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# **FROM THE RITUAL TO CULINARY TOURISM. NUTRITIONAL CUSTOMS IN THE PROCESS OF TRANSFORMATION OF FORM AND FUNCTION BY THE EXAMPLE OF LISBON**

**OD RYTUAŁU DO TURYSTYKI KULINARNEJ.  
ZWYCZAJE ŻYWIENIOWE W PROCESIE PRZEMIAN FORMY I FUNKCJI  
NA PRZYKŁADZIE LIZBONY**

## **Introduction**

In the postmodern world, everything “can be valuable, if only it will respond to the need for utilitarianism or consumer’s satisfaction”<sup>1</sup>. This also applies to the sphere of food and culinary tourism. Today, apart from the basic need to satisfy hunger, grow new needs, other than in the past. They are of different nature: commercial, associated with a competitive desire to enrich gastronomic offer, aesthetic (e.g. appearance of dishes, choice of tableware, table and environment decoration), health and caloric (e.g. abandonment of some ingredients or food products), ludic (e.g. willingness to spend free time at picnics or culinary festivals), cognitive (e.g. needs to discover new flavours, improve skills in cooking and food design), finally prestigious related to the aspirational aim to stand out by the consumption of expensive or fashionable products.

The aim of this study, which was prepared with the usage of literature critical analysis as well as web query, is to show the nutritional issue in the category of a permanent, but at the same time changing within time, cultural fact, paying attention to the process of changes and the loss of old meanings. The empirical scene of reference is, in this case, the culinary heritage of Lisbon, which thanks to efficient promotion and marketing has become a significant element of the tourist attractiveness of the city, contributing to the development of culinary tourism. The factual data was collected on the basis of a critical analysis of the literature, the observation method carried out in February 2018 in Lisbon as well as photography.

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<sup>1</sup> P. Kowalski, *Chleb nasz powszedni. O pieczywie w obrzędach, magii, literackich obrazach i opiniach dietetyków*, Ossolineum, Wrocław 2000, p. 55.

## Food in traditional culture

Piotr Kowalski who was reaching for cultural sources of nutrition practices, *sub specie* of bread symbolism, wrote that: “for the inhabitants of mass imagination, brought up in the circle of a different reading of the world, rationalists implemented to behaviours consistent with the advice of practical brain, advisable may be the lesson of a different view of Cosmos and how much richer in emotions and more sensitive is compassion for unity with the entire universe and other beings inhabiting it”<sup>2</sup>. In the magical culture, „which was to a certain extent folk culture of the nineteenth century”<sup>3</sup>, preparing and eating a meal was not a prosaic activity, but a part of an orderly system of taming the world. In that reality of a different legitimacy, it was neither physiology, nor economics, but the rules of religious and magical culture that determined the ways of getting food, acceptability of consuming certain foods, species of animals or plants in various life situations, sharing food products in the community. Breaking any rule or deviation from the established rules was unacceptable, as it could, as it was believed, lead to a cosmic catastrophe resulting from the disruption of the established order of nature and the world.

Everyday food of simple people was modest. Products that we use today on a massive scale, such as: meat, eggs, poultry, butter, wheat flour, honey was previously eaten only during the holiday time. Bread as well, was an exceptional product that was consumed during holidays or when field work was carried. Peasantry usually ate buckwheat groats, potatoes, cabbage, peas, beans, potato pancakes roasted on the stove’s plate, *zalewajka* soup and broth from wholemeal flour, cranberry. They tried to eat three times a day, however, at the pre-harvest period and during crop failure they limited themselves to one meal only. “Then, in all meadows and forests, everything that was suitable for consumption was collected and processed: mushrooms, acorns, roots of some plants, berries, tree bark, nuts, chestnuts, which were firstly grinded and later added to flour”<sup>4</sup>. Some of the products were processed with the usage of various methods in order to obtain stocks that would be enough for the next harvest time.

Abundant consumption was possible during the annual holidays or family rituals, so only in the ritual situations. In rites de passages space and time governed by different laws, human ecumenism permeated, as it was believed, mysterious and strange powers that could encourage or threaten celebrating people. In order to function safely in the mundane world, it was necessary to follow traditionally imposed consumption rigors. Holiday consumption therefore had to follow a specific pattern<sup>5</sup>. According to beliefs, it was to ensure prosperity and fertility. Even in the poorest families, people tried to celebrate abundance. It was a sort of reality swearing ritual. The selection of ingredients was not accidental, either. For example, in Poland, „poppy seeds never

<sup>2</sup> Ibidem, p. 18.

<sup>3</sup> Ibidem, p. 52.

<sup>4</sup> I. Białas, *Tradycje kulinarne*, [in:] *Ludowe tradycje. Dziedzictwo kulturowe ludności rodzimej w granicach województwa śląskiego*, ed. B. Bazieli, PTL, Wrocław–Katowice 2009, p. 219.

<sup>5</sup> Ibidem.

appeared in the menu outside the ritual. At the same time, however it was desirable in the rituals because of his extraordinary sleepy and stunning attributes. It was perceived as a mediation measure, allowing for crossing borders and contact with the world of the sacred<sup>6</sup>. Similarly, other cereal products, various kinds of groats and peas were supposed to ensure prosperity and fertility. They also posed function of fraternization. No matter how people would explain the sense of consuming some dishes, and not the other, referring once to the magical, the other one to Christian symbolism – writes Katarzyna Łeńska-Bąk – “dishes always appeared primarily as a fertile culprit, but also as a treat for the dead”<sup>7</sup>.

## Food in post-modern culture

In the post-modern era<sup>8</sup>, the beginnings of which can be assumed according to Robert Pool<sup>9</sup> back to the 1960s or early 1970s, the standard of living has risen considerably, while the old magical meanings have been completely obliterated and forgotten. Only intellectuals interested in the subject sometimes tried to read ancient magical meanings for scientific, open-minded or tourist needs<sup>10</sup>.

All the “inhabitants” of the postmodern world, whether they like it or not, accept more or less often, the role of consumers, because this has been forced and validated by today dominant global culture of consumption. Consumers’ attitudes and behaviours on the market, make up in turn, the whole social process, the essence of which is to strive for permanent satisfaction of even the most sophisticated individual and collective needs. Consistent with the adopted typology of consumer preferences, one can distinguish: **hedonists**- people who take pleasure in acquiring various goods, **lovers of commercial space** (among them so-called **mallers** can be distinguished, who like to buy in retail chains and **postflaneurs** who enjoy visiting galleries), what’s more: **ambitious and creative** involved in making purchases online. There is also a group of people referred to as **excluded**, because they have difficulties with satisfying basic life needs, moreover so-called: **endangered and restless**, who feel fear of acts of aggression and other threats,

<sup>6</sup> K. Łeńska-Bąk, *Pokarmy obrzędowe w religijności ludowej. Kilka słów o maku, zbożu i każdym innym drobiazgu*, [in:] *Pobożność ludowa w życiu liturgiczno-religijnym i w kulturze*, ed. R. Pierskała, T. Smolińska, Wyd. Uniwersytetu Opolskiego, Opole 2004, p. 190.

<sup>7</sup> Ibidem, p. 190–191.

<sup>8</sup> K. Mazurek-Łopacińska, *Postmodernistyczna kultura konsumpcyjna w kształtowaniu popytu i stylów życia współczesnego konsumenta*, p. 47, file:///C:/Users/user/Downloads/5.Mazurek-%20opaci%20ska\_Postmodernistyczna+kultura+konsumpcyjna+w+kszta%20towaniu+popytu+i+styl%20C3%B3w+%20ycia+wsp%20czesnego+konsumenta.pdf [16.04.2018].

<sup>9</sup> R. Pool, *Etnografia postmodernistyczna*, [in:] *Amerykańska antropologia postmodernistyczna*, ed. M. Buchowski, Instytut Kultury w Warszawie, Warszawa 1999, p. 273.

<sup>10</sup> Main features of postmodernist culture include: pluralism (multiplicity of beliefs), diversity (of lifestyles too), globalization (striving for an attractive lifestyle which is determined by global products), tribal community (searching for goods facilitating social interactions), symbolism (hyperreality and life on the web), fragmentation (detachment from the context), lack of hierarchy (unstructured incentives of consumption), multiculturalism (drawing from different cultures), popularization (influence of the mass media). See more: K. Mazurek-Łopacińska, op. cit.

so they are most willing to function in local communities only, finally **socially responsible** who are like to be involved in various social actions<sup>11</sup>.

Tourist activities and spatial mobility are characteristic for open minded **globalists** who, according to Krystyna Mazurek-Łopacińska, “perceive globalization processes as a chance to create relations with the inhabitants of other countries and to make greater use of the achievements of civilization. They are interested in the offer of global products, because their usage allows them to feel the citizens of the world”<sup>12</sup>.

Culinary tourism provides consumers around the world with taste experiences. It is defined as „thematic travel in order to learn about local, regional and national raw ingredients, food products as well as traditional dishes in the tourism space of both rural and urban areas”<sup>13</sup>. Researchers point to contemporary tourism activity strictly related to food – this is called: gastronomic tourism, also known as a tourism of the national cuisine – and the so-called: gourmet tourism, which takes the character as mentioned above, but is also dictated by the intention of visiting a specific gastronomic establishment or tasting particular famous food<sup>14</sup>.

In Armin Mikos v. Rohrscheidt opinion culinary tourism occurs when the decisive motive of taking up a trip is to get usage of culinary offerings of a foreign country or region, or culinary goods are at least an essential part of the travel program. At the same time necessary requirement is to “preserve **high quality** dishes, refer their composition and method of preparation for the culinary **tradition** of the target region as well as ensuring the consumption of meals in the right **environment**”<sup>15</sup>. When these conditions are met then one must also agree that such culinary journeys are an example of ambitious tourism<sup>16</sup>. They are not limited to the 3xS – surface experience, typical for mass tourism, but they rather focus on the deeper cultural content (cognitive, educational, aesthetic). Enthusiasts of culinary tourism are focused on cognitive values that are associated with discovery of new flavours, also on educational values related to the improvement of their own culinary techniques. These two functions are realized „through participation in culinary events, traveling culinary routes, visiting gastronomic premises, sightseeing museums focused on culinary arts, observing technological processes in food processing plants as well as during learning to prepare specific culinary specialties”<sup>17</sup>. Such a creative form of tourist activity enriches their culinary knowledge, extends the competence in the preparation of dishes and cooking methods as well as sensitizes the aesthetics of prepared dishes.

<sup>11</sup> Compare: K. Mazurek-Łopacińska, op. cit. [07.03.2018].

<sup>12</sup> Ibidem.

<sup>13</sup> M. Woźniczko, T. Jędrzyński, D. Orłowski, *Turystyka kulinarna*, PWE, Warszawa 2015, p. 19.

<sup>14</sup> See more: A. Kowalczyk, *Turystyka kulinarna – ujęcie geograficzne*, „Turizm” 2005, vol. 1–2, p. 169.

<sup>15</sup> A. Mikos v. Rohrscheidt, *Turystyka kulturowa. Fenomen, potencjał, perspektywy. Podręcznik akademicki*, Wyd. KulTour.pl, Poznań 2010, p. 178.

<sup>16</sup> Andrzej Kowalczyk considers culinary tourism to be an important part of urban, rural, business, congress, family as well as sustainable tourism. See more: idem, *Turystyka kulinarna – podejście geograficzne i niegeograficzne*, „Turystyka Kulturowa” 2016, no. 5, p. 29.

<sup>17</sup> M. Woźniczko, T. Jędrzyński, D. Orłowski, op. cit., p. 19.

It should be emphasized, however, that almost all of the tourists are interested in the cuisine of the countries and regions visited, regardless of the type of tourism or preferred destinations. "Trying local dishes is an inseparable element of sightseeing"<sup>18</sup> – says Anna Wieczorkiewicz. Tasty and varied meals, eaten in a nice environment, constitute a valuable complement to travel offers. They heighten consumers' sense of satisfaction with a chosen tourist event, which positively affects tourists' loyalty to a chosen travel agency. It is why, the organizers of tourism, apart from the almost universal offer of the so-called Swedish tables and all-inclusive meals, present to their clients at the place of their vacation, optional offers devoted to the ethnic culture of the place visited (depending on the country visited, e.g. Cypriot supper, Moroccan or Greek evening, etc.). Program of such fests is made more attractive by inclusion of specialities in the form of delicacies originating from the local tradition. Individual tourists who do not use organized trips are not disadvantaged in this case. Guide books are full of comprehensive information about local food products and typical regional dishes, as well as distinctive premises where one can try them. A reliable source of information are also thematic travel and culinary programs, broadcasted on various public and commercial television channels as well as online. At this point it is worth mentioning that Café New York in Budapest is believed to be the most beautiful in the world and the oldest restaurant in Europe: Świdnicka Cellar is located in Wrocław.

Culinary tourism, which should be clearly noted, creates however, products of cultural convention, standardizes culinary offer and is not free of elements of mystification, i.e. manifestations of staged authenticity. In Poland, this can be exemplified by the example of folk-styled hotels and restaurants that exist almost throughout all the country. They are named with "homely" sounding names such as, for example: "Zajazd Góralski", "Karczma or Chata Wiejska" etc. They serve allegedly authentic regional dishes, but in fact they have already made up names corresponding to the unified tastes of customers<sup>19</sup>. Monika Golonka-Czajkowska, analyzing menus of restaurants in Zakopane, noted that: "they are itself an intriguing reading that is able to amaze tourists and highlanders at the same time, not mention linguists and experts in the culinary art"<sup>20</sup>. Names in the form of periphrase and stylistic archaization, such as "gazdowy zawijaniec w bułce ponywiyrany", "dzik smażony w jałowcu wińskim polewany", "udziec barani upieczony na złoto w ogniu pieczony" and so on<sup>21</sup>, have to convince consumers that these are authentic regional dishes, worth paying even a higher price.

Meanwhile, these names are not reflected in highland tradition. Reviewing literature from the nineteenth century, devoted to the Tatry mountains, can be perceived presence

<sup>18</sup> A. Wieczorkiewicz, *Apetyt turysty. O doświadczeniu świata w podróży*, Universitas, Kraków 2008, p. 278.

<sup>19</sup> B. Pabian, *Elementy rustykalne w przestrzeni miasta – wierność tradycji czy komercyjne działania wolnego rynku*, [in:] *Studia Etnologiczne i Antropologiczne. Problemy społeczne i kulturowe współczesnego miasta*, ed. I. Bukowska-Floreńska, Wyd. Uniwersytetu Śląskiego, Katowice 2010, p. 300–308.

<sup>20</sup> M. Golonka-Czajkowska, *Żentycza, legumina, gazdowy zawijaniec w bułce ponywiyrany, czyli o kulinarnych wątkach w retoryce tatrzańskiego turysty*, [in:] *Pokarmy i jedzenie w kulturze. Tabu, dieta, symbol*, ed. K. Leńska-Bąk, *Stromata Anthropologica*, vol. 2, Opole 2007, p. 337.

<sup>21</sup> See more: *ibidem*.

of minimalism and consumption rigor in traditional Podhale cuisine, what is consistent with the findings presented in the first part of this article about the modest diet of people in traditional culture. Clearly here, lack of fidelity with the draft of local culture and compliance with the source becomes a marketing abuse, which confirms the rightness of Mike Featherstone's thesis that consumption and marketing activities have now become the dominant part of social life<sup>22</sup>.

Within the panorama of cities and tourist villages all around the world various culinary events are also popular (fairs, food markets, picnics, culinary holidays and festivals), and "there are even smaller theatres – emphasizes Aleksandra Śliwińska – cafe gardens and cafes' glass cases, where consumers have spread around"<sup>23</sup>. All of these proposals are necessary and they contribute to the development of culinary tourism on a global scale, provided that they are not an example of an invented tradition, but result from fairly understood as well as authentic desire to protect and, promote the heritage of regional culture. Unfortunately, more and more often products are promoted under the slogan of regional culture, that have little in common with tradition, but they are the result of a specific cultural manipulation.

## Culinary face of Lisbon

The Portuguese can demonstrate the advantages of their cuisine, although at the end of the twentieth century there was commonly drawn attention to the low level of gastronomy in this country. This was the result of the generally bad economic situation of the country, then "one of the poorest in Europe and giving way to some Third World countries"<sup>24</sup>. The change in the situation was caused, among others, by dynamic development of the tourism sector. It is sufficient to say that in 2016 Portugal won the most, as many as 24 World Travel Awards statuettes, known as the Oscars of the tourist industry<sup>25</sup>.

The diversity and uniqueness of today's Portuguese cuisine is the effect of the rich history of the country, on the one hand and the marketing activities for the development of culinary tourism on the other. Undoubtedly, however, "the discovery of the sea route to India by Vasco da Gama gave the Portuguese inexhaustible resources of black pepper, cinnamon and curry. In the Portuguese cuisine you can also find clear traces of the country's invaders and colonizers: Romans (suppliers of olive oil, garlic, grapes and onions) and Maurach (founders of rice and lemon plantations, apricot and fig orchards)"<sup>26</sup>. It is also possible to find influences from the period of colonial empire, related to the culinary

<sup>22</sup> M. Featherstone, *Koncepcje kultury konsumenckiej*, [in:] *Zachowania konsumenta. Koncepcje i badania europejskie*, ed. M. Lambkin, PWN, Warszawa 2001, p. 309.

<sup>23</sup> A. Śliwińska, *Teatr wielki, mały i codzienny. Ulica jako teatr codzienny*, [in:] *Teatr wielki, mniejszy i codzienny*, ed. P. Kowalski, Wyd. Uniwersytetu Opolskiego, Opole 2002, p. 241.

<sup>24</sup> J. Pałęcka, O. Sobański, *Porto sardyńska i fado. Kuchnia portugalska*, Wyd. Watra, Warszawa 1980, p. 4.

<sup>25</sup> [https://biznes.newseria.pl/komunikaty/turystyka/portugalia\\_z\\_rekordowymi,b756152787](https://biznes.newseria.pl/komunikaty/turystyka/portugalia_z_rekordowymi,b756152787) [05.03.2018].

<sup>26</sup> E. Malchrowicz, *Półwysep Iberyjski – raj dla turystów kulturowych. Przegląd potencjału Hiszpanii i Portugalii dla rozwoju wybranych form turystyki kulturowej*, „Turystyka Kulturowa” 2009, no. 9, p. 21.

heritage of Africa (present- day Angola, Mozambique, Islands of Cape Verde), as well as Brazil and the Far East, mainly India and China.

Portuguese people not only appreciate their own kitchen, but also know how to display it properly. They have already developed a consistent system of coherent promotional activities. The advantage of the capital city of Portugal is a large number of restaurants, cafes and especially popular pastelarias. Of great importance are iconic places, of historical and antique character, which thanks to the appropriate advertising, are popular among both locals and tourists. These are: café-restaurant *Martinho da Arcada*, which has been operating since 1780. Moreover, functioning since 1829 – *Confeitaria Nacional* and the youngest of them *Cafe A Brasileira*, founded in 1905, located in the *Chiado* district. The representatives of Portuguese elite, including the poet Fernando Pessoa visited the thresholds of the latter.

A traditional delicacy is salted and dried cod *bacalhau*, having been used in Portuguese cuisine from the fifteenth century. In the past, in order to protect fish that were caught on distant Newfoundland fisheries against spoilage, fillets were rubbed with salt from sea water, and then dried in the sun (photo 1). Tradition has survived to this day. Currently, salted cod is prepared in nearly 400 ways and served in the form of tasty, sometimes elaborate dishes, in many local restaurants. Tourists can also purchase the characteristic patches of these fish, both in stores specializing in the sale of regional food products as well as in large food stores.



Photography 1. Salted and dried cod fillets in one of the shops with traditional food products  
Source: own photography, Lisbon, 2018.

Among others also sardines have been turned into image tourist product by the Portuguese. They are prepared in different ways, they are sold, in the form of colourful canning, tempting one's sense of sight. Most often these are sardines in olive oil, but also in tomatoes, in their own sauce or with additives such as oranges or a pinch of cinnamon. Practically at every specialized point of sale of these fish, shop assistants encourage tourists to try these delicacies.

Shops specializing in the sale of sardines, have become themselves a tourist attraction of Lisbon. From a distance already, one can observe attractive exterior façades of some stores with extraordinary interiors, in which walls are usually lined perfectly with colourful cans, attracting visitors' eyes. Famous *Mundo Fantástico Da Sardinha Portuguesa* store, located at Rossio Square in Lisbon can be mentioned as an example (photo 2). Cans being sold there are extremely colourful just like the interior of the store itself (photo 3). Tins of the cans have been designed in order to distinguish the product from the other present on the market. Labels are marked with sizable dates, from 1916 to the current year, and annotation in Portuguese and English about significant events that took place in the world in the year given<sup>27</sup>. And because sardines have become the iconic product of Portugal, coloured cans similar in appearance and size but containing chocolates resembling small fish are also introduced to the market. They are an undoubted attraction for children (photo 4).



Photography 2. The façade of *Mundo Fantástico Da Sardinha Portuguesa* sardine shop in Lisbon  
Source: own photography, Lisbon, 2018.



Photography 3. Part of the interior of the *Mundo Fantástico Da Sardinha Portuguesa* sardine shop in Lisbon  
Source: own photography, Lisbon, 2018.

<sup>27</sup> Compare: <https://www.mundofantasticodasardinha.pt/> [03.03.2018].



Photography 4. Sample cans of chocolate sardines  
Source: own photography, Lisbon, 2018.

Lisbon cafes and restaurants tempt potential consumers with their culinary offer, interior design and relatively efficient service. Many restaurants in the city specialize understandably, in fish and seafood dishes. Raw products, placed especially in window exhibitions, are to constitute a kind of specific incentive. They create a non-verbal message that the dishes served in a given place are of good quality because they are made with fresh ingredients (photo 5).



Photography 5. An example of a window exhibition in one of the Lisbon restaurants  
Source: own photography, Lisbon, 2018.

A separate attraction of Lisbon is the Ribeira market hall, “where the clamour and scream of street vendors mix with the scent of citrus fruits, olives and all sort of fish, from large patches of dried, salted cod to living, still jumping sea perch. There is a great rush everywhere”<sup>28</sup>. Numerous stands and catering points operate at the hall. As the guides encourage to visit and describe this place, it is not surprising that it is possible to meet there not only locals, but also numerous tourists (photo 6).

<sup>28</sup> E. Malchrowicz, op. cit., p. 13.



Photography 6. A detail of the Ribeira market hall in Lisbon

Source: own photography, Lisbon, 2018.

The sweet side of Lisbon is represented by traditional desserts in the form of cakes specifically prepared from yolks, eggs and sugar. Some of them, properly seasoned with lemon or cinnamon, have the consistency of egg chips, similar to haystacks. In the confectioneries all over the country, there are sold famous cupcakes called *Pasteis de Nata* (photo 7). Their archetype is *Pasteis de Belem*, which can be consumed or bought to take away in a cafe with the same name, located near the Hieronymites Monastery in the Belem district. Chambers of this cafe can accommodate up to several hundred consumers, and yet, as life shows, it is sometimes difficult to find a free table there. On the official website it is written that in 1837, “the original *Pasteis de Belem* was made according to an old recipe from *Mosteiro dos Jeronimos*. This secret recipe is performed daily in the bakery, manually, using only traditional methods”<sup>29</sup>. The name *Pasteis de Belem* is reserved exclusively for products originating from this place. That is why it has become a lasting point of most trips’ program. Tourists come there especially to taste famous muffins, praised both in guide books as well as in media. In one of the studies, the opinion about *Pasteis de Belem* of the Los Angeles Time’s reporter was quoted. He claimed it to be “Holy Grail of Portuguese pastries”<sup>30</sup>. In fact, products being served there are quite typical, made of puff pastry and filled with egg-pudding custard, although no one can deny that they are tasteful.

<sup>29</sup> <http://pasteisdebelem.pt/en/>, 21.02.2018.

<sup>30</sup> *Explore!guide. Lizbona*, ed. U. Augustyniak, A. Mlynowska, Wyd. ExpressMap, Warszawa 2017, p. 78.



Photography 7. Pastéis de Belem set with coffee, served in company porcelain

Source: own photography, Lisbon, 2018.

The flagship wine product of Portugal is Porto, the only wine in the world, which name is included in the name of the country from where it comes. The price of this wine increases in direct proportion to the time of aging, hence some of the vintages reach very high prices. Wine as such has been produced in *Alto Douro* region from 2 thousand years, but its main product, i.e. Porto gained fame all over the world in the eighteenth century<sup>31</sup>. The wine region of *Upper Duero (Alto Douro)* entered the UNESCO World Heritage List in 2011. On the wave of marketing treatments, this famous liquor is currently partly driven out of the market by a very well-advertised cherry liqueur. It is sold not only in liquor stores and shops with traditional food, but also in souvenir points at some cultural objects, such as Fado Museum. Most frequently described in guides selling point of cherry liqueur is *Ginjinha Registada* at the famous Rossio square in Lisbon (photo 8).



Photography 8. Participants of the street festival in the front of selling point of the cherry liquor

Source: own photography, Lisbon, 2018.

<sup>31</sup> <http://www.unesco.pl/?id=289> [16.04.2018].

It is worth adding that since 2010, popular among tourists culinary trail: Rota de Tapas Estrella Damm has been operating. During the event, which takes place every year in a specific time interval (among others in Lisbon), tourists can try snacks at a reasonable price at various gastronomic establishments located on mentioned trail. The participants have at their disposal special route maps with places marked on it, that take part in the event. Those who willing can collect special stamps on a map, what entitles for free transport (with so called tuk tuk vehicles), and above all gives an opportunity to win a trip to Barcelona. The event is sponsored by a beer producer<sup>32</sup>.

Tourists looking for authenticity can also try chestnuts sold in the streets at the most rush and busy places of the city at any time of the year (photo 9).



Photography 9. Street chestnuts' seller

Source: own snap, Lisbon, 2018.

As it can be observed, culinary tourism has permanently inscribed in the landscape of Lisbon. It refers to the marine culture to a large extent, offering the flavours of the sea, although it does not really go hand in hand with the continuation of the fishing tradition in this country. Fishing requires hard work at sea and unfortunately it do not bring big profits. Therefore, as Ewa Malchrowicz emphasizes: "Portuguese fishermen are currently only engaged in tourism. [...] This is how Portugal easily loses one of its centuries-old traditions. Fishing has so far been associated with specific folklore – a lifestyle one of a kind. Currently, the mentality of the Portuguese, who have risen from sailors and fishermen to businessmen or representatives of Western travel agencies, is also changing<sup>33</sup>.

## Conclusion

Food in addition to its biological function, related to satisfying hunger and maintaining body in health, fits into the social context of human life, becoming a determinant of

<sup>32</sup> Website of *Rota de Tapas* <http://rotadetapas.com.pt/> [15.04.2018].

<sup>33</sup> E. Malchrowicz, op. cit., no. 9, p. 13.

culture and its transformation. It talks a lot about the man himself and about the values he professes. Eating habits of modern man have, as in traditional culture, their inter-cultural legitimization, however of diametrically opposed character. These are the elements of postmodern cultural order that is constituted by usefulness. Commercialized elements of traditional culture last in mass culture, already fulfilling completely different functions, mainly economic and ludic. The base, but also limitation for tradition, folk culture and culinary tourism are the laws of postmodern culture.

Culinary tourism is a metaphor of contemporary culture, because it fits into the character of postmodernism, which is assessed by Robert Pool as double-encrypted, "both accessible and inaccessible, superficial and deep"<sup>34</sup>. On the one hand, it has useful cognitive, educational, aesthetic, economic and ethnic function relating to the perpetuation of regional tradition, on the other hand however is marked by mercantile thinking. It is not free from the characteristics of mystification and consumeristic hedonism. At the same time however, it is a mirror of culture and constitutes an answer to the changing needs of the inhabitants of the post-modern world.

The culinary image of Lisbon fully reflects the essence of the process of cultural change that has taken place on a global scale. The maritime heritage of Portugal, thanks to appropriate promotion, is effectively used for the needs of the changing market, becoming the basis for the dynamic development of culinary tourism in this country. Changes in the lifestyle of indigenous people also relate to this phenomenon. The Portuguese are moving away from practicing traditional professions, including fishing, increasingly choosing to work in the more profitable sector of the tourism economy.

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## Streszczenie

Jedzenie, oprócz pełnionej funkcji biologicznej, związanej z zaspakajaniem głodu i utrzymywaniem organizmu w zdrowiu, wpisuje się w społeczny kontekst życia człowieka, stając się wyznacznikiem kultury i jej przemian. Wiele mówi o samym człowieku i o wyznawanych wartościach. Nawyki żywieniowe współczesnego człowieka mają tak, jak w kulturze tradycyjnej, swą wewnątrz kulturową legitymizację, jednak o diametralnie odmiennym charakterze. Są elementem postmodernistycznego porządku kulturowego, o którym stanowi użyteczność. Celem niniejszego opracowania, przy którym posłużono się metodą krytycznej analizy piśmiennictwa oraz kwerendą internetową, jest ukazanie kwestii żywieniowej w kategorii trwałego, aczkolwiek zmieniającego się w czasie faktu kulturowego, ze zwróceniem uwagi na proces przemian i utratę dawnych znaczeń. Płaszczyznę odniesienia empirycznego stanowi dziedzictwo kulinarne Lizbony, które za sprawą sprawnej promocji i marketingu stało się dziś znaczącym elementem atrakcyjności turystycznej miasta, przyczyniając się do rozwoju turystyki kulinarnej.

**Słowa kluczowe:** pożywienie, turystyka kulinarna, Lizbona

**Abstract**

Food, besides its biological function, related to satisfying hunger and keeping organism in health, fits in human's live social context, is becoming culture and its transformations determinant. It shows a lot about the man himself and his worshiped values. Contemporary human's eating habits have, as in traditional culture, their intra-cultural legitimization, but character is totally different. They are element of postmodern cultural order, which feature is utility. The aim of this elaboration, at which was made use of writing's critical analysis and online inquiry, is showing nutritional issue in category of permanent, but time-changing cultural reality, with paying attention to transformation process and loss of old meanings. Lisbon's cultural heritage is the level of empirical reference, which in case of efficient promotion and marketing becomes nowadays significant element of city's tourist attractiveness, contributing to develop of cuisine tourism.

**Keywords:** food, culinary tourism, Lisbon

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