

ANNALES  
UNIVERSITATIS MARIAE CURIE-SKŁODOWSKA  
LUBLIN – POLONIA

VOL. LXXIX

SECTIO B

2024

---

OLIVER MTAPURI

<https://orcid.org/0000-0001-7698-9482>

University of KwaZulu-Natal

School of Built Environment and Development Studies Howard College

Mazisi Kunene Avenue, Durban 4001, South Africa

[mtapurio@ukzn.ac.za](mailto:mtapurio@ukzn.ac.za)

ANNA DŁUŻEWSKA

<https://orcid.org/0000-0001-5648-2975>

Maria Curie Skłodowska University

Faculty of Earth Sciences and Spatial Management

Al. Kraśnicka 2d, 20-718 Lublin, Poland

Durban University of Technology

Faculty of Management Sciences

P O Box 1334, Durban, 4000, South Africa

[dluzewska.a@gmail.com](mailto:dluzewska.a@gmail.com)

DANG THI PHUONG-ANH

Vietnam National University; University of Social Sciences and Humanities

Faculty of Tourism Studies

336 Nguyen Trai, Thanh Xuan, Hanoi, Vietnam

Postal number: 10000

Hanoi, Vietnam

[dangphuonganh2000@gmail.com](mailto:dangphuonganh2000@gmail.com)

ANDREA GIAMPICCOLI

<https://orcid.org/0000-0002-2963-2031>

Durban University of Technology

Department of Hospitality and Tourism

Ritson Campus, PO Box 1334, Durban, 4000, South Africa

[andrea.giampiccoli@gmail.com](mailto:andrea.giampiccoli@gmail.com)

ERASMUS MZOBANZI MNGUNI

<https://orcid.org/0000-0002-8280-0698>

Durban University of Technology

Department of Hospitality and Tourism

Ritson Campus, PO Box 1334, Durban, 4000, South Africa

[erasmus@dut.ac.za](mailto:erasmus@dut.ac.za)

PHAM HONG LONG

<https://orcid.org/0000-0002-1222-3725>

Vietnam National University, University of Social Sciences and Humanities

Faculty of Tourism Studies

336 Nguyen Trai, Thanh Xuan, Hanoi, Vietnam

Postal number: 10000

Hanoi, Vietnam

phamhonglong@gmail.com

---

## Street Food Tourism. Perspectives and Experiences of Two Countries – Vietnam and Poland

---

Turystyka kulinarna. Perspektywy i doświadczenia dwóch krajów – Wietnamu i Polski

**Abstract:** This article aims to showcase the perspectives and experiences of street food in Vietnam and Poland. While the tapestry and historicity of street food tourism is variegated in the two countries, its prevalence and persistence are enduring in both countries. The methodology used to compile this conceptual article included a survey and observations by two of the authors. The findings indicate the embedment of street food tourism in the lives and cultures of both countries. Growth in Poland can be ascribed to experimentation with luxurious and “foreign” cuisines in the mix. In Vietnam, food served in the streets is traditional, and the settings are commonplace, simple and ordinary, against a backdrop of human and traffic congestion. The occasional mobile vendor with bamboo sticks and baskets, push carts and bicycles/motorcycles complements. In Poland, the traditional dishes take a regional character because of the country’s historical legacy, and natural climatic conditions. Overall, Poles have shown an affinity to prepare and eat food at home. The upsurge in street food in Poland can be attributed to changing lifestyles, increasing incomes and women taking up professional jobs. For policy, it is clear that government has a big role to play especially in regulating street food as a health issue and ensuring public safety on the streets.

**Keywords:** street food; Poland; Vietnam; tourism; food tourism

**Abstrakt:** W artykule przedstawiono perspektywy i doświadczenia Wietnamu i Polski w zakresie ulicznej turystyki kulinarnej. Choć struktura i historyczność ulicznej turystyki kulinarnej jest odmienna, jej rozpowszechnienie i trwałość utrzymują się w obu krajach. Metodologia zastosowana do opracowania tego artykułu koncepcyjnego obejmowała analizę dokumentów administracyjnych, ankietę i obserwacje uczestniczące prowadzone przez autorów. Wyniki wskazują na zakorzenienie turystyki jedzenia ulicznego w życiu i kulturze obu krajów. W Polsce rozwój turystyki kulinarnej w ostatnim czasie nastąpił dzięki eksperymentom z mieszanką kuchni luksusowej i „obcej”. W Wietnamie jedzenie serwowane jest na pełnych ruchu, zatłoczonych ulicach. Otoczenie jest tradycyjne i proste. Okazjonalnie pojawia się mobilny sprzedawca z bambusowymi kijami i koszami, wózkami pchającymi i rowerami/

motocyklami. W Polsce tradycyjne dania polskie nabierają charakteru regionalnego ze względu na dziedzictwo historyczne kraju i naturalne warunki klimatyczne. Ogólnie rzecz biorąc, Polacy wykazywali skłonność do przygotowywania i spożywania posiłków w domu. Wzrost sprzedaży jedzenia ulicznego w Polsce można przypisać zmianie stylu życia, rosnącym dochodom i podejmowaniu przez kobiety pracy zawodowej. Jeśli chodzi o politykę, oczywiste jest, że rząd ma dużą rolę do odegrania, zwłaszcza w zakresie regulowania kwestii dystrybucji i bezpieczeństwa żywności ulicznej.

**Słowa kluczowe:** gastronomia uliczna; Polska; Wietnam; turystyka kulinarna

## INTRODUCTION

Street food is growing in developed and developing countries because of its convenience, affordability and uniqueness in flavours (Okumus & Sonmez, 2019; Giampiccoli & Mnguni, 2022; Dłużewska et al., 2022; Rutynski & Kushniruk, 2020). More than 2.5 billion people eat street food as a major source of daily calorie intake (Kraig & Sen, 2013). In urban areas, street food has become an acceptable alternative to home cooking because of quick access, variety and time-saving dimensions. Quick access is when you can pay and go (waiting time is minimal). Because of the sheer number of street vendors, variety is guaranteed. For working people, street food saves the buyers the hours required to prepare food at home. Properly prepared meals need time which many urbanites and tourists may not have.

It could be said that there is an embedded institutionalization of street food which started with the eighteenth century's capitalist economic system (see Santana & Amparo-Santos, 2019). It is a fact that "most of the world's outside dining experiences do not revolve around a restaurant culture but around a street food culture. Indeed, for the majority of people on earth, when eating is not done at home, it is done outdoors, on the street, on the move, at a familiar vendor, interacting with the people who happen to be around you, whether you like it or not. Street food is the food of the people [...] It is thus ancient world heritage and important to us all" (Imai, 2019, p. 77).

Street food is more prevalent in developing countries. Ceyhun-Sezgin and Şanlıer (2016) postulate that in the Far East, street food has become a part of life. As such, it is part and parcel of the urban spatial landscape in Africa, Asia, Latin America, and the Middle East. In North America, hamburgers and hot dogs rule the streets, while in Europe, street food vendors are comparatively fewer (Cardoso et al., 2014, p. 1). This article aims to showcase the perspectives and experiences of street food in Vietnam and Poland. While food tourism has a rich history, the experiences are variegated between countries. Hence, this article looks at Poland and Vietnam for insights into the phenomenon.

## LITERATURE REVIEW

Street food has evolved over time. In Naples, for examples, street-food sellers sold food to poor neighbourhoods into the 20<sup>th</sup> century (Kraig & Sen 2013, p. 205). In Naples, pizza, fried fish, arancini, potato croquettes, vegetables and spaghetti were sold in the street wrapped in paper which has persisted to this day. Naples still has a stranglehold on street-food culture in Italy (Kraig & Sen, 2013, p. 205). In France, street food did not have such prominence. But Paris showed vibrancy in its street-food scene in the Middle Ages. However, at a time when indoor restaurants were gaining prominence in the 19<sup>th</sup> century, food vending became less prominent but picnics kept their popularity in French society (Kraig & Sen, 2013, p. 133). France has a long history of traditional street-food specialties such as French fries, while bakeries proliferated everywhere selling bread (called baguettes), crepes, sandwiches, and various pastries – and roasted chestnuts and wine were sold on the streets in winter (Kraig & Sen, 2013, p. 133). A street with food stalls is a familiar cultural space in Vietnam with Vietnamese customs accepted for more than a hundred years ago when the urban area was formalized (Nguyen & Tran, 2010). In ancient China, street food was available despite the generally poor customer base, but rich people would send their servants to buy street foods for them to eat at home (Kumar, 2015). Street food is everywhere but differs in scale and prominence.

China has a long history of street food, such that it has become part and parcel of Chinese culture (Ma et al., 2019, p. 2). For locals, street food can also represent a survival strategy as it feeds large numbers of poor people. Street food is an important tourist experience and provides nutrition and variety as shown in the excerpt below:

Whether corn-meal-based arepas in Venezuela, kebabs in Turkey, dumplings in Russia, Central Asia, China, and Korea, or even fried or toasted insects in Southeast Asia, all are models of local food culture. Visitors from other countries almost invariably sample street food as important parts of their tourism experiences. (Kraig & Sen, 2013, p. 15)

Thus, street food is an important part of culinary traditions especially in the Global South (Cardoso et al., 2014, p. 1). While street food is considered food for the poor, it is diversifying itself in various ways to respond to the needs of consumers or producers (see, for example, Gourmet truck movement – Alfiero et al., 2017). Beyond the poor, other social classes have played protagonists for street food – in Portland (Oregon, USA), it is the radical middle class, that forged some class solidarity with the working class such that the petit bourgeoisie of Portland uses small businesses to pursue a populist political culture leading to a thriving street food scene (Newman & Burnett, 2013, p. 243; for an example in London, England, see Concha, 2020). Lemon (2015) describes the interplay of various factors and social classes related to street food with respect to Mexican street food in the USA.

The urban environment continues to be upgraded by the hands of developers. These improvements lead to the proliferation of urban landscapes with sidewalk cafes and new restaurants that have ultimately pushed Mexican food practices to the city's periphery. In contrast, some city planners capitalize on Mexican cuisine culture and promote taco truck space as a way to market a city's open-mindedness and ethnic diversity to attract the creative class to further economic development. The dissertation argues that eating at taco trucks is more than just a simple act that reinforces identity to the Mexican immigrant – it is also a spatial representational practice that performs one's right to inhabit public space and the city at large. (Lemon, 2015, p. 21)

Globalisation has enveloped street food. Fusté-Forné notes that current neo-liberal globalisation should be fought by promoting local food cultures and identity (Fusté-Forné, 2021, p. 42). Street food is interlinked with the global-local nexus as shown below:

Street food experiences also boost a direct encounter between locals and visitors, which is a source of service quality. Research has revealed how a particular local identity is transferred to visitors via street food tourism experiences. This is the case of Polish foods such as pierogi. However, in the current globalized world, street food events are also placed within the intersection of local and global. For example, while street foods communicate the values of local identities, they also convey the significance of global influences, as it happens with representations of Eastern food cultures in Western countries. In this sense, street foods respond to processes of hybridization in urban environments due to their cosmopolitan nature. Food is an identity marker which is often negotiating its place between local and global issues, between local visitors and international tourists. (Sgroi et al., 2022, p. 3)

Street food represents heritage and tradition and offers unique experiences and learning opportunities about local foods and traditions (Giampiccoli, 2020). It is well suited and connected to a new type of tourist, who looks for food and beverages that leads to learning about the food and knowing about local cuisine and culture (Kumar & Rana, 2016, p. 8). Tourists want the experience of local cuisine, and to enjoy it (Hoang & Tučková, 2021, p. 1). For tourists, the aromas, smells, flavours and places do matter (Sgroi et al., 2022, p. 2). In Palermo (Italy), you find food trucks where specialities are sold for immediate consumption, both sweet and savoury (Sgroi et al., 2022, p. 2). As such, street food represents a deep relationship with the local area (Privitera & Nesci 2015, p. 717). Local cultures are important because they reflect the ways of living and their standards as defined by local people. Culture is an expression of their identity. Street food, therefore, presents an opportunity to learn and experience local cultures and may well represent a coalescence or collusion of food cultures. Tourists marvel and, at times, get perplexed by the similarities and dissimilarities in these food cultures as expressed in how food is grown, processed and consumed in its value chain including the protrusion to practices, rituals, and values placed on food and ceremonies and celebrations that valorise it. The only negative part usually highlighted with street food is the issue of poor hygiene. Ceyhun-Sezgin and Şanlıer (2016) noted in their study that many street vendors did not possess adequate information on hygiene matters related to food preparation, processing, and storage.

## MATERIALS AND METHODS

As a methodology, this article is based on information gathered via a survey and non-participant observations by the authors residing in Vietnam and Poland. The authors are specialists in tourism who decided to write about perspectives and experiences of street food in their respective countries. This informed the choice of these two countries. Based on their competencies, the researchers in Vietnam did a survey and non-participant observation, while the researchers in Poland preferred non-participant observation only. At the root of this data gathering and analysis process was available literature, a survey in Vietnam and author observations in Poland. Part of the methodology included drawing from the insights from a survey that was undertaken in Vietnam by one of the authors from September to November 2022 with 163 domestic tourists and 68 international tourists regarding tourists' perception of the typical food found in Hanoi, the capital city of Vietnam. Quantitative data were analysed using frequencies and percentages for illustration using bar graphs. In Poland, non-participant observation was utilised to gather data. Thematic analysis was used to analyse all qualitative data in which codes formed categories and the categories made up the themes that were analysed in this article. These themes included Traditional food, the setting and environment in Vietnam; The typology of Street Food Vendors; and Formalised street food trading in Vietnam. For Poland, two key themes were generated: Street food and street food tourism in Poland and Trends and patterns in street food in Poland. The next section looks at these case studies.

## CASE STUDIES ON STREET FOOD

### **Street food and street food tourism in Vietnam**

Street food vending in Vietnam varies in type, from mobile vendors with bamboo poles and baskets, or on bicycles or motorbikes, or food carts, to stationary vendors with a glass box on the pavement or a restaurant-like space open to the street with temporary service areas (Linh, 2021). The food on sale in the street is primarily local food (not international), which is produced "locally", by local people, with "local ingredients"; and consumed by local, "Vietnamese people". The image of Vietnamese street food can be recognized through traditional food, the setting and environment and the vendor's image. These are explained below.

*Traditional food*

Local food in Vietnam, a country in Southeast Asia with an agricultural civilization of wet rice, is mainly made from rice, such as rolls, bread, doughnuts, *phở*, *bún*... These foods are served for breakfast or lunch in the afternoon, evening nosh for local people, who have the habit of spending this time on street experiences. Results from a survey conducted from September to November 2022 with 163 domestic tourists and 68 international tourists regarding tourists' perception of typical food in Hanoi, the capital and economic and social centre of Vietnam, were as follows:

Vietnamese traditional food in Hanoi is identified with *Phở* noodles (201, 87%), *Bún chả* (fried pork noodles) (201, 87%), *Cốm/bánh cốm* (green rice) (169, 73%), *Bún ốc* (snail noodle) (125, 54%), *Ô mai* (dried/salted fruit) (123, 53%) and *Chả cá* (grilled fish) (120, 52%). This scenario is shown in Fig. 1:

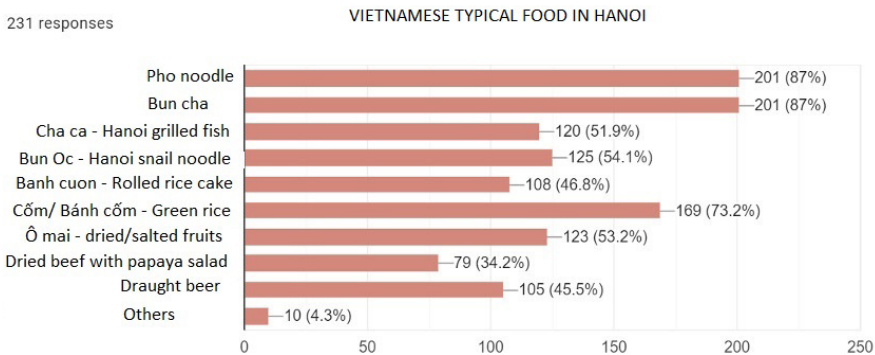


Fig. 1. Traditional Vietnamese food found in Hanoi

Source: Authors' own study.

In particular, Pho is considered a symbol of typical Vietnamese food, which has become globally famous as one of the dishes that attracts the most customers in more than 20 countries around the world (Ha, 2022). An in-depth interview with a Japanese tourist revealed that :

I have heard that one of the must-try experiences in Vietnam is eating *Phở*. Mentioning *Phở* is referring to Vietnam. *Phở* is a kind of national food and it is famous in the world, I think.

Referring to their first impressions of typical Vietnamese food, a majority of tourists think that it is “seasonal and local food” (136, 60%), “light, neutral taste food” (111, 49%). (see Fig. 2).

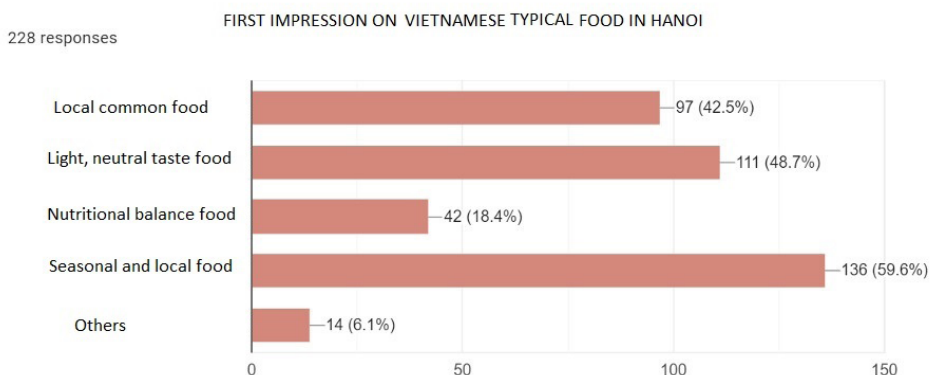


Fig. 2. First impression of typical Vietnamese food in Hanoi

Source: Authors' own study.

In describing the taste of the food on the street, tourists frequently used positive words such as “good”, “nice”, “delicious”, and “tasty”. Other words include “refreshing”, especially with respect to fruit juices, a common offering, or fresh ingredients, with green vegetables and herbs.

Therefore, street food is also characterised by “traditional food”, which means that tourists can find “something new”, “express local life”, and “experience authenticity, which is typical only to the place (or region)”.

#### *The setting and environment of Vietnamese street food*

Small businesses on the street have become the livelihood of people in urban areas. The setting and environment of street food have not changed much so far. It is unorganized in open and simple settings for both the cooking and service places. Street food space paints a picture of a tight space on the street and the pavement. Not only do street food places open to the streets, but they also contend for space with traffic and vehicles parked on the street.

The cooking facilities at street food places are minimal, small in size, and simple/basic in design. Street food places carry only the utmost necessities. Mobile vendors usually use a bamboo stick and baskets, a pushing cart, or a bicycle/motorcycle with a box modified explicitly for food storage. The vendors who have a fixed open restaurant may have a cooker/oven with a big pot/cauldron with a big spoon to serve hot food and plastic tables and chairs allowing diners to sit and have their food.

Since 2008, the government has prohibited trading on the city's roadways and sidewalks to avoid traffic accidents and ensure the city's beauty. However, selling and consuming traditional street food is continuing as usual. Street food selling has been



a livelihood for some urban people, for many generations, so it is difficult for them to change to other businesses. For locals, eating on the street has become a cultural practice and a way of life. Locals in Hanoi consider street food stalls as the best traditional place to have a meal. For tourists, this is part of an exciting experience of the local life in a street food space. The fact that the police chase these “restaurants”, is also part of the experience for the tourist at the destination. An international tourist said:

I am eating when someone just shouted, “Police”! All the customers sitting on the pavements were asked to stand up and all the chairs and tables were quickly tidied up and stacked away. This practice did not seem a problem with many tourists, it might even become an attraction considering the quantity of tourists walking and sitting there at any one time.

For tourists, the intrigue and suspense that random police raids present, is part of the experience and adventure. The next section looks at typologies of street vendors in Vietnam.

#### *Typology of street food vendors*

Offering food and food services on the street is common. Street food vendors are abundant in most cities and towns in Vietnam. Street food vendors can be divided into two types. First, they are the fixed sellers in a restaurant-like space open to the street. They are usually residents who have done this business for a long time. The established street food businesses may have more than one worker, those who prepare the food and the others assisting with the cook, serving the food, and cleaning up. These places naturally communicate as must-try heritage sites in the destination, and street food vendors are considered valuable artisans practising heritage with secret and heirloom recipes.

Second, they are the mobile vendors on the streets, an image that can be very specific to some tourists regarding gender, age, what they carry and what they do. A lovely old local lady who wears a cone hat carries food around using a bamboo stick or on a bicycle or sells food in one place using old facilities. Old, female vendors who are local are visible to tourists everywhere on the streets in Vietnam. These people live in rural areas and come to town to make a living. The reason why they maintain this job is to alleviate poverty in their families. A street vendor with seven years of experience in vending in Hanoi said:

Working at home as a farmer only gives me an income of 5 million a month, but selling food on the street gives me an income of 8–9 million a month. This income helps me support my whole family, including a sick husband who is no longer able to work and a child who is in high school.

Images of street vendors have formed an indispensable and poetic scenery for urban life in Vietnam. For hundreds of years, street vendors have been depicted in paintings and photography as the soul of Vietnamese urban life. Fig. 3 portrays this scenario.



Fig. 3. Sketches of street vendors around 1925–1929, belonging to the collection of École française d'Extrême-Orient-EFEO

Source: Vietnam Oriental Institute.

Figure 4 shows the scenario in the early 20<sup>th</sup> century in Hanoi.



Fig. 4. *Pho* being sold on a Hanoi street in the early 20<sup>th</sup> century

Source: (Khanh Hmoong, 2013, <https://catalogue.nla.gov.au/catalog/6490534>).

These images have recently become attractive for tourists to explore and experience more Vietnamese destinations. The image of street food vendors has been recognized as a symbol of Vietnam's tourist destinations, which have been incorporated into innovative cultural products such as souvenirs which are sold to tourists. Figure 5 shows these artifacts.



Fig. 5. A magnet and a souvenir made of bamboo with the image of street food vendor  
Source: (Author, 2022).

### “Formalized” street food tourism in Vietnam

Since 2017, when the government promulgated the policy to develop tourism to drive the economy, tourism has reshaped all small business activities into creating tourist destinations, including the street food business.

As for fixed street food spots, a few famous addresses have become must-visit sites for tourists. These sites are introduced to tourists as the places they will find the most authentic local food and cultural space, such as *Phở Lý Quốc Sư*, *Phở Bát Đàn*, *Phở Thìn*, *chả cá Lã Vọng*, *bún ốc cô Huệ*, *bún chả Hương Liên*.

The image of street vendors, deeply rooted in Vietnamese street life, has become a symbol of local values. Street vendors move through all the streets to increase the number of buyers they serve and their presence enhances the tourist experience. They are at the centre of images that capture the local value of tourists. Tourists recommend and consider the food they eat as the most authentic local food that tourists must try. For small businesses, their income comes from selling the food and allowing the tourists to take pictures of the experience and the encounter. Street foods are ready to eat on the spot, without the need for any further processing or preparation (Ceyhun-Sezgin & Şanlıer, 2016).

Some dishes that have become the identity of Vietnam, such as *Phở*, *Bún chả*, and *Bánh mì*, have been formalized to cater for the different types of tourists, from mass to luxury. These dishes have been served both in the streets and in luxury restaurants. For the common Vietnamese, a dish associated with the national brand is a great representative of the nation.

Within the framework of the state policy on promoting recovery after the COVID-19 pandemic, the process of creating and valorising indigenous values for tourism development will take place vigorously and quickly. That process will profoundly impact traditional Vietnamese food, where street food is at the centre of as a Vietnamese core value. However, making street food tourism one of the key attractions for tourists to Vietnam, and creating a competitive advantage for the country's tourist destinations, needs further research, particularly on the co-creation of tourism products at the destination with a stakeholder approach. The next section looks at street food in Poland.

### Street food and street food tourism in Poland

Traditional Polish dishes are different in different parts of the country. This is influenced by natural conditions (Kowalczyk, 2005; Krukowska, 2023). For example, in the Baltic Sea region, sea fish has a large share in the diet; in the region of the Great Masuria Lakes it is lake fish, forest crops (mushrooms, berries); and in the mountains, in the south of Poland, lamb, sheep cheese and trout will appear on the tables (Kruczek & Krauzowicz, 2016, Szczepaniak & Tereszczuk, 2016). The shape of Polish cuisine was also influenced by a chequered history, especially the 123 years of partitions, when individual parts of the country belonged to Russia, Prussia and Austria, respectively. For example, in the former Russian partition (e.g. Warsaw), *pierogi* (dumplings), *goląbki* (stuffed cabbage), and *kartacze* (grapeshot) were popular and also served in countries neighbouring Poland in the east. Vodka was the most frequently consumed type of alcohol. In the part belonging to Prussia (e.g. Katowice), Silesian roulade, Silesian dumplings, and thick soups were famous on the tables. In Lesser Poland, which belonged to Austria (e.g. Kraków), a pork chop (equivalent to Wiener schnitzel) or apple strudel was common. Beer was the most frequently consumed alcohol, and locally slivovitz in the mountains (Duda & Drozdowska, 2015). The most popular regional cuisines in Poland are Kashubian, Kuyavian, Podlaskie, Lubelskie, Kurpiowskie, Greater Poland, Silesia, Podhale and Lesser Poland (Orłowski & Woźniczko, 2016; Makąła, 2015; Stasiak, 2015). The Polish culinary landscape was also influenced by the period of socialism, when the system of employee canteens, 1946–1989, became popular (Milewska, 2021).

In all regions, Polish cuisine consists of soups, roast meats, boiled potatoes and other dishes, the preparation of which is very time-consuming and requires appropriate facilities (Orłowski & Woźniczko, 2016). Poles are used to preparing and eating meals at home. In smaller towns, the habit of going out with family or friends to a restaurant has not developed at all. Even in the 1990s, catering facilities in the provinces focused mainly on the distribution of alcohol. In turn, a meal in a proper restaurant in big cities was synonymous with luxury – available to the most affluent. The food function was taken over by employee and school canteens on site, which offered full lunches with soup and the main course. The quality of meals is very diverse – from wholesome, well-prepared dishes (some workplaces) to overcooked pasta sprinkled with cottage cheese (school canteens). However, meals were always eaten at the table on ceramic plates and metal cutlery. The factors mentioned above were not conducive to the development of street food in everyday life. In addition, street food was limited by the strict laws regarding the hygiene of preparing and serving meals, the need to apply for business activity permits, the inability to use the available space around the stand (e.g. to set up tables and chairs), etc. (Szołtysek & Ziętara, 2018).

Street food developed in circumstances related to leisure and fun (Fusté-Forné, 2019). Particularly popular street foods were products that would be difficult to prepare at home (e.g. due to the need to have appropriate equipment) and consumption did not require a table. Cotton candy, ice cream, waffles, etc. were an inseparable part of the culinary landscape in holiday villages, during various types of festivals, and even – in the vicinity of churches, where crowds of believers at Sunday mass were a guarantee of sales. The products sold as part of street food also included doughnuts, buns, or regional *obwarzanki*, simply sold on the street. Slices of bread with lard and pickled cucumber and grilled Highlander cheese (*oscypek*) were also widely sold during festivals. In holiday towns and large cities, vendors also offered hot “dishes”. Mostly it was French fries and *zapiekanek* (heated roll with mushrooms, cheese and ketchup).

Along with the system changes in 1989, there was also a change in the types of street foods on offer – e.g. Turkish kebabs, hamburgers and the so-called “Vietnamese Booths” appeared (Hebda, 2013). The interest in street food among Poles has increased. It has been influenced by the willingness to open up to what was foreign (which used to be unavailable), increased internal migrations for work, changes in lifestyle, lack of time to prepare traditional meals, lack of skills to prepare them, increase in income, taking up responsible professional work by women, etc. (Czarniecka-Skubina & Rutkowska, 2015). As Czarniecka-Skubina and Kowalczyk (2015) write, the excerpt below captures these dimensions:

the lifestyle and habits of consumers have changed and influenced foodservice sector development. Among other factors, global trends such as demographic changes (growth of 1–2 members households), economic changes (average household income growth), as well as consumers’ knowledge growth (on topics: food, nutrition, health) have all contributed to changes in consumer food consumption.

It should also be noted that since 2015 further changes have taken place in Poland. In the first period, the quality of the street food was not the best. It will not be an exaggeration to say that street food in the initial stage was mere fast food.

*Trends and patterns in street food in Poland*

The following years brought new trends (Kowalczyk, 2014). The most important of these trends are as follows: First, street food is often bought for takeaway purposes to be consumed at home. This improved the quality of the dishes. Secondly, there is a growing diversification of the offer, including new “unknown” cuisines. Thirdly, the fashion for food trucks is slowly entering Poland. Food trucks commonly accompany music festivals and other mass events. Many of them have the right to use the space in front to set up a table/bench. Food truck culinary festivals are also organized, where the offer is like a culinary journey through countries and continents (Świtała-Trybek, 2015).

Fourthly, the street food offered at the fairs, in addition to the products usually served, has been enriched with traditional Polish cuisine (dumplings, tartare sandwiches). Mulled wine and mulled beer also became popular. The offer also includes traditional Polish soups: *żurek*, tripe, borscht and (Hungarian) goulash soup (Makala, 2015). Meals are served on paper trays and plastic dishes (which are bad for the environment). Fifthly, street food inspirations taken from countries where it is more common (e.g. Thailand, Vietnam, China, Korea) are clear. This applies to both the culinary offer and the style of consumption which is ordering meals at various stands and eating at common tables. Previously, this was not known in Poland. This tendency is especially visible in large cities. It seems that these changes are the result

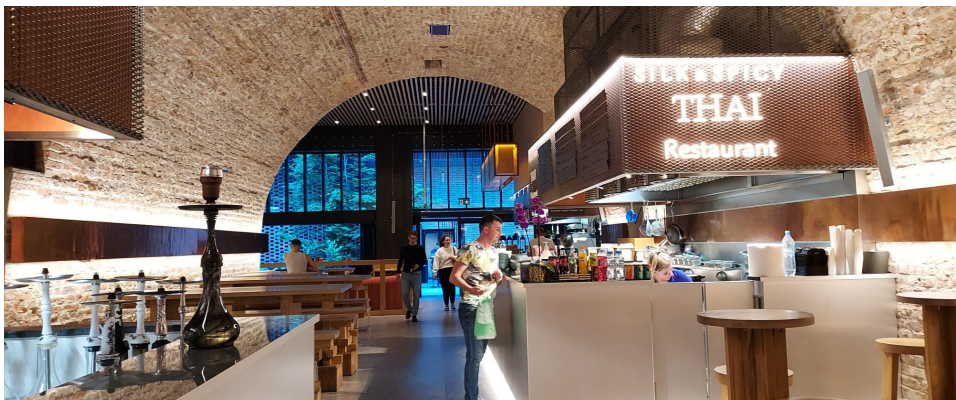


Fig. 6. Indoor “luxury street food” style in Browary Warszawskie area

Source: (Author, 2022).

of Poles travelling more frequently and acquiring new habits. In this context, street food evokes pleasant memories of holidays (Kowalczyk & Gwiazdowska, 2015).

Sixthly, it is also necessary to mention the emergence of street food in a “luxury” version – as in the Norblin Factory in Warsaw or Browary Warszawskie (Warsaw’s Brewery) located in the revitalized, business part of the capital (See Fig. 6, 7 and 8).



Fig. 7. Indoor Norblin Factory street food district

Source: (Author, 2022).



Fig. 8. Map of indoor “luxury street food” style in Norblin Factory area

Source: (Author, 2022).

In both locations, the entire gastronomic concept is based on street food (the nature of the meals, the nature of the stands, the style of consumption), but the exclusive design of the place, and especially the high prices of meals, are far from what is traditionally understood as street food. The cost of a meal or a glass of wine exceeds the average amount that could be spent in a good Warsaw restaurant (Giampiccoli et al., 2022). Finally, seven, there is a growing awareness of regional, certified products specific to concrete places and regions (Charzyński et al., 2017).

## DISCUSSION

The experiences of Vietnam and Poland show the growing importance of street food. Vietnam has a long tradition in street food spanning many years while in Poland the vogue is establishing itself although becoming very commercialised to “luxury” status in some major cities – where prices are exorbitant. While in Vietnam the food served in the streets is traditional, the setting is commonplace, simple and ordinary and could be punctuated by congestion both human and traffic; there are mobile vendors with bamboo sticks and baskets, those with push carts and others with bicycles/motorcycles and there are also fixed open restaurants offering variety and access to traditional food. In Poland, traditional Polish dishes take a regional character due to natural conditions, the country’s history; the period of socialism which brought employee canteens, etc. Poles have an affinity for preparing and eating at home such that the development of street food has been gradual. It has been influenced by lifestyle changes, increasing incomes and women taking up professional jobs. What can be observed is an evolutionary process in Poland opening up new opportunities for entrepreneurs in street food to meet the needs of a new and emerging professional and discerning clientele as distinct from Vietnam with a long history of street food. Access to street food has expanded beyond the poor, to all other social classes (Newman & Burnett, 2013) and this phenomenon has been noticed in both countries.

For Vietnam, it is state policy to promote recovery after the COVID-19 pandemic. It is anticipated that the process of creating indigenous values for tourism development will take place vigorously and quickly. That will impact traditional Vietnamese food, where street food is a core value and an important national artefact. More studies need to be done covering the co-creation of tourism products at the destination with a stakeholder approach. The proliferation of street food vendors in Vietnam contrasts sharply with the situation in Poland where the Poles are used to preparing and eating meals at home such that in smaller towns, the habit of going out with family or friends to a restaurant has not gained any traction.



## CONCLUSIONS

This article explored street food tourism from the perspective of two countries – Poland and Vietnam. What is clear is that street food is usually prepared and cooked on the street. It is usually sold on tables, in carts, caravans trucks and so on. In both countries, the variety of the offerings is increasing, especially, in Poland. The avenues are expanding at festivals and fairs – access and availability are also increasing. What is not clear is affordability – which may be assumed to be affordable given this expansion in scale in both countries. In Poland “luxurious” versions of street food are emerging, accompanied by increases in both quality and price. In Vietnam, tourists are bound to encounter authentic traditional food and an exciting cultural experience. Street food tourism is embedded in the life and cultures of Poland and Vietnam. There is marked growth in the street food experience in Poland that can be attributed to changing lifestyles, increasing incomes and women taking up professional jobs. In Vietnam, food served in the streets is traditional in simple settings, and the visibility of the occasional mobile vendor with bamboo sticks and baskets is also possible. Overall, despite the expansion of the phenomenon of street food in the country, Poles have shown an affinity to prepare and eat food at home. For policy, the government should facilitate street food ventures to alleviate poverty and ensure compliance with health and safety requirements for a healthy society.

## REFERENCES

- Alfiero, S., Lo Giudice, A., & Bonadonna, A. (2017). Street food and innovation: The food truck phenomenon. *British Food Journal*, 119(11), 2462–2476. <https://doi.org/10.1108/BFJ-03-2017-0179>
- Cardoso, R.C.V., Companion, M., & Marras, S.R. (2014). Introduction. In R.C.V. Cardoso, M. Companion, S.R. Marras (Eds.), *Street Food Culture, Economy, Health and Governance* (pp. 1–11). Routledge. <https://doi.org/10.4324/9781315776255>
- Ceyhun Sezgin, A., & Şanlıer, N. (2016). Street food consumption in terms of the food safety and health. *Journal of Human Sciences*, 13(3), 4072–4083. <http://dx.doi.org/10.14687/jhs.v13i3.3925>
- Charzyński, P., Podgórski, Z., Dąbkowska, A., & Stawska, M. (2017). Assessment of the recognisability and attractiveness of regional kinds of Polish cuisine in the context of culinary tourism. *Geography and Tourism*, 5(1), 7–18. <http://dx.doi.org/10.5281/zenodo.829303>
- Concha, P. (2020). Curating pop-up street food markets in London. In E. Falconer (Ed.), *Space, Taste and Affect: Atmospheres That Shape How We Eat* (pp. 131–140). Routledge. <http://dx.doi.org/10.4324/9781315307473-9>
- Czarniecka-Skubina, E., & Kowalczyk, I. (2015). Eating out in Poland: history, status, perspectives and trends. *Zeszyty Naukowe Uniwersytetu Szczecińskiego. Service Management*, 16, 75–83. <http://dx.doi.org/10.18276/smt.2015.16-08>

- Czarniecka-Skubina, E., & Rutkowska, E. (2015). Catering services in Poland and in selected countries. *Zeszyty Naukowe Uniwersytetu Szczecińskiego. Service Management*, 15, 13–22. <https://doi.org/10.18276/smt.2015.15-02>
- Dłużewska, A., Giampiccoli, A., Mergaliev, L., Yegzaliyeva, A., & Sharafutdinova, A. (2022). Tourism development in Kazakhstan – issues and ways forward. *Annales UMCS, Geographia, Geologia, Mineralogia et Petrographia*, 77, 55–71. <https://doi.org/10.17951/b.2022.77.0.55-71>
- Duda-Seifert, M., & Drozdowska, M. (2015). Kulinarne produkty turystyczne Polski – analiza przestrzenna i ocena dynamiki rozwoju. In B. Krakowiak, A. Stasiak (Eds.), *Kultura i turystyka – wokół wspólnego stołu* (pp. 151–172). ROTWŁ. [https://www.researchgate.net/publication/316877790\\_Kulinarne\\_produkty\\_turystyczne\\_Polski\\_-\\_analiza\\_przestrzenna\\_i\\_ocena\\_dynamiki\\_rozwoju](https://www.researchgate.net/publication/316877790_Kulinarne_produkty_turystyczne_Polski_-_analiza_przestrzenna_i_ocena_dynamiki_rozwoju)
- Fusté-Forné, F. (2016). Tasting cheesescapes in Canterbury (New Zealand). *New Zealand Geographer*, 72, 41–40. <https://doi.org/10.1111/nzg.12115>
- Fusté-Forné, F. (2019). Street food and tourism: an approach to Polish identity through culinary heritage. *Zeszyty Naukowe. Turystyka i Rekreacja*, 2(24), 17–28. <https://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.desklight-e239b7bb-a269-4bdb-a4dc-cf3062f1766b?q=bwmeta1.element.desklight-69c66f49-8ab8-4f23-851a-07639c53242f;1&qt=CHILDREN-STATELESS>
- Fusté-Forné, F. (2021). Street food in New York City: Perspectives from a holiday market. *International Journal of Gastronomy and Food Science*, 24, 1–9. <https://doi.org/10.1016/j.ijgfs.2021.100319>
- Giampiccoli, A. (2020). A conceptual justification and a strategy to advance community-based tourism development. *European Journal of Tourism Research*, 25(2503), 1–19. <https://doi.org/10.54055/ejtr.v25i.418>
- Giampiccoli, A., & Mnguni, E.M. (2022). Conceptualizing a general model of gastronomic tourism in relation to development and tourism development. *Annales UMCS, Geographia, Geologia, Mineralogia et Petrographia*, 77, 73–89. <https://doi.org/10.17951/b.2022.77.0.73-89>
- Giampiccoli, A., Dłużewska, A., & Mnguni, E.M. (2023): Tourists, locals and urban revitalization through street food in Warsaw. *Food and Foodways*, 31(2), 135–157. <https://doi.org/10.1080/07409710.2023.2199968>
- Ha, M. (2022). Phở Việt lại vào top món ngon nổi tiếng nhất thế giới. *Báo Thanh Niên*. <https://thanhnien.vn/pho-viet-lai-vao-top-mon-ngon-noi-tieng-nhat-the-gioi-post1514054.html>
- Hebda, A. (2013). Fast food nie tylko na szybko. In A. Jawor (Ed.), *Paradoksy ponowoczesności* (pp. 149–175). Wydawnictwo Naukowe Scholar .
- Hoang, S.D., & Tučková, Z. (2021). The impact of sensory marketing on street food for the return of international visitors: Case study in Vietnam. *Scientific Papers of the University of Pardubice, Series D: Faculty of Economics and Administration*, 29(2), 1282, 1–14. <https://doi.org/10.46585/sp29021282>
- Imai, A. (2019). Safeguarding street food: Hawker culture in Singapore. In F. Mairesse, R.F. Peters (Ed.), *What is the Essence of Conservation?* Papers from the ICOM-CC and ICOFOM session at the 25<sup>th</sup> General Conference held in Kyoto, 4 September 2019. [https://www.researchgate.net/publication/346969689\\_What\\_is\\_the\\_essence\\_of\\_conservation\\_Materials\\_for\\_a\\_discussion](https://www.researchgate.net/publication/346969689_What_is_the_essence_of_conservation_Materials_for_a_discussion)
- Kowalczyk, A. (2005). Turystyka kulinarna – ujęcie geograficzne. *Turyzm*, 15(1–2), 163–186. <https://doi.org/10.18778/0867-5856.15.1-2.12>
- Kowalczyk, A. (2014). Od street food do food districts – usługi gastronomiczne i turystyka kulinarna w przestrzeni miasta. *Turystyka Kulturowa*, 9, 6–31. <http://turystykakulturowa.org/ojs/index.php/tk/article/view/493>
- Kowalczyk, A., & Gwiazdowska, K. (2015). Zmiany upodobań żywieniowych i zainteresowanie kuchniami etnicznymi – przyczynek do turystyki (kulinarnej?). *Turystyka Kulturowa*, 9, 6–24. <http://turystykakulturowa.org/ojs/index.php/tk/article/view/639>
- Kraig, B., & Sen, C.T. (2013). Street food around the world. *An Encyclopedia of Food and Culture*. ABC-CLIO.

- Kruczek, Z., & Krauzowicz, M. (2016). Turystyka kulinarna na Podhalu. *Zeszyty Naukowe. Turystyka i Rekreacja*, 2(18), 17–33. <https://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.desklight-15506435-5b2e-4489-ae99-ae0f2b8a8704>
- Krukowska, R. (2023). Wine tourism – a chance for the development of rural regions: A case study from Eastern Poland. *Prace Geograficzne*, 171, 83–100. <http://dx.doi.org/10.4467/20833113PG.23.010.18110>
- Kumar, A., & Rana, V.S. (2016). Food as an attraction for tourism: A study of Patiala City, Punjab. *IICMR Research Journal*, 411(1), 7–11. [https://www.researchgate.net/publication/325472956\\_Food\\_as\\_an\\_Attraction\\_for\\_Tourism\\_A\\_Study\\_of\\_Patiala\\_City\\_Punjab\\_Food\\_as\\_an\\_Attraction\\_for\\_Tourism\\_A\\_Study\\_of\\_Patiala\\_City\\_Punjab#fullTextFileContent](https://www.researchgate.net/publication/325472956_Food_as_an_Attraction_for_Tourism_A_Study_of_Patiala_City_Punjab_Food_as_an_Attraction_for_Tourism_A_Study_of_Patiala_City_Punjab#fullTextFileContent)
- Kumar, D. (2015). *History of street food*. <https://worldchefs.org/history-of-street-food/#:~:text=The%20roots%20of%20street%20food,not%20have%20ovens%20or%20heart>
- Lemon, R.D. (2015). *Taco truck urban topographies and the spatiality of orderly disorder*. Dissertation Presented to the Faculty of the Graduate School of the University of Texas at Austin. <http://dx.doi.org/10.26153/tsw/5402>
- Linh, P. (2021). *Tourists' emotional responses to street food experiences in Vietnam*. PhD thesis, University of Surrey, Faculty of Arts and Social Sciences, School of Hospitality and Tourism Management, Surrey, UK.
- Ma, L., Chen, H., Yan, H., Yan, H., & Zhang, W. (2019). Food safety knowledge, attitudes, and behavior of street food vendors and consumers in Handan, a third tier city in China. *BMC Public Health*, 19, 1128. <https://doi.org/10.1186/s12889-019-7475-9>
- Makala, H. (2015). Customs in Polish cuisine as tourist attractions. In E. Puchnarewicz (Ed.), *Tourism in Poland* (pp. 05–116). HSTFL. <http://www.elzbietapuchnarewicz.pl/attachments/article/37/Turism%20in%20Poland%20-%20full%20text.pdf#page=105>
- Milewska, M. (2021). Stołówki w przestrzeni socjalistycznego miasta. *Journal of Urban Ethnology*, 19, 137–146. <http://dx.doi.org/10.23858/JUE19.2021.008>
- Newman, L.L., & Burnett, K. (2013). Street food and vibrant urban spaces: Lessons from Portland, Oregon. *Local Environment*, 18(2), 233–248. <http://dx.doi.org/10.1080/13549839.2012.729572>
- Nguyen, T.B., & Tran, Q.V. (2010). Văn hoá ẩm thực Việt Nam nhìn từ lý luận và thực tiễn. *Nxb Từ điển Bách khoa & Viện văn hoá*. Hanoi. <http://thuvienso.bvu.edu.vn/handle/TVDHBRVT/19291>
- Okumus, B. (2021). Food tourism research: a perspective article. *Tourism Review*, 76(1), 38–42. <https://doi.org/10.1108/TR-11-2019-0450>
- Okumus, B., & Sonmez, S. (2019). An analysis on current food regulations for and inspection challenges of street food: Case of Florida. *Journal of Culinary Science & Technology*, 17(3), 209–223. <https://doi.org/10.1080/15428052.2018.1428707>
- Orłowski D., & Woźniczko M. (2016). Turystyka kulinarna w Polsce – wstępne badania nad fenomenem zjawiska. *Turystyka Kulturowa*, 5, 60–100. <http://www.turystykakulturowa.org/ojs/index.php/tk/article/view/764/0>
- Privitera, D., & Nesci, F.S. (2015). Globalization vs. local. The role of street food in the urban food system. *Procedia – Economics and Finance*, 22, 716–722. [https://doi.org/10.1016/S2212-5671\(15\)00292-0](https://doi.org/10.1016/S2212-5671(15)00292-0)
- Rutynskiy, M., & Kushniruk, H. (2020). Coffee Tourism in Lviv in the context of world coffee tourism. *Annales UMCS sec. B*, 75, 87–113. <http://dx.doi.org/10.17951/b.2020.75.0.87-113>
- Santana, G.R.D., & Amparo-Santos, L. (2019). Institutionalization of street food in the modern urban space: Conformations, tensions and conflicts. *Journal of Food and Nutrition Research*, 7(6), 465–475. <https://pubs.sciepub.com/jfnr/7/6/9/index.html>
- Sgroi, F., Modica, F., & Fusté-Forné, F. (2022). Street food in Palermo: Traditions and market perspectives. *International Journal of Gastronomy and Food Science*, 27, 100482, 1–7. <https://doi.org/10.1016/j.ijgfs.2022.100482>

- Stasiak, A. (2015). Rozwój turystyki kulinarnej w Polsce. In *Kultura i turystyka – wokół wspólnego stołu* (pp. 119–149). ROTWŁ. <http://dx.doi.org/10.13140/RG.2.1.2031.0489>
- Szczepaniak, I., & Tereszczuk, M. (2016). Regional and traditional products as a way to improve competitiveness of Polish food producers in foreign markets. In *International Conferences on Social Issues and Economic Studies* (pp. 70–81). [https://rsepconferences.com/my\\_documents/my\\_files/CCF\\_7\\_SZCZEPANIAK\\_-\\_TERESZCZUK.pdf](https://rsepconferences.com/my_documents/my_files/CCF_7_SZCZEPANIAK_-_TERESZCZUK.pdf)
- Szołtysek, J., & Ziętara, H. (2018). Bariery logistyczne w działalności gastronomii mobilnej w Polsce. *Zeszyty Naukowe. Organizacja i Zarządzanie / Politechnika Śląska*, 120, 195–206. [https://www.researchgate.net/publication/330638179\\_BARIERY\\_LOGISTYCZNE\\_W\\_DZIALALNOSCI\\_GASTRONOMII\\_MOBILNEJ\\_W\\_POLSCE\\_LOGISTIC\\_BARRIERS\\_ON\\_THE\\_ACTIVITIES\\_OF\\_FOOD\\_TRUCKS\\_IN\\_POLAND](https://www.researchgate.net/publication/330638179_BARIERY_LOGISTYCZNE_W_DZIALALNOSCI_GASTRONOMII_MOBILNEJ_W_POLSCE_LOGISTIC_BARRIERS_ON_THE_ACTIVITIES_OF_FOOD_TRUCKS_IN_POLAND)
- Świtła-Trybek, D. (2015). Kulinaria w przestrzeni miasta. Nowe trendy, nowe potrzeby mieszkańców. *Studia Etnologiczne i Antropologiczne*, 15, 48–64. <https://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.ojs-issn-2353-9860-year-2015-volume-15-article-9321>

PUBLICATION INFO		
SUBMITTED: 2024.02.23	ACCEPTED: 2024.06.14	PUBLISHED ONLINE: 2024.08.09