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Potential for the development of culinary tourism in Zambia

Abstract: Africa is still relatively undiscovered as a tourist destination. One of the lesser-known countries in Africa is Zambia. The country can offer a wide spectrum of tourist attractions from natural (e.g. Victoria Falls, wildlife safaris) to cultural ones. Discovering the native cuisine can be the main purpose of travel, as in the case of culinary tourism. This paper aims at discussing the possibilities of developing such tourism in Zambia. The indigenous cuisine of this country is based on *nshima* made from maize flour (*mealie-meal*). *Nshima* is mostly eaten with side dishes prepared from different kinds of vegetables, meat, fish or insects. Local people and tourists can buy food in modern shopping centres and restaurants or at local markets where street food is sold. The process of globalization, the development of the country and changes in urban space induce transformation of gastronomic services. The primary stage of this kind of transformation can be observed in the cities of Zambia, so tourists can still quite easily taste authentic local food. Traditional sorghum beers are produced in several countries of Africa. Such beer is known in Zambia as Chibuku, after the market-leading brand. The locals often pass a pot with opaque beer around a circle of friends. Such tasting can also be an attraction for daring lovers of brewery tourism.

Keywords: culinary tourism, Zambia, Africa, street food, cultural tourism, beer tourism

1. Introduction

Despite the dynamic growth of information technology, Africa remains a continent very little known to people from other parts of the world. Ignorance often causes fear that prevents certain tourist destinations from being chosen. Not only does Africa count as one of world's far-behind regions, but it is also permanently perceived as their outskirts (Puchnarewicz, 2010). Tourist initiatives in most countries on this continent are hampered by low economic growth and its numerous consequences: high illiteracy, weak growth of the transportation and tourist infrastructures, ineffective public administration and a low level of safety.

The abundant international tourism literature therefore dedicates little room to Africa (Willem and Andrea, 2005). According to the World Bank, the African countries most popular with foreign tourists in 2014 were: Morocco (the number of foreign tourists visiting in 2014: 10.283 million), Egypt (9.628 million), South Africa (9.549 million), Tunisia (6.069 million) and Algeria (2.301 million). The next ranking

African countries are visited by a much lower number of foreign tourists: less than 2 million per year. The most visited countries in Africa therefore include the Arabic countries in the north of the continent and South Africa. The situation has been consistent for years, as confirmed by the analysis of data collected since 1990 (Willem and Andrea, 2005; the World Bank). The popularity of some of the Arabic countries in northern Africa (e.g. Egypt, Tunisia and Morocco) can be explained by the close proximity to the European continent, the low-cost holidays and their governments' efforts in terms of the visitors' safety. More Europeans can afford such a trip rather than a journey deep into the continent. Air ticket prices for flights to Africa are among the world's most expensive ones (Willem and Andrea, 2005). In comparison, the popularity of South Africa can be explained by its highly developed economy and good infrastructure compared to other African countries. This attracts many Africans

from non-distant less developed countries, and many visitors from other parts of the world.

Further down the World Bank's ranking (2015) of countries visited by the most foreign tourists in 2014 are: Zimbabwe (1.905 million foreign tourists), Mozambique (1.661 million), Botswana (1.554 million), Uganda (1.266 million) and Kenya (1.261 million). Zambia, however, the country this paper pertains to, was visited by as few as 947 000 foreign tourists.

Foreign tourists mostly come from European and African countries: both approximately 40% of the total volume, thus accounting for 80% of all foreign visitors in African countries. The remaining 20% of visitors come from other parts of the world (Willem and Andrea, 2005). This is most likely caused by the fact that Europeans tend to visit their ex-colonies where they still have some ties with (for example, family ties – after the end of colonialism, part of the descendants of the English, Germans, French, Portuguese and Belgians remained in the ex-colonies, still running their businesses), whereas Africans tend to visit other countries of their continent, as they are located relatively close by and the travel cost is not too high. Tourists from the remaining continents tend to visit African countries less often, due to a long distance and the resulting high travel cost that can deter those potentially interested. Moreover, Africa still has no positive image. It is associated with poverty, disease and military conflicts.

The main obstacles to the growth of tourism in African countries, apart from high travel costs and little knowledge of this region (as well as the lack of a positive image), include insufficient transport infrastructure, poverty, the risk of contracting tropical diseases (e.g. malaria) and numerous armed conflicts. According to data collected by the German Association for Research into the Causes of Wars – AKUF (2016), the African continent has witnessed 11 military conflicts in the last decade, which makes potential tourists concerned about their own safety (Kester, 2003; Willem and Andrea, 2005).

Africa as a tourist destination is mostly chosen for the desire to explore the African culture, so unique and different from others (Willem and Andrea, 2005). Examples of the best known tribes, whose unique culture the

tourists wish to get to know, include the Himba (Namibia), the Mursi (Omo Valley in Ethiopia), the Maasai people (southern Kenya, northern Tanzania), the Tuareg (various regions of the Sahara), the Dogon (Mali), the Wodaabe (nomadic people of the southern Sahara) or the Hamar (Ethiopia).

One of the factors constituting a culture is the local cuisine (du Rand et al., 2003). Culinary tourism is currently becoming more and more popular. Culinary experience is a vital part of every journey, be it a trip for pleasure, business, for religious reasons or to visit family or friends or otherwise (Quan and Wang, 2004; Charzyński et al., 2015; Privitera and Saverio Nesci, 2015). There is, however, a group of tourists focused on exploring local cuisine (Quan and Wang, 2004; Rogerson, 2014). Local cuisine can therefore be considered in two different dimensions: as an additional element of tourism (supporting consumer experience) or as a goal in itself (peak tourist experience). Either way, local cuisine will have an impact on the overall evaluation of a journey (Quan and Wang, 2004). As a result, culinary experience can be an extraordinary adventure, and thus can be seen as a tourist attraction and promoted as such (du Rand et al., 2003; Giampiccoli and Hayward Kalis, 2012).

The growth of any type of tourism is of great advantage to Africa. By bringing down the unemployment of the local population it reduces the poverty of a given region (du Rand et al., 2003; Giampiccoli and Hayward Kalis, 2012; Seshamani, 2014). Currently, the dawn of the growth of culinary tourism can be observed in some African countries. However, it is still relatively underdeveloped and hardly promoted, with the exception of South Africa. Activities aimed at attracting tourists (those interested in local cuisine in particular) in South Africa include e.g. the Mpondoland culture village (Giampiccoli and Hayward Kalis, 2012) and the Soweto culture village in Gauteng – Johannesburg (du Rand et al., 2003), where tourists can, among other things, taste local specialties of the South African cuisine. Another example is promoting local drinks of the country by growing the brewery tourism (Rogerson, 2015) and enotourism with a wine trail in the province of Western Cape – Cape Town (Bruwer, 2003; du Rand et al., 2003). An interesting phe-

nomenon within the culinary tourism in Africa is the coffee tourism in Ethiopia (Yun, 2014).

In various African countries, we can find different meals prepared using ingredients not known anywhere else in the world. Those countries ought to use this potential for promoting tourism by various available methods, thus creating and promoting products and brands related to their local cuisines. An example of a country who perform such activities is South Africa (du Rand et al., 2003; www.southafrica.net/za/en/news/entry/news-southafrica.net-investing-in-culinary-tourism). The necessity and the potential for expanding African culinary tourism was mentioned, among others, by

G. Mbagaya et al. (2002). They have analysed the advantages of introducing local cuisine to hotel restaurants in Kenya. D. Mahachi-Chatibura (2016) considered local Setswana cuisine as an option for tourism diversification of tourist offer in Botswana. Other countries of the continent seem to underestimate the role of the local cuisine in creating tourist products.

The objective of this article is to present the existing tourist potential of Zambia and to demonstrate the possibilities of expanding it in terms of culinary tourism. The paper describes the local cuisine of the country along with interesting locations related to culinary experience as well as phenomena such as street food.

2. Overview of tourism in Zambia

Zambia is a landlocked country in southern Africa with a total area of 752 612 km² and a population of 12.6 million (Fig. 1). It borders 8 other countries (Zimbabwe, Malawi, Mozambique, Tanzania, the Democratic Republic of the Congo, Angola, Namibia and Botswana). The capital city is Lusaka. The country is inhabited by 73 various tribes, mainly the Bantu people. The tribes are grouped into larger ethnic groups, such as Bemba, Tonga, Nyanja, Lozi, Lunda and Ngoni (Posern-Zieliński, 2000). The tribes living in Zambia all together contribute to the unique mix of different traditions and cultures. Examples of interesting cultural events are the many traditional ceremonies/festivals held

during local holidays (various tribes celebrate different feasts). The most famous one is Kuomboka, celebrated by the Lozi tribe (Seshamani, 2014; www.zambiatourism.com/).

Zambia is one of the lesser known and less popular tourist destinations (Seshamani, 2014), although its infrastructure is relatively well developed and the country is free from military conflicts. Zambia can be regarded as safe and very tourist friendly.

When in Zambia, don't miss such places as: Victoria Falls (Mosi-oa-Tunya – “The Smoke That Thunders” – in the Kololo or Lozi language), Katolola rock paintings, Kapishya hot springs, Nachikufu caves, Mumbwa caves, Lumangwe Falls, Kundalila Falls, Chishimba Falls, rafting on the Zambezi river or going on a safari (Seshamani, 2014; www.zambiatourism.com). It would also be an interesting experience to visit one of the 20 National Parks. The largest ones include: Mosi-oa-Tunya National Park, Kafue National Park, Lower Zambezi National Park, Kasanka National Park, Lochinvar National Park, Plains National Park, Nsumbu National Park, Sioma Ngwezi National Park, North Luangwa National Park, South Luangwa National Park (www.zambiatourism.com/). Moreover, it is worthwhile to visit places where local handicraft can be purchased (various wooden figurines, or the less popular ones made out of wire or stone; hand painted pictures, jewellery, chitenge – a type of cloth worn by women as skirts or as baby slings on their backs). A good

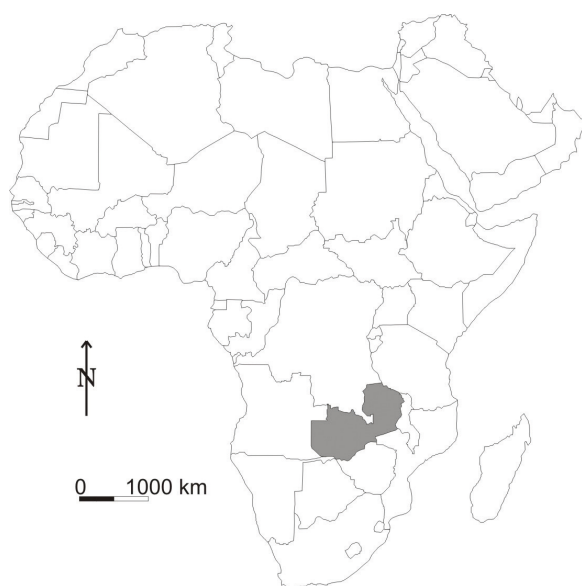


Figure 1. Location of Zambia in the territory of Africa

place to shop for such goods is the Kabwata Village located in Lusaka, and the Sunday handicraft market held also in Lusaka – the Sunday Pakati Market (Seshamani, 2014).

Zambia has many tourist attractions, however, the most well known one is the aforementioned Victoria Falls. The Zambians call the nearby city of Livingstone their “tourist capital city”. The vast majority of foreign tourists from

outside Africa who come to see the waterfall do not stay in Zambia longer than one day. They arrive on a plane from their holiday country (e.g. South Africa or Namibia) and quite often don’t even realise which country the natural wonder they are admiring lies in (Seshamani, 2014). This shows how much needs to be done for Zambia for it to gain the world’s awareness as a country attractive to tourists.

3. Zambian cuisine

Traditional cuisine is part of the Zambian culture. In times of globalisation, when certain elements of mass culture can be found in almost every corner of the world, Zambia has

also been affected by this process. One of the symptoms of globalisation is the change in eating habits of the Zambians. Currently, many of them, especially in wealthier urban areas are



Figure 2. *Nshima*: traditional way of eating (A); *nshima*-based dish (B); menu of ZamMex restaurant in Livingstone (C); pot of *nshima* (D) (photo by J. Jasińska - A, P. Charzyński - B-D)

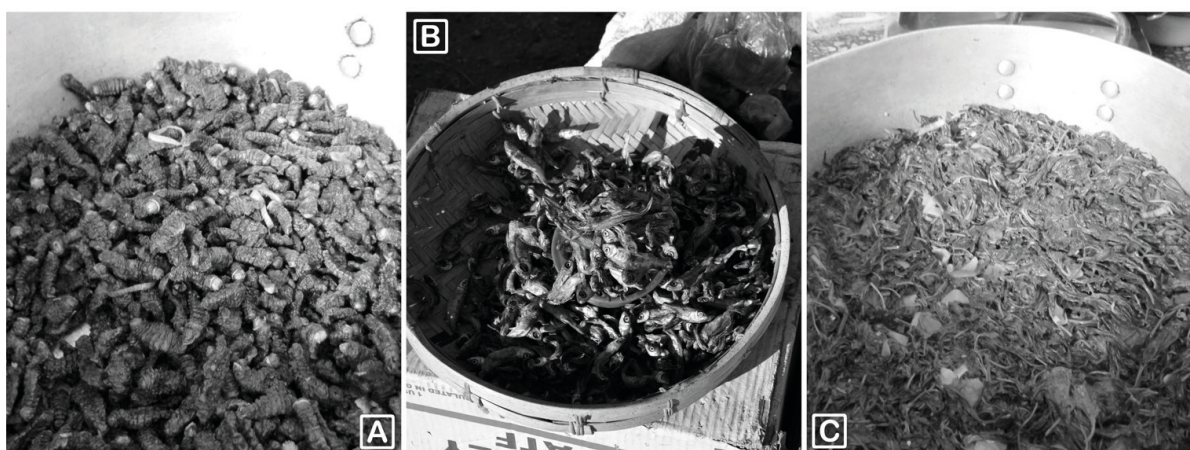


Figure 3. *Ifinkubala* – Larvae (caterpillars) (A); Kapenta (B); sweet potato leaves (C) (photo by J. Jasińska - A and C, P. Charzyński - B)

taking over the western eating habits. This can also be observed with other African nations (Giampiccoli and Hayward Kalis, 2012). Multinational chains have made it to Zambia, like KFC or Pizza Hut. Some local restaurants also serve pizza. Curiously enough, McDonalds is not present in this country. Chinese cuisine has also made it to Zambia, mainly due to China's growing contribution to the growth of the Zambian economy. This paper shall, however, focus on the traditional cuisine which can be easily found in rural areas and small towns, but also in Lusaka, especially in the so called *compounds* (poorer neighbourhoods).

The main staple food in Zambia is maize. This cereal accounts for the highest percentage of calories and protein intake in the Zambian national diet. Of the 22 countries in the world where maize accounts for the highest percentage of the calorie intake in the national diet, 16 are in Africa (Nuss and Tanumihardjo, 2011) and Zambia was ranked first in the late 1990s with 56%. Malawi is ranked 2nd with 54% and those are the only countries where maize accounts for more than half of the diet (McCann 2005). In 2007, the daily energy intake from maize in Zambia was 51.8% for adults, and the protein intake was 54.9% (Nuss and Tanumihardjo, 2011).

Zambian cuisine is based on flour from white variety of corn¹ (*mealie-meal* – a local name). It is used to prepare the main ingredient of meals made in the traditional way, namely the *nshima*. Zambia's native cuisine is strongly

based on *nshima*, a cooked porridge made from ground maize. In Botswana, the same name is used but in neighbouring Zimbabwe, this is called *sadza*. In order to prepare *nshima*, you need to gradually add maize flour to boiling water while stirring vigorously. When it reaches a creamy consistency, it's called *porridge* and is often eaten for breakfast with sugar or peanut flour and sugar. Continue adding maize flour to arrive at the texture of mashed potatoes, the so-called *soft nshima* or even stiffer – the *hard nshima* (Fig. 2B), eaten at lunch and dinner time. *Nshima* is usually eaten with vegetables or meat. It is rather poor in nutrients, however, it is quite filling. In some meals, *nshima* is replaced with cassava, proso millet, sorghum or rice. But this is much less popular. Apart from the aforementioned *porridge* with sugar or with peanut flour and sugar, traditional breakfast dishes include: *samp* – crushed and boiled corn seeds that can be served with sugar or peanut flour and sugar, rice served with sugar, boiled corn on the cob and *vitumbua*, pastry similar to doughnuts but without any filling.

The most common and most popular side dishes for *nshima* eaten at lunch or dinner are sweet potato leaves (Fig. 3C – as a ready meal; Fig. 4C – a stand selling them in Livingstone) prepared with spices and onion, tomatoes and bell peppers, as well as cassava leaves, canola leaves, pumpkin leaves, okra, eggplant, cauliflower, courgettes, impwa, green beans and kapenta (Fig. 3B). Kapenta is a commonly used name for the sardines species *Limnothrissa*

¹ As much as 90% of Africa's total maize production is white, when 90% of the world production of maize is yellow (McCann, 2005)

miodon (Ndebele-Murisa, 2011). Other additions to *nshima* may include: cabbage, cabbage with meat, poultry, pork, goat meat, various offal such as hoofs, eggs, red beans, grasshoppers, moths, caterpillars (Fig. 3A). Fig. 2B shows the volume ratio of *nshima* to its meat additions at an average local restaurant. This ratio is also reflected in the size of letters in a menu of one of the restaurants in Livingstone (Fig. 2C). Fig. 2D presents the preparation of the meal in the restaurant mentioned above.

The traditional way of eating differs from that in other parts of the world. Zambians do not use cutlery. They eat with their hands (Fig. 2A). People eating food in a traditional way sit around bowls with food and eat using their hands. *Nshima* and the side dishes are served in separate bowls. However, people at the table do not have any plates. Traditionally, one uses only one hand to eat with. First, you take a bit of *nshima* in your hand, form it into a ball, and make a small hollow into which the relishes are placed. This is a portion ready to eat. Such way of eating can also be seen at restaurants. You may need to ask the waiter for cutlery.

The most popular *nshima* relishes are locally called *ifisashi*. *Ifisashi* is a group of various dishes with a lecsó-like structure, which can be made from a mix of many ingredients, such as mushrooms, dried or fresh vegetables combined with a „sauce” made of peanuts. The peanuts used to prepare the *ifisashi* can be fresh or roasted, depending on the preference of the person preparing the meal. The process of making this group of dishes is called *ukusashila* which means “mixing with peanuts”. The most popular form of *ifisashi* are meals based on edible leaves (sweet potato, cassava, canola or pumpkin leaves). Such a meal has a very particular colour, something between green and brown. Another group of *nshima* relishes are *ifinkubala*, meaning dishes made from all kinds of edible caterpillars (Fig. 3A) collected from certain tree species (*Isoberlinia paniculata* and *Mopani*), i.e. leaves on which they feed. Various types of insects eaten by the Zambians are an important source of proteins (Kok et al., 1991; Ghaly, 2009); for those badly off – the only source. The *Anthoera zambezina* larvae, feeding on the *Isoberlinia paniculata* trees and the *Gonimbrasia belina* larvae, feeding on

the *Mopani* trees constitute a vital portion of Zambia’s diet – 40% of the consumed *nshima* relishes between November and January, i.e. when the rainy season starts, the season of caterpillars and their “harvest” (Ghaly, 2009).

Many lunch or dinner meals are often prepared using a spice called *moringa*. *Moringa* is made from a plant called *Moringa oleifera* Lam. The spice is very popular in Zambia and other countries in southern and eastern Africa. It can be added nearly to any meal. It gives the food a greenish colour and a specific flavour. *Moringa* is good for your health. Traditional medicine uses this spice widely. Among other things, it is an antibiotic and fungicide. It contains many vitamins and relieves various types of pain, such as headache or a sore throat. It can also reduce the fever (Anwar et al., 2007).

When in Zambia (or other countries in this region), it is an interesting culinary experience to taste animal meat unavailable in other regions of the world. In Zambia, one can try baboon meat, various types of antelope meat (kudu, oryx, springbok) or crocodile meat. Due to its high price, the meat from such animals is not often eaten by an average Zambian. As a tourist, however, it is worthwhile to visit places serving such delicacies, for example the Kalimba crocodile farm, approximately 15 km from Lusaka, where guests can order various crocodile meat dishes. The crocodile tail is recommended as the most tasty bit. It is also the most expensive one.

Another interesting experience while visiting Zambia could be trying the local fruit. Both that known in Europe and that less known. Fruit bought from a local market in Zambia tastes different from fruit imported to Europe, the USA or other countries, where consumers buy them at chain supermarkets. The reason being that local markets in Zambia sell fruit freshly picked from a tree on which it ripened. Fruit available in shops of Europe or the USA made a long journey in its unripe state, during which it had to be properly preserved.

Yet another culinary experience during a stay in Zambia can be trying the local soft drinks and alcoholic beverages.

In Zambia, numerous indigenous fermented foods are produced, of which *Mabisi* (milk based), *Munkoyo* and *Chibwantu* (both cereal



Figure 4. Local Market in Livingstone: fruit stand (A); poultry stall (B); booth with sweet potato leaves (C); stand with cereals (D) (photo by P. Charzyński - A, B and D, M. Świtoniak - C)



Figure 5. Kitchens in local restaurants in Livingstone (A and D); Chibuku degustation in Senkobo village (B and C) (photo by P. Charzyński - A and D, M. Świtoniak - B and C)

based) are most important non-alcoholic beverages. They are home-made almost exclusively by women who sell their product at local markets (Schoustra, 2013). *Munkoyo* is made in northern parts of Zambia and in the Copperbelt province. *Chibwantu* is produced in the central and southern areas, also around Lusaka. *Mabisi* is produced in the southern and central parts of Zambia (Schoustra, 2013).

Munkoyo is made from fermented *mealie-meal* maize flour, sugar and grated root of the *Rhynchosia heterophylla* plant (Zulu et al., 1997). *Munkoyo* is a very important beverage in Zambia. It can be drunk immediately after it's made or after a few days, fermented, when alcohol is produced. Due to the fermentation process, even "non-alcoholic" *munkoyo* contains about 0.5% of ethanol (Steinkraus, 1983). Over the last decade, *Munkoyo* and *Chibwantu* (Maheu) beverages have become commercially produced. The production technology is different from traditional methods. The process involves only the addition of enzymes and artificial flavourings and no fermentation by live microbial cultures is involved (Schoustra, 2013).

The tour in local markets is necessary to discover ethnic taste of the traditional *Munkoyo* and *Chibwantu* and to enjoy their appealing organoleptic properties. This beverage is consumed directly at local markets more as light, invigorating and refreshing lunch than just a drink.

Traditional sorghum beers are produced in several countries of Africa. Such beers are known as *tchoukoutou* in Benin and Togo, *dolo* in Burkina-Faso, *amgba* in Cameroon, *bili bili* in Chad, *pito* or *burkutu* in Ghana and Nigeria, *ikigage* in Rwanda, *kaffir* in South Africa, *merissa* in Sudan, *mtama* in Tanzania, and *doro* in Zimbabwe (Lyumugabe et al., 2012). Zambian opaque beer is usually called Chibuku, after the market-leading brand. This is a commercial version of the traditional beer, brewed from sorghum and/or maize. It is a sour brew with an acquired taste. Due to a much lower price than lager, it is popular amongst locals. Chibuku is opaque and has a unique brownish colour, very much like ersatz coffee with milk. Traditional sorghum beers have a great socio-cultural and nutritional value in Africa. The locals often pass a pot with opaque beer around

a circle of drinkers. Such drinks tasting sessions from a shared glass in rural areas are an adventure reserved only for daring culinary tourists hungry for new experience (Fig. 5B, C). Without a doubt, it can also be a great attraction for daring lovers of beer tourism.

In cities, even local food can be bought from modern supermarkets (Shoprite, Pick'nPay and Spar are the chains most popular in Zambia), in shopping precincts and in restaurants that look as if they were taken straight from Europe, Australia or the USA. However, it is much more interesting for tourists from outside of Africa to visit local markets (Fig. 4). The markets provide a wide selection of local and imported goods (including clothes, shoes, toys, traditional products, jewellery, DVDs and other everyday items, chemical and food products), as well as services. Apart from their commercial and service role, they also have a social meaning. They are meeting points where the local community comes to chat. They are the essence of the local colour. Most of the stalls have fixed locations. But there are also mobile vendors who wander around the place offering their goods. An example of a large market in Lusaka, which is worth visiting for those wanting to get to know the true colours of Zambia is the Soweto Market. The city, however, also has a number of smaller markets, for example the Chawama Market.

The local markets also provide the opportunity to taste the local street food. Such food-providing services in a city, e.g. in Lusaka and Livingstone, enable the public to buy various ready-to-eat meals from mostly improvised street stalls. Such food is often made in the street and eaten there (Ekanem, 1998; Sharmila, 2011; Kowalczyk, 2014; Privitera and Saverio Nesci, 2015). Street food is part of the cultural heritage in many regions (Sharmila, 2011). Most street food is cheaper than food in restaurants or bars, and thus provides a source of food for the poorer part of the population (Kowalczyk, 2014; Privitera and Saverio Nesci, 2015). The difference in price results, among others, from the fact that there is no rent to pay for a shop space, no electricity or water bill to pay, which would otherwise be added to the price of the meal. Street food can also be an interesting culinary experience for foreign tourists (Privitera and Saverio Nesci, 2015). In the street, one can enjoy dishes made from various

types of meat, fish, vegetables, cereals, as well as fruit, drinks and frozen products (Ekanem, 1998).

The most popular types of street food available from Zambia's local markets include: grilled, fried or cooked meat from various animals, cooked or fried corn, sugar cane, various fruit and vegetables, cooked peanuts, *vitumbua* and *munkoyo*. Apart from traditional food prepared in front of the consumers' eyes, street food also includes processed food manufactured in factories. Street food is most popular in lesser developed or growing economies, where unemployment is high and the wages are low (Bryan et al., 1988; Ekanem, 1998). African countries are still underdeveloped, therefore street food continues to be quite popular in this region. Moreover, all African cities in the area are relatively young compared to those in other parts of the world. Many phenomena or processes, which are already well established elsewhere, are only now taking off in this part of Africa. As an example, Lusaka was founded by Europeans in 1905. The city is full of street food businesses that are the first step towards a higher economic and social level of full-scale food districts (Kowalczyk, 2014).

The consumption of street food can pose a bacteriological risk leading to various types of food poisoning. The food for sale in the streets could be prepared and stored in conditions less than hygienic. The food products are exposed to many sources of contamination, especially

dust, but also flies and other insects. Moreover, easily perishing goods, like meat, are exposed to high temperatures for long periods of time, which makes them go bad fast (Bryan et al., 1988; Ekanem, 1998; Sharmila, 2011). With street food evolving into the chain of catering services through food streets to food courts all the way up to food districts, the hygiene of preparing and storing food improves.

Zambia's local markets offering a wide selection of street food and non-food products are actually only targeting local customers. Tourists hardly ever come here. Only a small number of tourists look for real local food that the locals eat. The majority of foreign visitors limit themselves to eating at hotel restaurants, international chain establishments or local restaurants, yet only the ones that are targeting tourists, where the prices are much higher than in eateries targeting locals. Not many people make an effort to find places where the locals come to eat. This has already been mentioned by other authors (e.g. Charzyński et al., 2015). It is not difficult to find street food in Lusaka, however, not many tourists will dare or want to get off the tourist trail and get to know the local colour, and have a glance at the Zambian lifestyle and the real cuisine of the country. Should one come off the beaten track, they might still refrain from trying the local delicacies in the end, due to fear of getting a food poisoning resulting from the poor hygiene standards of preparing and storing food (Ekanem, 1998).

4. Summary

Zambia is still a country nearly undiscovered by tourists. A unique part of the country's culture is its cuisine, completely unknown in other parts of the world. Street food and traditional meals available in local restaurants can be a great culinary experience enabling you to get acquainted with tastes and flavours that you would not find elsewhere.

Exploring local cuisines of culturally remote regions is a very enriching experience. Street food is often the quintessence of a region's cuisine, however, finding places where it can be bought, and tasting it can become a challenge only for daring tourists (especially in growing countries in Africa, Southeast Asia or Andean

countries in South America), e.g. those who organise their trips themselves, often in unconventional ways, and walk off the beaten tracks. Trying food prepared in the street, often in unhygienic conditions, may lead to food poisoning, other dangerous illnesses or parasites. For this reason, suitable health precautions are necessary before embarking on such a trip – for example inoculations. And a sip of strong alcohol or a small bottle of coke drunk before or during a meal can protect us from certain types of bacteria.

Globalisation, the economic growth of underdeveloped countries and the transformation of urban spaces into more ordered structu-

res often lead to the disappearance of authentic food. However, non-globalised street food can also be found in highly developed countries (Charzyński et al., 2016). It is therefore worthwhile to visit developing countries and discover their culinary uniqueness, including local street food, while it is still available in its

unaltered form, unchanged by the modern processes of civilisation.

As a relatively safe country offering numerous tourist attractions for the enthusiasts of nature and geotourists, Zambia can also be an interesting destination for culinary tourists who want to discover ethnic cuisines.

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