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## **Editor's Note: Alternative Perspectives for Global History of Coffee and Tea**

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The global history of coffee and tea are becoming popular subjects, and new studies are published annually. Although coffee and tea have long been regarded as global beverages, most global histories of them were written from the perspective of the European reception of tea and coffee in the seventeenth to eighteenth centuries. (Tsunoyama, 1982) From this view, the histories of these two beverages were often written together, though the focus of the studies was on how the two beverages differentiated each other. . How newly imported tea and coffee competed with each other, and segmented their markets, was one of the leading aspects explored in these early, pre-1980s studies.

However, since the 1990s, more studies have been written on the global history of coffee and tea separately. There are two reasons for this. First, the geographical scope of these studies was broadened since the 1990s. The major production and reception areas, and the history of small production areas and, later, the reception of tea and coffee in various locations were explored (Mair and Hohe, 2012). Second, the supply chain approach of the 2000s, represented by Clarence-Smith and Steven Topik's contributions, promoted writing histories of tea and coffee separately. We now have an independent understanding of the global supply mechanism and market operation of these beverages (Clarence-Smith and Topik, 2006 ; Pendergrast, 2010). Third, concurrently, rich studies on the reception and domestication processes of these beverages developed. The reception of tea and coffee is no longer understood as a common process with various patterns that were received as semi-luxuries of the middle and upper classes of society. For example, Rappaport showed how the promotion of the working class in the US and other locations shaped the consumption of tea, among others (Rappaport 2017).

Recently, there has been a growing tendency that the global histories of tea and coffee are more unified. It would be more precise to state that both are equally regarded as global commodities disseminating and transcending power. The Oxford handbook of the history of consumption, as well as Pomeranz and Topik's global trade history, grouped coffee, tea, sugar, and drugs together (Trentmann, 2012; Pomeranz and Topik, 2005). Coffee and tea are assumed to follow a common development: they are both regarded as plantation plants that were disseminated at a relatively late time, namely in the nineteenth to twentieth centuries. After the initial global market was formed, standardized and affordable kinds of tea and coffee, represented by robusta beans, led to their international success. Concurrently, various specialty brands were promoted. Historical reconstructions were provided on how each crop location's specificity and specialty developed a systematic appreciation system connected with local terroir.

Moreover, more attention has been given to what coffee and tea create as cultural goods. The appreciation and consumption of specialty teas and coffees are connected with the formation of culture within a particular community. Discussions on *third place*, glocalization and third wave consumption are intertwiningly connected (Oldenburg 2013; Thompson and Arsel 2004) It is without

question that both coffee and tea have the power to create space, social contexts, and communities. Thus, research on cafés and teahouses took increasingly common theoretical frameworks. In other words, these studies discuss what coffee and tea create, rather than what they are.

We welcome this tendency, connecting two histories with the potential for intellectual exchange with one another. However, these re-unification tendencies have not solved several interrelationship problems that were inherent in the global histories of tea and coffee. First, the connectivity between tea and coffee have not been fully investigated. As noted, studies incorporated aspects of competition and substitution in marketing and consuming these beverages from an early stage. Supply chain approach research that followed these studies extended this approach to production areas. Production areas that later joined coffee or tea production are often assumed to have decided which crop to harvest. If both tea and coffee are planted in the same location, the two productions are not discussed connectedly, separating one as traditional, local production, and the other as marketed, global production.

Second, the chronologies of tea and coffee studies are not connected, and nor are target areas conclusive. Strong theoretical frameworks, such as a supply chain approach or a third place approach led us to think that there is a standardized development process. The later developments of the areas that once flourished as production areas, or areas with no substantial amount of production, are not considered when global history of tea or coffee was written. Countries which do not function as production or consumption center, but which function both as consumption and production areas in smaller scales, such as Japan with its coffee, are not necessarily included in the narrative of the global history of coffee. In general, as tea and coffee are granted later plantation products that are disseminated, the nineteenth to twentieth centuries development are currently the primary focus of the integrated global history of coffee and tea. Additionally, the present state of the narrative is rather a patchwork of globalizations of different areas; for example, how could early seventh to sixteenth-century globalization of coffee in the Arabian Peninsula be related to the later development? How can we integrate the process of Russia becoming land of tea in to the narrative? The global history of cotton or slaves could achieve more connectivity by basing their geographical framework on oceans, even if they are mainly limited to the Indian or Atlantic oceans. In contrast, the global connectivity of coffee or tea is seldom discussed under such maritime relations.

This volume is an attempt to overcome these problems of connectivity in the global histories of coffee and tea. To do so, we focus on the areas where these issues are particularly relevant: eastern Eurasia, particularly East Asia. The main aim of this volume is, therefore, to position East Asia within these global histories of coffee and tea. However, we aim to provide a more conclusive narrative for the global histories of coffee and tea, and, the first part of this volume highlights those histories which have not been paid much previous attention.

The first two articles in this volume focus on two highly important areas for coffee and tea that are not often emphasized or could be said to be largely ignored in the global history of coffee and tea: The Middle East and Russia. No one will doubt the importance of the Middle East as the origin of coffee consumption. Although the early phase of Yemeni coffee production was taken for granted as the source of dissemination, late nineteenth-century coffee production and consumption there was largely ignored. The first paper by Keiko Ota clarifies how the Yemeni shaped their production and consumption, in detailed reaction to the global market. The second paper, by Takako Morinaga, focuses on Russia. Russia was, as this paper illustrates, the cross-over of various tea cultures: Chinese Tea, Indian Tea, and European Tea. Morinaga provides historical narratives for these complicated encounters and proves how and why Russia became a land of tea.

The second part of this volume focuses on East Asia; however, the focus of the authors here is global, or on the innovative expansion of existing research. The third paper, by Mariko Iijima, explores connectivity at multiple levels. It is an important paper that investigates Japanese coffee

production in the global context. First, the paper establishes the connectivity of immigration networks. Second, in reading the paper, readers will be aware of the oceanic connections necessary to realize coffee production. Third, the paper outlines the political, and imperial trajectories.

The volume explored how areas within East Asia were interrelated. Mariko Iijima's fourth paper, as well as the fifth paper by Sumei Wang, clarifies the relationship between Taiwan and Japan in building their coffee and tea culture respectively. The paper sheds light on the social context of how coffee and tea drinking cultures have formed in Taiwan.

As stated, one of our aims in this volume is to go further in considering coffee and tea production and consumption as connected. One cannot neglect the fact that the main part of East Asia belongs to what Umetō called the "civilization zone of tea." Coffee production never substituted tea production in East Asia. Nevertheless, specialty coffee production is developing, particularly in Taiwan and Southern China. The fifth paper in this volume, by Ching Lin Pang and Mo Li on the case of Yunnan Province, shows how this process is developing in detail. The paper is particularly inspiring as it shows how coffee creates new social contexts of community.

As noted, coffee and tea are treated together as community-creating products. Thus, various contexts of often niche-communities are revealed. The final paper by Keiko Yamaki and Eric Baffelli shows how detailed contexts have been built among customers and workers through role-playing in maids cafés in Akihabara in Tokyo, from their early phase of formation in the late 1990s. Today, maids cafés are becoming tourist sites for representing anime culture in Akihabara. This investigation is particularly interesting because it reveals how roles and relations are formed at the early stage. This paper, together with the other papers in this volume, will give ample evidence that global histories of coffee and tea go beyond frameworks of domesticating the foreign. Central to this focus, we believe, are various global and glocalized networks and the active consumers therein.

This volume is the outcome of three conferences and workshops. The first conference, in 2009, was held at Hong Kong University. The second conference was held at the University of Tokyo in 2015, and we had a smaller workshop at Hosei University in 2016. We would like to particularly express our sincere gratitude to the co-organizers and hosts of these conferences, especially Professor Dixon Wang at Hong Kong University, and Professor Haneda Masashi at the University of Tokyo. We would also like to thank all participants at these conferences. There are too many names to list here but, without the help of stimulating comments at these conferences, this volume would be impossible. Finally, as editor, I would like to thank the authors for their insights, support, and patience in making this volume.

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