

SUSTAINABLE TOURISM MARKETING AND SPORTING MANAGEMENT

Charles Sianga Kabeta*

Brothers of the Sacred Heart, Education, Kabwe, Zambia

Trinity Chikwanda

*Kwame Nkrumah University, Directorate of Open and Distance Learning, Kabwe,
Zambia*

Received 28 June 2024; Revised 16 July 2024; Accepted 19 July 2024

ABSTRACT

The study explored three of the Zambian Annual Traditional Festive Ceremonies namely, Kuomboka - Kufuluhela of the Lozi people of Western Province, Lwiindi of the Leya people of Southern Province and the Ukusefya pa Ng'wena of the Bemba people of Northern Province. The study investigated the marketing and sporting strategies deployed prior and during the celebrations of the three ceremonies, the contributions of the ceremonies to sustainable tourism and how they serve as alternative sources of Growth Domestic Product (GDP). Using qualitative approach, data was collected from chiefdom leaders and other close attendees of the chiefdoms using open-ended questionnaires, semi-structured interviews and observation. The findings indicated that the three ceremonies use a variety of marketing strategies to advertise and popularize the ceremonies within and outside the country and attract international and domestic tourists to attend them. Two ceremonies that is Lwiindi and Kuomboka have recognized standards to host international tourists without difficulties which Ukusefya pa Ng'wena does not have. However, the ceremonies except Kuomboka have not done well in using sports as an advertising strategy or part of festive activities. Nothing is done during Ukusefya pa Ngwena while what is done in Mukuni has nothing to do with the ceremony but purely tourism activities. The ceremonies, it was also established are economically viable and indirectly contribute to the country's GDP especially for Lwiindi and Kuomboka but does very little to change the lives of local people. There is also cultural exchange that take place during the ceremonies where local people showcase their cultural heritage through songs, dances, rituals, dressing and social interaction with tourists. The researchers recommended that the ceremonies need to incorporate practices that will benefit more the local people and increase revenue that will directly benefit the country's GDP.

Keywords: Sustainable tourism, Marketing strategies, Sporting management, Tradition, Festive ceremonies, Culture, Intangible and tangible heritage, Artifacts, Crafts, Livelihoods

BACKGROUND TO THE STUDY

The study explored three of the Zambian Annual Traditional Festival Ceremonies namely Kuomboka-Kufuluhela of the Lozi people of

***Correspondence to:** Charles Sianga Kabeta, Brothers of the Sacred Heart, Education, Kabwe, Zambia, Tel: +260 977 867600, +260 975 848387; E-mail: cskabeta66@gmail.com, chikwanda2004@gmail.com

Western Province, Lwiindi of the Leya people of Southern Province Mukuni area and Ukusefya pa Ng'wena of the Bemba people of Northern Province Zambia over the years has been making awareness to the country as a whole on the importance of venturing into alternative sources of income generations apart from the traditional mining and agriculture investments. Mwango, (2018) citing the Zambia Tourism Agency report ZTA, (2017) says Zambian government has for a long time made pronouncements on the need to diversify the economy from the long-time dependence on copper mining, to Tourism and Agriculture. She maintained that positive strides have been made towards the attainment of this goal. Additionally, the United Nations General Assembly affirmed the importance of sustainability in the tourism sector by declaring 2017 as an international year of Sustainable tourism development. As such, Sustainable development is people focused and aims at ending poverty, protection of the planet and ensuring peace and prosperity for all (www.undp.org). Sustainable development, therefore, if well implemented meets the needs of the present without compromising the ability of future generations to meet their own needs (UNWTO, 2011). Development in this light seeks to not only fulfill the profit motive, but also consider the impact it will have on the people and the planet. The aims of sustainable tourism, as identified by the United Nations World Tourism Organization (UNWTO) and United Nations Environmental Program (UNEP, 2005) are economic viability, local prosperity, employment equality, social equity, visitor fulfillment, local control, community well-being, cultural distinction, physical integrity that will entail developing strategies in tourism to make this happen. A sustainably developed tourism sector therefore ensures positive development for the locals as well as the tourism companies and both local and international tourists themselves. Thus, the relevance of this study was to establish how marketing strategies were adopted to revolutionize the traditional ceremonies into annual income generating activities that would meaningfully contribute to the Zambian economy and the livelihoods of the local and host communities of such tourism based annual traditional ceremonies.

In Zambia annual traditional festive ceremonies have become part of the people's lives and by extension depict part of the integrative cultures that are existent in Zambia. With the 73 official national recognized tribes, there are many traditional ceremonies taking place among various tribes or ethnic groups in the ten (10) provincial headquarters of Zambia. These ceremonies are conducted once in a year and form part of the sustainable tourism as both local tourists and international tourists attend the events. The annual traditional festive ceremonies are conducted to commemorate the historic cultural heritage that give an identity and serve as a reminder of people's cultural history. Above all, these ceremonies bring about socio-economic development (Daka et al, 2021). Each time such a ceremony is held, the tribe or cultural group celebrating showcase their traditional culture as most of these ceremonies are characterized with performing of rituals, dances, singing, drumming in a spectacular manner as a way of expressing and appreciating who they are and what they have achieved. These ceremonies

evolve around the King or Senior Chief (Paramount Chief) who possesses a certain title and authority to act as the medium between the people and their ancestors.

The research therefore explored three traditional ceremonies namely Kuomboka-Kufuluhela of the Lozi people of Western Province under their King who hold the title of Litunga. The Ukusefya pa Ng'wena of the Bemba people of Northern Province under their chief who hold the title of paramount chief and the Lwiindi ceremony of the Leya people of Southern Province with their chief using the title of paramount chief and found in the catchment area around the Victoria Falls and Mukuni Village in particular. The three ceremonies were purposively chosen as they fall among 30 popular traditional ceremonies being celebrated in Zambia. The rationale, therefore, for choosing these ceremonies was to examine how the three ceremonies are viable and contribute socially and economically in the context of sustainable tourism.

SUSTAINABLE TOURISM

Sustainable tourism industry is placed among the largest industries in the world. It covers all elements that constitute a complete tourism experience. According to the majority of scientists (Briguglio, Archer, Jafari, & Wall, 1996; Butler, 1991; Sharpley, 2000; Vellas & Becherel, 1999; WCED, 1987). Sustainable tourism development involves economic, social and environmental tourism development that aims at the continuous improvements of the tourists experience as is the case of the Zambia local tourists and international tourists who visit the annual traditional festive ceremonies of the three (3) ceremonies under study.

Furthermore, Cukier (2002); Go'rg, (2000) emphasize that tourism industry, has the potential to contribute to sustainable development particularly by job creating, including employment for women and marginalized groups indicative in the Zambian high levels of youth unemployment. The purpose of sustainable tourism, therefore, is to make a balance between protecting the environment, maintaining cultural identity, establishing social justice and promoting economic benefits, that is, meeting the needs of the host population in terms of improved people's living standards both in the short-term and long-term (Liu, et al, 2013) both in developed and emerging nations [like Zambia] (Mitchell & Hall, 2005; Swarbrooke & Homer, 2004) while emphasizing both international equity and intra-generational equity (Liu, 2013) and in a form that can maintain its variability in an area for an indefinite period of time (Butler, 1993, 1999).

In community's tourism sustainable development is applied to improve the residents' quality of life by optimizing local economic benefits, protecting the natural and built in environment and providing a high-quality experience for visitors (Bramwell & Lane, 1993; McIntyre, 1993; Park & Yoon, 2009; Park, Yoon & Lee, 2008; Stabler, 1997) are valuable insights that

could transform the local tourism activities such as the Zambian annual traditional festive ceremonies conducted every year.

SUSTAINABLE TOURISM MARKETING STRATEGIES

To understand the concept of sustainable tourism from the perspective of marketing strategies, Koppala, et al (2018) defined marketing strategy as process that aims to fit the resources of a destination to the opportunities existing in the market, in this case the tourism industry.

Other authors of various business disciplines define marketing as succeeding when citizens and businesses are pleased with their communities and meet the expectations of [clients or] visitors and investors (Martin, 2002). Furthermore, marketing is understood as involving satisfying of consumers' needs and wants (Kotler & Keller, 2002). In other words, it also means selling one's products and services at the right time and right price, with the right promotion, to the right people, at the right location and at a desirable profit (Tourism Guide, 2006).

Koppala, (2018) view marketing strategy as the logic by which the business unit hopes to achieve its marketing objectives. They further maintain that marketing strategy shows how strategies for target markets and positioning built upon the firms' differential advantages (Kotler, 1999). However, in another perspective Kotler & Keller, (2006) feel all marketing strategies start with segmentation, targeting and positioning.

In relation to this study, therefore, the need to establish the kind of marketing strategies used in the planning and the conducting of the annual traditional festive ceremonies, is to identify and enhance measures and activities that could be adopted in the local community tourist destinations. The planners of such events would employ best practices and guide them how best they would target their tourist audience and position activities that would be relevant and benefit the local community profitably. Mongu, for instance is the only town in Zambia where Cashew nuts plants grow very well and this time around many local farmers are into growing and processing cashew nuts. Besides the Mongu plain has proved to be very fertile for rice growing and such produce have market value to be traded in during the Kuomboka ceremony.

The relationship between marketing strategies and sustainable tourism as asserted by Mwango, (2018) found that there was a significant relationship between product diversification and exploration of alternative forms of tourism. This implied that product diversification played an important role in sustainable tourism especially in situations of economic challenges. However, focusing on sustainability alone as a unique destination feature will not bring in the tourists. Tourists view sustainability as an additional quality after their need and motivation to travel to a particular location which is within their budget is fulfilled. Repeat clients are more likely to travel to a sustainability conscious destination than first timers. Destinations need therefore, to work on the product quality with regards the

various elements of tourism such as accommodation, amenities, attractions and most importantly accessibility.

SUSTAINABLE TOURISM SPORTING MANAGEMENT

Biosphere Sustainable (the article of 24 Aug. 2023) defines sustainable tourism sports as any outdoor activity that is undertaken as recreation or leisure within the tourism destination community. It therefore suffices to further assert that both sports and active tourism are closely linked to sustainability since they are outdoor activities that allow the destination to be known from social and cultural point of view, with a sense of ecological responsibility, and provide benefits to local economy.

As sports comprises various sporting activities and catered for all age groups and special needs and through the promotion of values such as tolerance and respect, sports become a facilitating channel for sustainable development. Biosphere sustainable see sports reflected in the several goals of the United Nations sustainable development goals (SDGs), where sports is presented not only from the point of view of the importance it represents in terms of physical and emotional health. It also stands out in how it contributes to the other goals, for example, in the reduction of inequalities through inclusion that encompasses the social and economic area. Soccer, for instance, is a generally played sport that cuts across any social inequalities, whoever is talented and has skills to play well could be identified to be placed in renowned teams or even be selected to play in international matches irrespective of the need of educational certification.

There are several sporting activities ranging from walking safari, sand basketball or volleyball, swimming, canoeing, fishing (angling), to mention but a few, as is the case in Mongu, Western province of Zambia where much of the terrain is Kalahari sand while others could be National Park drives, bird viewing and bird watching, swimming where the rivers are safe and uninfested with crocodiles and hippopotamus. The idea of sporting management is an additional means of attracting audiences to the annual traditional festive ceremonies if incorporated to the celebrations.

THREE SELECTED ZAMBIAN ANNUAL TRADITIONAL FESTIVE CEREMONIES

This study's focus was to investigate and explore the availability of marketing strategies and sporting management of the three selected Zambian African Cultural festival ceremonies. These marketing strategies and sporting management are ways and means through which the audience (both local and international visitors) of the ceremonies are attracted with and learn from. It is important that we view each cultural festival separately because of the diversity of the cultures and the historic significance of the why they are held annually.

The study used a tripartite approach to depict the ceremonies as they are and what they mean to the cultural practitioners and their reverence to

the upheld Kings or Chiefs within the context of their African Traditional setups (**Figure 1**).



Figure 1. The Litunga, king of Barotseland western province-Zambia.
Source: Zambia Tourism Agency (ZTA)

KUOMBOKA ANNUAL TRADITIONAL FESTIVE CEREMONY

In his journal article of Southern African studies on Kuomboka, a heritage festival held annually in Mongu, Flint (2006) describes the Kuomboka ceremony and the significance of the whole traditional festival of the plain dwellers, as he calls them, the people were afraid to escape the flood in their little dugout canoes. So, they sought their high ancestral god, Nyambe, who ordered a man called Nakambela to build the first great canoe, Nalikwanda, which literary means “for the people,” to escape the flood. This was the historic start of what is known today as the Kuomboka ceremony of the Lozi people of Mongu District.

Kuomboka-Kufuluhela

The word “KUOMBOKA” is a phrase in the Lozi language of the Western Province people of Zambia that literary means ‘to get out of water’ when the plain is flooded. In the contemporary Zambia the term refers to a traditional ceremony that takes place annually and only when the Zambezi plains is well flooded at the end of the rain season. The festival ceremony celebrates the movement of the Lozi King, the Litunga, from his lower plain village at Lealui in the Barotse flood plain of the Zambezi River to the upper and higher village in Limulunga, in Mongu District. Inversely, the return movement when the flood water in the plain have receded the Kufuluhela (meaning paddling in) ceremony that is usually held in August takes place though it does not attract much publicity (**Figure 2**).



Figure 2. The Litungas' Royal Boat.
Source: Zambia Tourism Agency (ZTA)

The Litunga begins the day in traditional dress, but during the journey changes into the full uniform of a British admiral that was presented to the Litunga in 1902 by King Edward VII, in recognition of treaties signed between the Lozi people and Queen Victoria. The ceremony is attended by hundreds of people each year.

The Lwiindi annual traditional ceremony of Mukuni chiefdom

According to Houston (2021) Zambia has only one traditional ceremony in the months of December - January. This ceremony is called the Lwiindi by the Leya people of Mukuni Village in the Southern province. However, the major Lwiindi ceremony is held between July and August months when people have longer vacation holidays. Historically, the Lwiindi ceremony used to be performed twice; at the onset of the rain season in December every year and later in annually a ritual to appease the ancestor gods for the new harvest. It is a customary practice that a variety of farm produce are brought to the Chief who is the medium leader between the people and the shrine gods. Because Kazungula is prone to droughts, like much of the Southern province, and so this important ceremony is performed to pray for the rains and appease the ancestral spirits, under the ritual guidance of the Bedyango, the core-female ruler of chief Mukuni and a spiritual person who presides over spiritual matters in the chiefdom. However, the modern Lwiindi ceremony is held once in the year in January as thanksgiving ceremony for the rains, good harvest, pray for more rains and continued protection of the people from all adversities (**Figures 3 & 4**).



Figure 3. Chief Mukuni of the Leya people.
Source: Zambia Tourism Agency (ZTA)



Figure 4. A brief historical account of the Lwiindi Rain Ceremony of the Toka-Leya People of Mukuni Chiefdom.

Source: Zambia Tourism Agency (ZTA)

The Ukusefya pa Ngwena ceremony of the Bembas

By definition, *Ukusefya pa Ngw'ena*, simply means “the *festivities of the crocodile* [Ngw'ena] *clan*.” This is the annual traditional festive ceremony celebrated by the Bemba people of Mungwi District in Northern Province of Zambia under the leadership of Paramount Chief Citimukulu. At an appropriate time, the senior Chief Chitimukulu calls his people to start preparing for this festival. This ceremony usually takes place during the second week of August every year but in certain circumstances it takes place around September. As such Ukusefya pa Ngw'ena is an annual event that takes place at the Ngw'ena Village or the palace. The ceremony is presided over by the Paramount Chief himself and in his absence the ceremony cannot take place. This is an occasion when the Chief calls his subjects to Ngw'ena village which is the original place of the Bemba people. The subjects are called for the celebration of the formation of the Bemba people and their subsequent achievements (<https://www.zambiatravel/usefya.html>. accessed on 14/06/2024) (Figures 5 & 6).



Figure 5. Paramount chief Chitimukulu of the bemba people
Source: Zambia Tourism Agency (ZTA)



Figure 6. The Chitimukulu carried on paper Mache Crocodile.
Source: Zambia Tourism Agency-ZTA

A story is told that the group so called the Bemba migrated from the Luba Empire at a place called Kola, (found in the present-day Angola) looking for a peaceful place to settle between 15th and 17th Centuries. During their migration they crossed the Luapula, Chambeshi and Kalunga Rivers which flow into Lualaba River. When they reached the banks of Milando River, they came across a dead crocodile. Since the Bemba leaders belonged to Abena Ng'andu, (the crocodile clan), the discovery of the dead crocodile was of great significance as it was interpreted as a good omen (lucky), allowing them to settle into that land. A village was established at the very spot which they named, Ngw'ena Village (crocodile village) and it became the original area of the Bemba people. From that village Bembas expanded their kingdom by raiding smaller tribes they found in the area, taking their land, resources and women (Mukuka, 2020).

The highlight of the ceremony is in the context of the re-enactment of the Bemba journey from Kola to Lubemba land where they currently are. To the Bemba people this ceremony serves as a powerful symbol of cultural identity, unity, regional understanding and the rich diversity of Zambians' cultural heritage (<https://zambiaobserver.com/bembas-in-zambia-short-timeline-history>. Accessed on 13/06/2024). During the ceremony a stage play of how the migrated from Kola to Ngwena Village is performed in the absence of a play a narration of the history of UluBemba is given.

The ceremony is characterized by rituals, songs, dances and historical poems performed by different Bemba groups to showcase their Bemba traditional culture and their historical migration to Zambia, military conquest achievements on their neighbors they defeated and, in some places, displaced from their lands as can be seen from the pictures below (**Figure 7**).



Figure 7. Bembas performing various Dances and Songs.
Source: Zambia Tourism Agency

SIGNIFICANCE OF THE CROCODILE

The symbol of the crocodile holds a great significance in the Bemba culture hence the Chief is carried in an improvised crocodile throne known as *Amacila*. First the crocodile symbol provides ancestral connection for all the Bemba people collectively called *Bena Ng'andu* meaning the crocodile clan. The crocodile, therefore, is considered as an ancestral and spiritual guardian. According to Bemba beliefs, their ancestors used to transform into crocodiles and watched over the Bemba people. The tradition of honoring the crocodiles as creatures provides a spiritual and cultural heritage connection and security.

SIGNIFICANCE OF UKUSEFYA PA NG'WENA TRADITIONAL CEREMONY

Ukusefya pa Ng'wena ceremony is not only for the Bemba people, it has a national and global significance. This is because from observation much of the Bemba culture is an extension of Bantu culture. As it is stated by Mukuka, (2020:21) "Ukusefya pa Ng'wena is intrinsically related to Ababemba as an ethnic group, to Zambia as a country and Ubuntu as a global cultural phenomenon." This is due to the fact that what is celebrated does not only benefit Bembas but goes beyond to include the whole country and worldwide. Hence, in the country the ceremony is regarded as a national heritage. Secondly, the ceremony is significant because when people go back

to Ng'wena village they are reminded that it is at that place where the Bemba language called Icibemba was crafted which according to the 2010 census of Zambia is used by 33.5% of the Zambian people and 49.5% of the urban population who use it as the primary language of communication (Central Statistics office, 2012). Thirdly the Bemba ancestors who lived first at Ng'wena village also crafted Bemba culture and cultural performances. These cultural artefacts have permeated many tribes and have become national culture and being practiced by many tribes who are not even Bembas. The marriage ceremonies of Amatebeto and Icilanga mulilo, for example, have become national cultural practices proudly performed by many ethnic groups in Zambia (Mukuka, 2020).

RESEARCH METHODOLOGY

A qualitative descriptive research design was used to collect data using open-ended questionnaires, semi-structured interview schedules and observation. An interpretive paradigm was also adopted which is aligned to qualitative research. This is because the data collected needed to be interpreted to comprehend what was collected as raw or primary data. The ceremonies were purposively selected as well as the respondents or research participants where the primary respondents were the three Zambian annual traditional leadership and four subjects or residents within the confines of the Chiefdom or Kingdom. These took part in semi-structured interviews and open-ended questionnaires. Observation was also used to counteract what was collected through interviews and in questionnaires. The data collected was analyzed thematically using iterative data analysis approach.

DATA ANALYSIS, FINDINGS, CONCLUSION AND RECOMMENDATIONS

The data analysis from the three selected festive ceremonies were based on the emerging themes from data collected. The sustainability was looked at from the perspective of these ceremonies adopting marketing strategies and the available sports that could be incorporated so as to enhance the attractions to international levels and bring about development socially, culturally and economically.

AVAILABILITY OF SUSTAINABLE INTERNATIONAL RECOGNISED STANDARDS

Data collected revealed that Lwiindi ceremony and the location of the ceremony has what it takes of international standards which attract both foreign and local tourists to the ceremony. It was stated that Mukuni Chiefdom is 40 Kilometers (KM) from Livingstone tourist capital. So, tourists are able to access facilities in Living stone where a chain of lodges, hotels, restaurants are found. Livingstone is a tourist destination thus; air transport and road transport are readily available (though the ceremony is poorly attended). It was also reported and observed that international and domestic tourists do not only come to attend the ceremony but also to visit other tourist

attractions around the area such as the might Victoria falls, wild animals, the Zambezi river among others.

The Kuomboka-Kufuluhela which starts with Kuomboka ceremony also has international standards for tourism sustainability. It was reported and observed that the arena for the ceremony is located in the provincial capital of Western Province. The capital or provincial headquarters has a chain of lodges, hotels and guest houses that accommodate both domestic and international tourists. The development of these lodges has been necessitated by the annual hosting of this ceremony. The place, though far from Lusaka and Livingstone which are international tourist destinations, has airstrip and reliable bus services that make it easier for tourists to travel to this place.

However, the Ukusefya pa Ng'wena ceremony is hosted in the typical rural area about 40KM from the provincial capital of Northern Province. Besides, it is very far from Tourist destination towns. This has disadvantaged the Ukusefya pa Ng'wena ceremony which receives few or none international tourists. The area has no lodges, guest houses and the road to Ng'wena village where the ceremony takes place, it was reported and observed, is bad, rough, dusty and bumpy making it difficult for international tourists to travel to this ceremony. Moreover, Kasama is not developed to have tourist facilities such as tour travel vehicles. Though there are a good number of lodges and guest houses in Kasama but, the facilities do not attract international visitors it was stated. Moreover, though the province is endowed with a lot of tourist attractions such as falls, game parks, lakes among others, these are far from Ng'wena village where the ceremony takes place. Thus, when people have to visit one of the tourist's attractions from Ng'wena village, they have to travel long distance to the site. Most of the roads leading to these sites it has been observed are gravel with a lot of dust and very rough. Most of these sites have no sleeping facilities available. Therefore, we could simply say the ceremony does not meet international standards for sustainable tourism due to non-existence of good infrastructure to attract international tourists. This corresponds with Kachembele, (2014) findings in his research.

MARKETING STRATEGIES EMPLOYED IN THE ZAMBIA ANNUAL TRADITIONAL CEREMONIES

The study revealed that to a large extent marketing for the three festive ceremonies is widely conducted. All chiefs and other people interviewed indicated that there are strategies used to advertise ceremonies and meant to popularize these ceremonies. It was pointed out in all the three chiefdoms that dates for cerebrations are announced several times on the Zambia National Broadcasting Corporation (ZNBC) Television, they are also advertised on local radio stations. Each group has organizing committees and associations that have been created through which marketing and fund raising for the hosting of the ceremonies is done. There is collaboration and partnership by targeting like-minded organizations, various business houses, government officials, companies, churches, NGOs and members of each tribe through their chiefs. Various social media platforms are used as well as local

communities. Through these activities the ceremonies are popularized and known within and beyond Zambia.

SPORTING MANAGEMENT

The research indicated that sport in some cases has not been used to advertise and popularize the ceremonies. Interviews conducted with Bembas on whether sports are used to advertise the ceremony produced answers in the negative. All interviewed did not know of any sporting activity being used to advertise the ceremony or as part of the celebration. Sporting activities were mentioned in Chief Mukuni chiefdom though doubted if these activities are strategies for marketing the ceremonies. The Makumbi boat cruise on the Zambezi River that operates between Kakumbi and Kalai Islands was mentioned as one of the sporting activities taking place in the chiefdom though this is done throughout the year not necessarily during the celebration. Other sporting activities mentioned included tag of war which normally take place between tribal cousins that is Tongas and Lozis, or men and women. The other is hiking that takes place when water at Victoria Falls goes down between September and November. Bicycle cycling tours from Livingstone town to the Victoria Falls was another sporting activity mentioned. Also, Banji jump, water rafting and canoes as well as driving safari tours around Victoria Falls and Mukuni village. These sporting activities it was reported take place in Mukuni chiefdom but had nothing to do with the Lwiindi ceremony. If and when these sporting activities would be incorporated in the annual ceremonies, the researchers have no doubt that the sustainability of the tourism expos attached to these annual ceremonies would enhance the livelihoods of the local people within the tourism destinations and contribute to the national basket economically.

The Kuomboka ceremony has four sporting activities that popularize the ceremony. The first is what is called the Regatta. This is competition in paddling. It is done a day before the ceremony that is movement from Lealui to Limulunga. Men compete in Paddling and those who prove to be competent are the ones chosen to be paddlers of the Litungas' boat. The second is the Randrover Rally. Competitors take part in driving the old model Randrover no 109, which is believed to be suitable for the terrain as it is a strong vehicle suitable for this exercise. The participants are required to drive in the sand until they reach the stipulated point. This sport is attracting a lot of international tourists, it was said, and who enjoy seeing people driving through the sand ascending and descending in the sand. It is done also a day before the ceremony. The other is the Marathon where participants take part in running from Lealui to Mongu. Boat cruising is also another sport. As Kuomboka approaches boat cruising takes place in Senanga, Kalabo and Mongu (these are districts in Western Province) where the Zambezi River passes. Participants pay a certain fee that is channeled to the hosting of the ceremony. The Mbuyawamwambwa boat become popular during this time. These sporting activities advertise the ceremony and stimulate morale in the people who look forward to the commencement of the ceremony. Ukusefya pa

Ng'wena have not recorded any sporting activity. Interviewees did not have any in their minds. This implied and it was established that the sporting strategy was not yet being used as one way of advertising the Lwiindi and Ukusefya pa Ng'wena but was doing well with the Kuomboka ceremony.

THE SOCIO-CULTURAL AND ECONOMIC VALUES OF THE CEREMONIES AND THEIR BENEFIT TO LOCAL PEOPLE

Data collected indicated that the ceremonies are characterized by cultural exchange of the local people with the tourists who attend the ceremonies. The local people showcase their culture through dances, rituals, and songs. In the case of the Lwiindi a Mukuni village established within the arena display Leya culture, and attract many tourists not only during Lwiindi ceremony but throughout who want to have a glimpse of village setting. The international tourists who visit Mukuni village are charged which bring economic value to the area. At the palace Chief Mukuni has established a Curio market where a lot of craft, sculpture items made from wood and stones are displayed. Many items are made depicting the culture of the Leya people. Many tourists learn about the culture of the people through these works and buy them. Moreover, Chief Mukuni is a shareholder of the Big Five Tours which is an animal orphanage. Both domestic and International tourists who want to visit this place are charged. This adds economic value to the ceremony. Some local people are involved in cooking local foods to showcase their traditional food which they sell to tourists. Others rent their huts to tourists who want to experience village life. In this way local people to a small extent participate and benefit from the ceremony though only those who are found around Mukuni village benefit. Those in surrounding areas feel sidelined as it was echoed.

The Lozi people during Kuomboka ceremony display their culture through dances and songs, meals and the way they receive the visitors, dressing and through the ceremony itself. International and domestic tourists visit the local museum found at the palace at a fee. They buy craft related items such as baskets and other artefacts made and sold by the local people. Some tourists rent rooms and spaces from local people whom they pay for the number of days they would stay in the chiefdom. Through this local people showcase their culture and sell their merchandise. Farmers sell their products such as rice and fish which many domestic tourists enjoy buying. Through accommodation international tourists bring foreign exchange to the area which add to the economic value of the ceremony. However, it was reported and observed that it favored few individuals especially business men who own lodges, guest houses and craftsmen and farmers majority do not benefit from the ceremony. Few are employed in the lodges and only serious farmers and crafts men benefit from the business opportunities that the ceremony brings.

The Bembas during Ukusefya pa Ng'wena display their artefacts and local people sell their merchandise along with companies such as MTN, Airtel, and Zamtel among others. The companies like in all ceremonies advertise their products and sponsor certain activities of the ceremony. They

promote the ceremonies through their advertisement and participation. It was observed that the companies benefit more than the local people. The Bembas show case their culture through the songs, dances, poems and through the way they interact with each other and with visitors. The economic value of the ceremony is not so much especially with the local people who are peasant farmers and do not have much to sell. Thus, it can be said that economically the benefits of local people from the ceremonies is minimal. It was observed and reported that while local people are allowed to sell their merchandise and some employed in lodges, restaurants, guest houses in case of Lwiindi and Kuomboka as well as tour guides but the number involved in these activities is very small and profits made from the sales is very little making locals feel they do not benefit from the ceremonies as Bwalya-Umar and Kabwe (2016) noted in their research from Livingstone locals. It can be said that the ceremonies have not improved the livelihood of local people, they mainly serve as entertainment for local people than economic booster to them. Companies that stage their commercial shows such as MTN, Airtel, Zamtel, Seed Co make more profit that does not benefit local people. Though they help to host the ceremonies through sponsoring certain activities of the ceremonies and supplying T-shirts for certain important persons of the ceremonies. It was thus established that ceremonies do provide little economic value to local people while majority continue wallowing in poverty.

THE ECONOMIC IMPORTANCE OF THE THREE CEREMONIES AS ALTERNATIVE MEANS OF GENERATING INCOME TO CONTRIBUTE TO ZAMBIAS' GDP

The findings indicated that the ceremonies are very important as they bring international tourists who bring foreign exchange in the country. It was reported that during Lwiindi and Kuomboka ceremonies, many foreign tourists attend the ceremonies. These bring foreign exchange that add to the GDP of the country, though the percentage could not be established. Chief Mukuni of the Leya who preside over the Lwiindi traditional ceremony is an active shareholder in companies such as The Big Five Tours which is an animal orphanage and some hotels dotted around the Victoria Falls. From the animal orphanage revenue is raised as international and domestic tourists visit this orphanage at a fee. The Mukuni village established in the chiefdom also attracts tourists who also pay to enter into the huts constructed. Through this revenue is raised that contribute to the country's GDP. The other revenue is raised from hospitality industry found in Livingstone. During the Lwiindi ceremony and Kuomboka a lot of money is raised from accommodation. Respondents in both places that is in Mongu and Livingstone stated that prices for rooms are highly hiked during the ceremonies because of so many people looking for rooms, food among others (PMRC, 2017). So, the money raised indirectly contribute to the country's GDP. World Bank Report (2021) indicated that Zambia is one of the fastest growing economies in Tourism with the real GDP growing average of roughly of 2.7% per annual. The money raised from accommodation in lodges indirectly contributes to this percentage. However, it was reported that during the Kuomboka-Kufuluhela, no

international tourists attend as the ceremony is done quietly when the Litunga returns to the palace. Hence, there is no contribution to GDP. With the Ukusefya pa Ng'wena not much is raised to contribute to the GDP. One attendee at the Mwine Lubemba palace highlighted that there is no contribution that the ceremony does. But he was quick to point out that the contribution to GDP could be indirect through the companies that advertise and sale their products. When they pay tax to the government, then ceremonies contribute to the country's GDP. However, going forward, improving the way annual traditional festive ceremonies are conducted could be commercially undertaken and the benefits socially and economically could be hugely realized.

IMPLICATIONS OF THE FINDINGS

Ceremonies discussed in this article from both the intangible and tangible heritage which is part of sustainable tourism. These ceremonies have the capacity to contribute to sustainable tourism. The ceremonies showcase the cultural heritage of the people and are a source of unit and pride for each tribe. The Zambian government attaches great importance to these traditional ceremonies because of the role ceremonies play in unifying people and preservation of cultures in the country, the secret behind the unifying One Zambia One Nation that has promoted stable peace and national cohesion since Independence in 1964. During the ceremonies, Zambian people are entertained which enable them to release the stress, rituals are performed to remind them of who they are, songs are sang and dances performed to pass on knowledge to other generations. Ceremonies form part of sustainable tourism which is third source of income for the country. However, has it has been discussed, ceremonies are not directly bringing income in the country. A lot needs to be done in terms of infrastructure and raising the standard to reach international standards like in the case of Bembas so that more international tourists attend the Ukusefya pa Ng'wena like they attend other ceremonies. The allowing of companies to advertise their products and sponsor these ceremonies is one viable practice which help to popularize these ceremonies and assure their continuity. But more need to be done.

RECOMMENDATIONS

It has been established that traditional ceremonies as intangible heritage fit into sustainable tourism and as such are expected to contribute to the economic growth of the county. Nonetheless, certain things need to be done to improve the status quo of ceremonies to day. Some recommendations include:

Improve and develop some arenas where ceremonies are taking place. The Ukusefya pa Ng'wena area needs modern infrastructure, roads leading to Ng'wena to be tarred, lodges to be constructed and the area to be open to development in order to attract international tourists to be able to bring economic growth that would be contributing to the country's GDP.

Tradition advertising committees in each ethnic group to adopt some sporting activities like soccer as marketing strategies for their ceremonies especially where sporting activities are not yet being used as marketing strategies. Each traditional group to write books on the ceremonies as one way of advertising their ceremonies. Museums to showcase the life and culture of people to be established where they are not yet established.

CONCLUSION

The study concluded that while the three selected Zambian annual traditional festive ceremonies attracted many international and local tourist, they lacked many marketing strategies and sporting management apart from those of corporate institutions that paid some logistic contributions towards the hosting of the ceremonies. There is no doubt the ceremonies are of tourism nature but lack innovations and viability to meet the international set standards that could turn these annual festive ceremonies into beneficial income activities that not only enhanced the well-being of the traditional leader but the hosting local communities and Zambia as a whole.

In terms of the ceremonies being the means and platforms to showcase the Zambian diverse cultural values, tangible and intangible heritage, crafts, artifacts, songs and dances, these collectively make a consortium of tourism exhibitions that could be turned into opportune products to be marketed strategically and incorporate some popular and potentially of commercial value sports management, Zambia would, by and large, improve its sustainability in tourism as an internationally preferred tourism destination.

Beyond the findings of the selected three annual traditional festive ceremonies, we could generalize the national value and socio-economic benefits that would be realized if all the Zambian annual traditional festive ceremonies adopted best practices of sustainable tourism marketing strategies and sporting management that do not require huge capital to inject in or complicated infrastructure development and in so doing enhance the GDP and improve the livelihoods of the local community tourist destinations.

REFERENCES

- Batra A (2006). Tourism Marketing for Sustainable Development, *ABAC Journal*, 26.
- Bristow (2011). sustainable medical tourism. *Tourism Review*, 66, 4-15.
- Bonaru C (2011). Heritage Tourism and Museum Management, Alexander technological educational institute, Thessaloniki, Greece.
- Bwalya-Umar, B. & Kabwe, H.M (2016) Do Locals benefit from being in the Tourist Capital Views from Livingstone Zambia. *Tourism and Hospitality Research*.
- Candy J. (2010). Trends and sustainability in the Tourism and Hospitality Industry. *International Journal of Contemporary Hospitality Management*, 28, 36-67.
- Central Statistical Office (2012). Zambia 2012 Census of Population and Housing National Analytical Report. Available online at: <https://www.zamstats.gov.zm>

- Ewa Malchrowicz-Mosko & Joana Poczta, (2024) A Small-Scale event and a Big Impact -Is this relationship possible in the world of Sport The meaning of Heritage Sporting Events for sustainable development of tourism- Experiences from Poland.
- Flint, L. (2006). Journal of Southern African Studies on Kuomboka, a heritage festival held annually in Mongu.
- Heather J. Gibson, Kryiaki Kaplanidou, Sung Jin Kang, Small-scale Event sport tourism-a case study in Sustainable Tourism.
- Jamrozy A (2008) Sustainable tourism development ingenuity in marketing strategy WIT press California USA.
- Jamrozy (2010) Marketing of tourism a paradigm shift toward sustainability. *Marketing Intelligence & Planning* 28, 533-544
- Jones C., Hesterly W. S., Borgatti S. P. (2007). A general theory of network governance Exchange conditions and social mechanisms. *Academy of Management Review*, 22, 911-945.
- Kachniewska M.A (2015). Tourism Development as A Determinant of Quality of Life In Rural Areas, Emerald Group, Chicago.
- Kannan S (2009). Tourism Marketing A Service Marketing Perspective AMCHSS Munich Personal Archive.
- Kotler P. and Keller, L.K (2006). Marketing Management Upper Saddle River New Jersey.
- Kotler P., Armstrong G., Saunders. J. and Wong V. (1999). Principle of Marketing Prentice Hall Europe.
- Loumioti, M., Vagion N. (2011). Movies as a tool of modern Tourist Marketing. *An International Multidisciplinary Journal of Tourism*, 6, 353-362.
- Lori A. M. (2002). How to Market a Place and How to Market a Destination Michigan Travel Tourism & Recreation Resource Center A Presentation to the MSU Economic Development AOE Team.
- MA Shu (2011). Marketing Strategies to Attract Japanese Tourists to the UNESCO World Natural Heritage Site Xiannv Mountain in Chongqing China Thesis Presented to the Higher Degree Committee of Master's Thesis, Asia Pacific University.
- Michael J. Miller, Ph.D. Reliability and Validity. Western International University RES 600: Graduate Research Methods.
- Mukuka, R. (2020). AbaBemba no BuBemba Understanding the Bemba Cultural World. The National Bemba Identity Research center Kasama.
- Paul F. (1994), Marketing strategy Linacre House Jordan Hill, Oxford.
- Rob, H., Tony, G. & Peter, W. (2002). Sustainable Tourism A Global Perspective Elsevier Science Ltd.
- Policy Monitoring Research Centre (PMRC) 2017.