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## Coffee – The Foreign Becomes Part of the “Western” Lifestyle in Europe

### Sources

#### Source 1: Advertising Photograph “Coffee Pleasure”

© pio3/Shotshop.com.



#### Source 2: Leonhard Rauwolf

Leonharti Rauwolfen, der Artzney Doctorn vnd bestelten Medici zuo Augspurg, Aigentliche beschreibung der Raiß, so er vor diser zeit gegen Auffgangm, Mesopotamiam, Babyloniam, Assyriam, Armeniam ... nicht ohne geringe mühe unnd grosse gefahr selbs volbracht. neben vermeldung vil anderer seltsamer und deckwürdiger sachen, die alle er auff solcher erkundiget, gesehen und obseruieret hat; alles in drey unterschiedliche Thail mit sonderem fleiß abgethailt und ein jeder weiter in seine sondere Capitel wie dero jnnhalt in zuo end gesetztem Register zuofinden. Hannover, Giulini Pharma GmbH (1582) 1977, 102 f.

*Preliminary remark: Leonhard Rauwolf was the first European to report on the consumption of coffee which he witnessed in the Aleppo bazaar in 1582.*

Hund/ die einander in der spür nachgehn: hat einer fern-  
ner lust/ darzü ettwas zuessen/ oder ein anders getranck zü  
trincken/ so habens gemainlich darbey auch weitte offne  
Läden/ darinnen sie sich zusamen auff die Erden/ oder das  
Pflasz setzen/ vnd mit einander zechen. Vnder andern ha-  
bens ein güt getränk/ welliches sie hoch halten/ Chaube  
von jnen geneuet/ das ist gar nahe wie Dinten so schwarz/  
vnnnd in gebresten/ sonderlich des Magens/ gar dienstlich.  
Dises pflegens am Morgen frü/ auch an offnen orten/ vor

jedermeniglich one alles abscheyhen zutrincken / auß jr di-  
nen vnnnd Porcellanischen tieffen Schällein/ so warm/ als  
sies könden erleiden/ setzend oft an/ thond aber kleine trin-  
cklein/ vnd lassens gleich weitter/ wie sie neben einander im  
frayß sitzen/ herumb gehn. Zü dem wasser nemmen sie früchte  
Brunnu von jnnwohnern genennet/ die aussen in jrer größe  
vnd farb/ schier wie die Lorbeer/ mit zway dünn schöllein  
umbgeben/ anzusehen/ vnnnd fernere jhrem alten berichten  
nach/ auß India gebracht werden. Wie aber die an in selb  
ring seind/ vnnnd innen zwen gelblechte köner in zwayen  
heüßlein vnderschiedlich verschlossen haben: zü dem das sie  
auch mit jhrer würckung/ dem namen vnnnd ansehen nach/  
dem Buncho Auic: vnd Bunca Rhafis ad Almanf. ganz  
ehnlich/ halte ichs darfür/ so lang/ bis ich von gelehrten  
ein besseren bericht einnemme. Dises tranck ist bey jhnen  
sehr gemain/ darumb dann deren/ so da solches außschen-  
cken/ wie auch der Krämer/ so die frücht verkauffen/ im Ba-  
tzar hin vnd wider nit wenig züfinden: Zü dem/ so haltens  
das auch wol so hoch vnnnd gesund sein/ als wir bey vns jr-  
gend den Vermütwein/ oder noch andere Kreüterwein zc.

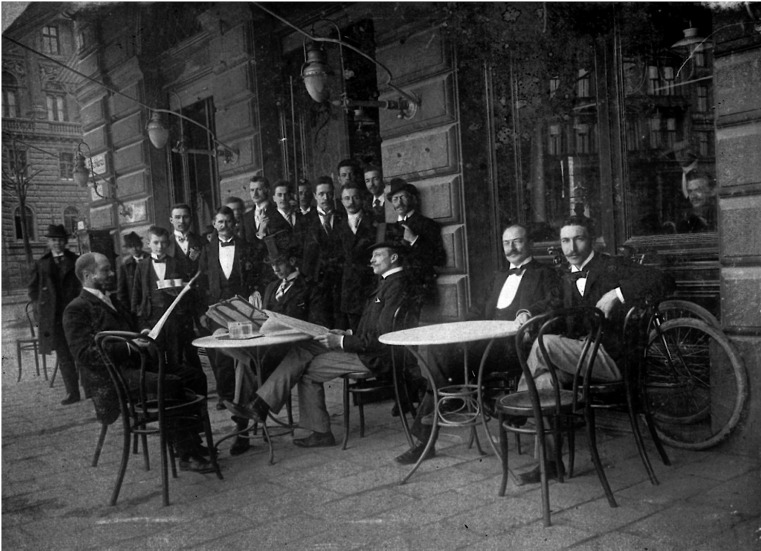
If somebody wants to eat something or have a different kind of drink, there are usually some open stalls where you can sit together on the ground or the stools and eat and drink together. Among others, there is one good drink which they appreciate, called Chaube by them; it is black like ink and helps well with ailments, especially those of the stomach. They drink this early in the morning, even in public places, without shying from other people watching, using small deep bowls made of clay or porcelain; [they drink it] as warm as they can stand it, often sipping it and passing it around among them when they are sitting in a circle. To their water they add fruit, called Brunnu by them, which look a lot like laurel in their size and colour but with two thin peels and which have been brought from India according to their old reports. Yet these fruit have a ring and two yellowish pips inside in two differently closed sur-

roundings; and in their effect, their name and looks they are similar to Buncho Auc: and Buncha Rhasis ad Almans. So I think it is the same fruit as long as I do not learn knowledge to the contrary. This drink is very popular with them; and in the bazaars the tradesmen selling the drink or the fruit can be found frequently; plus they think it as wholesome as we think wormwood wine or other herbal wine is.

(Original text in German)

### Source 3: Viennese Coffee House, Summer 1896

Photographer: unknown; private archive Isolde Parussel.



### Source 4: Tea and coffee pot, about 1770–1780

Königlich Bayerische Porzellanmanufaktur, Munich, Germany. Photographer: Klaus E. Göltz; owner: Kunstmuseum Moritzburg Halle (Saale), Germany.



**Source 5: Collection of Coffee Grinders in Café Döbelstein,  
Duisburg, Germany**

Photographer: Reinhard Wendt.



**Source 6: Advertising Photograph Coffee Machine**

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## Embedding the Module in a Sequence

This module stands in the middle of a three-part sequence dealing with the historical change of Europe resulting from the adoption and integration of imports from the “New World”. It raises the students’ awareness that, in fact, European expansion was directed to the outside, but, at the same time, caused enduring changes inside of Europe shaping everyday life until today. The example of “coffee” constitutes a type of case different from the example of the “potato” (Wendt: stage 8: full “reinterpretation”, “something foreign becomes one’s own”). In contrast to the potato, coffee is still considered “foreign” and “exotic”, although typical for a modern, “Western” lifestyle since it cannot be cultivated in Europe. Also, European coffee history started with connections to the Oriental world even before a connection to colonialism was established by the Europeans bringing coffee plants of Arabian origin to the “New World”, cultivating these on slave plantations.

## Learning Aims and Competences

On the one hand, the students acquire the competence to apply Wendt’s schema in an increasingly independent way. Thus, they will be able to enquire historically about diverse phenomena within their everyday world. Thereby, the students become more aware that the “typical” European often includes the originally non-European. Furthermore, the module serves to sensitize the students, grounded in Wendt’s schema, to similarities and differences in the history of the adoption of formerly foreign components of their everyday life.

Prerequisites for the module are knowledge of European encounters with the Orient (coffee) as well as insights into the role of printing in the dissemination of knowledge (especially travel reports).

## Tasks

1. The text and the image source depict scenes of coffee enjoyment separated by 250 years (sources 2 and 3):
  - 1.1 Compare both depictions in terms of similarities and differences and historical change. Consider the aspect of gender as well.
  - 1.2 Finally compare the contemporary advertising photograph (source 1) to the statement by Rauwolf (source 2).
2. Work with Wendt’s schema:
  - 2.1 Work in groups to allocate sources 1, 2, 3, 4, 5 and 6 to the appropriate stages. Make sure you find good arguments for your allocations.
  - 2.2 As a next step compare the profiles of the stages you have determined for potato and coffee.

## Expected Student Answers

1. The similarities and differences involve for example the place and time of coffee consumption, the social situation, gender relations, drinking vessels, motives (for example pleasure and stimulation) (pick-me-ups); drinking vessels (bowl, porcelain or ceramic cup); combination for example with pastries, milk, sugar, water.

Advertising photograph: woman in public as a matter of course; conviviality and communication in a small circle; drinking vessel, hot beverage (position of the cup, handle), relaxation; background: culture, history, city.

- 2.1 In detail other allocations are also possible: source 2 → stage 1; source 3 → stage 5 (new forms of consumption, new consumer goods) and stage 6 (new ways of life; coffee pleasure as part of [middle class] everyday life) and stage 7 (coffeehouses as gastronomic impulse); sources 4, 5 and 6 → stage 5 (new consumer goods), stage 7 (new impulses for craft, trade and industry); source 1 → stage 8 (coffee, especially espresso, as “typically” Italian or Italian-inspired way of life).
- 2.2 Findings: stage 2 is missing in the coffee example, stage 4 in both examples. It is essential for the students to notice that stages 1 and 2 took place historically in the potato example, although none of the sources show them.

## Design of the Learning Process

Steps/ Phases/ Methods	Factual aspects	Learning aims/ Competences	Commentary/ Explanation
Introduction/ developing questions: Class discussion	Contemporary advertising for the consumption of coffee (for example: cosmopolitan spirit, relaxation, sociability)	Orientation, source 1	Transition: Initiation of coffee consumption in Europe?
Working with sources: Identical group work	Similarities/ differences: Consumption of coffee (earliest report, 1535; photograph of Viennese coffee house, late 19 <sup>th</sup> century)	Genre competence; awareness of historicity; awareness of gender; methodological competence (comparison)	Becoming aware of historical change; sources 2 and 3/source 1: Advertising photograph “coffee pleasure”
Wendt’s schema: Identical group work	Stages of the processes of transfer and enculturation of coffee on the basis of examples	Genre competence; awareness of historicity; awareness of time; methodological competence	Deepening and application of Wendt’s schema; sources 4, 5 and 6; Wendt’s schema
Wendt’s schema; comparison: Identical group work or plenary work	Comparison of the “Europeanisation” of coffee and potato	Awareness of historicity; methodological competence (comparison)	Comparison and contrast of different transfer processes using Wendt’s schema