



# HỘI THẢO KHOA HỌC QUỐC GIA "DU LỊCH VÀ ẨM THỰC"

HỘI THẢO KHOA HỌC QUỐC GIA "DU LỊCH VÀ ẨM THỰC"



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NHÀ XUẤT BẢN KINH TẾ  
THÀNH PHỐ HỒ CHÍ MINH



## MỤC LỤC

### LỜI NÓI ĐẦU

#### SUSTAINABLE FOOD TOURISM: A REVIEW OF APPROACHES AND BENEFITS

*Trần Thị Bích Duyên*..... 1

#### DU LỊCH ẨM THỰC VÀ NHỮNG XU HƯỚNG PHÁT TRIỂN Ở VIỆT NAM

*Nguyễn Văn Vĩnh*..... 12

#### SỰ KẾT HỢP HIỆU QUẢ GIỮA DỊCH VỤ DU LỊCH ẨM THỰC VÀ NGÀNH NÔNG NGHIỆP

*Nguyễn Văn Đông*..... 21

#### ĐÓNG GÓP CỦA DU LỊCH ẨM THỰC ĐẾN GIAO LƯU VĂN HÓA ĐỊA PHƯƠNG

*Huyền Thị Mai Trinh, Trần Đình Huy*..... 40

#### SỨC MẠNH TỔNG HỢP CỦA DU LỊCH ẨM THỰC: CÔNG THỨC MỚI ĐỂ PHÁT TRIỂN DU LỊCH THÀNH PHỐ HỒ CHÍ MINH

*Nguyễn Ngọc Bảo*..... 52

#### PHÁT TRIỂN DU LỊCH ẨM THỰC Ở TỈNH TIỀN GIANG - TIẾP CẬN TỪ CÂU CHUYỆN ẨM THỰC

*Đỗ Lê Phúc Hưng Thịnh, Sui Nghiệp Phát*..... 67

#### QUẢNG BÁ DU LỊCH ẨM THỰC TIỀN GIANG - NHÌN TỪ GÓC ĐỘ TRUYỀN THÔNG MỚI

*Đoàn Nguyễn Thùy Trang*..... 89

#### THE IMPACTS OF SOCIAL MEDIA PLATFORMS ON GENERATION Z'S TRAVEL DECISION-MAKING

*Phạm Công Danh*..... 98



**KHAI THÁC YẾU TỐ ÁNH SÁNG TRONG PHÁT TRIỂN DU LỊCH ẨM THỰC TẠI ĐỒNG BẰNG SÔNG CỬU LONG**

*Nguyễn Thị Dung*.....115

**KHAI THÁC GIÁ TRỊ VĂN HÓA ẨM THỰC ĐIỂM ĐẾN TÂY SÔNG HẬU TRONG PHÁT TRIỂN DU LỊCH ẨM THỰC**

*Trần Trọng Lễ*..... 129

**VAI TRÒ CỦA HOẠT ĐỘNG VẬN CHUYỂN NHƯ GHE THUYỀN ĐẾN PHÁT TRIỂN DU LỊCH TẠI THÀNH PHỐ MỸ THO, TỈNH TIỀN GIANG**

*Nguyễn Anh Phúc, Huỳnh Thị Ngọc Quý* ..... 143

**LIÊN KẾT THỰC PHẨM VÀ DU LỊCH: NGHIÊN CỨU VỀ HỦ TIẾU MỸ THO, TỈNH TIỀN GIANG**

*Phạm Trịnh Hồng Phi*..... 150

**PHÁT TRIỂN DU LỊCH BỀN VỮNG TẠI THÁI LAN VÀ KINH NGHIỆM CHO VIỆT NAM**

*Trần Thị Hòa* ..... 163

**EXPLOITING THE CULINARY CULTURAL VALUE OF THE ISLAM CHAM PEOPLE IN TOURISM DEVELOPMENT IN AN GIANG PROVINCE**

*Nguyen Luu Diem Phuc, Ngo An*..... 173

**KHAI THÁC TIỀM NĂNG ẨM THỰC HALAL NHẪM LÀM PHONG PHÚ SẢN PHẨM DU LỊCH TỈNH TIỀN GIANG**

*Nguyễn Phùng Thu Trinh*..... 192

**KHAI THÁC GIÁ TRỊ VĂN HÓA ẨM THỰC CHAY PHỤC VỤ HOẠT ĐỘNG DU LỊCH TẠI THÀNH PHỐ HỒ CHÍ MINH**

*Nguyễn Phúc Hùng, Vũ Phương Linh* ..... 206

**XU HƯỚNG VỀ DU LỊCH ẨM THỰC TRONG CHUYỂN ĐỔI CÔNG NGHỆ**

*Phạm Trịnh Hồng Phi* ..... 220



**ẨM THỰC CHAY TRONG PHÁT TRIỂN DU LỊCH Ở TỈNH  
TÂY NINH**

*Du Quốc Đạo*..... 237

**MỠ QUẢNG: ĐẶC SẢN TÌNH NGƯỜI XỨ QUẢNG**

*Nguyễn Việt Tú*..... 246

**BANH MI IN THE SPOTLIGHT: A CASE STUDY OF STREET  
FOOD COMPETITION IN HO CHI MINH CITY**

*Trần Trọng Thành*..... 259

**BANH MI AND INTERNATIONAL TOURISM ACTIVITIES**

*Minh Trung VO, Bao Trung DUONG,  
Vuong Hoai Thao NGUYEN, Thi Lan Chi NGUYEN*..... 275

**XÂY DỰNG CHIẾN LƯỢC PHÁT TRIỂN THƯƠNG HIỆU SẢN  
PHẨM CHẾ BIẾN TỪ GẠO Ở LÀNG NGHỀ TRUYỀN THỐNG  
SẢN XUẤT BỘT GẠO SA ĐÉC, TỈNH ĐỒNG THÁP**

*Trần Ái Tiên, Nguyễn Minh Triết,  
Nguyễn Thị Kiều Oanh, Hồ Ngọc Các* ..... 287

**PHÁP LUẬT VỀ QUẢNG CÁO CÁC SẢN PHẨM ẨM THỰC  
TỪ GẠO THEO TIÊU CHUẨN QUỐC TẾ VÀ GỢI Ý CHO  
VIỆT NAM**

*Nguyễn Thuận An, Phạm Hoàng Phúc*..... 306



# BANH MI IN THE SPOTLIGHT: A CASE STUDY OF STREET FOOD COMPETITION IN HO CHI MINH CITY

Trần Trọng Thành<sup>1</sup>

## Abstract

*Street food is one of the important factors in destination competition, especially in big cities like Ho Chi Minh City (HCMC). The article has used qualitative research methods through studying secondary documents, participant observation, and in-depth interviews with 5 inbound travel agencies and 20 foreign tourists at tourist spots in District 1, District 2, District 3, and District 5 in HCMC. Most of the respondents said that bread (Banh mi) is extraordinary and has 5 typical values: 1) Historical value; 2) Cultural value, 3) Economic value; 4) Artistic value; and 5) Health value. These values crystallize inseparably, creating an extremely unique, attractive, delicious, nutritious, and cheap" dish of HCMC street food tourism. However, for street food tourism activities to create attraction and reliability for tourists, while protecting the landscape environment, linking cuisine with culture, art, history, and creating livelihoods for local people, and improving the competitive advantage of the destination, it is necessary to develop a strategy to develop culinary tourism in general and street food with typical dishes such as Banh mi in particular on each route, street corners in urban spaces scientifically and effectively. This paper contributes to improving the competitiveness of HCM City's tourist destinations in the coming time.*

**Keywords:** *Banh mi, destination competition, street food, HCMC tourism, inbound tourists.*

## 1. INTRODUCTION

According to the Institute for Tourism Development Research, it is estimated that the number of international visitors in 2019 was more than 1.4 billion, and tourism contributed nearly 9 trillion USD to the total global GDP. However, in 2020, the COVID-19 epidemic strongly impacted this

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growth. The number of tourists decreased by about 60-80%, the world tourism industry lost about 3.3 trillion USD (equivalent to 4.2% of total global GDP), of which food and beverage services suffered heavy losses due to food and beverage becoming a new trend, and the main motivation for tourists worldwide (Choe & Kim, 2018). Spending on food is increasing in the spending structure of tourists (Henderson et al., 2012). In Vietnam, political stability has contributed to economic, social, and tourism development, but the COVID-19 epidemic has also had a strong impact on Vietnamese tourism. In 2019, Vietnam welcomed more than 18 million international tourists (an increase of 16.2% compared to 2018), and the average growth rate of international tourists in the 4 years from 2016 to 2019 reached about 22%. One of the main motivations to attract inbound tourists is that Vietnam is an agricultural country with rich sources of raw materials for food processing and diverse cuisine by region, season, and weather. Therefore, cuisine is a key component of the tourism experience and it is part of tourism activities (Jeaheng & Han, 2020). HCMC is the largest inbound tourist attraction center in the country. In 2019, according to the HCM Department of Tourism, the city welcomed more than 8.5 million international visitors, an increase of about 14% compared to 2018, accounting for 46% of inbound tourists to Vietnam. Recently, the number of visitors to the city is recovering impressively with 8 million visitors in 2023, and spending on culinary tourism is increasing (Hang et al., 2020). Previous research has confirmed that food and dining are factors that tourists consider when traveling and choosing a destination (Correia et al., 2020) and tourists enjoy local cuisine in the travel destination country to complete their travel experience (Choe & Kim, 2018). HCMC has more than 300 years, due to its geographical location and development history with the interference of many ethnic groups at home and abroad. Therefore, HCMC has many unique dishes from street food to high-class to meet all the needs of tourists. The culinary enjoyment space is also diverse from wharves to boats, from popular markets to food courts in busy shopping centers, across alleys and roads to luxury restaurants. Wherever you go, you'll see Banh mi stalls, Banh mi is mostly sold at intersections, street ends, alleys, or in culinary neighborhoods. Banh mi followed the French into Vietnam from the late 19th century. From the daily food of rulers and colonizers to those who worked for France such as interpreters, waiters, and the noble class. Banh mi gradually conquered the Vietnamese people both in the South and the North, becoming a familiar dish. Foreign tourists who come to Vietnam all



want to experience Banh mi once. So through the lens of inbound tourists and inbound operators, what values does bread have and what are the solutions to retain old tourists and attract new tourists to visit and experience street food?

The content of this article is divided into 4 parts: Concepts of cuisine, street food, Banh mi, and destination competition; Summary of tourist reviews, and previous studies on the value of bread to destination competition; Challenges of Banh mi cuisine in HCMC's destination competition; Solutions for developing street food and Banh mi to create competitive advantages for destinations in HCMC.

## **2. THEORETICAL OVERVIEW**

Many tourists travel for culinary experiences (Ab Karim & Chi, 2010). Food has become an important tool in tourism and business marketing as a part of tourism industry revenue (Ab Karim & Chi, 2010; Henderson, 2009) The UNWTO (2017) defines culinary tourism as tourism involving tourists who plan a trip to try local food and/or participate in culinary activities (Ellis et al., 2018). In tourism, activities related to cuisine are called culinary tourism. However, these names refer to the type of tourism in which tourists travel to a certain location to eat local dishes (Ab Karim & Chi, 2010). Many researchers have previously been interested in food tourism such as Ab Karim & Chi (2010), Mak et al. (2012), Ellis et al. (2018). Visitors can not only learn about local dishes but also the lifestyle, culture, and history of local people through culinary tourism. Culinary tourism explores interest and attention to food through travel (Long, 2013). When food becomes a person's main purpose that person develops the idea of traveling to other countries just to explore and experience new cultures and traditions through food. The meaning of culinary tourism can be understood as a new activity for tourists to learn and open their eyes to new things, accept the differences of the places they visit, and encourage them to try differences and understanding of place, identity, culture, tradition, history, and lifestyle. In addition, Hall et al. (2004) define culinary tourism as another experimental trip by tourists seeking entertainment with the main purpose of food. It doesn't just include meals that can be eaten but also includes all activities and events such as food fairs, markets, shows, etc.; especially focusing on foods in the area where we travel and don't have in our home. Previously, scholars have shown that food (Ab Karim & Chi,



2010; Tsai & Wang, 2017)) and street food (Henderson, 2019) are the core motivations of tourists and key components of tourists in the decision-making process for travel. For example, Henderson et al. (2012) found that street food centers play an important role in attracting tourists to Singapore. Street food has long been understood to be an important issue related to tourists' desire to travel. However, street food attributes and their influence on tourist behavior remain largely unexplored.

Competition is a fundamental force driving development across all societal sectors. From tourism to technology, businesses and individuals constantly strive to outdo one another, leading to innovation, improved quality, and greater efficiency. This competitive landscape benefits consumers by offering a wider range of choices and more affordable options (Ritchie & Crouch, 2003). But to understand the role of destination competition, it is necessary to first understand or describe this concept. Although Crouch & Ritchie (1999), Dwyer & Kim (2003), Hong (2008), Heath (2002) have proposed in research the definitions of tourism competitiveness are still confused on a theoretical basis. This stems from the differences between defined definitions, tourism destination competitiveness factors, and competition patterns in the tourism industry. Due to this difference, it is necessary to conduct an assessment of the competitiveness of tourism destinations to gain more insight for future research and ensure greater benefits, it is valuable for the tourism industry and governments to have knowledge about the changing nature of competitiveness and why it occurs in destinations (Dwyer & Kim, 2003).

Banh mi, a Vietnamese staple, boasts a unique history. The French introduced the crusty baguette to Saigon in the 19th century. However, the Vietnamese took it a step further, crafting a one-of-a-kind dish by combining the bread with their local flavors. With a crispy exterior and a soft, pillowy interior, the baguette becomes a vessel overflowing with savory goodness. Fillings can vary but often include grilled meats, pate, sausages, pickled vegetables, herbs, and a touch of chili for a flavor explosion. Affordable, convenient, and enjoyed throughout the day - from breakfast to dinner - Banh mi is a beloved street food. More than just a delicious and nutritious bite, it's a cornerstone of Vietnamese cuisine, cherished by locals, and a delightful discovery for international visitors. The next step is the methods for conducting this research.





### 3. RESEARCH METHODS

The article has used qualitative research methods with 2 major tools: (1) Collect documents from articles and summary reports of units operating on street food business activities; (2) Conduct in-depth interviews with the managers of 5 travel companies (Viet Excursion, Vivu Travel, Asian Highlights, Vnbike, Asianway), 5 bread shop owners (Chim Chay, Huynh Hoa, Tu Beo, Kim Thoa, Quang Teo), 20 inbound tourists from different countries in 4 districts in HCMC. This type of interview is a controlled way to collect information from the interviewee. In other words, it is a pre-planned interview in which the researcher writes down the interview questions before conducting the interview. Such a format is an effective way to keep the interview tightly focused on the topic objective (Bryman et al., 2008). It also makes the interview comparable across interviewees. However, this type of interview lacks richness and limits the availability of in-depth data. The structured interview format limits the variability in responses, restricting the interviewer's ability to interject and the interviewee's capacity for elaboration.. It has been emphasized in the literature that this type of interview is suitable for researchers who know exactly what type of information they are looking for (Dörnyei, 2007).

### 4. RESEARCH RESULTS AND DISCUSSION

#### 4.1. Research results

The data shows that the sample of 20 tourists participating in the interviews was quite diverse in terms of demographic characteristics. More specifically, the majority of interviewed tourists were male (60%), and female tourists were 40%. In terms of age, the group of young tourists (under 40 years old) accounts for the largest proportion (at 75%); The group of tourists from 50 years old to under 60 years old accounts for 20%, and the group of tourists over 60 years old accounts for 5%. The group of visitors came from England, Australia, France, America, Canada, Hong Kong, Singapore, the Philippines, and India. All come to HCMC for tourism purposes. After listening to the recording, carefully reading the respondents' notes about the core values of Banh mi, and studying secondary documents, the author would like to summarize the main ideas about the core values of Vietnamese bread as a street food.

Economic value: Traditional Banh mi shops in HCMC have a small area and do not take up much public space, sometimes it's just a cart on the



side of the road, a person tearing bread with the sound of advertising on the back of a motorbike, or on a street corner near a workplace or school, there's a lady or a few girls selling egg sandwiches. Thanks to the business, many families made enough to feed their children. The bakery owner also has money to expand production, purchase equipment, and hire many local workers to contribute to local economic development and social stability. The price of Banh mi is very reasonable, the filling can be increased or decreased flexibly according to the taste of the person enjoying it, so the bread is very suitable for all classes, especially the low-income working class. Locals and tourists love street food. Vietnam is not a wheat-producing country, so barley is not the staple food of the people. However, the recent increase in barley demand in the domestic market has promoted the import of wheat raw materials from countries such as the US, France, Australia, and Russia. This contributes to strengthening and promoting economic cooperation, creating a balance in bilateral trade, and raising the profile of Vietnamese agricultural products at fairs, exhibitions, and world dinner tables.

Historical value: Banh mi was brought to Vietnam by the French expeditionary force in the mid-19th century. This Western bread has received fierce resistance from the indigenous wet rice agricultural culture, passionate patriotism, and a spirit of freedom, independence, and peace-loving of our ancestors. After the country's independence and unification, especially after the "reform" in 1986, Banh mi still exists as a historical necessity, taking root and being warmly accepted everywhere, of all classes from South to North. During the subsidy period, the country was in need, Banh mi was sponsored by socialist countries, and the quality was not good but it contributed to fighting hunger, helping the whole nation overcome the period of blockade and embargo imposed by other countries, Northern and Southwest border wars. Thinking about this, we see how bread has accompanied the nation and people of Vietnam. Today's young generation needs to know the history of Banh mi in Vietnam and appreciate the precious historical values to love the history of their homeland more.

Cultural value: Bread has never been a competitor to dishes made from rice in the Vietnamese diet, but bread seems very convenient, people can enjoy it anytime, anywhere. The Vietnamese people's calls to buy bread, the way to make bread, the way to enjoy bread, and prepare dishes from bread are so strange and unique, worthy of being honored as an intangible cultural heritage of the nation. "Hot bread " or "Saigon bread, especially delicious", the advertisement resounds in the early morning or late



afternoon, warming people's hearts, the culture of buying, selling, and enjoying bread, it is considered as a bond between members of society, a culture of popular communication in society; family culture when parents and grandparents buy bread for their children and grandchildren and vice versa, between seller and buyer, no compromise, no talk, “quick buy, quick sell”, gentle and liberal like the personality of the Saigonese. We heard the announcement, and as soon as we walked down the stairs, the Banh mi cart was gone. Baking techniques are often passed down through generations. Cake flour is reduced according to the ratio of water and additives to make it very flexible, allowed to expand, and then pulled into long bars of dough. The worker skillfully cuts each piece to fit the scale and then uses a small knife to make slits along the loaf to help it cook quickly. Then arrange the loaf of bread on the conveyor belt and send it to the oven. The worker closed the oven door and adjusted the temperature so that the cake was golden brown without burning. In the past, bakers often used charcoal and honeycomb charcoal to bake cakes, but now to reduce pollution, bakeries use electric ovens. In the past, bread sellers were often healthy young men carrying bamboo tearing poles, lined with burlap bags or plastic bags to hold hundreds of loaves of bread for sale throughout the streets. If not sold out, or the cake is no longer hot, the seller can bring it back to the bakery owner. This is also a very typical cultural feature of Saigon people.

Artistic value: Vietnamese culinary expert Tran Van Khe famously observed that Vietnamese people dine with six senses: Sight (it looks good); Taste (it tastes good); Hearing (It sounds good); Touch (It touches well); Smell (It smells good); It feels good. In this frame of reference, Banh mi is as bold and full of artistic value as the image of Miss H'Hen Niê wearing a Banh mi outfit. There are many different types and sizes of Banh mi in Saigon, but there are two most popular types: The first type, is a striped loaf of bread about three or four spans, like a baguette; The second type is about a hand long, full, and round in the middle with an incision on the surface of the loaf before putting it in the oven, so when baked it becomes very crispy, with both ends pointed. Therefore, anyone with an "immodest" waistline is called "Banh mi waist" by Southerners. What makes the difference between Banh mi in Saigon and Banh mi in other places is the ones in Saigon are always hot and fragrant; the outer layer is thin, dark yellow, shiny, and crunchy when broken. The inside of the bread is thick, ivory-white, spongy, and soft. You tear off a piece and put it in your mouth to chew. The more you chew, the softer and sweeter the bread becomes. You can't get enough of



eating it. It is said that Saigon Banh mi is fragrant, crispy, and has a beautiful shiny dark yellow color because before putting it in the oven, the baker spreads a solution of eggs beaten with honey on the outside of the dough. If you want the bread to be white, the baker often adds a little rock sugar to the dough. If we take the trouble to compare, we can see that Banh mi in general and Banh mi in Saigon have very special shapes and colors that blend Western culinary art and traditional Eastern culture. Banh mi deserves to be honored in the world's kitchens.

Health value: Eating is an indispensable need for human existence and development. Banh mi is considered "fast food" by Vietnamese people, there are many different types of bread; sweet banh mi, semi-salty banh mi, cheese Banh mi, pate banh mi, pha lau banh mi, fish cake banh mi, roasted pork Banh mi, sausage Banh mi, egg sandwich, and many other names, depending on the fillings or eat Banh mi with whatever people name it. This type of Banh mi is very nutritious, ensuring the health of workers, intellectuals, etc. Many vegetarian restaurants also use plain Banh mi, cut into slices, dried in the sun, and then dipped in fried dough. Or grilled over charcoal then spread with butter and sprinkled with granulated sugar and it's delicious (Lien, 2016). Banh mi is considered a special food in Vietnamese culinary culture. People have transformed Western bread into a dish to replace rice, served with vegetables, meat, and fish instead of rice flexibly and skillfully according to the Yin and Yang and five elements of Eastern culture, “Banh mi Saigon” has its special features and flavor, reflecting the eating tastes and creativity of the people: "Bread of Saigon has spongy properties, absorbs water and tastes delicious when sandwiched with meatloaf, pate or even pieces of Banh mi. The omelet in the middle is still better when eaten Western style, the bread is the bread and the meat is meat" (Peters, 2018).

Above are 5 typical core values of bread that are interwoven and blended to create a unique culture of processing and enjoying Banh mi, a “Vietnamese national dish” recognized by tourists around the world.

## **4.2. Discussion**

The French left Vietnam in 1954 after nearly 100 years of colonization, but 4B letters in English still exist and have become familiar to Vietnamese people and tourists: Building (infrastructure, school, theater, etc.); Baguette (Banh mi today); Black coffee (coffee) and beer. In 4B, besides building, the remaining B letters have been modified to suit the local



culture through each period. Banh mi is the typical representative. Banh mi is considered the main food after rice for local people today. If previously starches were arranged in the order of rice, corn, sweet potatoes, and cassava on the Vietnamese menu, now they can be rice, bread, corn, sweet potatoes, and tapioca. Dishes of Western origin all have the word Western attached to the name, but nowadays, no one calls for Western Banh mi, proving that it has been transformed to become a Vietnamese dish from the subconscious to the name. So Banh mi is a rustic dish, replacing rice of Vietnamese people, welcomed by manual workers and intellectuals. The bakery and the sound of Banh mi advertising are engraved in the minds of Vietnamese people and tourists as the motivation for return trips; Visit home, revisit hometown, revisit destination, etc. So Banh mi is a unique dish in street cuisine. From an academic perspective. Culinary tourism is considered “special interest tourism” (Douglas et al., 2001). Its potential role as a regeneration tool is attracting interest in government policy, destination marketing strategies, and tourism media. As each of these concerns has its interpretation of “culinary tourism”, this study adopts a broad definition that is related to the definition of culinary tourism as a visit to primary and secondary food producers, festival foods, restaurants, and specific venues, it is the desire to experience a particular food or product of a particular region (Hall et al., 2004). It is a conscious recognition by tourists that food is more than a source of nutrition; it is a cultural artifact with countless aspects that can be enjoyed in many locations and through a variety of activities such as food trails, events, festivals, and visitor attractions. Previously, scholars have shown that food (Tsai & Wang, 2017) and street food (Henderson, 2019) are at the core of tourists' motivations and key components of tourists in the decision-making process for travel. For example, (Henderson, 2019) found that street food centers play an important role in attracting tourists to Singapore. Street food has long been understood to be an important issue related to tourists' desire to travel. In some countries, food and drink have become integral elements of their culture and traditions. Known examples are hot dogs in New York - the most popular and readily available street food in the United States - kebabs in Istanbul, paneled in Palermo, and sauerkraut in Germany. Examples are in Italy, where pizza and spaghetti are iconic for food tourists, and in Japan, green tea is a must-try in any form of a meal. Furthermore, food is highly appreciated as one of the most important elements in travel, where we can consume food as well as understand the background, authenticity, and history of the place we visit (Hakeem & Lee, 2018).



Street food and authenticity; How do we determine the authentic feeling of eating food? Many scholars debate the meaning of a place and the true meaning of authenticity in food. Authenticity is closely related to “locality” and “sense of place (Scarpato, 2003). As tourists who want to eat at local places, the food must be cooked by local households and they avoid eating at modern restaurants, hotels, or chain restaurants such as McDonald's or KFC (Blakey, 2012), (Urry, 1995) described that certain tourists seek experiences that give them a uniqueness across cultures, a richness of pure authenticity that can rarely be found at home and not in a typical tourist destination. In addition, (Bell & Valentine, 1997) also stated that food is the root of each person's identity, it is also related to the geography and landscape of a place and is associated with the products used in consumption (Reynolds, 1993). Local food is one way that others can learn more about a place. Developing local cuisine can be seen as a process of territory and heritage contribution. It explains that tourists visit places to find food that is authentic and different from what they have at home, which is also really helpful for the local economy because it helps promote business around the area and this is sustainable growth for local communities. An example of research conducted in Bali, Indonesia is by Reynolds (1993) who said that the local tour offers Western food to tourists, however, tourists indicate that they do not want Western food but local food where they expect to experience the same thing, something different and authentic (Richards, 2005). The taste of food can remind us of our hometown, childhood memories, or personal interests and experiences. Chayada (2017) says that dealing with food is nostalgia; when people feel tired of adult life, sick or depressed; A great thing to make them feel better is to drink or eat something that we are used to and have eaten since we were children. Many Asian Americans enjoy going to Asian restaurants in their town to eat traditional dishes such as Chinese soup, Korean Bibimbap, or Japanese Katsu; just to feel something from their past (Isaacs, 2014). So food is one of the main tools that brings us back to our safety and comfort zone. Why don't we consider cuisine as another tool to identify our uniqueness and attract tourists with a nostalgic feeling, which here is Saigon Banh mi with famous brands? Street food with Banh mi has become an issue of concern for international tourists, reflecting the development of Vietnamese culinary tourism, but how the economic benefits and competitive advantages of Banh mi affect the competitiveness of HCMC's tourist destinations needs to be discussed and researched in the coming times.



## **5. CHALLENGES FOR BANH MI IN HO CHI MINH CITY'S DIVERSE STREET FOOD SCENE**

### **5.1. Hygiene and food safety**

Banh mi is often sold at street stalls, and this poses many food safety risks. The reason is that street stalls often lack safe food storage conditions such as the lack of refrigerators or food preservation equipment. Banh mi, especially meat fillings, need to be stored at appropriate temperatures which is suitable to prevent bacterial growth. However, many street stalls do not have refrigerators or food preservation equipment, leading to spoiled bread.

Unsafe hygiene: Street stalls are often located in densely populated, dusty, and polluted places. Processing and selling bread in such an environment can cause bread to be contaminated with bacteria, mold, and other harmful agents. Unclear origin of ingredients: Some street stalls use ingredients of unknown origin, of unknown quality. This can be harmful to consumers' health. If this situation occurs, it will cause food poisoning, affecting the reputation of the destination brand.

### **5.2. Service quality**

Despite its convenience and affordable price, Banh mi from street food is sold in many places and is easy to find. Banh mi is prepared quickly, and suitable for busy people. Street bread has many different types of fillings, meeting the diverse needs of customers, but the service at street stalls is often not as professional as in stores, the sellers are poor workers, with no good knowledge, and limited communication skills, especially in foreign languages.

### **5.3. Compete with other types of food in the 4.0 Technology era**

Banh mi has to compete with many other types of cuisine such as pho, vermicelli, rice noodles, etc. More and more restaurants, eateries, and supermarkets are springing up, attracting tourists in many attractive ways. So what is the solution for developing Banh mi street food? Customers tend to order via smart devices, and traditional stores for many reasons do not meet the needs of tourists.

### **5.4. Climate change**

Climate change is negatively impacting the supply of Banh mi ingredients. Droughts, floods, and temperature changes affect the yield of wheat, barley, and other ingredients such as yeast, salt, and sugar. This leads



to a shortage of raw materials, causing prices to increase. High demand and limited supply cause Banh mi prices to increase, affecting consumers. Climate change is a long-term threat, solutions are needed to ensure the future supply of bread-making ingredients.

## **6. FOOD TOURISM WITH BANH MI TO IMPROVE THE COMPETITIVENESS OF TOURISM DESTINATIONS IN HCMC**

After analyzing and evaluating the challenges with Banh mi as a street food. This article offers some solutions for developing Banh Mi to create a competitive advantage for destinations in HCMC.

Firstly, to improve food quality and safety, increase inspection and supervision of food quality at Banh mi production and business establishments, it's necessary to increase the frequency of inspection and supervision to ensure establishments comply with hygiene and safety regulations food. Authorities need to take strict measures against violating establishments.

Support Banh mi businesses in applying food safety and hygiene standards: There should be programs to support Banh mi businesses in applying food safety and hygiene standards products such as HACCP, and ISO 22000. Support establishments with funding, training, and coaching to improve capacity in ensuring food safety and hygiene.

Raise people's awareness of the importance of food safety and hygiene: It is necessary to carry out propaganda and education programs to raise people's awareness of the importance of Banh mi safety and hygiene.

Secondly, to improve service quality, employees need to be properly trained in communication skills and dealing with customers, always maintain a warm, cheerful attitude, ready to assist customers. It is necessary to organize professional training courses for chefs on Banh mi processing techniques. Training courses need to focus on techniques such as: choosing ingredients, making Banh mi, baking Banh mi, preparing Banh mi fillings, etc. Instructors need to be experienced and highly specialized chefs.

Improve facilities and create a clean and comfortable space to enjoy Banh mi: The store needs to be designed beautifully and cleanly, creating a comfortable feeling for customers. Arrange tables and chairs appropriately, ensuring comfort for customers when enjoying Banh mi.

Thirdly, diversify the menu and be creative in how to prepare and serve Banh mi. Providing many types of Banh mi with different flavors to





meet the diverse needs of customers. Be creative in the way you prepare and present Banh mi to make a difference and attract customers but Vietnamese Banh mi needs to preserve its traditional flavor, with basic ingredients such as crispy bread, pate, meat, grilled, herbs, cucumbers, sauces, etc. Based on traditional Banh mi, new types of Banh mi can be created with different flavors, suitable for the preferences of local people and tourists. Creativity needs to ensure the preservation of the cultural identity of Vietnamese Banh mi. In addition, it is necessary to organize educational activities about Banh mi culinary culture for the younger generation. Help the younger generation understand the value of Vietnamese Banh mi and be conscious of preserving and developing this dish.

Organize festivals and Banh mi food fairs. This is an opportunity to introduce Banh mi to a large number of international tourists. Festivals and fairs need to be held regularly and attract many countries to participate.

Introducing Banh mi cuisine on media channels and social networks: It is necessary to conduct television programs, articles, and videos introducing Vietnamese Banh mi. Take advantage of social networks to promote Banh mi to more people.

Coordinate with travel companies to include Banh mi cooking classes in tourism programs: Banh mi can be introduced as a Vietnamese specialty dish. Visitors can participate in Banh mi cooking classes to experience Vietnamese culinary culture. By synchronously implementing the above solutions, Vietnamese Banh mi will be widely promoted to the world and become a favorite dish of many people.

Fourthly, it is necessary to strengthen international cooperation in scientific research, share experiences support each other to cope with climate change, and find more suppliers of flour and Banh mi production machinery, noodles and ensure supply meets the needs of an increasing number of tourists and people in the future.

## **7. CONCLUSION**

Street food is an important part of the culture and life of many countries. Contribute to tourism development, economic stability, and environmental protection. Banh mi have great potential in HCMC destination competition. Banh mi has a unique flavor and reasonable price, making it a delicious, nutritious, and cheap dish, suitable for the budget of many tourists. Banh mi is easy to buy anywhere, anytime, and suitable for



tourists who want to enjoy street food quickly. The core values of bread have been researched, analyzed, evaluated, and synthesized by the author. Thereby, it shows the importance of Banh mi in Vietnam's culinary map in destination competition. There will be specific developments from product quality to service quality, pricing policy, and human resources to bring street cuisine with delicious dishes such as Banh mi to the world. Eating Banh mi as a street food has become a tourist attraction activities helping to boost tourism and the local economy, contributing to the development of a competitive tourist destination in HCMC. Due to limited time, the authors has not been able to interview all relevant parties, the number of interview samples is not comprehensive enough, the results obtained may only be of an individual or small group nature, and cannot represent the entire population, set of research subjects within a broader destination. A lack of diversity in opinions and perspectives can lead to biased or inaccurate research results.

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