural tourism sector. The aim is to develop and proffer practical recommendations and policy guidelines for developing sustainable cultural tourism initiatives.

Time Frame: This research will be centered on a modern approach to the effect cultural tourism has on the efforts of Uganda to preserve its heritage and traditions. This will cover the period of 2010-2025, a time when the region's local community is becoming more tourist-oriented and in which several cultural initiatives will be launched. The last two years will also be taken into account for the investigation and it will give a comprehensive understanding of recent trends, challenges and developments in cultural tourism and heritage conservation efforts. The historical elements of cultural tourism in Karamoja will be discussed where necessary, but the focus will be on current conditions and practices.

1.7 SIGNIFICANCE OF THE STUDY

This research will aid:

Local communities know how to best protect their cultural heritage and take advantage of the benefits of tourism. The aim of this research is to help the communities in Karamoja understand how cultural tourism can be used to promote cultural pride and economic improvement, as well as the possible drawbacks, such as cultural dilution and loss of authenticity. The study will provide communities with the knowledge and information to make informed decisions about their participation in tourism projects, both in terms of the positive and negative impacts. Additionally, it will highlight the importance of preservation of culture.

External influences are impacting on indigenous practices, languages and values. This has led to the formulation of strategies to promote sustainable cultural tourism by the policy makers and non-governmental organizations (NGOs). The results of this research will provide useful information for any tourism operators, NGOs and cultural organisations that are engaged in Karamoja. It will

act as a guide on how to put into practice the practice of tourism that not only serves to protect local culture but also offers a rich and authentic experience for the tourist. These stakeholders can use this analysis to make decisions about what kind of tourism to offer that aligns with ethical principles and can promote community participation and avoid any kind of tourism that is seen as exploiting local culture, or turning it into a commercial product. This strategy will have a major impact on the sustainability and brand of Karamoja as a cultural tourism destination.

The tourism industry is encouraged to develop experiences that are both respectful and beneficial to the local tourism industry. The results of this research will enable the tourism operators, NGOs, and cultural organizations in the Karamoja region to practice sustainability that is both respectful and meaningful to the local culture and will provide sound experiences for tourists. These stakeholders can gain insight into what cultural tourism means for traditional practices to develop ethical tourism products, promote the involvement of communities, and prevent tourism practices that profit from cultural heritage at the expense of communities. This will ultimately lead to sustainability and the "believability" of the Karamoja destination.

In addition, information will be available for the researcher and students about the relationship of culture and tourism in Karamoja. Academically, there is a scope of enriching existing literature around culture tourism and management of the culture in Uganda and the wider East Africa. Perhaps particularly in striking contrast, the cultural heritage of the Karamojoi region is rich, but there is much less empirical studies focused on this region. To fill this gap this study will provide data-driven insights and take local perspectives into account. Also, it will provide a groundwork for future studies on similar topics like community based tourism, cultural sustainability and indigenous knowledge systems, which will enhance the understanding of the issues.

1.8 SUMMARY OF THE CHAPTER

This chapter brings together the exploration of the effects of cultural tourism on the conservation of local traditional heritage and traditions in Karamoja. It establishes a context by giving the background and rationale, defines the problem statement and highlights the opportunities and challenges that cultural tourism represents. In addition, it specifies the purpose/aim of the study, research questions, significance, and scope and conceptual framework. The chapter highlights the need for learning the impact of tourism on cultural practices and the ways it can both help preserve

and change those traditional practices in Karamoja. The subsequent chapters will introduce valuable literature, describe the research method and discuss the research findings that seek to create sustainable development of cultural tourism in Uganda.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

The chapter presents the state of the art literature on the effect of cultural tourism on the preservation of local heritage and traditions, with the focus on the Karamoja sub-region in Uganda.

2.1 DEFINITIONS OF KEY WORDS

Cultural Tourism: This form of tourism lets visitors experience the diverse cultural practices, lifestyles and expressions of local people. It promotes rich interactions and enriches understanding of the culture that is so unique to each community.

Local Heritage: Local heritage can include a range of cultural traditions, tangible items, historic places and collective knowledge that has been maintained and passed from one generation to the next. This heritage is a symbol of the identity and history of a community, their values and their life.

Preservation: Preservation is an active process of care that maintains, maintains and encourages cultural elements, ensuring they are protected for future generations. This can involve the preservation of historical sites, the protection of traditional practices and the promotion of crafts and arts from the local community to ensure that cultural loss is not experienced over time.

Authenticity: When it comes to traditions and culture, this means the true nature of something. It stresses the need to witness such cultural expressions with authenticity and naturalness, where they are not embellished or modified for tourism or profit reasons.

2.2 EXAMPLE FROM THE KARAMOJA CASE

Moroto has a positive side: women and youth are involved in the tour company Kara-Tunga, as part of their efforts to develop cultural tours, which include storytelling, beadwork and local cuisine. This has not only brought back forgotten traditions but has also created income for the community and therefore for many young people it has resulted in pride in their cultural identity (Kara-Tunga, 2023).

On the other hand, some elders in villages close to Kidepo Valley are worried that ceremonies, especially boy initiation ceremonies are being held for the commercial gain of tourists and not their true purpose. This can make these significant practices less meaningful in a spiritual and communal context (British Council, 2022).

2.3 PRESERVATION OF LOCAL HERITAGE

The UNESCO's definition of preservation of local heritage is the process of safeguarding, maintaining and passing on cultural treasures, both tangible and intangible, from one generation to the next. Physical heritage refers to the monuments, the artifacts, the location where physical elements have a special meaning and history, the historical buildings, etc., while intangible heritage comprises oral traditions, performing arts, ceremonies, crafts, social practices, etc. (ICOMOS, 2019). The preservation process helps to maintain our culture and memories and prevents them from being forgotten in the face of globalization and modernization (Harrison, 2013). Promotes a feeling of "place" and promotes community pride and connection to past and current. In Uganda, efforts to conserve cultural heritage include the documentation of traditional knowledge and the protection of cultural heritage sites under the national law by promoting the implementation of community-based projects that feature cultural tourism (National Museum of Uganda, 2022).

2.4 CULTURAL TOURISM

According to the United Nations World Tourism Organization (UNWTO, 2021) cultural tourism is a kind of tourism that is stimulated mainly by the curiosity of knowing how to explore and discover tangible and intangible cultural attractions and products at the destination. The attractions include art, heritage and the various lifestyles of local communities; the emphasis of cultural tourism is on involvement and appreciation of host communities and offers a meaningful opportunity to meet host communities (Richards, 2020). Some activities are, for example, participation in cultural festivals, their exploration, learning traditional craftsmanship, and using local rituals and performances. In Africa, culture tourism has become a very important vehicle for empowerment and tradition procreation as tourists showcase their cultural identity (Bello et al., 2020).

Cultural tourism is becoming an important feature of the national tourism policy in Uganda, which focuses on cultural tourism in local communities, which features traditional music, dance, crafts

and traditional sites. Community tourism initiatives such as kara-Tunga Arts & Tours in the Karamoja sub-region are a good example of this, achieving cultural exchange and heritage conservation through tourism. Karamojong dancers are invited to perform for the visitors, the visitors will experience the traditional cattle herding and enjoy local food (British Council Cultural Protection Fund, 2023). The projects generate jobs as well, and encourage communities to maintain and pass down their traditions, clothing and building designs that become lost in today's world.

Cultural tourism therefore has two functions, not only to bring the economic benefit to the community, but also to conserve cultural heritage. It helps to create awareness of how important heritage is, gives pride to local people and finances them in terms of traditional practices and sites. But proper management is necessary to prevent commercialization or misrepresentation of culture and hence this study aims to gain insight into the effect of cultural tourism on cultural heritage preservation.

Karamoja (north-eastern Uganda) is one of the most culturally rich parts of Uganda. It is inhabited by people of various ethnic groups such as Karimojong, Teuso, Tepeth and Pokot; who practice pastoralism and build manyattas (traditional housing structures), celebrate diverse traditional dances, songs, ceremonies, arts and crafts, and wear elaborate traditional clothing (Barigaba, 2024). In the last decade, tourism in Karamoja has seen significant growth and the number of tourists in the region has grown mainly because of its distinctive culture and stunning natural beauty. Kidepo Valley National park is an attraction for tourists who come here to admire the beautiful wildlife and scenery while the ancient rock paintings of Moroto offers a window into the park's historical past. In addition, Karamoja has cultural festivals such as the Karamoja Cultural Festival, which highlight the local people's rich heritage, creating additional tourist interest in the region. The natural beauty and cultural richness of Karamoja make it a popular tourist destination, especially for those interested in experiencing Uganda's destinations.

2.5 RELATIONSHIP BETWEEN CULTURAL TOURISM AND HERITAGE PRESERVATION

There is a close relation between Cultural tourism and Heritage preservation. Heritage sites can help to strengthen the basis of cultural tourism experiences, and simultaneously generate income and awareness raising opportunities for conservation efforts (Timothy & Nyaupane, 2009).

Cultural tourism can be utilized in a responsible way to maintain traditional arts and crafts alive by demonstrating contemporary importance, such as community-based tourism projects can benefit local artisans and performers, helping to preserve their skills and knowledge, and pass them on to future generations (UNESCO, 2022). However, when not managed well tourism can be a source of commodification and distortion of cultural expressions (McKercher & du Cros, 2020), making it important to strike a proper balance when studying effective sustainable cultural heritage management.

2.6 RELEVANCE OF CULTURAL HERITAGE TO COMMUNITIES

Educators state that culture and cultural heritage are a necessary component of community. Harrison (2013) notes that heritage is a shared sense of history, belonging and meaning, connected to shared narratives and traditions. Similarly, Smith (2006) points out that heritage provides a way of defining a community, thus strengthening social continuity and unity between generations. For example, communal activities, such as dancing, storytelling and building manyattas in Karamoja promotes collective identity and belongingness for the Karamoja, IK and Tepeth communities. Cultural heritage serves as a vehicle of heritage transmission of traditional knowledge, skills and ethical values. Heritage can be said to be protecting tangible and intangible elements, such as artifacts, monuments, rituals, ornaments and so on, which are capable of nurturing intergenerational learning, as mentioned by Graham, Ashworth and Tunbridge (2016). Researchers highlight the importance of heritage to communities from an economic perspective. The income generated from cultural heritage could include tourism, handicrafts and cultural festivals, (Bello et al., 2020; UNWTO, 2021). They promote the adoption and valorisation of their culture, for example, community-based cultural tourism in Karamoja (cultural villages, festivals) that not only generates income, but also spurs the conservation of music, dance, clothing and architecture. Traditional crafts, livestock management practices and oral history are essential in Karamoja for the transfer of skills and knowledge to the younger generation, supporting cultural continuity. The role of Heritage is also of fundamental importance in education, increasing awareness within the community about local history, customs and social values (UNESCO, 2022). A great pride in one's heritage and a spirit of active participation in the preservation of the culture are engendered by the understanding of one's heritage, according to scholars (Ndoro & Wijesuriya, 2015). School and community programmes based on traditional stories/ceremonies bring awareness about the youth's

culture and motivate them to participate in cultural activities and events in Karamoja. Herdon et al (2013) and Smith (2006) found that Heritage contributes to community well-being in the following ways: continuity, purpose and sense of belonging. It is a link between people and their ancestors, and it helps ensure cultural norms and support resilience in the event of social or environmental pressures. For instance, if the traditional ceremonies or festivals are organised in Karamoja, it builds community bonds and improves mental health among the people and helps to strengthen cultural identity as a community.

2.7 PRESERVATION OF LOCAL HERITAGE

CONCEPT AND IMPORTANCE OF LOCAL HERITAGE PRESERVATION

UNESCO (2021) states that safeguarding local heritage is important to maintain cultural identity and for the continuity of society. Preserving this legacy, which includes communal history, beliefs, and artistic works, helps to ensure the community continues to have a shared sense of identity and belonging, and promotes the survival of cultural values and practices, protecting them from becoming diluted by external influences such as modernization and globalization. Further, the ability to keep heritage enhances social relationships by bringing people together through stories and symbols (Smith 2006). In addition to cultural values, the preservation of a heritage is of great educational, economic and environmental value. In terms of education, it enables younger generations to relate to their culture and appreciate the difference of cultures and traditions (Graham, Ashworth, & Tunbridge, 2016). For the economy, it can contribute to the growth of tourism and creative industries, and for the environment, it can be a way to preserve traditional architecture and the use of land resources that can be more sustainable (Rethinking the Future, 2022). Internationally, there are various approaches to heritage conservation, such as documentation, restoration, legal protection, and involvement of the community. Documentation includes recording oral history, arranging artifacts and documenting the cultural landscape (ICOMOS, 2019). The emphasis of restoration is to repair or reconstruct a heritage resource, while ensuring its authenticity is maintained (Feilden, 2003). The World Heritage Convention (1972) of UNESCO is one of the legal instruments that are used to identify and preserve cultural and naturally significant sites. As more and more communities enter into preservation projects, their involvement is being recognised as key to successful preservation and they become guardians of their heritage – not merely bystanders (Meskell, 2018). This community-driven approach makes

sure that projects to pass on a heritage are in line with the priorities and knowledge systems of the community. Local custodianship plays an important role in Africa, particularly with regard to the transmission of many cultural practices, which are mostly transmitted orally or through performance (Ndoro & Wijesuriya, 2015).

However, heritage is often at risk due to urbanization and infrastructure development, among many other challenges, which are recognized and acknowledged. Tangible heritage will be affected by climate change, as extreme events and heat may cause damage to monuments, while intangible heritage will be impacted by climate change through its effects on cultural practices (UNESCO, 2022). In addition, the modernity and globalization have led younger generations to prefer the modern lifestyle, resulting in the loss of traditional lifestyles, which also have caused the indigenous knowledge system to decrease (British Council Cultural Protection Fund, 2023). These are the challenges that are more prevalent in Uganda and in the Karamoja region. Karimojong, Ik and Tepeth communities are under the pressure of modernization, of changing settlement patterns and lack of cultural preservation institutional support (Monitor, 2023). Many contemporary attributes, such as traditional architecture (manyatta), customary clothing and oral traditions are disappearing, thereby reducing the cultural ties between them. This loss is further compounded by lack of resources and lack of formal education on managing heritage in Uganda (NEMA Uganda, 2021).

Heritage helps to strengthen the feeling of belonging and self-esteem of a community. Harrison (2013) notes that heritage is not a solely past concept, but a means for societies to find meaning in their current lives, particularly in contexts like Karamoja where traditional ways of life are part of every day life: protecting cultural heritage can strengthen interpersonal relationships and validate Karamajo identity. Rituals, dances and traditional leadership are integral to the transmission of values and knowledge and are crucial to social cohesion (Barigaba, 2024). This sense of cultural pride that comes with establishing a sense of place can also lead to intercultural understanding and the promotion of peace when people respect and feel confident in their own culture, they are better able to also engage with other cultures from a place of respect and confidence (UNESCO, 2021). So, heritage preservation becomes not only a cultural imperative, but also a social and development one.

2.8 TO EXAMINE CULTURAL TOURISM

DEFINING CULTURAL TOURISM AND ITS SCOPE

The term cultural tourism and its scope cannot be defined. Defining cultural tourism and their scope is not possible.

From the conceptual review, cultural tourism is defined as a cultural interest in local communities' cultural expressions, heritage, and lifestyles, which could be a driver of travel (United Nations World Tourism Organization [UNWTO], 2021). This style of tourism emphasizes more on learning and experiencing something meaningful, rather than taking it for granted as a time of leisure (Richards, 2020). It may include visiting historic sites, attending local celebrations, learning about traditional crafts, dance and music or living in local community style accommodation and experiencing local living.

On the African side, especially in less popular locations, culture tourism is viewed as a way to generate economic gains, stimulate development and conservation of cultural legacy, and ensure sustainable development (Bello et al., 2020). There are a number of different types of cultural tourism that can be distinguished such as heritage tourism (visit to historic/monumental site), festival or event tourism (attend cultural festival), ethnographic cultural tourism (immersive experiences in local communities), gastronomic cultural tourism (experiences relating to local cuisine) and creative cultural tourism (crafts and arts) and intangible cultural tourism (performing arts and rituals) (Richards & Wilson, 2006; UNWTO, 2021).

As for community cultural tourism, tourists meet host communities in their daily lives or their traditions. This could entail living in a home that is traditional, joining in with cattle herding, listening to storytelling, learning craft making. Such engagement creates cultural tourism apart from more passive sightseeing experiences and Tourists are drawn to cultural tourism for various reasons including a quest for authenticity, a curiosity about different cultures, a desire for enriching life experiences, support for local communities and a deeper understanding of diverse cultures (McKercher & du Cros, 2020).

Cultural tourism is important in many respects of host communities development, and can bring many benefits. It creates multiple sources of income and employment, like guiding, crafts, hospitality and cultural showcasing, which is crucial for such areas as Karamoja, which often are

economically marginalised. Culturally, it stimulates the transmission of traditions, crafts and practices, thus strengthening pride in the community and better empowering the younger generation to learn about their heritage. Culturally, it fosters social interaction, helps establish a sense of community and allows for the passing down of the local traditions to younger generations. If practiced responsibly and coupled with proper conservation, it can help contribute to the conservation program and provide alternative livelihoods and reduce the pressure on natural resources. There are of course its own challenges, including the commercialization of culture where the authentic tradition can become an act of performance, primarily for the tourist's gaze, resulting in a loss of authenticity. Also, there is a possibility of local communities being exploited or marginalized, leading to inequitable distribution of the benefits and cultural disruption and the 'tourismification' of sacred rituals, as evidenced by the studies conducted in Uganda where positive and negative impacts of cultural tourism were seen and economic gains were accrued at the expense of other traditions. Cultural tourism is also a niche opportunity in the Karamoja sub-region, through the annual Karamoja Cultural Festival which brings together various cultural groups including Karimojong, Pokot, Ik and Tepeth to showcase their culture and traditions, including their clothing, dances and food, with a focus on both cultural conservation and tourism promotion. In addition, an arts & tour society called Kara Tunga Arts & Tours is developing a community lodge in the vicinity of Kidepo Valley National Park for providing experiential and cultural tourism in and around the park. Other cultural and heritage tourism operators in the area like Kalya Peace Village are also conducting cultural tours where they visit manyattas, perform dances and cook Karamojian local cuisine and this is helping to make cultural tourism in Karamojia more intentional, to the extent that it is seamlessly blending cultural and heritage development with community livelihoods and tourism. In order to make cultural tourism sustainable in Karamoja, there are several things that have to be addressed: ensure that the traditions are not watered down or "showed off" to make them more marketable to outsiders; involve the local communities and make them the main stakeholders of any cultural tourism activities; train local communities as guides; support the preservation of the traditions with a focus on strengthening infrastructure, and ensure that the revenues generated by tourism are distributed fairly among the local people in order to benefit their households and the preservation of the cultural heritage. In addition, it is fundamental to connect the preservation and conservation of cultural assets and landscapes to the development of tourism so that they are not degraded and to

adopt policies, rules and monitoring tools for tourism that are compatible with cultural safeguarding criteria.

2.9 THE EFFECT OF CULTURAL TOURISM ON THE PRESERVATION OF HERITAGE IN KARAMOJA

THEORETICAL LINKAGES BETWEEN TOURISM AND HERITAGE PRESERVATION

The impact of cultural tourism on heritage conservation in Karajuma area, Karamoja District is of major concern.

There are theoretical linkages between tourism and heritage preservation. There are theoretical linkages between tourism and heritage preservation.

Tourism and heritage preservation are mutually linked in different ways as discussed. Tourism provides motivation (economics, world's recognition etc.) and provides resources (preservation etc.). However, heritage assets are also tourists' attractions (Timothy & Nyaupane, 2009). Cultural Sustainability assumes that sustainable and respectful inclusion of local cultural elements in the tourism products would make it more likely to be preserved and revitalized (Guzman, 2011; Smith, 2006; Harrison, 2013). But there are also some dangers and potential drawbacks to tourism theory: the possibility of commodification and loss of authenticity (MacCannell, 1973; McKercher & du Cros, 2020). Thus, the importance of cultural tourism in preserving cultural heritage will depend heavily on the management of cultural tourism and its active involvement in people's lives, and cultural integrity.

But a recent research study conducted by Angella (2024) in Uganda focussed on the impacts of cultural tourism on the preservation of local heritage and tradition, and found that cultural tourism, besides promoting community awareness and economic gains, may inflict changes in the cultural practices to meet the expectations of tourists including staged performances and reduced rituals. The region is known as a “tourism gem” in Karamoja because of the high level of cultural identity with traditional initiation ceremonies and communal living in manyattas still well preserved. However, the study draws attention to particular practices, such as FGM, that continue, and which present difficulties in a tourism-heritage approach. An upcoming development on the outskirts of Kidepo has a new community centre in the project that would link heritage to the visitor experience with a particular focus on the preservation of Karamoja arts, crafts and lifestyles to earn income

for local families. The examples shown above highlight the potential of cultural tourism in Karamoja to make heritage visible, appreciated and to create funds and community involvement. But elements which could cause problems such as heritage loss and commodification appear to be less discussed in Karamoja than in other areas.

As a positive outcome of cultural tourism, its awareness and appreciation of heritage is enhanced. It provides visibility for heritage assets, and can help communities appreciate their heritage (UNESCO, 2022). This is done through cultural festivals and promotion of tourism in Karamoja. Moreover, the economic benefit of preserving is great; local communities are urged to maintain traditional ways of life, codes of dress, crafts and architecture like the manyattas, as an important source of income from tourism. Besides, tourism projects will be based on the empowerment of the local community and capacity-building through training local youth as guides, performers and craft-makers to allow the transfer of skills and maintain the continuity of the heritage knowledge. For example, the Agro-tourism project in Karamoja has been successful in training former cattle rustlers to become tour guides and also train persons in hospitality. Furthermore, such projects as the repatriation of Karamoja artefacts played a role in the restoration of heritage, which may be used to promote tourism. The negatives and risks of cultural tourism are that it is commodified and lacks authenticity. Sometimes changes in culture occur to meet the needs of visitors and become mere acts rather than local customs and traditions. According to Angella (2024) this has been seen in Ugandan experiences. Furthermore, there are concerns about inequitable benefits resulting when the benefits generated by traditions are mostly realised from the hands of non-locals or a privileged few; the local guardians of heritage might then be rendered marginalised, thus reducing their motivation to maintain these traditions. However, funding for cultural tourism is clearly very minimal, for example in Kampala, less than 3% of the city's budget are allocated to cultural tourism in one area. Moreover, the heightened connection with the outside may provide grounds for cultural intrusion and cultural change, causing younger generations to reject traditional values and practices and embrace a modern way of life – even in the presence of tourism. This is especially a problem in Karamoja where younger people are now slowly moving away from their traditional practices, according to a report from 2023. There is also great risk of over-tourism or inappropriate tourism activities, if not managed appropriately, heritage sites may jeopardize their integrity or traditional ways. In Karamoja these can be less severe given the reduced numbers of visitors, but are still relevant risk factors.

Karamoja sub-region has unique features which shape the relationship of cultural tourism and heritage preservation. The nomadic and pastoral way of living of the Karamojong people and their unique architecture (manyattas), cattle-keeping practices and migration habits are quite different from more traditional fixed heritage sites. To top it off, the marginalisation and poor infrastructure in the region pose significant structural challenges that any intervention aimed at conserving cultural heritage through tourism is faced with (Ankole Times, 2024). But, on a bright side, two main projects in the tourism industry provide a good chance to build sustainable tourism models at the outset, instead of trying to "fix-up" the existing incumbersome system. Sensitivity to community needs is needed, however, because some of these traditions could also be of cultural importance, sacred and/or at risk of being lost or wiped out because of the modern world, climate change, and youth migration, which places extra importance on the design of tourism.

While these are different and help make the understanding of the “impact of cultural tourism on heritage preservation” in Karamoja more complex, the risks are great in the event that cultural tourism development is poorly managed and the potential for positive impacts is great. Finally, the conclusion of the study is that cultural tourism is growing in Karamoja and offers potential avenues for heritage conservation, such as community-based projects, cultural festivals and awareness-raising programmes. The positive aspects of heritage values and uses are evident in the use of rock art sites, re-patriation of artefacts, and the development of community tourism centres. However, opportunities are also limited: there are problems with inadequate infrastructure, lack of investment funding, the risk of commercialization, problems with youth participation and unequal distribution of benefits. Furthermore, the extant literature on Karamoja is of low density, simply because it is not as thick as literature written in other regions of the country, and there is an urgent need for an increase in the amount of empirical research to evaluate the extent of these problems.

Environmental Impact of Cultural Tourism

Despite its benefits for socio-economic development and cultural heritage conservation, cultural tourism also has great environmental challenges in Karamoja area. Too many cultural heritage or natural habitats and scenes, such as Kidepo Valley National Park and its pastoral areas can cause soil erosion, harming vegetation, scattering of waste and disruptions to the natural habitats, if not

managed properly (UNWTO, 2021). Moreover, tourist facilities like lodges, roads and cultural centers can also affect sensitive ecosystems and water resources in these semi-arid areas. However, adverse effects can be mitigated if the community based tourism is designed in a sustainable way, such as having environmentally friendly accommodations, limiting the number of visitors and providing environmental education. This will not only benefit the environment, but also the preservation of cultural and natural heritage.

Theoretical Framework

This section aims to supply a theoretical framework on the study. The Cultural Sustainability Theory emphasizes that cultures need to learn how to change, yet at the same time maintain their core identity. The heritage involves not only the past, but also how societies make meaning in the present (Harrison, 2013). Under this prism, cultural tourism can help to evolve the traditions in a manner that is relevant to the contemporary life and at the same time continues. The Sustainable Livelihoods Framework (SLF) looks at how communities use different assets human, social, natural, financial and physical to get to sustainable living (DFID, 1999). Within the tourism field of studies, this framework has been adopted for the analysis of the support CBT can offer to local livelihood through income generation and skill development and empowerment (Ahebwa & van der Duim, 2013). This is especially relevant in Karamoja where cultural tourism can add to the livelihood assets and contribute to heritage protection. Within the broader field of tourism and heritage scholarships, the Commodification and Authenticity Theory are causes for concern over the dangers of distorted and/or 'toured' cultures. In 'staged authenticity' suggested by Dean MacCannell, the experience of the tourist's expectations obscures the richness of the tourist's perception, causing communities to show an 'authentic' version of their culture that is perhaps not its most authentic (MacCannell, 1973). As can be seen from these theories, coupled with those of David McKercher and Hilary du Cros who discussed the destructive aspects of the commodification of culture (McKercher and du Cros, 2020), they bring to light the dangers of cultural tourism to the preservation of heritage. Based on these theories, a conceptual model for the study is summarized as follows: Cultural tourism is the independent variable and dependent variable on this study which consists of community experiences, community engagement and tourism infrastructure. The mediating factors encompass community participation, skills training, benefit-sharing and authenticity management while the dependent variable focuses on the preservation of

local heritage and tradition, which includes the maintenance of cultural practices, artifacts and community identity. Contextual or moderating factors include regional level contextual elements (marginalisation and pastoralist culture), policy and legal conditions, resources and infrastructure.

Empirical Review

This section provides a summary of pertinent empirical evidence for the three objectives of the study. On the aspect of heritage preservation, there are several studies that have documented the effective practices in different heritage preservation contexts. Graham, Ashworth & Tunbridge (2016) say that documentation, restoration and community involvement are key to successful heritage conservation, for example. Ndoro and Wijesuriya (2015) highlight the importance of local stewardship and the inclusion of ITH in Africa. Youth disenchantment and lack of investment, especially funds for the preservation, are threatened to non-compliance with the challenges affecting the long-term preservation of heritage (UNESCO, 2022; British Council Cultural Protection Fund, 2023). Literature shows that cultural tourism, if managed effectively, can provide economic, social and cultural benefits in cultural tourism. Richards (2020) points out that increasing number of tourists are looking for meaningful and immersive cultural experiences. The study on tourism destination competitiveness in Uganda found that cultural heritage is one of the factors affecting tourism performance, while infrastructure and funding are lacking. Empirical studies do warn, however, that these benefits may be unevenly distributed thus compromising authenticity (Angella, 2024). In addition, research is being developed in the field of cultural tourism and cultural heritage preservation. Research by Angella (2024) revealed that cultural tourism was helpful in making people aware and earning money for the people of Uganda, however, some aspects of the culture were changed to meet tourist expectations. Bello et al. (2020) suggested in a wider African context that community-based cultural tourism projects not only contributed to the transmission of the heritage but also to the livelihood of the community: but this was depended a great deal on local institutional capacity and empowerment.

CASE STUDY: COMMUNITY-BASED CULTURAL TOURISM IN KARAMOJA

BACKGROUND

In partnership with the Danish government (Danida), the African Tourism and Environment

Initiatives (ATEI) have been working on a Climate Innovation for Resilience in Karamoja (CLIRK) project jointly with CARE International. This is aimed at creating an agro-tourism site in Karenga district, sub-county Kapedo, especially around the Kalimon Valley Dam. A unique element of this project is the training of ex-cattle rustlers to become tour guides, as members of the community who they once used to rob of its assets are now helping to preserve and promote its heritage or assets. The project integrates cultural protection with nature conservation, climate resilience with agro-tourism, and engages women, girls and youth from the local communities in the design and implementation of tourism-related activities. It aims to diversify sources of income beyond the pastoral farming and towards tourism and agro-tourism by focusing on community ownership and capacity building. An important effect of this project is in ensuring the preservation of the heritage, as new opportunities in tourism and cultural practices with guiding, storytelling and cultural interpretation arise, may lose importance in the years to come without the work of this project. Local stories and traditions become significant to the tourists' experience and, in turn, become significant to the locals' pride and motivation to save them. Moreover, the project stimulates interactions between visitors and the local culture, thus making the importance of the local heritage one that should not be left out or stagnant. It also tackles issues of broader structure like poverty, peacebuilding, and climate stresses, which also indirectly improve the conditions of heritage preservation by supporting community resilience. The purpose of the Uganda Cultural Heritage Tourism Program (UCTTP) under the management of the tourism board and its international partners is to maximize the benefits of tourism while at the same time managing and conserving the country's cultural heritage sites. The Karamoja people hold cultural festivals annually, which have become attractions because of the involvement of communities not only in the development of the activities, but as well in capacity building and infrastructure development. The project emphasizes the need for a partnership between the government at national level and local level and foreign institutions to develop cultural tourism and protect historical sites. The link between cultural heritage and poverty alleviation in Karamoja is explored in a study conducted by the National Park Service (NPS) which suggests that there is a possibility of using cultural heritage to greatly reduce poverty as an income generator, job provider and living condition improver. Yet despite such efforts, they are still at an early stage and need continued investment in the infrastructure and market access, and the overall economic marginalisation of the broader region of Karamoja. Preserving authenticity and maintaining the capital and gains for the community

becomes important as there is a risk of tourism changing culture from providing for the community to principally satisfying the tourist market. Further, there is still a lack of evidence of long-term heritage benefits, emphasizing the need for further empirical followup so that the sustainability of preservation activities can be established. This case study builds on the experiences from Karamoja and shows how cultural tourism can be an active, deliberate and effective tool for heritage preservation in the context of the cultural practices of the local people, through the creation of cultural capacity-building and offering incentives to maintain cultural heritage. Given the experiences of this case study on Karamoja, this study provides empirical evidence for my third objective regarding cultural tourism as an active and deliberate yet effective tool for heritage preservation through cultural capacity building and incentives for cultural maintenance.

Future Directions and Recommendations

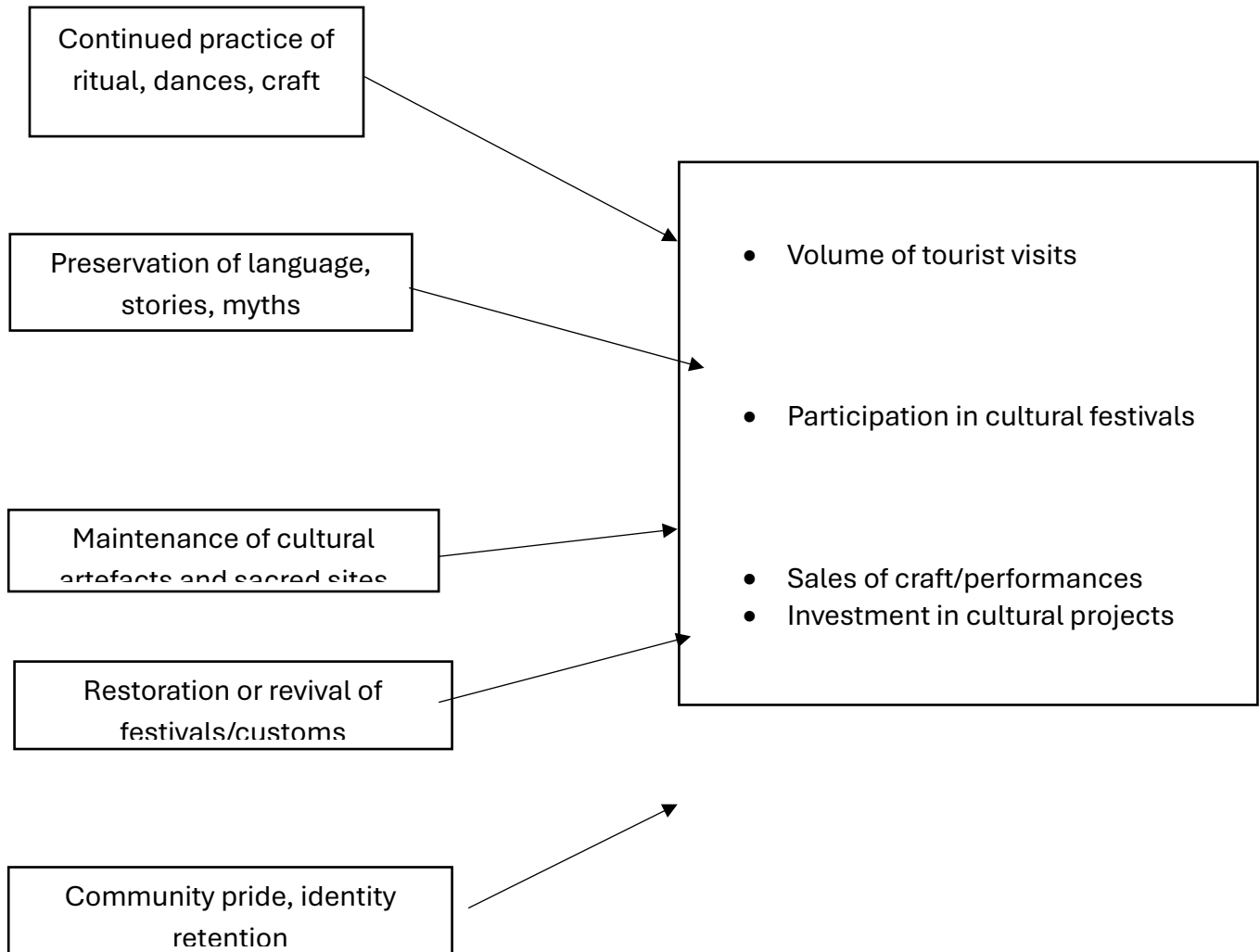
Standing recommendations and future directions. Future directions and recommendations.

In terms of future policies, it is critical to plan cultural tourism in Karamoja region with a strategy that will focus on sustainable conservation of cultural heritage. To do this, it involves increasing the community's engagement, strengthening local capacity and fairness toward distribution of benefits. Future studies should focus on long-term research to understand the effects of tourism on tangible and intangible cultural heritage and on finding novel methods to transmit the indigenous knowledge to younger generations. The importance of infrastructure development can be promoted by policymakers and stakeholders, and the strengthening of cultural identity can be promoted by maintaining and protecting heritage sites according to the law, as well as by conducting educational programs without commercializing traditional items. The cultural tourism sector in Karamoja has the potential to contribute to the economic development of the region, social unity and sustainable cultural heritage if it can be effectively combined with tourism and community empowerment and heritage management.

Conceptual Framework Relating Objectives, Variables, Scope

With some literature on the matter, it is possible to come up with a conceptual framework that shows a relationship between the independent variable (cultural tourism) and the dependent variable (heritage preservation) and the mediating and moderating variables. This framework

could reveal, for example, the way cultural tourism can not only directly influence the heritage preservation process, but it can also interact with other factors that can be either positively or negatively affecting the process.



Overview of Literature Gaps

As shown in the literature, there are valuable insights in literature, however there are some gaps which need to be addressed by the study. Firstly, the need to have research which is specific to the Karamoja region because most of the empirical work made on cultural tourism and preservation of cultural heritage is conducted in global or other parts of Africa. Furthermore, a lack of longitudinal studies is found concerning the long term effects of tourism on heritage maintenance,

especially in regard to the influence of tourism on the persistence of traditions after the intervention or the reduction of traditions when tourism interest decreases. Furthermore, the literature on qualitative research that seeks to understand perceptions and internal value systems within a community of Karamoja offers little information about how the members of the community view cultural tourism and heritage preservation, their notions of what preservation is, their valuation of involvement, and how they balance the pros and cons of heritage preservation. Moreover, most of the studies are focused on fixed heritage sites and monuments with a neglect of migratory and pastoralist cultures, including Karamojong and impact of tourism on their intangible traditions. Finally, research is required to examine the distribution of tourism benefits, management of resources, and the implications of these on the custodianship of heritage, as well as infrastructure, policy and institutional arrangements that influence

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

In this chapter, the methodology used for the study is discussed including this particular area in which the study was conducted as well as the population of the study. The sample size and sampling technique used to yield representative data is also discussed. In addition, we describe how data were collected and analyzed, and discuss the ethical issues.

3.2 RESEARCH DESIGN

The design of the study was descriptive research design with mixed method approach. This design played a critical role in obtaining extensive information about the cultural tourism activities and effects on the maintenance of local heritage in the Karamoja region. The research used a mixed method requiring data to be collected numerically as well as in detail from the participants, enhancing the overall results.

3.3 STUDY AREA

The study was conducted in the selected districts in the Karamoja region, north-eastern Uganda with a particular emphasis on the vibrant cultural tourism areas of Moroto, Kaabong and Kotido. Karamoja was chosen due to its abundant cultural heritage, which encompasses traditional dances, crafts, cultural festivals, indigenous knowledge and historical sites all of which draw both local and international visitors. There are strong heritage resource assets in this region that have contributed to its high level of tourism.

3.4 POPULATION AND SAMPLE SIZE

This study looks at the effect of cultural tourism on the preservation of indigenous history and traditions of Karamoja highlighting the cultural importance, economic impact, promotion strategies and challenges to be faced. The aim is to gain insights, which will be achieved by conducting interviews with 50 participants, including representatives of the main tourist attractions, historical and cultural sites in national parks. In addition, the sample will include tour guides, local community members that reside in the heritage area, the cultural experts and officials from local tourism agencies that are important to the cultural landscape of Karamoja. Residents

and tourists were selected using simple random sampling as it allowed for equal representation and key information, including heritage managers, policymakers and tourism officials was selected using purposive sampling, as they had specialized knowledge of the area

3.5 DATA COLLECTION METHODS

The study used the following data collection methods:

Interviews

Semi structured interviews will be used with cultural leaders, elders and significant persons in Karamoja tourism and culture heritage. The thoughts, experiences and ideas of participants about Karamoja cultural heritage as commodities for tourism will be carefully investigated. In addition, the study will enable researchers to be flexible in their exploration of some facts, and thus build a rapport with the participants. Open ended questions will be included in conducting interview rules (that will be developed to make it more uniform and will direct the topics of the interview). (Sandelowski, 2000)

Surveys

Surveys are often used to collect quantitative data about passenger preferences, economic consequences, and demographics. A quantitative evaluation of the impact on the economy and tourist behaviour can be offered as data from a large group of respondents are collected in a standardised way. Surveys can be conducted efficiently to gather data in bulk and the results can be statistically interpreted and disseminated to a large population. However, there may be issues of low response rate, incomplete responses and/or non-response bias. Survey questions aim to elicit relevant information on economic impacts, visitors preferences, and other quantitative questions. Clear, topical, and trustworthy survey subjects are carefully chosen (Sandelowski, 2000).

Document Analysis:

The approach adopted for this document analysis mainly focused on literature, Karamoja cultural heritage and tourism related reports, policy documents etc. It provides insightful secondary data showing that can also suggest past trends, laws and changes that have taken place in companies,

and supplementing the primary data collected from the surveys and interviews. This method is not only economical, but time-saving as well and allows the findings to be triangulated and primary data verified with secondary data. The effectiveness of this will however depend on the availability and accessibility of relevant materials and materials are sometimes limited and/or may be biased. In addition, this dependence can make it difficult to assess and incorporate information from multiple sources (Owen, 2014).

3.6 SAMPLING STRATEGY:

The study will use purposive sampling to select the participants that will have relevant experience and understanding of cultural heritage and cultural tourism in Karamoja. The audiences include Members of Parliament, Tour Companies, Municipal authorities and Cultural institutions. The purpose of this project is to explore the cultural tourism of the Karamoja region both through the individual insights and experiences. Participants should have knowledge, opinions or perspectives that are related to the research objectives and questions. Persons who refuse to participate, or who cannot or do not give informed consent, will not be denied consideration. The advantages of using purposive sampling is that selects the individuals who have in-depth knowledge of the topic, making it easier to collect rich and insightful data (Obilor, 2023).

3.7 DATA ANALYSIS

The research method will be mixed approach that combines interviews and document analysis techniques, which will be used to explore the data in detail. It will utilize quantitative findings in the form of descriptive statistics to present findings related to travelers' preferences, demographics, and economic impacts, and thematic analysis will be used to identify the emerging themes and patterns. The study will utilize inferential statistical techniques such as regression analysis and correlative tests for exploring relationships between the variables and testing hypotheses. This will also be a mixed methods approach that includes validation and corroboration of results through the use of information provided by different sources. Qualitative data will be used to help clarify quantitative findings and quantitative findings will help support qualitative interpretations, allowing the study to be more valid and reliable. The quantitative aspects will be succinctly summarized and transmitted to the readers using descriptive and inferential statistics which would comprehensively present the passenger preference, passenger demographics and economic

implications. Inferential statistics will be used to further analyze quantitative data by evaluating correlations and/or testing hypotheses. These techniques will not only produce statistical data supporting or refuting theories, but they will also give a quantitative measure of economic impacts, complementing the qualitative (Peck et al., 2020).

3.8 VALIDITY AND RELIABILITY

With the focus on internal validity, the study incorporates effective data collection and analysis strategies that focus on reliability and reduce bias. The interpretative analysis of the data, which is considered qualitative, is done by using member checking procedure, and the external validity is realized so that the results of research can be generalized outside the study settings. The researchers use purposeful sampling of participants to get a diversity of experiences and backgrounds in order to give a full picture of the constructions being studied. They follow a strict coding guideline in the qualitative data analysis, use independent coding practices and also perform pilot testing to detect any flaws or ambiguities. In addition, assessment of test-retest reliability is made by giving the survey to the same participants on two different occasions. General research design is systematic one with well-defined procedures which has maintained validity and reliability. In addition, the researchers act reflexively by being conscious of their own biases, and develop critical self-awareness during the process. Data management procedures are very strict, diligently documented and adhered to, and cross-checked with information provided by different sources, further strengthening the study (Surucu & maslakci, 2020).

3.9 VARIABLES OF THE STUDY

Both sets of variables were designed as variables in the study.

The study hinges on many aspects and local heritage as dependent variables are targeted by independent variables – cultural tourism. The expected results of the research are that the number of tourists increases, the number of customers also increases and the preservation of cultural heritage. The aim of the study is to explore the link between cultural tourism and local heritage, and to raise awareness regarding the advantages of the promotion of these to benefit economy and cultural asset protection.

3.10 ETHICAL CONSIDERATION

This study is meant to make clear the intent, methods, and hazards to volunteers, and to solicit their volunteer participation. Participants are encouraged to give informed consent and participation is voluntary. Participants' identities are kept confidential and sensitive information is also kept properly by means of properly formulated documents and transcripts which can only be accessed by the authorized members of the team. Participants are free to withdraw at any time without facing any consequences. The research aims to develop a safe, confidential and enriching atmosphere for conversations about potentially sensitive issues, including cultural norms, the economic impact, and culinary tourism experiences. Data is gathered only with informed consent, and in accordance with institutional review board and ethics committee guidelines. Ethical principles of beneficence, justice, respect for autonomy are upheld and the rights and well-being of participants are considered first, while the research team is trained in ethical practices. Ethical approval was granted by the appropriate authorities before the research began to ensure that the study fulfilled all the conditions and requirements of the institution in order to be able to complete the undergraduate degree according to the accepted rules and standards for conducting the study.

3.11 LIMITATION

The results of the study might have limitations in its generalizability if the key stakeholders in culinary tourism are under represented or omitted from the study. This situation may have an effect on the representation of different actors of food tourism in the Karamoja region. In addition, limitations of time and funds may limit the scope of the study, affecting data collection and analysis, and thus the range of topics within the research study and the depth of the results. Another important factor that can lead to obstacles to providing necessary information is cultural sensitivity: some venues and heritage have emotional dimensions and it is difficult to ask about specific practices and customs, especially for security reasons. Also, the act of responding to a questionnaire may be motivated by social desirability bias, which may result in responses that do not truly reflect the actual experiences or feelings of the respondents and thus affect the validity and reliability of the responses. This is particularly relevant in reports of attitude, like survey questions and interviews, when people may give answers they think is socially acceptable than the real one.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS.

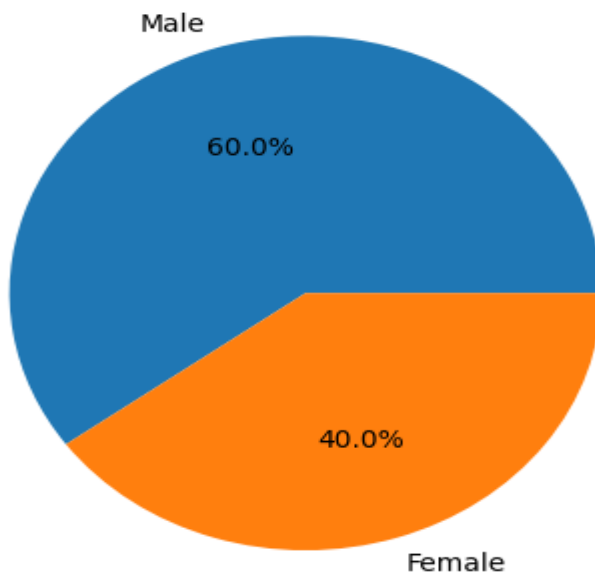
4.0 INTRODUCTION

The data collected in the field was presented, analyzed, and interpreted in this chapter and the findings presented from the field will be used to examine the effect of cultural tourism on presentation/preservation of local heritage and tradition in Karamoja by making use of the available secondary resources.

4.1 SEX OF THE RESPONDENT

A grouped pie chart of the number of people who answered by sex.

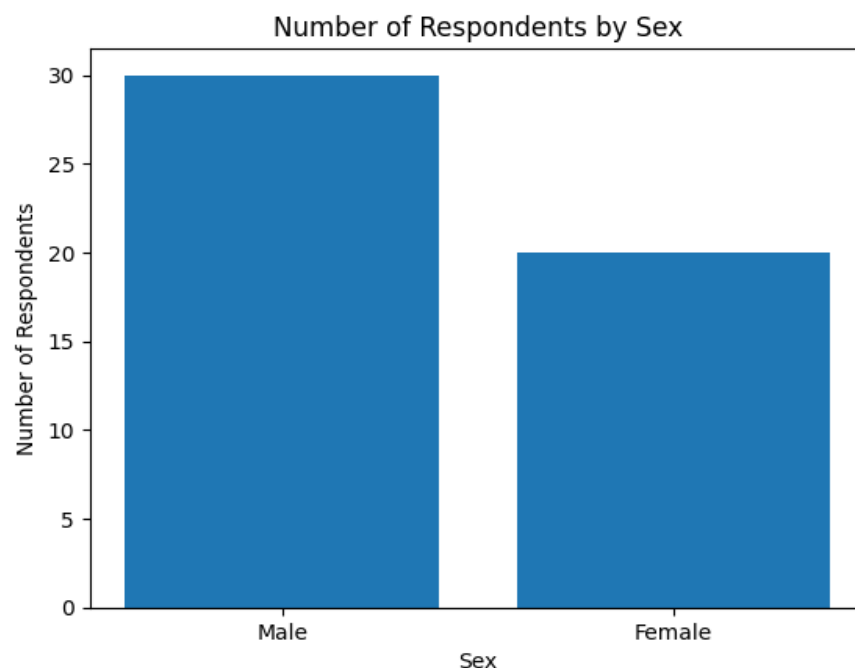
Percentage Distribution of Respondents by Sex



In this pie chart, 40% of the people who responded are female and 60% are male.

The higher percentage of male respondents is attributed to the socio-cultural context of Karamoja, where men are much more engaged in community leadership and tourism activities and cultural representation as opposed to women. The important role played by women however, shows an emerging engagement of women in cultural tourism, especially in craft, preparation of food and cultural act.

4.2 A bar graph showing the number of respondents by sex

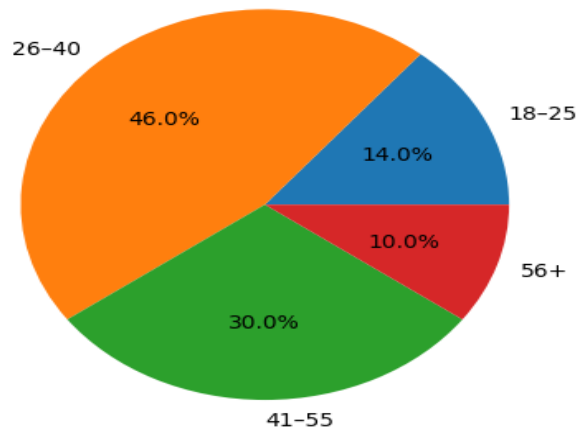


The bar graph shows that 30 male and 20 female respondents replied to the question. Although men are more dominant than women in numbers of respondents, the finding in the figure 4.1 reaffirms the fact that the male gender makes up the bulk of the participants in cultural tourism related activities, women are still significant in preserving intangible cultural heritage especially storytelling, traditional cooking and beadwork.

4.3 Age Distribution of Participants

This section displays a pie chart of the percentage breakdown by age group of those participating, as a visual representation of how each age group is represented.

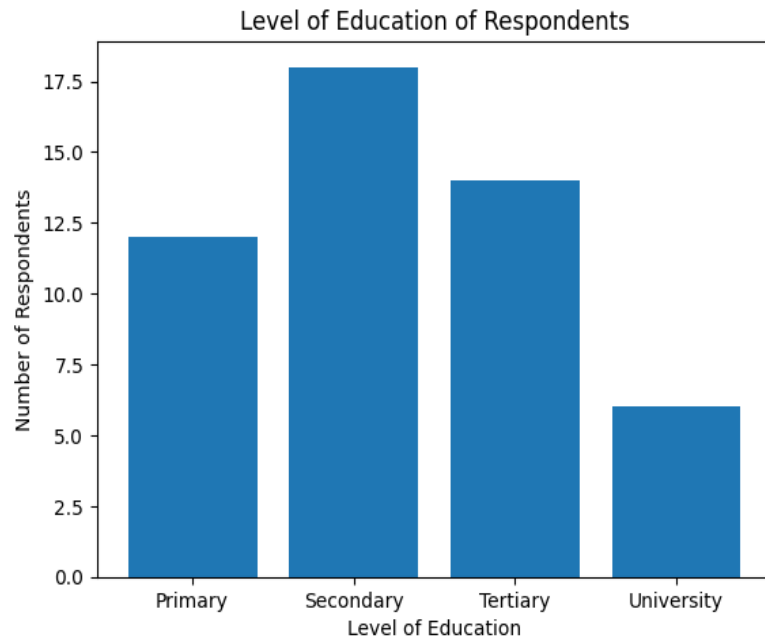
Percentage Distribution of Respondents by Age Group



The pie chart below shows the age distribution of the respondents; 46% of people are aged between 26 and 35 and 30% of people are aged between 41 and 55. Also, 14% are aged between 18 and 25 years and 10% aged are 56 years and above. It must be pointed out that the main age group of the respondents is the economically active age (26 – 55 years) which means that this is the group who are likely to be active in livelihood activities which are also related to cultural tourism and heritage preservation. The proportion of young people (18-25) is, however, relatively low, and this is a concern that if left unchecked, there may be a threat to long-term involvement with cultural heritage.

4.4 Level of education of respondents

People tend to be more educated these days than they are on the graph below. Most people are more educated than the graph below.



The bar chart shows the educational level of those who responded, and that 18 people completed secondary education, 14 tertiary, 12 primary and 6 university education. The data indicates that the majority of respondents have at least some formal education, the information on how to maintain and preserve tourism/historical heritage would have enriched this experience. Interestingly, the higher the educational level, the stronger was the awareness of sustainable cultural tourism practices, except for a group of tertiary and university level, who showed more interest on the practical and hands-on skills of cultural performance and the creation of handmade products.

CHAPTER FIVE

DISCUSSIONS, SUMMARY AND CONCLUSION OF THE FINDINGS

5.0 INTRODUCTION

This chapter summarizes the study, discusses the findings and presents conclusions while offering recommendations to enhance the role of cultural tourism in preserving the local heritage and traditions of Karamoja.

5.1 Discussion of Findings

Describe the Pros and Cons of Cultural Tourism.

The study found that culture tourism is an important facet in protecting local culture and tradition in Karamoja. One of the most notable positive results is the revitalization and continued practice of cultural practices such as indigenous dances, song, art, stories and ceremonies that are presented to visitors. Tourism has inspired and generated pride and awareness of the community, which has encouraged them to care for and cherish their culture. In addition, it has helped pass on tradition from one generation to the next with the older generation members encouraged to share their traditional knowledge and skills with the younger ones to prepare for performances and tourism activities. The results are consistent with the literature which has acknowledged culture tourism as a effective approach in preservation of intangible cultural heritage through increasing its visibility and economic value.

Although cultural tourism has several benefits, it also poses many challenges for heritage conservation, as was revealed by the study. Some cultural activities have been modified or “apologized” for the tourists, loss of authenticity. Furthermore, sacred rituals and symbols are often commercialized, thereby reducing the original cultural value. Furthermore, the unequal distribution of tourism benefits has caused tensions within community, thus reducing community participation and cooperation.

The school participated in various cultural events and ceremonies during the year. During the year, the school is involved in diverse cultural activities and festivities.

The results suggest that cultural tourism development activities in the community implemented with participatory approach from planning to decision making and implementation, they will have better results in maintaining cultural heritage. The active role's community members actively display the same level of engagement as performers, guides, artisans and custodians of cultural knowledge. In such cases, communities feel ownership of cultural tourism activities, and this leads to improved cultural heritage protection and conservation. Additionally, active participation of the community helps to build trust and transparency, allowing cultural practices to be shared in a respectful manner while also ensuring that the advantages are shared fairly.

Low Community Engagement

On the other hand, communities that are not engaged or active experience several problems, such as low participation, and exploitation by outsiders through their tourism activities and misrepresentation of the cultures. Young people's lack of engagement with society, lack of knowledge, and insufficient consultation on tourism planning have all played a part in reducing interest in sustaining traditions. This finding underscores the importance of community ownership in cultural tourism as a lack of it may ultimately weaken heritage preservation efforts instead of strengthening them.

5.2.3 Economic benefits versus cultural costs the research reveals the generation of income and livelihood opportunities for the local population due to the sale of crafts, performances, guiding, provision of lodging and food. The income earned has supported the well-being of the home and in some cases, it has allowed cultural events and festivals to be held. Moreover, cultural tourism has helped diversify the local economy, beyond relying on pastoralism. Economic gains of commercial culture, however, have caused cultural losses such as overexposure of cultural phenomenon, loss of sacredness and change of traditional practices to be able to meet the market demand. Others indicated that young people now have early exposure to "Kadya" being thought of as a source of income and not a part of culture as such, which might make it less important. This

discovery shows that although there are economic benefits, there must be "balance" between those benefits and the maintenance of the cultural authenticity and meaning.

5.2.4 Support for Policy and Institutions

The study highlights the need for strong policies and institutional measures to effectively contribute to the preservation of heritage. It discovered that the existing cultural and tourism policies established a solid foundation for community-based tourism, cultural protection systems and decentralization of cultural governance. Local governments, non-governmental organizations (NGOs) and cultural institutions have played a key role in organizing festivals, documenting traditions and in the provision of training in the tourism industry to the communities. The effectiveness of these policies contributes to more successful heritage preservation outcomes, when applied to cultural tourism regulating positively. Yet, there are major gaps in policies that the study calls attention to. It highlights the weak application of cultural protection legislation, the lack of funding and a lack of clarity in terms of guidelines for the protection of sacred cultural practices. Also, the cooperation between the sectors of tourism, culture and local government is not always sufficient, preventing effective policy implementation. Not only do these gaps pose a threat to future sustainability of cultural tourism but also add to the possibilities for heritage exploitation.

5.2.5 Sustainable tourism practices in cultural tourism.

Best practices can be used to promote sustainability in cultural tourism, with the focus on engaging the community in the process and taking responsibility for environmental issues. Community-led initiatives are important because they enable the community to lead the tourism activity, thus ensuring that they are more in line with preservation and are more likely to lead to genuine experiences like cultural demonstrations and guided tours. In addition, adopting eco-sensitive management, such as managing the number of visitors to sensitive areas and offering eco-friendly tourism lodging, will reduce the negative impacts on cultural and natural heritage. These are the types of strategies that can help develop a more sustainable vision for cultural tourism in a way that promotes and protects the richness.

Challenges to Sustainability

Achieving sustainability is fraught with challenges such as modernization, youth emigration, lack of funds, climate change impacts and policy fluctuations. Besides, cultural practices face the

danger of being subject to change due to dependence on tourism which is prone to changes in the market and external factors.

5.2 Conclusions

The study focuses on the significance of cultural tourism in the preservation of the local heritage and traditions in Karamoja, where culture is led by the community and handled in a sustainable manner. It promotes cultural pride and knowledge sharing through the passing down of information across generations, by offering economic incentives. If there is no participation from the community or adequate policy implementation or sustainability measures, however, there is a threat of cultural commodification, loss of authenticity and social inequality.

5.3 Recommendations

It is important to capture and disseminate good practice fully to aid cultural tourism management. These publications of case studies and research papers will highlight for other regions the ways in which successful community-based tourism experiences and sustainable development are achieved, in a way that balances tourism development with cultural preservation. Also, the participation of local communities in the research process is crucial to represent the knowledge and insight of the communities themselves in the research findings. Such a process can be accomplished by engaging community members in the process of data collection, analysis and dissemination of data using participative research methods.

The recommendations for Government and Policy Makers are:

Strengthening the implementation of the laws and policies relating to protection of cultural heritage at national and local levels is critical to government officials. There is a need to invest more in cultural tourism projects at the community level, especially in marginalized communities such as Karamoja. The regulation should be established to protect the culture and cultural values from commercialization. Moreover, collaboration between different ministries of tourism and culture, education and local governance will be promoted for proper coordination, which will help to achieve integrated management. Making the use of cultural heritage education in school curricula a democratic act in Karamoja will give the younger generation an early appreciation and commitment to preserving the indigenous traditions.

Offering actions for Local Communities

The local communities should actively encourage youth and women to be involved in cultural tourism activities and reinforce community ownership and decision making. The care of retaining the integrity and value of cultural practices, and of involving elders as mentors for younger generations is also important.

This recommendation offers tourist operator and NGO recommendations.

Authenticity should be considered as a tourism operator's main priority in the creation of a touristic experience that truly respects and preserves authentic local culture without changing its practices for the purpose of entertaining tourists. Working with cultural specialists to develop tour programs that are reflective of traditional practices and to educate tourists to traditional values is essential. Besides, investing in the local communities in making tourism products that can directly benefit the communities by employing local guides, buying locally made crafts and supporting community-led initiatives will develop a more sustainable tourism development. Partnering with local craftspeople to place their goods in vending outlets could be a good way for them to get exposure to tourists. Finally, the encouragement of sustainable practices is very important. Minimizing negative environmental and cultural impacts – through responsible marketing approaches, waste management systems and by choosing for eco-friendly accommodation. A reduction in plastic consumption in the tourism sector and the promotion of sustainable tourism is, for example, significant steps towards sustainability.

4.4.4 Final conclusion

Based on the findings of the study, the initiation of cultural activities for the preservation of local traditions and culture in Karamoja can be sustainable and effective if well supported by the communities, effective policies and sustainable practices. Striking a balance between economic gains and cultural integrity is crucial to make sure that cultural tourism positively affects heritage protection and the development of communities.

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Appendices

Appendix 1. questionnaire

The Effect of Cultural Tourism on the Preservation of Local Heritage and Traditions in Karamoja

Dear Participant,

Thank you for participating in this study on local heritage, cultural tourism, and its effect in Karamoja. Your responses will help us gain a better understanding of these topics and contribute to the development of effective preservation and tourism strategies. This questionnaire is for academic research purposes only. Your responses will be kept confidential. Please answer honestly by ticking (✓) or writing where necessary.

SECTION A: BACKGROUND INFORMATION

1. Gender

☐ Male

☐ Female

☐ Prefer not to say

2. Age group

☐ Below 18

☐ 18–25

☐ 26–35

☐ 36–45

☐ 46 and above

3. Your role (tick one)

☐ Local community member

☐ Cultural leader/elder

☐ Tour guide/operator

- ☐ Tourist/visitor
- ☐ Government/NGO official

4. District/Area

- ☐ Moroto
- ☐ Kaabong
- ☐ Kotido
- ☐ Karenga
- ☐ Nakapiripirit
- ☐ Other (specify): _____

SECTION B: LOCAL HERITAGE AND TRADITIONS

Local heritage and traditions refer to the customs, beliefs, knowledge, skills, and cultural expressions that are passed down from one generation to another within a specific community. They represent the identity, history, and way of life of a people and help distinguish one community from another.

5. Which cultural practices are common in your community? (Tick all that apply)

- ☐ Traditional dances and music
- ☐ Storytelling and oral history
- ☐ Traditional crafts (beadwork, tools, art)
- ☐ Traditional dress
- ☐ Rituals and ceremonies
- ☐ Traditional homes (manyattas)

6. How often do you participate in cultural activities?

- ☐ Very often
- ☐ Often
- ☐ Sometimes

☐ Rarely

☐ Never

7. In your opinion, how well are local traditions being preserved today?

☐ Very well

☐ Well

☐ Fair

☐ Poor

☐ Very poor

8. What are the main threats to local heritage in your area?

☐ Modern lifestyle

☐ Lack of interest among youth

☐ Poverty

☐ Climate change

☐ Lack of government support

☐ Other (specify): _____

SECTION C: CULTURAL TOURISM

Is a form of tourism where the traveler primary motivation is to learn, discover, experience, and consume the tangible and intangible cultural attractions or products in a tourism destination.

9. Are there cultural tourism activities in your area?

☐ Yes

☐ No

☐ Not sure

10. If yes, which activities are common?

☐ Cultural festivals

☐ Village visits

- ☐ Traditional dance performances
- ☐ Craft demonstrations
- ☐ Storytelling sessions
- ☐ Cultural homestays

11. How often do tourists visit your community for cultural purposes?

- ☐ Very often
- ☐ Often
- ☐ Sometimes
- ☐ Rarely
- ☐ Never

12. Do local people actively participate in cultural tourism activities?

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

SECTION D: EFFECT OF CULTURAL TOURISM ON HERITAGE PRESERVATION

Cultural tourism plays an important role in the **preservation of heritage** by creating awareness, value, and economic incentives for protecting local culture and traditions. When tourists show interest in cultural practices such as traditional dances, crafts, storytelling, and historic sites, communities are encouraged to **maintain and revive** these cultural elements rather than abandon them.

13. Cultural tourism has helped to revive forgotten traditions.

- ☐ Strongly agree
- ☐ Agree

- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

14. Cultural tourism has increased pride in local culture among community members.

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

15. Income from cultural tourism encourages people to preserve traditions.

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

16. Some cultural practices are changed or performed mainly to please tourists.

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

17. Young people are more interested in learning traditions because of tourism.

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

SECTION E: CHALLENGES AND CONCERNS

Despite its benefits, cultural tourism faces several challenges and concerns that can affect heritage preservation. One major challenge is the **commodification of culture**, where traditions are altered or performed mainly to satisfy tourists, leading to a loss of authenticity and cultural meaning. **Unequal distribution of benefits** is also a concern, as income from tourism may not reach the actual custodians of heritage.

18. What challenges affect cultural tourism in your area? (Tick all that apply)

- ☐ Poor infrastructure
- ☐ Limited funding
- ☐ Lack of training
- ☐ Cultural exploitation
- ☐ Unequal sharing of benefits
- ☐ Security concerns

19. Do you feel the community benefits fairly from cultural tourism?

- ☐ Yes
- ☐ No
- ☐ Not sure

20. Are there any cultural practices that should NOT be shared with tourists?

- ☐ Yes
- ☐ No

If yes, please explain briefly: _____

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SECTION F: SUGGESTIONS AND RECOMMENDATIONS

21. What can be done to improve cultural tourism while protecting heritage?

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22. What advice would you give to policymakers and tourism operators?

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