

Research Article

# Conceptualizing a Framework for Cultural Heritage Based Tourism in Rural Areas of Zambia

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## Abstract

This paper focuses on rural community participation in tourism through their cultural heritage resources. It develops a technical account of actions that the local community of Lake Kashiba may employ to exploit and economically benefit from their cultural heritage through tourism. Currently, Zambia does not have a mechanism that promotes the utilization and management of cultural heritage resources for tourism. As a result, key stakeholders at rural tourist destinations have been excluded from effectively participating in and economically benefiting from the tourism industry. Findings show that there is a plethora of cultural heritage resources that could be a vital tourism product for a rural tourist destination such as Lake Kashiba and have therefore revealed six themes that emerged, namely: cultural history tourism attractions; cultural activities for tourists; cultural products, food and beverages saleable to tourists; diversity of tourist attractions; and barriers to economic benefits from tourism. From the emerging themes a conceptual framework for cultural heritage based tourism in a rural setup has been advanced. Key economic benefits of tourism based on such a framework have been identified as employment, business and land sale/leasing opportunities for locals. Qualitative data informing this paper was obtained through interviews with 79 participants that were sampled via non-probability approaches and 10 individuals from two focus group discussions. Findings of this study leave little doubt that with a plethora of cultural heritage at a rural tourist destination such as Lake Kashiba, concerned local communities could benefit economically from the related tourism. Because of similarities in rural tourist destinations, it can be averred that the conceptual framework proposed in this paper could be applicable to any rural tourist destination within Zambia and beyond.

## Keywords

Cultural Heritage, Economic Benefits, Rural Communities, Stakeholders, Tourism

## 1. Introduction, Background and Context

Cultural heritage based tourism is one of the top contributors to the industry [1]. This is the form of tourism that encourages the participation of local communities in tourism development for their own economic benefit. However, in

Zambia, there is an absence of mechanism to ensure that local communities, particularly those in rural parts of the country, participate and economically benefit from tourism. The absence of such mechanism is evident from both the National

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Tourism Policy [2] and the Eighth National Development Plan [3] of the country that do not provide any fiscal mechanism to allow rural communities to participate in local tourism development. This paper is focused on the prospect of rural community participation in cultural heritage tourism and it illuminates Lake Kashiba, a tourist destination on the Copperbelt province of Zambia as the case. The paper is a product of a research that was carried in 2021 with a focus on two objectives. The first is to describe what cultural heritage resources and activities of Lake Kashiba may be used for tourism. The second is to describe, from the point of view of the local community, the potential economic benefits of Lake Kashiba as a cultural heritage tourism destination. From findings on the said objectives, a framework that local communities could use to participate and economically benefit from tourism activities through their cultural heritage is proposed.

Generally, studies have shown that there is a plethora of cultural heritage resources through which local communities at rural tourist destinations could successfully participate in the tourism industry [4]. Such cultural heritage resources are in intangible and tangible forms which together can be sold as cultural heritage tourism products.

Cultural heritage tourism is the form of tourism that scholars interchangeably refer to as cultural tourism or heritage tourism or community based tourism [4, 5]. For this paper, the term community based tourism and cultural heritage based tourism are used as overlapping phenomena.

A number of studies have shown how cultural heritage tourism could contribute towards poverty reduction among rural communities [6-9]. In all these, the need for stakeholder collaboration has been emphasised. Peinlang [6], for example, points out the need for collaboration with local communities in order to ensure sustainability of cultural heritage tourism. In a similar study, Krasojevic and Djordjevic [10] observed that the recognition by UNESCO and other United Nations agencies of intangible cultural heritage as a factor in developing and promoting cultural and national identity has spurred the demand for this type of heritage for tourism. Despite this demand, there is still a paucity of official statistics quantifying the actually economic contribution of cultural heritage tourism. However, even with its limitations, available data presents a positive economic outlook for cultural heritage tourism. Perhaps the most significant work relating to the economic potential of cultural heritage tourism is the one by the United Nations World Tourism Organisation [11]. Although the UNWTO study focused on intangible heritage related tourism, it encompasses comprehensive research and suggests innovative forms of policy-making that is critical for community based tourism. In this vein, UNWTO places special attention on community participation and empowerment as well as on acceptable limits of cultural dynamism and traditional lifestyles. In order to adhere the principle of community participation and empowerment espoused by UNWTO, this paper will use the terms “community based tourism”,

“community driven tourism” and “cultural heritage based tourism” interchangeably for the avoidance of monotony.

Theories about cultural heritage point to the fact that even in its diversity it is a generically ubiquitous element of humanity [5-12]. In its diversity, cultural heritage as a tourist product holds great potential for rural economic development. Supporting this view is the Marxist theory that posits that tourism development has a catalytic effect on economic, political and social development [13]. It is on this basis that, with the participation of rural communities, cultural heritage based tourism has been considered to have a positive effect on rural economic development for the benefit of the locals. This participation is guided by theories of planned behaviour that demonstrate how locals could collaborate in developing and managing cultural heritage based tourism for their economic benefits [14]. Currently in Zambia, there is an absence of local community participation in the tourism development process at rural destinations. This could be blamed on the lack of government policy targeting to ameliorate the situation. Based on the various theories of cultural heritage, the Marxist's theory of tourism development, and the theory of planned behaviour, this paper illuminates the cultural heritage resources and activities that may be used for community based tourism in rural areas and how this could be achieved. To that effect, the paper advances a conceptual framework for cultural heritage based tourism in rural areas of Zambia. By using Lake Kashiba as the case, the paper seeks to influence a change in policy direction regarding rural community participation in the tourism industry.

The conceptualised framework somehow fits in the general model of community based tourism (CBT) that has been sufficiently written about by different scholars [15, 16]. It is however common to find that nearly all community based tourism models have been influenced by Western perspectives at the expense of non-Western approaches [16]. Western approaches have tended to present community based tourism models that exclude the cultural heritage, both tangible and intangible, of local communities and thereby consigning them to being secondary participants or, worse, spectators in this industry. There is therefore a need to grow an African perspective of community based tourism for the benefit of locals. Using Tosun's Typologies of community participation in tourism [17], this paper responds to this need by proposing a framework through which local communities could participate in rural tourism development. The framework is expressed as a sociological prescriptive model, detailing actions of how the local community could participate and economically benefit from tourism activities in their locality.

This paper is arranged in four main parts. The part that follows next is the methodology and design of the study which is followed by key study findings. Thereafter, a discussion that also suggests a conceptual framework for the participation of rural communities in tourism through their cultural heritage follows. The last part of the paper is the conclusion.

## 2. Methodology and Design

This paper is an extract from a descriptive narrative study whose data was obtained through qualitative research involving in-depth interviews and focus group discussions. Study participants were custodians of the local culture and traditions; ordinary members of the local community; site attendants for Lake Kashiba; and tourists that were visiting the area at the time of the study. Non-probability sampling

approaches were used to select participants to be interviewed. A sample of 79 individuals to participate in in-depth interviews and 10 to participate in focus group discussions was drawn in line with guidelines in the approved research ethical clearance. The 79 in-depth interview (IDI) participants comprised 4 custodians of local culture and traditions, 25 ordinary members of the local community, 23 key stakeholders, 2 site attendants and 25 tourists (Table 1).

**Table 1.** Description and number of study participants.

| Category of participants                   | Number in IDI | Number in FGD | Total number |
|--------------------------------------------|---------------|---------------|--------------|
| Organisations                              |               |               |              |
| Custodians of local culture and traditions | 4             | 4             | 8            |
| Key stakeholders                           | 23            | 6             | 29           |
| Local community                            | 25            | -             | 25           |
| Site attendants                            | 2             | -             | 2            |
| Tourists                                   | 25            | -             | 25           |
| Total                                      | 79            | 10            | 89           |

Source: Field data, 2021

The 10 participants in focus group discussions included 4 custodians of local culture and traditions and 6 key stakeholders. Ordinary members of the local communities and key stakeholders made the core respondent group.

Atlas.ti, was used to code the data, create families and produce outputs that were manually cross analysed to address the specific objectives without omitting peripheral but essential information. A combination of thematic content analysis and Husserl's descriptive phenomenological analysis was adopted.

## 3. Findings

Findings show that the local community around Lake Kashiba has both intangible and tangible cultural heritage elements that could be used for tourism. Their intangible cultural heritage includes dances, music and various traditional skills such as basket weaving, blacksmithing, pottery making, rites of passage and preparation of traditional foods and beverages. Their tangible cultural heritage includes traditional handicrafts, royal burial sites, historic hunting grounds and cultural landscapes. The general feeling was that the success of cultural heritage tourism at Lake Kashiba would, to a large extent, depend on the participation of key players in the industry including Mpongwe District Council but the local communities were considered to be most critical at this stage. Findings relating to the two objectives of this paper, namely to describe what cultural heritage resources and

activities may be used for tourism; and to describe the potential economic benefits of Lake Kashiba as a cultural heritage tourism destination constitute the main parts of this section.

### 3.1. Findings on Cultural Heritage Resources and Activities for Tourism

Various aspects of the local cultural heritage were reported to have an appeal for tourism in the study area. Both custodians of local culture and traditions revealed that their historical elements had the potential to attract tourists to the Lake Kashiba area. Such elements included telling of the oral history of local events and believes. Among those identified were local legends such as that of the *Abena Mbushi* clan that is alleged to have intentionally drowned themselves, in form of a mass suicide, to protest against a cruel man called *Chimpimpi*, who installed himself as the local chief. Also associated with Lake Kashiba was the belief that fish caught from this lake would never cook even when put in boiling water and had just to be returned to same water body as evidenced by the verbatim quote below.

*“Legend has it that fish from Lake Kashiba could not be cooked. Even if it was put on fire in a pot, it would just be swimming in the boiling water until one is compelled to take it back into the Lake where it would immediately swim away” (Male village headman)*

A few other legends associated with Lake Kashiba were also reported. Among these is the legendary story of *Manda Mushitu*

(graveyard forest). Manda Mushitu was said to be well conserved local forest whose legend has it that people who ventured into it unguided easily disappeared and were never to be found.

Apart from the legendary stories, there was also the oral history of the royal *Chalilamulimba* (*Chalila-mulimba*) traditional ceremony that could be narrated by custodians of the local culture and traditions. Chalilamulimba was said to be a victory ceremony marking the defeat of Chimfumpa, a war-monger from Mankoya (present day Kaoma) district in Western Province, who terrorized the Lima ethnic group around the 1800's. The ceremony was reported to take place once a year still takes place to date.

From this finding, *cultural history tourism attractions* has emerged as theme.

Data on cultural activities for tourists were obtained from custodians of culture and traditions; ordinary members of the local community; and tourists that were found on site. A variety of cultural activities that could be enjoyed by tourists were reported by custodians of culture and traditions. Such activities include traditional ceremonies, traditional games, traditional music and dances, examples of which are in Table 2. Various other activities whose skills, such as making of handicraft, tools, utensils and costumes, that have been passed on from one generation to another were also reported.

**Table 2.** Example of cultural activities with appeal for tourism.

| Name of Element | Description                                                                                                                                                                                                                                                          | Occurrence                                                        | Current status                                                                                                  |
|-----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| Chalilamulimba  | Ceremony to celebrate the Lamba/Lima ethnic group under Senior Chief Ndubeni's victory over a war monger by the name of Chimfumpa who is believed to have come from present day Mozambique. The war is believed to have taken place in the 18 <sup>th</sup> Century. | Once in a year during the period of August to October.            | Last held in 2010 before the last Chief Ndubeni fell ill and died in 2015.                                      |
| Chibweshamushi  | Ceremony to mark the crop harvest period during the months of February and March. Each village or group of villages could decide when and where to hold the ceremony their ceremony.                                                                                 | Once a year                                                       | Up to date activity.                                                                                            |
| Chitentamo      | Ceremony for the installation of a new Senior Chief Ndubeni. The main feature of the ceremony is honouring of all the past holders of the throne by mentioning their names one by one from the first one in a chronological order up to the one being installed.     | Irregular                                                         | Still in practice whenever installing a new chief.                                                              |
| Ichisungu       | A ceremony held to mark the coming of age of girls ranging in age from 12 to 14 years as they reach puberty.                                                                                                                                                         | Regularly as and when it occurs but usually during the dry season | Rarely takes place because of influence of Christianity and Western culture. It used to be common in the 1960s. |
| Ifisela         | Traditional play sketches/games                                                                                                                                                                                                                                      | Irregular and used to take place sometime back.                   | No longer practiced but could be revived.                                                                       |

Source: Field data, 2021

While findings show that none of the 25 tourists interviewed had participated in any of the cultural activity during their visit to Lake Kashiba, 17 of them indicated that they would be willing to pay and participate in such activities (Table 3). A verbatim response affirming willingness of tourists to participate in cultural activities is quoted below.

*"I would love to [participate in local cultural activities]. However, I am not aware of any Lamba/Lima cultural activities, [and therefore] it would be nice for these to be promoted".* (Male tourist participant).

**Table 3.** Tourists' willingness to participate in local cultural activities.

| Tourist response | Number of participants |
|------------------|------------------------|
| Willing          | 17                     |
| Unwilling        | 7                      |
| Not sure         | 1                      |
| Total            | 25                     |

Source: Field data, 2021

In this regard, *Cultural activities for tourists* has emerged as a theme from this finding.

Data obtained from the two site attendants at Lake Kashiba shows that a variety of cultural products, food stuffs, collectable stones, beverages, wild fruits and some bird species were among products that tourists inquired if there were any to be sold. Findings of interest to this paper are cultural products, traditional foods, and traditional beverages.

Local communities revealed a variety of cultural products that could be sold to tourists. Significant among these were local handicrafts; traditional tools such as axes and hoes; equipment such as mortars and pestles; and a variety of musical instruments, home decorations and body ornaments. It was further revealed that handicrafts were actually made by people with such skills who lived in out-laying villages as amplified in the verbatim quote below.

*"...most crafts are made by people with special skills and most of them live far away from Lake Kashiba" (Male participant of Mulebi village).*

The local community further reported a variety of indigenous vegetables, fruits, grain products, meats, fish, and several traditional dishes as well as farm produce that could also be sold to tourists. Most commonly report foods were Chimpondwa and Chikanda also known as Chinyeka. Chipondwa, is made of groundnuts pounded into a paste and eaten as a snack or added to vegetables as relish. Chikanda or Chinyeka, locally referred to as African polony is a cake-like dish made from boiled roots of wild orchids locally known as Chikanda.

Also reported were traditional beverages- both alcoholic and non-alcoholic. The commonly reported alcoholic beverage was Fisunga, a traditional beer made of either maize, millet or sorghum which takes seven days to mature. However, it was further revealed that before Fisunga matures into beer, it could be taken as one of the non-alcoholic traditional beverages known as Munkoyo. Among non-alcoholic traditional beverages, the most commonly reported was Fiseke which is made from maize grits in form of a drinkable light porridge.

From this finding, *cultural products, food and beverages saleable to tourists* emerges as one of the themes.

Inclusion of the local cultural heritage elements to the tourist package was seen as a possible way in which to increase the amount of time a tourist may require to visit and appreciate such attractions at a rural destination. Participating ordinary members of the local communities expressed confidence that if a diversity of attractions could keep tourists at destination for long, they are likely to increase the amount of money they would spend on entry and user fees.

It was further established that if tourists spent more money within such a rural community, it would economically benefit the local community either directly, through entry and user fees at their various cultural heritage attractions, or indirectly through provision of support services and the sale of merchandise. Support services reported include tour guiding, carrying luggage, and guarding motor vehicles for tourists. Merchandise to be sold included foods, beverages, farm produce and handicrafts. This finding has revealed *diversity of tourist attraction* as one of the emerging themes.

### 3.2. Findings on Potential Economic Benefits of Cultural Heritage Tourism

Findings on the potential economic benefits of cultural heritage tourism revealed that the local community has had no meaningful opportunities for economic empowerment in that area. According to 'key stakeholder' and 'local community' participants, meaningful economic benefits would only result from three main areas, namely: employment opportunities, business opportunities, and leasing of traditional land to investors. However, findings also revealed barriers that would impede such potential economic benefits.

#### 3.2.1. Employment Opportunities

Availability of employment opportunities was considered to be the main potential economic benefit from tourism at Lake Kashiba. At the time of field data collection, there were only two people in permanent employment working as site attendants at Lake Kashiba under National Heritage Conservation Commission. This fact was reported by several participants as clarified by one of the participants in verbatim quotes below.

*'In terms of employment, only two employees [individuals] have been employed by National Heritage Conservation Commission at Lake Kashiba' (Male Key Stakeholder IDI participant).*

The rest of the employment opportunities were reported to be in form of uncertain and irregular piece-work, such as guarding motor vehicles for visitors, fetching firewood and serving as luggage porters for visitors.

On the other hand, in the long-term, if the addition of cultural heritage attractions boosts tourist numbers and investments, the local community anticipated to have more employment opportunities linked to tourism at construction stage in the short term and at operational stage in the long term as outlined in Table 4.

**Table 4.** Potential employment opportunities during construction and operation.

| Construction stage (short-term) | Operation stage (long-term)          |
|---------------------------------|--------------------------------------|
| 1) Bricklayers                  | 1) Bar attendants<br>1) Receptionist |

| Construction stage (short-term) | Operation stage (long-term) |                       |
|---------------------------------|-----------------------------|-----------------------|
| 2) Casual labourers             | 2) Cooks                    | 2) Security Guards    |
| 3) Cleaner                      | 3) Drivers                  | 3) Tour guides        |
| 4) Drivers                      | 4) Gardeners                | 4) Waiters/waitresses |
| 5) Equipment operators          | 5) House keepers            |                       |
| 6) Security Guards              | 6) Laundry attendants       |                       |
| 7) Carpenters                   | 7) Porters                  |                       |

Source: Field data, 2021

### 3.2.2. Business Opportunities

Opportunities for doing business, particularly selling merchandise to tourists was another form of economic benefit that was envisaged for members of the local community. The merchandise most reported include: traditional crafts and foods as well as beverages, firewood, and farm produce. The handicrafts business was particularly identified to have a long value chain as this type of merchandise could only be made by people with such skills, most of whom lived very far away from the Lake Kashiba area. The rest were said to be middle men/women who would buy them for sale to tourists at that destination. The great potential for the handicrafts was emphasised by a male participant as quoted below.

*'As a local [person], I would like to be helped to be able to make traditional crafts or tools for sale to tourists at the Lake. To do this, we all need some form of capital to procure raw materials'* (Male local community IDI participant).

Further, findings show that local communities were willing to vend some aspects of their cultural heritage in form of entertainment and services for economic gain. In this regard, the community was willing to establish dance troupes to be performing for tourists at a fee. As number of cultural heritage related services were reported but prominent among these was the provision of traditional forms of accommodation for tourists. This accommodation was anticipated to be in form of round huts known as *Ulwewo* for those staying overnight and/or grass roofed shelters with wooden pole walls known as *Insaka* for day-trippers seeking daytime shelter. Participants also shared their willingness to earn a living by welcoming and providing tour guiding services to tourists at a fee. The tour guiding services reported include taking tourism to Lake Kashiba and share the local beliefs and knowledge about the Lake and its natural surroundings. It was further reported that similar guided tours could also be undertaken to a local forest reserve known as Manda Mushitu that is believed to have some cultural heritage significance.

Sharing of local knowledge and skills at a fee was another finding with potential for economic benefit to the local community. The local knowledge is about medicines and medicinal plants as well as the knowledge of culinary and

gastronomic practices. Local skills in the making of tools and equipment such as in blacksmithing and also in performing tasks such as the making of fire were also identified to have the potential for economic benefits to the local community.

These findings show that the local communities were optimistic about how they may participate and economically benefit from tourism around Lake Kashiba through business opportunities arising from their cultural heritage. The findings therefore further confirm that the local community had begun to recognise the economic potential that their cultural heritage possesses through tourism and this would serve as motivation for transmission of the related knowledge to young generations.

### 3.2.3. Leasing and Selling of Land

Leasing and selling of traditional land to investors was another finding that represents how the local communities envisaged to economically benefit from tourism at Lake Kashiba. Since they traditionally owned nearly all the land around Lake Kashiba, the local community saw this as another opportunity for them to have significant economic benefits from tourism. While the intention to sell land may appear to be myopic, the investments for which the land would be sold could be used for purposes that may create employment and business opportunity from which locals would, in the end, benefit over the long-term.

From all the findings on potential economic benefits of cultural heritage tourism, *Long-term economic empowerment* has emerged as one of the themes.

### 3.2.4. Barrier to Potential Economic Benefits

Despite the potential for long-term economic benefits from cultural heritage tourism, further findings have revealed that local communities around Lake Kashiba were not economically benefiting from tourism activities in their locality and may not do so in future due to unfavorable circumstances. For example, as a National Monument, Lake Kashiba is managed by the National Heritage Conservation Commission that collects and keeps revenue from entry and user fees. This scenario could be attributed to the fact that both the National Heritage Conservation Commission Act, Chapter 173 of the

laws of Zambia and the National Heritage Policy do not support provision of any tourism related economic benefits to concerned local communities.

A number of other possible barriers were said to affect employment opportunities, business opportunities, and the leasing/selling of land for the local communities. Among identified barriers are limited employment opportunities

available; the lack of skills among locals; poor access road to the area; the lack of awareness of what tourism related business to do; absence of tourist facilities; the lack of title to land; the lack of capacity to negotiate partnership with investors and generally, unfavorable policies. Table 5 summarises potential economic benefits from cultural tourism alongside the respective barriers.

**Table 5.** Barriers to economic benefiting from cultural heritage tourism.

| Potential economic benefit from cultural tourism | Potential Barriers                                                                                                                    | Explanation of barriers                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|--------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Employment opportunities                         | 1) Limited employment opportunities.<br>2) Lack of skills among locals                                                                | 1) Only two positions exist on the NHCC establishment for Lake and this severely limits the level of community involvement in the local tourism industry.<br>2) Very few (if any) members of the local community have the skills to fill up the positions at Lake Kashiba.                                                                                                                                                                                                                                                                                 |
| Business opportunities                           | 1) Poor access road to the area.<br>2) Lack of awareness of what tourism related business to do.<br>3) Absence of tourist facilities. | 1) Poor access road results in low number of visitors to Lake Kashiba and this implies limited chances for locals to sell their cultural products to tourists.<br>2) Not knowing the economic value of the local cultural heritage resources excludes locals from participating and benefiting from tourism.<br>3) Absence of tourist facilities discourages tourists not only from visiting the area but also limits the amount of time they spend in the area. Such a situation results tourists spending very little or nothing in the local community. |
| Revenue from leasing/selling of land             | 1) Lack of title for the land ownership.<br>2) Lack of capacity to negotiate partnership for investment.                              | 1) Traditional land does not provide title as such it does not provide security of tenure to would be investors.<br>2) As a rural community majority of the people around Lake Kashiba are villagers without capacity to engage in negotiation for investment partnership.                                                                                                                                                                                                                                                                                 |
| Revenue from tourism entry/user fees.            | Unfavourable policies                                                                                                                 | Government policy only encourages participation of local communities in managing and benefiting from tourism resources, and not those at other tourist attraction.                                                                                                                                                                                                                                                                                                                                                                                         |

Source: Field data, 2021

The identified barriers underscore the complexity and variability associated with integrating cultural heritage as a means to provide economic benefits of tourism to rural communities in a developing country such as Zambia. This is particularly so in the absence of government policies that are deliberately targeted at economically empowering such rural communities through tourism development and investments.

From these findings *barriers to economic benefits from tourism* has emerged as one of the themes.

## 4. Discussion of Key Findings

While there is a paucity of official data quantifying economic benefits of cultural heritage tourism in Zambia, the findings above present evidence of the economic potential of this aspect that could be beneficial to the rural communities

around the Lake Kashiba tourist destination. This section aims to analyse and conceptualise how the different aspect of the local cultural heritage resources around Lake Kashiba could be utilised in developing and growing economically beneficial tourism at that destination. The discussion is arranged around the six themes that have emerged from the findings, namely: cultural history tourism attractions; cultural activities for tourists; cultural products saleable to tourists; long-term economic empowerment; and of course the barriers to such tourism economic benefits. From this discussion, a conceptualised framework for cultural heritage tourism in rural areas is proposed.

### 4.1. Cultural History Tourist Attractions

The cultural history of rural areas is significant to under-

standing and appreciating the local communities and their environment. Such history is often manifested in form of cultural landscapes and oral history.

Studies have shown that historic places and elements can play a key role in internal or local tourism as they do not only educate visitors about the history of a particular people but may also provoke emotional feelings of belonging among visiting individuals that originate from that group of people [18, 19]. Historic places and elements, which are sometimes referred to simply as historic heritage, define what a place is all about as they provide details of how the local people interacted with each other and with the environment. As such, these places and elements have become a popular tourist product over the past few decades [19]. Therefore, a trail of historic places and elements within a reasonable radius of a rural tourist attraction would be a valuable addition to the cultural tourism package offered at rural destinations. What makes historic places and elements a significant part of rural cultural tourism is the fact that knowledgeable and experienced members of the local community, both male and female, would be the ones to present and interpret such to tourists at a fee.

## 4.2. Cultural Activities for Tourists

In a rural set-up activities that would attract tourist would come in form of a cultural village where a variety of local activities are displayed; demonstration of indigenous knowledge and skills of the local people; and performance of local traditional ceremonies.

A cultural village which is defined differently by different studies and for different purposes [20-22] is a concept for tourism that has since been acknowledged by many scholars in different parts of the world. In Indonesia, for example, there were plans to develop a total of 1,902 different cultural villages which included maritime cultural villages, river cultural villages, irrigation cultural villages, and Lake cultural villages [21]. In Zambia there are three prominent cultural (tourism) villages, namely: Kawaza, in Mambwe district near South Luangwa National Park; Kabwata cultural village in the middle of the city of Lusaka; and Mukuni village near the Victoria Falls in Livingstone, the country's tourism capital. Scholars such as Wibowo et al suggest deliberate management and packaging of cultural village resources as a way of transforming a village into a composed tourist product [22]. However, this may not be the best approach for a rural destination as it would compromise the authenticity of the resources that are packaged. Based on the findings presented in this work, the preferred approach would be one that allows the natural processes of the community's daily life to prevail and presented to tourists as is. Drawing from the cultural resources, products and activities presented in the findings, a typical cultural village for a rural community in Zambia would include performance of traditional skills such as basket weaving, blacksmithing, pottery making, blacksmithing, rites of pas-

sage (initiation of girls) and preparation of traditional foods as well as beverages. It would also involve re-enactment of locally significant historical events in form of drama and also demonstration of food processing and preservation skills. Performance of traditional games locally known as 'Ifisela' and allowing tourists to participate would make a visit to the cultural village even more appealing to culturally enthusiastic tourists.

Indigenous knowledge and skills could be of economic benefit to the local community through tourism. Identified indigenous knowledge relates to a number of aspects that include agricultural practices, medicinal plants, fishing practices and selection of raw materials for making handicrafts, all of which make a significant component of what could be a cultural tourism package for a rural tourist destination. Generally indigenous knowledge systems (IKS) have been widely acknowledged to be an important resource for cultural tourism by researchers particularly in the developing world [23-25]. Many have defined it differently but all tend to refer to knowledge of a traditional community that has been passed on from one generation to another [24, 26, 27]. Therefore, various aspects of local knowledge, including that about the local wildlife, could be used to interpret the fauna and flora of the local environment for tourists. This would be in form of conducted walks under the guidance of knowledgeable members of the local community. Another form of indigenous knowledge tourism would be the production of pamphlets describing the local gastronomy as well as the fauna and flora of the area in the local language and in English. Such pamphlets would be a vital take home souvenir from that destination as it would carry information that may motivate others to visit the area.

Traditional ceremonies are among the main cultural activities that would attract tourists to rural parts of Zambia. For example, although Chalilamulimba of the Lamba/Lima ethnic group under Senior Chief Ndubeni in Mpongwe takes place once annually, it attracts visitors from all walks of life, within and outside a host community [28-30]. Therefore, establishing a permanent arena for such traditional ceremonies would not only be a good addition to local cultural tourist attractions, but would also make it easy to plan and market them for tourism purposes.

## 4.3. Cultural Products Saleable to Tourists

As confirmed by the findings presented in this paper, traditional food and beverages; and handicrafts are commonly found among all rural communities in Zambia.

The concept of traditional food markets has recently become a key aspect of cultural tourism across the world [31-33]. Studies have shown that food and beverages are among tangible attractions for cultural tourists [34-37]. Therefore, establishing a market specifically for selling traditional food and beverages would encourage tourists to spend more of their time and money at rural tourist destinations. Provision of a

one-stop traditional food market would be most ideal for such a purpose. A traditional food market for a rural destination in Zambia would typically be made of local building materials. To be sold would be both ready-to-eat and raw food as well as beverages that are prepared by the local community. For example, at Lake Kashiba, a variety of food that include “nshima” (local staple food) made of maize, sorghum, millet or cassava meal could be among traditional foods sold at such food market. Beverages that include “Fiseke” and “Fisunga” (non-alcoholic beverages) on one hand and “Kazenga”, “Katanka” and “Mbote” (alcoholic beverages) on the other hand would also be ideal for the food market place.

Findings on the making and selling of handicrafts have shown a value-chain that derives from both the tangible cultural heritage and intangible cultural heritage [38]. Kaplinsky and Morris define value-chain as the full range of activities required to bring a product or service from conception, through different stages of production, delivery/distribution and up to the final consumer [37]. In conformity with this definition, the making of handicrafts around Lake Kashiba is largely influenced by intangible cultural heritage in form of history, indigenous knowledge and skills as well as cultural values and traditional beliefs of the local communities. This implies that the value-chain begins with very few members of the community that historically have indigenous knowledge of suitable materials for making specific handicrafts and ends up with members of the community that sell the finished product, a part of their tangible cultural heritage, to tourists. This finding is supported by what was established about the curio business among the people of Chief Mukuni in Kazungula district [39]. The findings in Kazungula revealed a value-chain that ran from individuals with knowledge about raw materials; collectors of raw materials; processors of materials; makers/creators of the products; middlemen/wholesalers; providers of final touches to products as expected by tourists; and finally sellers of the finished product to the tourists.

#### 4.4. Diversity of Tourist Attractions

Diversification of tourist attractions to include the local cultural heritage elements could be the best way to increase the amount of time a tourist may spend at a rural destination. Studies have shown that diversity in tourist attractions has a positive causal effect on tourism activities at tourist destinations and the respective revenue raised [40-42]. Solanke and Tinuoye argue that, at global level, when branding for tourism, intangible and tangible cultural heritage aspects are often attached to specific local communities as a way of promoting tourism diversity [40]. Such diversity has often resulted in the trickle down of direct economic benefits to the concerned local communities. In this paper, to provide a bird's view of the diversity in available attractions at a rural destination, a community museum and a visitor information centre would be essential.

Based on the findings from custodians of culture and traditions of the Lima ethnic group around Lake Kashiba, the area has various elements that form the local cultural heritage scattered in different parts of the chiefdom. While cultural elements closer Lake Kashiba, the prime tourist attraction of the area, could easily be reached for tourism purposes, this may not be possible for the majority of such elements that are far from the lake. Therefore, to present a wide diversity of cultural heritage based tourist attractions at a rural tourist destination, a local community museum would be ideal. This is because a community museum could easily exhibit different aspects of a rural community in one central place regardless of the distance of their location.

Community museums have recently become a common feature in many countries, as they are essential to strengthening the cultural identity of the local inhabitants [41-43]. However, in Zambia, the National Museums Act, Chapter 174 of the Laws of Zambia, as the name suggests, does not provide for the establishment of community museums. This has however not prevented establishment of community museums. Currently in Zambia, two community museums, namely Choma and Nayuma, exist. The Choma Museum was established in 1995 as a Museum and Craft Centre Trust Ltd, [44, 45]. On the other hand, the Nayuma Museum was established in 1983 as a local community museum under the Societies Act [46]. The two examples show the possibility of establishing local community museums to enhance the contribution of cultural heritage based tourism at rural destinations.

A visitor information centre also known as a tourist information centre or simply, a visitor centre is one aspect that would provide both a bird's view and convenience services to tourists. In general terms, a visitor/tourist information centre can be described as an office or building structure that offers tourist information and basic conveniences at a specific tourism destination on a face-to-face basis [47, 48]. The significance of a visitor centre lies in the fact that it is often the first place at which tourists can get information about what is offered at the tourist destination they are visiting [49-51]. As such it plays an important role in the promotion of tourism at the respective tourism destination.

At a rural tourist destination such as Lake Kashiba, a visitor information centre would provide guiding information on all the cultural heritage aspects discussed above. Such information may be produced in form of a location map with a brief description of each of the local cultural heritage attractions described earlier and to best enjoy each one of them without violating local cultural values.

#### 4.5. Long-term Economic Empowerment

For the participation of local communities in tourism through their cultural heritage to be sustainable, the concerned community should be able to see its long term economic benefits in terms of employment, business and investment opportunities. Findings have shown that with an increase in

tourism activities resulting from diversification of the tourist product, community anticipated employment opportunities would not necessarily be restricted to aspects related to the local cultural heritage but rather extend to spinoffs in form of supporting businesses. In support of this theory, studies that have shown that the main economic contribution of rural tourism is in form employment opportunities [52-54]. While most employment opportunities that may result from investments in tourism may require semi-skilled to skilled individuals, a fit that is not common in rural areas, the majority may find more economic benefits from the resulting business opportunities.

Business opportunities, in most rural destinations would involve the sale of tangible and intangible cultural elements [51, 55]. For Lake Kashiba, tangible elements would be in form of handicrafts, food and beverages while the intangible elements would be in form of exposing tourists to the local culture through music and dance and sharing of indigenous knowledge, both of which are part of the regular life of the locals. The tangible elements particularly have multiplier effects from which a wide spectrum of people would benefit and thereby helping to reduce poverty in the community. This would be line with Zambia's Eighth National Development Plan, and particularly Strategic Development Area 1 that focuses on economic transformation through, among other things, tourism growth. In many instances, the multiplier effects of tourism have also tended to induce growth in other economic sectors that in turn benefit a much wider spectrum of the local community [54, 56, 57]. Implying that, through multiplier effects, economic benefits from cultural heritage tourism around Lake Kashiba area would go way beyond the tourism industry and trigger growth in other economic sectors such as transport, agriculture and commerce. Growth in these sectors would most likely call for more investments around the study area which, in turn would, require land for development.

Through customary tenure, local community owns most of the land around tourist attractions in rural areas. This makes it inevitable that investors would need to buy or lease land for their investments. Ironically, nobody buys land and takes it away with them. Which implies that the land sold to investors by local communities may just go through a change of use, most probably, in a gainful way by value addition through capital investments. The Zambian government has provided for such investment in the country's *Tourism Investment Guide*. This guide has identified and allocated 30 hectares of land around Lake Kashiba for private investment in the development of tourist facilities and amenities [58]. When such tourism development take place, it comes along with employment and business opportunities that would provide long-term economic opportunities for the concerned community, including those that sold or leased out their land. Studies have shown the impact of tourism investments in empowering rural communities [59-61]. Mahony and Zyl [61] in particular carried out a study that showed how three tourism

projects helped to improve the livelihoods of rural communities and contribute to rural economic development in South Africa.

Therefore, it can be safely said that increased sustainable and employment as well as business opportunities coupled with availability of land to investment could be a sure way to guarantee long term economic empowerment for communities around rural tourist destinations in Zambia.

#### 4.6. Barriers to Tourism Economic Benefits

Although they may differ in character, hierarchy and severity, barriers to tourism economic benefits of cultural heritage could be looked at in general terms as barriers to rural tourism development [62]. Significant barriers identified in this study relate to employment opportunities, business opportunities, revenue from leasing/selling of land and revenue from tourism entry/user fees.

In terms of employment opportunities, the lack of skills has been identified to be the main barrier to formal employment among rural communities. This could be attributed to limited access to quality education for the children in such communities [63-65]. Employment in the National Heritage Conservation Commission requires minimum qualification of Grade 12 certificate and only two of such opportunities exist at Lake Kashiba [66]. Without the desirable educational qualifications, rural communities are not only left without skills, but also without knowledge and awareness of tourism and, as Paimin et al [67], suggest, this limits the capacity of locals to effectively participate in the tourism industry.

While studies have shown that rural tourism can attract business opportunities [68, 69], findings of this study are compelling to argue that the absence of basic infrastructure such as access roads could in fact be a barrier to such business opportunities.

The lack of financial resources is another barrier identified to limit business opportunities for local communities. Findings of this study are in consonant with earlier studies suggesting that the lack of financial resources for investment is one of the barrier to business opportunities among rural communities [65, 70]. This situation is exacerbated, as other literature suggests, by the fact that most tourists that visit rural tourists attractions are often of low budget [71-73].

The lack of title to land around Lake Kashiba could be barrier to selling or leasing of land outside the Gazetted Lake Kashiba National Monument. This because the rest of the land is classified as customary land regulated by ethnic chiefs. The customary tenure system lacks codification and therefore does not provide security of tenure which is essential for any meaningful investment on the land [74, 75].

Unfavourable government policies on community based tourism in rural areas was also identified to be a barrier to rural communities benefiting from locally generated revenue. This is because existing policies seems to favour only people living in game management areas as their programme was

designed to stop poaching by empowering locals financially [76]. For local communities around non-wildlife rural tourist attractions, benefits from direct tourism revenue may only be realised upon revision of applicable government policies.

#### 4.7. Conceptual Framework for Cultural Heritage Tourism at Lake Kashiba

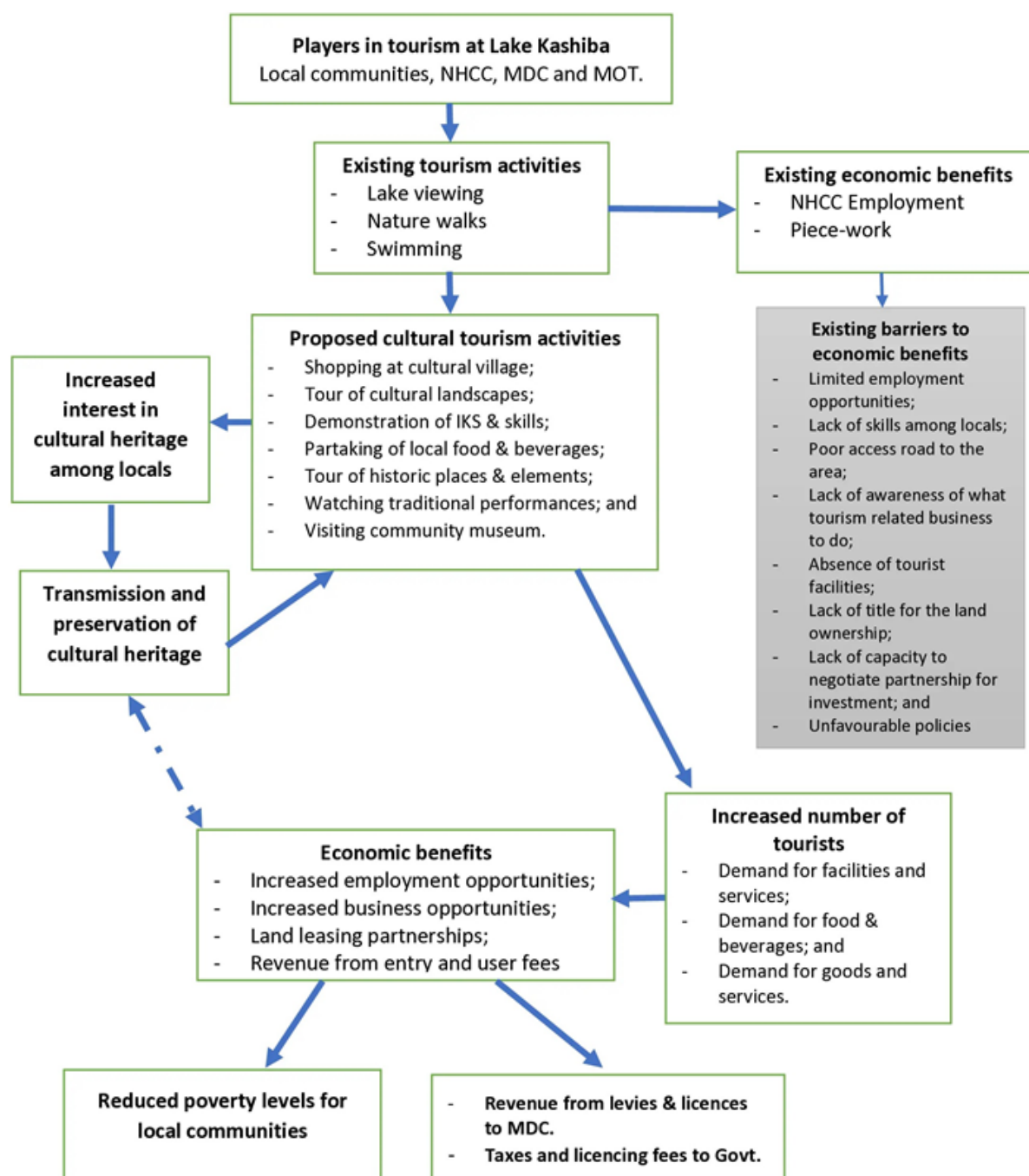
Based on the emerging themes discussed above, the overarching finding of this paper is the need for a mechanism to harness the different aspects at Lake Kashiba to achieve community driven tourism. From the emerging themes, a conceptual framework for cultural heritage based tourism in rural areas of Zambia is proposed. The proposed framework is based on Tosun's Typologies of Community Participation in Tourism [17]. The preferred typology is one that encourages spontaneous community participation in tourism development. In the present case, this would include the local community who are the custodians of local cultural and natural resources; National Heritage Conservation Commission (NHCC) who manage the Lake Kashiba site on behalf of the people of Zambia; Mpongwe District Council (MDC) who are the planning authority for that district; and Ministry of Tourism who are responsible for policy direction on tourism development and promotion in the country. Each category of participant has a role to play as individual entities and/or collectively and these are placed at the top of the framework illustrated in Figure 1.

Immediately below the community participants, the framework identifies existing tourism activities at Lake Kashiba which are mainly lake viewing, nature walks and swimming. The framework further shows, on the extreme side, the limited economic benefits, mainly employment for two NHCC site attendants and opportunities for piecework for locals that have so far resulted from the current status of the tourist destination. Below the existing economic benefits is a list of current barriers to potential economic benefits to local communities. Among the barriers are limited employment opportunities, a lack of skills among locals, poor access road to the area, ignorance about possible tourism related business opportunities, and absence of basic tourism facilities that would enable tourists to spend more time at the destination. Other barriers are the lack of title to traditional land that makes it difficult to access financing for investment, the lack of capacity to negotiate partnership for business investments with those with financial capacity, and unfavourable policies that do not make explicit provisions for local communities that live at rural tourism destinations.

The framework also includes proposed cultural activities that could enhance tourism at Lake Kashiba. These include shopping at the cultural village, touring of cultural landscapes, demonstration of indigenous knowledge and skills, sampling of local foods and beverages, touring of historic places and elements, watching traditional performances as well as visiting the community museum. Proposition of such a framework is strengthened by the fact that culture is considered to be the oldest aspect of tourism [77-79]. In recent times, cultural heritage has in fact become one of largest and fastest growing form of tourism globally [80, 81] but the survival of culture primarily depends on its transmission from the old generation to the young generation. In this case, transmission of cultural heritage would be incentivised by accruing economic benefits from the tourism industry.

From the proposed cultural tourism activities, the framework identifies two outcomes that are likely to follow. The first is increased interest in cultural heritage among the concerned communities and the second is increased number of tourists to that destination. Increased interest in the local cultural heritage among the local communities is likely to encourage transmission and preservation of the local cultural heritage, both of which are critical to continuity of the proposed cultural tourism activities for immediate economic benefits and in posterity. Studies have shown that without involvement of the local communities in the promotion of cultural tourism, their cultural heritage could disappear [82]. Therefore, community participation through cultural heritage tourism for economic benefits is essential for the safeguarding of their cultural heritage. Similarly, increased number of tourists coming to Lake Kashiba could positively impact the local economy in form of demand for facilities, food and beverages as well as goods and services, resulting in economic benefits to local communities. Economic benefits that may result from increased number of tourists would include increased employment and business opportunities; increased prospects for land leasing partnerships and also direct revenue from entry and user fees generated from the different aspects of cultural heritage tourism that have been explained above.

Further, the framework shows that economic benefits resulting from increased number of tourists have the potential to promote transmission and preservation of cultural heritage. This, in turn, would sustain accruing economic benefits that could improve the economic status of the local communities. Sustained economic benefits from cultural tourism could generate revenue for Mpongwe District Council through levies and licencing and also for the government of the Republic of Zambia through taxes and licenses.



Source: Generated from study findings, 2022

**Figure 1.** Framework for cultural heritage based tourism.

The framework, highlights three significant aspect. First, is that the local communities around Lake Kashiba have cultural heritage resources that could play a role in the local tourism. Second, is that the available cultural heritage resources are a vital aspect through which the concerned local communities could have direct and meaningful economic benefits from tourism. Thirdly, the local government at Mpongwe District council and the central government also stand to gain economically through licencing and taxes, revenue that could be channeled towards developing the Lake Kashiba area as an

example of a successful rural tourism destinations in Zambia.

#### 4.8. Implication of the Findings

The findings have adequately demonstrated that rural communities have cultural heritage resources that could be used for tourism purposes with minimum capital investment. These resources could be a source of employment and business opportunities for locals as well as revenue for the government through direct taxes and levies on local tourism in-

vestments and indirect taxes on expenditure driven by value chains of various goods and services. Zambia's policy on tourism encourages the participation of local communities as a way of enhancing their capacity in this area and thereby helping them to reduce poverty levels [2]. This policy was developed nearly a decade ago and therefore may need to be revised in order for it to encompass new development in the field of tourism such as those emanating from this study. Findings of this study may provide foundational information that is needed to strengthen the tourism policy. The cultural heritage based tourism framework emanating from findings of this study may actually serve as a step by step guide to addressing the challenge of local community participation in tourism at rural destination. When this is done, it will not only motivate communities to participate in economically beneficial activities but also to transmit their cultural heritage to young generations and thereby guaranteeing its safeguarding for posterity.

Given that one of the barriers to economic benefits from tourism at Lake Kashiba is the poor state of the access road, the tourism policy may be persuaded to consider provision and maintenance of access roads to rural destinations as one of its main features. This aspect, as observed through vast personal work experience in this field, seems to be a common characteristic at nearly all rural tourism destinations in the country. Therefore, the sooner it is resolved the more positive and lasting impact of economic benefits from rural tourism and, correspondingly, on the associated poverty levels affecting rural communities.

## 5. Conclusion

This paper has clearly shown that there is a plethora of cultural heritage resources in rural areas such as Lake Kashiba that could be used to develop a cultural heritage based tourism model that would be beneficial to local communities. The fact that cultural heritage resources are fundamental to locally bred and driven tourism may be indicative of the immense potential that Zambia and other developing countries, particularly in Africa, possess to promote community participation in tourism at rural destinations. However, it is clear that without a blueprint in form of a framework for cultural heritage based tourism, it would be difficult to effectively include all key stakeholders and all the required resources in the development of tourism in rural areas for the purpose of achieving positive outcomes. The analysis above has clearly shown that successful tourism at any rural destination would need to include all key stakeholders, at the centre of which is the concerned local communities that are the traditional custodians of the local cultural and natural resources.

While the proposed framework is based on findings of a study on Lake Kashiba National Monument, its concept could be used at any rural tourism destinations in Zambia and other developing countries particularly in Africa, with only minor adaptations. From these findings, it is safe to aver that if this

framework were to be adopted for rural tourism in Zambia, such destinations would not only contribute towards economic development of those areas but also alleviate poverty among the concerned communities.

## Abbreviations

|        |                                                                       |
|--------|-----------------------------------------------------------------------|
| ADB    | African Development Bank                                              |
| APEC   | Asia Pacific Economic Cooperation                                     |
| CBT    | Community Based Tourism                                               |
| EU     | European Union                                                        |
| FGD    | Focus Group Discussion                                                |
| GRZ    | Government of the Republic of Zambia                                  |
| IDI    | In-depth Interview                                                    |
| MDC    | Mpongwe District Council                                              |
| MOT    | Ministry of Tourism                                                   |
| NHCC   | National Heritage Conservation Commission                             |
| PHD    | Doctor of Philosophy                                                  |
| RITUR  | Revista Iberoamericana de Turismo<br>(Ibero-American Tourism Journal) |
| UNESCO | United Nations Educational Scientific and<br>Cultural Organisation    |
| UNWTO  | United Nations World Tourism Organisation                             |
| UNZA   | University of Zambia                                                  |

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## Author Contributions

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## Conflicts of Interest

The authors declare no conflicts of interest.

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