Susanne Popp and Miriam Hannig

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

Sources

Source 1: Advertising Photograph “Coffee Pleasure”

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 und 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 unterschidliche Thail mit sonderem fleiß abgethailet und ein jeder weiter in seine sondere Capitel wie dero jnnhalt in zuo end gesetztem Register zuofinden. Hannover, Giulini Pharma GmbH (1582) 1977, 102f.
Preliminary remark: Leonhard Rauwolf was the first European to report on the consumption of coffee which he witnessed in the Aleppo bazaar in 1582.

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 Dobbelstein, Duisburg, Germany
Photographer: Reinhard Wendt.

Source 6: Advertising Photograph Coffee Machine
© gstockstudio/Shotshop.com.
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 (coffeeshouses 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

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