

# Coffee service for the Shanghailanders

A research and service system design under the cross-cultural perspective

— **Politecnico di Milano**  
**Master of Product Service System Design**

— Final thesis. Academic year 2014/2015  
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## Foreword

Originated in the Middle East, the drink coffee spread in the continent of Europe through merchandise trade, developed in this land, and formed a unique western coffee culture. Afterwards, it continued to spread in America, Africa and Asia with several times colonial expansion, colliding with the living habits and consumption culture of local people. Coffee culture is just the cultural product derived from the launch of these cross-cultural communication activities, while the café is the indispensable cultural communication space for the brewing and development of this culture.

The history of coffee in China dated back to the late Qing Dynasty, but the collision between coffee culture and Chinese culture truly began in the colonial period. During the one-hundred-year colonial period from 1845 to 1945, a large number of foreign population surged in Shanghai, and the diversification trend of population also laid a foundation for the diversification trend of culture. Ever since the reform and opening-up, Shanghai even proposed the development goal of constructing “cosmopolis”, and due to the attraction of a series of open policies, more and more foreign population flooded in Shanghai constantly. Till now, Shanghai has already become a typical city of cross-cultural communication and integration.

Cross-culture

Coffee culture

café

Service Design

In such a unique cultural background, how to guide the service design of cafés and explore the possibility of the collision and integration of oriental culture, Shanghai culture and coffee culture, for getting the coffee adapted to the local culture and new user demand is the main research problem of this paper. In order to study the service design of cafés in Shanghai, the success and failure experience of different cafes in the globalization and localization process must be considered. Therefore, in this paper, Italy, Japan and South Korea are taken as the main cross-cultural cases for analysis, supplemented by other representative café cases. During the research, it mainly provides methods and tools for study with the service design, and puts forward new perspectives with the cross-culture study. The coffee culture and cafés are the carriers of the study, while Shanghai and Shanghai culture is the background region of the study. Afterwards, the result of the theoretical study is applied into the service design process, with the Shanghailanders Café as the design practice case.

In the end, future development trends of café service in Shanghai and the application future of cross-culture design method are discussed.

# Chapter 1 Introduction

## 1.1 Research background

Nowadays, cafés have already integrated into people's life pace in modern metropolis. However, everything has a development process, and the café was not as flourishing as the current status when it appeared in China at the first beginning. Such development changes shall be studied by combining the changes in time and space, and the essence of coffee culture shall be explored deeply from the perspective of history. Meanwhile, the impact of cultural localization shall not be neglected, and instead, studies shall be carried out by combining the national conditions and cultural development of Shanghai.



Seen from the time and space, coffee gradually forms a unique culture after the global transmission, and the coffee culture can also be considered as the common product of the cross-culture communication and economic activities. Coffee was firstly found in Ethiopia, and businessmen came here for trading and communication brought it to Europe for the unique flavor of this drink. In the early stage, coffee was equal to a noble culture due to its rarity, and it was praised highly among the upper class. With the expansion of the colony of European powers, coffee planting industry gradually extended to America, Africa and Asia, and coffee started to emerge in the lives of civilians, while the social functions of café were gradually highlighted. Many men of letters and revolutionaries were fond of its elegant and quiet environment. Therefore, the café also promoted the literature and political development in Europe to a certain level. The earliest record of coffee in China's history can date back to the Qing Dynasty, and it was brought to Yunnan by missionaries, which started the plantation of coffee in China. Coffee culture really began to grow in 1846, when Shanghai became the concession of Britain and France due to the Treaty of Nanjing. At that moment, Shanghai had attracted businessmen from all over the world, and cafés turned to be another recreational and entertainment place besides the tea house and theatre owing to various social factors, such as the “mixed residence” of Chinese and foreigners, Shanghai migration, population diversification, western values and lifestyle expansion, etc. The early cafés in Shanghai mainly adopted the “copinism”, by copying the western culture. And it was not until the reform and opening-up that the coffee culture gained new vitality and started the integration with Chinese culture.

Seen from the modern cultural development history, Shanghai is the spatial coordinate of the cross-cultural communication. Modern development history of Shanghai is not only about the expansion of colonial culture, but also the beginning of the integration of Chinese and western cultures. Since the reform and opening-up till the modern Shanghai, the cultural development policy of constructing “modern cosmopolis” continues to reflect the demand for and affirmation of the cross-cultural communication in Shanghai. As the saying goes, western coffee and eastern tea, and it may be a distinct definition about two decades ago. However, it can be seen that Japan, which used to be particular about the tea ceremony, has an increasing number of people drinking coffee, and it is also the same in South Korea (Yu Xinliang, 2005). It follows that the first impression of considering coffee is unacceptable in eastern countries is wrong. Actually, with the communication of Chinese and western culture information, it may result in the mutual penetration of eating habits, just like the fact that eastern people gradually get attached to the western fast-food, such as Mcdonald's, KFC, etc. Although people never stop the attack on such consumption view “the moon in the east is not as round as that in the west”, there is no exception that the western fashionable, novel and luxury life style has impacted the generations after the 1980s and 1990s.

The imported coffee has made a big splash in Shanghai, and it has stirred the author's interest in thinking and studying its impact on people's living habits, consumption habits, and identity. Especially when the number of cafés still keeps growing, how to re-design the service system of cafés by combining the essence of coffee culture and life demands of contemporary new residents in Shanghai is decided as the main research direction of this paper.

The Shanghailanders Café, located in No. 394, South Urumchi Road, Shanghai, is now under construction. The name of the café "Shanghailanders" is formed by two words, "Shanghai" and "highlander", which firstly referred to foreigners, mainly the Europeans and Americans, settled in the concessions in Shanghai after the Treaty of Nanjing was signed (Bickers 1998). Later, it developed to be the description of such group of people: they are new to Shanghai at the beginning, and after a week, a month and a year in Shanghai, they may develop their own understandings of Shanghai, and some foreigners may even take Shanghai as the new home after living here for several years. Such people are called the "New Shanghailanders" (Martin 2012). The owner Sun Lijun (Daniel) was a youth born in the 1980s, with years of overseas study background in Britain and Spain. After a deep contact with the western coffee culture, especially in the experience as an exchange student in Spain, the café became the harbor and language communication place, which contributed to the plan of running a café in Shanghai. It can be learnt from the name that the owner expects the café to be a cross-cultural communication space for foreigners in Shanghai. It is in accordance with the research direction of the author. Therefore, the process of discussing new café service design system shall be the forceful evidence of this research. Currently, this café is still under construction, and it is still exploring and perfecting the spatial design, brand design and service design. Such an opportunity provides wider exploration space and higher reliability for this research.



## 1.2 Research Status

The coffee culture is a valuable asset in human history, and many scholars are keen on exploring the development history of coffee and the formation and variation of coffee culture, which has provided some references for the pre-stage research of this paper. Some literatures only focus on illustrating the common sense of coffee and conveying the means of enjoying the coffee. These authors are usually fans of coffee, and they are inclined to advocate the advantages of coffee and life styles of living with the coffee. For instance, Yu Zemin mentioned the relationship between the generation and development of café and western art in his book *See the World from a Café*. In addition, some literatures are oriented for business, which can be considered as the soft-culture promotion with the brand as the centripetal force, and these literatures are of referential value for the research on the operation and brand shaping of café. Moreover, the American author Mark Pendergrast described the history of coffee vividly and introduced the coffee from the perspective of coffee economy and commercial history in the book *Uncommon Grounds: The History of Coffee and How It Transformed Our World*, and it is also of certain help for this research.

Some scholars also focus on the study of the difference between Chinese tea culture and western coffee culture, which also provides references for the cross-cultural study. Yu Feng proposed that cross-cultural communication shall seek for contexts that may be accepted by audiences easily, and reflect Chinese value concept at the same time. For instance, the success of McDonald's in global marketing lies in the demassification and localization, and its image spokesperson is packaged to be the clown and toy in America, while it is packaged to be the Ronald McDonald in China in order to comply with the tradition of respecting the old and relatives in Chinese culture (Yu Feng, 2014). That means it not only adheres to the localization, but also sticks to the concept and ideology of American culture (Yu Feng, 2014). Similarly, the tea house and café, as the public space for citizens are analyzed from the attributes of public space in the *Public Space and Rural China – A Comparative Study on the Culture of Tea House and Relatives of Wan Xiaoying*. The former has a self-cultivation feature, and it is also an epitome of “acquaintance society”; while the latter is the symbol of freedom and reason, known as “penny university” (Wan Xiaoying, 2012). Besides, Wang Dai and two of her classmates from the Department of Psychology, Peking University conducted studies on people having different drinks from the perspective of psychology and behavioral characteristics, thinking that drink culture may impact the psychology and behavioral characteristics of individuals subtly, as well as the interpersonal judgment (Wang Dai, Zhu Pingping, Wang Lei, 2014).

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After the pre-stage literature research, it is found that there are few studies on the cafés in Shanghai, and some are inclined to analyze the relationship between cafés and intellectuals of the Republican period. For instance, Wang Qiong and Wang Junke illustrated the relationship between the cafés in Shanghai in the past and intellectuals in *Café: Modern Imaginary Space in Shanghai at the Beginning of the 20th Century*. Due to the mysterious exotic unique features, cafés gradually turn to be a cultural symbol with modernity and opposability, and intellectuals resort to the consumption in cafés for the imagination of western modernity (Wang Qiong, Wang Junke, 2006). Therefore, the emphasis of this research field can be reflected, and cafés indeed had a great impact on the life styles of people in the 1920s and 30s in Shanghai, especially scholars and revolutionaries.

### 1.3 Research Purpose

This research aims to explore the possibility of service design by combining Shanghai culture from the origin and essence of coffee culture. Seen from the cross-cultural design, the current application area is mainly the visual design and product design, and few combine the cross-cultural thinking with the service design. However, in such an age of frequent cultural communication, the thinking is unavoidable. The author wishes that when service designs are carried out for other cross-cultural products in the future, cross-culture thinking can also be applied for guiding and comparing the products of different cultural backgrounds, and referring to experience and methods.

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### 1.4 Research Method

In the research process, some common research methods are applied, such as the observation, interview, literature research, case study, etc. It aims to provide scientific theoretical support for the research process and conclusion. Meanwhile, service design research method is also employed. These research methods highlight the participation and positive role of “users”.

Currently, HCD (Human-Centered Design) research method is widely applied in the field of service design. HCD is a more humanized design principle proposed on the basis of UCD (User-Centered Design), which mainly includes such factors as the culture and context into the study and practice of service design (Luo Shijian, 2011). The application of this design principle in the cross-cultural background mainly aims at the impact of coffee culture on human, as well as the integration of coffee culture and Chinese culture on human. Under the guidance of HCD service design principle, the following design methods and tools would be applied specifically.

- Cultural Probe: it refers to a package containing all kinds of probes provided by researchers to users for help recording the user experience of products and services in the daily lives, and it is the self-documentation finished by users independently. The cultural probe usually contains convenient instruments, such as diaries, postcard, sound and image recording equipment etc. Besides, it encourages users to present their life experience visually. The cultural probe is usually applied in the concept generation stage of the design project, and it will help researchers find new ideas from the living situation of users.

- User journey: it enables the designer to gain a further understanding about users' experience of applying a certain product or service, and it covers the emotion, objective, interaction and barriers, etc. of users in various stages. The most important point of this research method is to get users involved, and these users shall have diversified backgrounds. And then, the feelings, opinions and feedbacks of participants in the process of offering and experiencing the service shall be reflected through the guidance of service designers, service providers, as well as the recording and expression tools of users, like the sticky note, blog, diary, etc. Since this method is quite similar to the map in the presenting means, it has the name.
- Persona: it is usually applied to analyze the prototype of target users, describe and draw the behaviors, values and demands of users , which may contribute to the summary of user behaviors and demands in realistic life in the research process. After the preliminary understanding of users' attitude and behaviors, service designers can virtualize people of all ages and both sexes creatively, endow them with all kinds of features and characteristics concentrated after investigation, and assume the virtual time, place, plot and scene, etc . for enjoying the service in the future.
- System Map: it mainly reflects the mutual connections of different participants in the service system, as well as the capital, material, energy and information flow on the map with arrows and remarks , which may help audiences to comprehend a set of complicated relationship within the service system intuitively. Meanwhile, it can also reflect the commercial mode of the service system through the description of cash flow.
- Offering Map: it is a visual chart that can describe what would the final service provide to the user, and there is no standard format. It is usually applied for supporting the illustration of service concept and development of some specific solutions, and it is also an efficient communication tool with final users .

# Chapter2

## Cross-cultural Communication of Coffee

### 2.1 Coffee in Shanghai

#### Old Shanghai

From the end of the Qing Dynasty to 1920, Coffee was introduced to Shanghai, and there were no cafés. Instead, coffee was an auxiliary post-dinner drink for neutralizing the greasy taste of western food. At first, there were few places for drinking coffee, mainly were some western restaurants, night clubs, clubs, etc., where operators and consumers mainly gathered by foreigners.

From 1920 to 1937, it was the development and flourishing stage of cafés. In this period, the development of coffee presented the all-round expanding form with the concession as the center. For instance, in the 1920s, many cafés distributed along such roads as Nanjing Road, North Sichuan Road, Yuyuan Road, South Baili Road, etc. in the public concessions. Cafés were mainly built for providing recreational places for foreigners, and later, quite a few Chinese clerks working in foreign banks were attracted. Afterwards, cafés became an ideal place for the romance and recreation of Shanghai citizens, especially for young people.

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In conclusion, it can be learnt that cafés in this period had certain clustering features, with foreign settlers, concessions and prosperous commercial regions as the core. Such a phenomenon highlighted the situation of unbalanced development in history. These cafés ran by foreign settlers could satisfy their demand for coffee and develop a means of making money. On the other hand, cafés become the entertainment place, but also made them get rid of the loneliness of being far away from the motherland and gain certain psychological comfort and social identity to a certain extent.

As for voluntaries, these cafés in the concession symbolized the most influential place in the French Revolution, and it also provided a sense of belonging and security for them, and even a sense of identity. In 1928, Shi Yin mentioned in the article Literary Coffee that, “therefore, it attracted a batch of young students fond of new literary works, who came here to meet their adoring authors, watch the beautiful waitress, and drink fragrant coffee”. The description in the last paragraph reflected an interesting fact that cafés had many functions and its subject – coffee turned to be the secondary sensory experience in China. As it was said by the author Zhang Ruogu , “besides sitting by the desk or hunting in the



bookstore, the rest time was mainly spent in cafés near Xiafei Road. Such free and natural amusement means “is worthless of mentioning to others”. The sentence “it is worthless of mentioning to others” just drew a clear boundary from the men of letters in cafés and Shanghai schools from the hurrying pedestrians, indicating the identification of the status and power of bourgeois with consumption, and finishing the self-construction and identification in the imagination of coffee culture.

From 1937 to 1949, cafés suffered in the war and continued to develop, and Shanghai experienced the four-year “islet period” from 1937 to 1941. However, it was not impacted negatively in the war, and instead, the explosion of war resulted in the influx of population in the concession. Consequently, the population in the concession expanded quickly, leading to the abnormal prosperity of the economy. Cafés maintained the development in such a social background.

Throughout cafés in Shanghai during this period, it could be found out that cafés had already been detached from the revolution, while its consumption nature grew thicker and thicker. Cafés no longer attracted consumers with coffee, and instead, other entertainment matters were added, and it could be seen that there was an early sign of the service consciousness, and the operations of cafés got diversified gradually. Cafés were still in normal operation condition in this particular period, and it was also not difficult to deduce the love for the quiet place in the busy city. Obviously, cafés had become the best place for people to avoid the war.

During the post-war economic recovery from 1945 to 1949, cafés revived first and then declined gradually. Firstly, many closed cafés during the war revived after the anti-Japanese war, and many new cafés emerged continuously, and the number of cafés grew rapidly. Besides the grand external context at that time, another reason for the prosperity of cafés shall be that the post-war peaceful environment urged the growth of enjoyment and consumption mind.

However, good times did not last long, and after the liberation of Shanghai in 1949, the number of cafés decreased sharply, due to the changes in the political winds. After the

liberation, the whole country advocated a hardworking and modest social atmosphere, and the past luxurious and extravagant lifestyle would be eliminated. Moreover, cafés “served for the bureaucratic capital”, and it was the “decayed and degraded bourgeoisie lifestyle”, suffering the unprecedented boycott and retransformation. The consequence of such market changes was the slack business, and many cafés were confronted by the termination of business. As a result, cafés declined gradually in Shanghai.

So far, the coffee culture finishes the seeding and communication in China. The Shanghai coffee culture rising in the Republican period was also a symbol of the rise of urban culture. However, drinking coffee is still the consumption of few people, symbolizing a privilege and identity. Coffee failed to become the necessity in the daily lives of common Chinese people, and it is only a “taste of fresh” for common people, which was claimed by Shanghainese as “tasting foreign food”.

## Gray periods

After the liberation and till the Cultural Revolution, the entire country lived a hard and simple life in relatively conservative cultural attitude, which had a great impact on the development of coffee industry and growth of coffee culture, and this period could be deemed as the gray period of the development of coffee culture in China. During this period, the government enhanced the supervision over cafés, and banned the “extravagant and dissipated” life. Before the “Cultural Revolution” in Shanghai, there were only 13 cafés in Shanghai. Doctor Zhang Sirui from the Department of History of Fudan University once mentioned that “within a long time after the ‘Cultural Revolution’, there was only one café in Shanghai, namely the one on Tongren Road, which had to sell pan-fried steamed bun and wonton for maintaining the business during the ‘Cultural Revolution’.”

The old class developing the habit of drinking coffee at that time had already become the real senior coffee drinkers, who were particular about every detail of coffee. More importantly, they enjoyed the process of making coffee at their homes. In addition, the old generation had already got used to the classification of “black coffee” and “milk coffee”, while the cube sugar and coffee mate were also the necessity. However, they turned to be at a loss in front of the new terms, like the cappuccino, latte, caramel macchelloato, etc. Accompanied by all kinds of western snacks, and more and more important wireless network, all these are re-defining people’s understanding of cafés. The above two reasons also explain why it is difficult to see a batch of true aficionados of coffee in current cafés.

## Re-rise Period



Before the reform and opening-up, the coffee culture may just like a wind blowing through the vast land of China, leaving some prints, but it never entered the daily lives of Chinese people. Ever since the reform and opening-up, the coffee culture began to grow in China. The Chinese coffee culture started from the import of instant coffee Nestle, which made coffee quite ordinary. Afterwards, UBC Coffee of Taiwan laid a foundation for the quality of coffee, while Starbucks finished the popularity of coffee culture. Till now, diversified theme cafés emerge in the market, with a development trend of radiating towards the second and third-tier cities.

### Instant coffee – Nestle

When the market survey company claimed in the research report that Chinese habits of drinking tea have already been deeply rooted, Nestle started its history of “selling coffee in a country of tea”. Nestle Company processed coffee into powder for the first time and sold in bags. The powder could be brewed with hot water, which was similar to the traditional tea making method. Due to the simple preparation, it was accepted by most young people, becoming a fashionable trend.

Till now, Nestle has already developed to be the “native” of China from the “outsider”, and the diversified production has already been “imprinted” with a stigma of China greatly. With the addition of local Chinese element, Nestle turns to be an “epitome” of many multinational corporations, which develop gradually from nothing and realize the localization constantly.





### Business coffee – MANABE, UBC Coffee

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### Chain coffee – Starbucks

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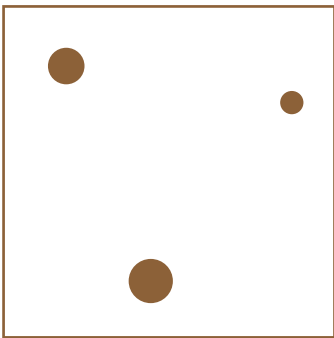
### Theme Coffee – Cats, Film

The individual expression is not only a life attitude for consumers, but also the desire for life of the young shopkeeper. It usually turns to be a unique characteristic of the café by combining the individual experience, interest, and hobby. Some cafés also introduce popular cultural elements from the foreign culture for the derivation, which attracts a batch of potential “fans”, for instance the Friends, One Piece, Totoro, Holmes, etc.

The popularity of individualized cafés is closely related to the increasingly growing communication demand. In the context of accelerating industrialization and urbanization, the relatively indifferent social relation is in need of a communication platform for people, while going to the cafés is one of the approaches. (Zhang Yiguo, 2008).

## Distribution of cafés in Shanghai

Shanghainese holds three kinds of psychology in drinking coffee: firstly, to cherish the memory of the beautiful past (classic); secondly, to pursuit for the romantic theme (rest); thirdly, it is a demand of the middle class (business). Corresponding to the three kinds of psychology, three kinds of characteristic cafés are derived, including the point, line and surface, as shown in the table below.

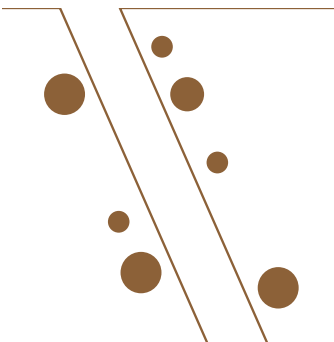


Distribution type: Point

User characteristics: Pursuing for details and familiar environment

Café characteristics: Sense of history

Representatives: Hengshan Café



Distribution type: Linear

User characteristics: Foreigners pursuing for romance

Café characteristics: strong culture, highlighted individuality

Representatives: Xintiandi



Distribution type: Planar

User characteristics: Casual, daily

Café characteristics: Unified brand, quality guarantee

Representatives: Starbucks

Classic coffee drinkers usually go the cafés scattered in all corners of Shanghai, which is full of the fragrance of history like an old picture. Since these coffee drinkers pay attention to every detail in coffee-drinking process, it would be better if a familiar servant serves a cup of coffee with a familiar fragrance held in the familiar environment. Famous cafés of such type include Hengshan Café, Red House Café, Swam Café, etc. There will be a batch of faithful customer sitting down to taste a cup of coffee patiently every day, but many of such old cafés historical and cultural sediment could not stand for the pursuit for “sense of freshness” among modern people and are confronted by the risk of bankruptcy.

There are also some cafés gathering along XX Road, occurring in linear state. Generally, these roads are usually surrounded by dense foreign embassies or clusters of top-grade office buildings. The owners of such cafés are usually the personage from the literary and art circle or artistic circle, with unique pursuits for the atmosphere of cafés. For instance, some pursue for roughness, while some pursue for the aestheticism. As for young people and foreigners who are particular about the atmosphere, such a street of café might be the optimal recreational site. Representatives of such linear café street include Hengshan Road, Maoming Road, Xinhua Road, etc. as well as the rising-star, Xintiandi and Gubei New Area.

Finally, cafes covering Shanghai in sections shall be all kinds brand chain cafés with the thickest commercial atmosphere and the most distinct commercial mode. Such cafés attach great importance to the brand shaping and develop the market with the unified appearance, standardized product and normalized service, and most are strongly supported by the profound capital strength and complete business plan of transnational groups. Such cafés usually occur in sections, with a wide radiation range, and creating a high-frequency “presence”, and as a result, they can occupy the majority of the market rapidly. Such cafés are usually comfortable or luxury, while the consumers usually come here for business negotiation or chatting. The most representative cafés shall be Starbucks and MANABE, a well as the Korean brands entering Shanghai market in recent years, such as Coffeebene, Zoo Coffee, etc.

## Observing Shanghai from cafes

In previous sections, the development of coffee in Shanghai is sorted out from the perspective of time and space. After more than a hundred years of development, the coffee culture, as a foreign culture, sets foot in Shanghai, in its own shape. Shanghai has witnessed the growth of coffee culture, as well as the boom and slump of thousands of

cafés. In another way, the growth of coffee culture from brewing to maturity also reflects the containment of Shanghai-style culture, as well as the transition of consumption habits of Shanghai citizens. Coffee culture and Shanghai-style culture experience the cross-cultural integration silently and unconsciously in the small space of the café.







At the end of the 19th century and beginning of the 20th century, the new extravagant consumption view was quite fashionable in Shanghai, and Shanghainese developed the “squandering, fashionable and romantic” consumption character, with the high consumption as the means of affirming the self-value. With the speedy development of industry and commerce in Shanghai, a considerable number of medium-income citizens got rid of puzzles of daily necessities, and become the consumers in real modern sense, “leisure class” in the eyes of the poor people, and frequent visitor of cafés. Although the middle class took up a small percentage in the population of Shanghai, just because of this group of “middle-class” group, their way of success formed powerful social demonstration effect, and their demands closely impacted the mainstream of consumption in Shanghai, and strengthened the wills of ordinary citizens of pursuing the middle-class dreams.

Shanghai culture represents the unique spiritual life of Shanghainese, and it reflects the complex psychological feelings and behavioral patterns of people in the emerging urban eco-environment in abundant postures. As for the characteristics of Shanghai culture, there are several kinds of summary, but scholars only reach consensus on several points, namely “innovative”, “flexible”, “diversified”, and tolerance, and more precisely, it can be concluded as “all rivers run into the sea”. Firstly, it includes human, and then the culture brought by human, which is the root of cross-cultural essence in Shanghai. Just because of the above points, it is actually closely related to the immigrant population. Due to the long-standing immigration tradition, Shanghai develops to be a huge cross-cultural communication platform naturally.

The media begin to call “foreigners”, “Hong Kong and Macao compatriots”, and “strangers” living in Shanghai and making contributions to Shanghai the “new Shanghainese”. Such a symbolic title actually transforms “others” to “ourselves”, which may eliminate the psychological distance, and attract more talents to Shanghai. It can be said that Shanghai received the invasion of colonial countries passively in the past, but now, in front of the new positioning “cosmopolis”, it does not worship foreign things, but absorbs more funds and attracts more foreigners positively from the pragmatic perspective. It can be seen from the increasing foreign coffee brands in Shanghai. From the 1990s and till now, UBC Coffee, SPR, Starbucks, Costa Coffee, Maan Coffee, etc., have been settled in Shanghai successfully, and spread the chain network rapidly.

For foreigners living and working in China, it is more of a “localization” process, as well as a state with the co-existence of native culture and Chinese culture. Such as state may keep is impact on the native culture, as well as individuals’ identification of home country, and meanwhile, they also accept the life, working standards, habits and interactions in the Chinese cultural background, which decreases the difficulties and conflicts encountered due to the difference in Chinese culture. The multi-level public entertainment site endows Chinese and foreign residents with more abundant options, which may cultivate the multi-element co-existent cultural containment of Shanghainese. Cafés, as the most tolerant space in the city, allow people to exchange information easily and conveniently.

## 2.2 Collision of globalization and localization in coffee culture

1st Stage	6C	Africa 	Been found   Medicinal
2nd Stage	15-16C	Arab 	Religious rites  Daily drinking
3rd Stage	16-17C	Turkey 	The culture has been formed
4th Stage	17C	Europe 	Symbolic   freedom and democracy
5th Stage	18-19C	Asia/Africa/America 	Plant   popularization
6th Stage	20-21C	Global 	Global production   localize marketing

The coffee culture flourished in Europe, but it did not originate in Europe. The development of coffee culture was the product of cross-cultural communication, and its communication was closely related to various activities in the human civilization progress, including the religion, trade, foreign affairs, war, tourism, etc. (Pan Hongsheng, 2013). Throughout the globalization process of coffee culture, it can be divided into the following stages:

The first stage: Africa (discovering coffee, failing to develop a culture); second stage: Arab (cultivation and transformation); third stage: Turkey (initial shaping of culture); fourth stage: Europe (signifying); fifth stage: Asia, Africa and Latin America (large-scale plantation); sixth stage: present (global production, localization operation, cultural output).

In the first stage, coffee was discovered. There were many tales about the discovery of coffee, but the version widely recognized by many historians shall be that: coffee was found in Kaffa of Ethiopia, Africa by a young shepherd named Kaldi, who found that the goat was extremely excited after eating a red fruit by mistake, and the red fruit shall be the coffee cherries (Coste, R. 1974). Although the history has been recognized, it has not been testified in time. The actual record was the coffee plantation history in the 6th century of Arabs. Afterwards, the edible way of coffee transformed from the uncultivation to plantation, and from chewing to brewing.

In the second stage, it was discovered in the pre-stage of the great geographical discovery in the 15th and 16th century that coffee started the initial communication. At the end of the 15th century, coffee was introduced to Mecca (Middle East) due to the communication of Islam and active sea trade in Arab. Afterwards, it occurred in Cairo and Istanbul successively. Till the end of the 16th century, coffee turned to be the daily drinks of Arab regions, and as a result, the initial coffee culture originated in the Middle East, with religious rites significance. Moreover, the Turkish coffee culture was the most representative. Turks invented the scientific coffee drinking method, and kept the ritual behaviors like the burning of incense till not. Consequently, coffee is also known as the “wine of Arab”.

It is worth mentioning that accompanied with Zhenghe’s travelling to the west in the 15th century, the tea culture of China was brought to the Arabian world. It can be considered as the first cross-cultural collision of tea culture and coffee culture. “Chinese tea, tea set and tea-drinking habit enlightened Muslim: the refreshing drink can be the consumer goods.” (Zhang Jian, 2006). Therefore, coffee got rid of the religious rites and medical

identity, and began to be a leisure drink. The transformation of the identity also created the economic value and social value for coffee, which may be favorable for the future popularization.

The third stage was the popularization of coffee in Europe, in the post-stage of the great geographical discovery at the beginning of the 16th century and the end of the 17th century, during which, coffee started the global cross-cultural communication in a real sense. In the primary stage, it shall be attributed to Turkey, namely the Ottoman Empire crossing the Eurasia. In the 1630s, the first commercial café appeared in Damascus. Afterwards, cafés occurred in other European places successively, for instance in London in 1652, Amsterdam in 1666, Paris in 1671, Vienna in 1683, Nuremberg, Regensburg, and Prague in 1686, Hamburg and Leipzig in 1687 (Wan Xiaoying, 2012).

In the fourth stage, at the end of the 17th century, coffee became the favorite of the aristocratic stratum of Europe. At this moment, coffee started to form a sense of personal identification in culture, as a “sign”, symbolizing the fortune and luxury. The expensive acquisition cost, complicated baking and grinding, unique fragrance and refreshing effect are the “rare” reason. Afterwards, with the popularity of cafés, coffee culture entered the “public domain of bourgeoisie” (Habermas). On one hand, “it was free from the jurisdiction of public rights, and on the other hand, it crossed the boundary of sewing family and focused on the public affairs”. Scholars and politicians gathered here. In this stage, coffee became a symbol standing for the freedom, democracy and equality and symbolizing the modern western social civilization.

In the fifth stage, the large-scale cultivation of coffee laid a solid foundation for the lowering of coffee price and wide-range popularization. In the 18th and 19th century, the colony expanded and there were many coffee plantations in Africa, Latin America and Asia, but most were unequal trades. Due to the increase of demand for coffee, the cultivated area and output of coffee increased, while the price of coffee declined, and there were more and more cafés. During this period, the domain of coffee expanded rapidly in the world map, which laid a basis for the globalization of the coffee economy and cultural diversification.

Finally, in the 20th century, the rapid industrialization development brought new power for the production and consumption of coffee. With the standard espresso production, vacuum filling coffee, soluble coffee, and capsule coffee, the coffee culture presented a “fast” trend. The transnational production and marketing of coffee and transnational output of coffee culture allows people to feel the romance of France and accuracy of Italy without going abroad. Owing to the growth of coffee demand, the coffee culture of all countries gradually highlighted the localization features, for instance, French coffee



focused on the sentiment and atmosphere of coffee; Italian coffee was quite innovative; and the Northern European and American coffee was simple.

In the 21st century, with the diversification of popular entertainment and electronization of interpersonal communication, people's life pace grows faster and faster, while the leisure and comfort of coffee deduces the office coffee, for alleviating the pressure of white collars and adjusting the rush work pace. In cafés, there is also such a group of people, who drink a big cup of coffee in front of computers. Actually, they are working and taking the café as the office, and they are called the NOCO (No Office Cafe Office). Many NOCOs are developed from SOHOs, for SOHO working style is free but lacks the binding character, and it may enhance the laziness and procrastination at home. However, the café, a place between the public space and private space, is just the optimal place of job transformation. At present, NOCOs are usually people with flexible occupations, for instance, media, consultant, salesman, marketing planner and broker, etc. There used to be a NOCO who describes his experience like this: "compared with the cold and ordinary office, there is no doubt that the café is more comfortable and gorgeous, and it can inspire people's inspiration. It would be much easier if there is no boss watching you from the behind."

With these stages, coffee finally developed to be a "cultural symbol" from the "thing of nature". The term coffee culture also appeared officially. During the development of the coffee culture, from the Middle East to Europe, it started to get diversified in Europe, and then spread to America and back to Asia. After several cross-cultural integrations, it was getting more and more abundant in connotation. Representative "oriental drink and western culture" finally rises in the east again, which is exactly the result of western and Chinese cross-cultural communication and integration, as well as the charm of coffee culture. (Ji Yu, 2012)

## Coffee culture in Italy

The country making the greatest contributions to the transmission of coffee culture shall be Italy. Speaking of the coffee culture, it shall always talk about the Italian coffee. It is mentioned in two articles read by the author recently that the founder of Starbucks coffee Howard Schultz created Starbucks in order to serve customers with authentic Italian coffee. Coincidentally, founder of Costa Coffee was also two Italians, who started the first store in London. The reason why the origin of two world famous cafés cannot be separated from Italy has drawn the great curiosity of the author. Consequently, surveys

are launched for the Italian coffee culture.

The birth of Italian Espresso coffee had gone through a long process. In the past centuries, profound and comprehensive studies have been carried out for the processing and extraction of coffee. After repeated improved tests, Italian Espresso coffee is finally developed. Consequently, it is called the “crystal of science and art” by Italians.

During this process, Italians have accumulated substantial experience and perfect technology. The quality of coffee beans and roasting degree is severely controlled, and coffee roasting is the most difficult step in coffee-making process, as well as the core link of improving the quality of coffee. The selection of excellent and fresh coffee beans and appropriate toasting heat control shall be the necessary fundamental link in the production of Italian Espresso coffee. In order to produce good-quality Italian Espresso coffee, responsible Italian coffee wholesalers would purchase coffee beans from coffee producing areas throughout the world, and then conduct secondary screening with the classificatory of coffee factory. Baristas insist unanimously that only with the strict control of coffee bean quality, can it produce superb Italian Espresso coffee.

If it is dig deep enough, the Italian Espresso coffee actually originated from the Turkish coffee, but the production of Turkish coffee was time consuming, and it could not adapt to the fast-pace social demand. Therefore, more and more people began to study efficient coffee-making method. As a result, a kind of “Italian Mocha Pot” called “Moka Pot Espresso” emerged. In 1906, the first commercial Italian Espresso machine appeared in the world. In 1945, it continued to improve the coffee machine, and the Italian Espresso coffee finally gets the current appearance. However, 70% of coffee appliances produced in Italy have been sold to foreign countries, which turn to be one of the indispensable articles in families of Espresso coffee lovers from all countries, and even a status symbol of tasting life.

The present Italian cafés mainly consist of two types, “Caffe” and “Espresso Bar”. The latter can provide coffee to office workers rapidly. Neatly-dressed office workers who may drink a small cup of morning coffee (usually the Espresso coffee) quickly and then go to work hurriedly can always be seen in Italy. In the afternoon, Espresso Bar may not be quiet, and many people are getting used to buy a cup of Espresso coffee and “Straight Whisky” and take a dip one after another.

## Coffee culture in Japan and South Korea

Speaking of the globalization and localization of coffee culture, Japan and South Korea cannot be neglected. It can be said that the traditional culture of Japan and South Korea is of the same origin as that of China, and as a result, the study on the cross-cultural development of coffee culture in the two countries will be of great referential significance.

Someone describes that it may be easy for you to drink a cup of authentic blue mountain coffee in Japan throughout the world, for more than 90% of the blue mountain coffee is exported to Japan. The Japanese have a great fever for coffee, but it is not born in this way. At the first beginning, Japanese were not used to the taste of coffee like the East Asians, and they learnt from Chinese to drink the light and meaningful tea. Nowadays, Japan becomes the third worlds' largest coffee importing country only second to America and Germany.

Despite of so many coffee-drinking countries, only few make efforts to improve the coffee-making process. Japanese would like to improve the traditional European coffee roasting method, for instance, the coffee beans can be roasted with charcoal fire, and it would be in deep color, while the coffee made tastes a little bitter than the ordinary coffee, but it is free from astringent and sour taste. This is the frequently-mentioned charcoal roasted coffee. Besides, Japanese seem to be fond of the development and exploration of coffee flavors, for instance, royal jelly coffee, ice cream coffee, sundae coffee, matcha coffee, black tea coffee, pineapple coffee, etc. Such retrofitting coffee might make the shopkeeper of old-brand European café angry, for after all, they think that they understand coffee the best in the world.

All signs indicate that Japanese gradually integrate the coffee brought by the Dutch priest into their own culture, and as a result, the development of coffee culture presents new characteristics in Japan. Let's see what kind of delicate branches of coffee culture would be developed in South Korea.

The entire South Korea, especially Seoul, nearly becomes another "city of cafés" besides Paris, and places with the highest density shall be near universities, commercial centers and office buildings. There are a great many cafés in South Korea, but it is not quite the same. No matter the chain cafés or small independent cafés, they are all individualized and romantic, and also for this reason, cafés are usually seen in South Korean TV soaps and films.

A professor from Seoul National University once said that to imagine oneself as the

protagonist of the film or TV series when drinking coffee is a symbolic effect. In such scenes, the coffee cup in their hands is not merely the coffee cup, but a decoration. It may remind people of the streets in Shanghai, where people used to deem the paper cup with Mermaid mark as the decoration of status. The value of coffee is extracted, and it helps urban residents realize the self-identity again. Moreover, it can be seen that such identity is free from the geographic restriction, but decided by the entire social trend.

However, the coffee culture in South Korea is also different from that in China, for instance, different from the middle class or petty bourgeoisie in China, South Koreans are not particular about the origin of coffee beans, the distinctions in flavors or the toasting ways, and instead, they seem to care the most about the cup, while the LOGO on the cup stands for their life attitude. Moreover, many coffee fans in Shanghai have already kept up with “the third wave of coffee” and started the road of specialty coffee. They no longer simply focus on the status and brand effect of coffee, and instead, they care more about the quality and preparation of coffee and enjoy the coffee purely. After experiencing the process of being an article to the cultural symbol, coffee seems to drag back the focus of people as an article, but it displays a serious living attitude in the return of attention.

Someone said jokingly that South Koreans are good at digesting and saving others' culture as its own. It can be seen from the coffee culture that it is true, for South Koreans seem to turn coffee as their own culture intentionally or unintentionally. As long as you glance at South Korea, you may understand that the coffee culture is absolutely not “made in Japan” authentically. For instance, most South Koreans are fond of American coffee, but it can be learnt merely by tearing off a coffee bag made in South Korea, for ordinary soluble coffee mainly contain black powder, set off by white powder, but in South Korea, it is white sugar and milk. Such “Korean coffee” must be the optimal representative of the successful localization of foreign culture in the cross-cultural communication. No matter “Shanghai-style” or “Korean coffee”, the essence shall be the integration of foreign culture and local culture, and South Korea is just skilled at the complementation of western and eastern culture.

Although South Korea is not the origin of coffee, it succeeds in developing coffee in its own country and promoting the local brand towards the world successfully. Besides the cafés launched in Malaysia, Peru, Vietnam and China, South Koreans even launch the café chain shops in the Times Square, with considerable strength and market development capability. Especially in China, Coffeebene stepped into the Chinese market in 2011, and it has already launched 50 shops in China. Besides, a batch of Korean brand chain cafés step into China successively, such as the Maan Coffee, Zoo Coffee, Hollys, etc. It is discovered from analysis that the successful output of Korean cafés can be summarized into the following two points.

Firstly, cafés are oriented for bourgeois women ranging from 20 to 35 years old, which can be distinguished from the consumers deeply impacted by western culture of Starbucks ranging from 25 to 45 years old. Meanwhile, with the marketing success of Korean films and televisions, as well as all kinds of marketing approaches, like the celebrity endorsement, such positioning may cater to the preference and psychological demand of females rapidly and accurately.

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Secondly, the brand positioning of Korean cafés emphasizes light business style and recreational function. It is quite generous to customers ordering a cup of coffee “for the whole day”, and sometimes, it welcomes customers to stay and enjoy the environment; it may set applicable office desks or round table for the gathering of Chinese people specially. Besides, the glass compartment applicable to the group discussion is also considered in the spatial design.

It is unavoidable to consider the “table turnover rate” in the operation of traditional cafés, and as a result, servants may be blundering sometimes in services. Confronted by the “performance standard” of “table turnover rate”, the chairman of Maan Coffee Xin Zixiang once commented that: “You may feel that it seems that a customer may sit for the whole day, and actually, it is impossible for him to set along for a whole day. He may call friends, and his friends may order coffee or snacks. Consequently, the customer may help us guide the consumption. And it is ok if the table turnover rate is a little lower.” Such “consumption guidance” concept creates the more comfortable environment for customers, and it is worth learning for other cafés.

## Coffee and tea

As for the social functions, cafés are similar to the tea house in China: it creates a public space and levels social ranks. With the decreasing price, people of different social ranks may drink a cup of coffee and chat in cafés. After several centuries of development, coffee has already become the necessities of human life, becoming a drink symbolizing the “civilization”.

The occurrence of coffee and cafés completely change the traditional tea-drinking habits of Shanghai citizens. The quiet, elegant and comfortable cafés are completely different from the noisy, worldly and busy hotels and tea houses. At first, seats in cafés are set in train van-type, which provides a relatively closed and private contact space, which is distinct from the open spatial distribution tea house and hotels. Secondly, people may lower the voice when chatting in cafés, not for fear of eavesdropping, but out of the self-discipline and modesty, lest that it disturbs others or destroys the quietness of cafés. It can be guessed that the mutually independent atmosphere is also one of the reasons for progressive people to select cafés as the business and negotiation places.

The collision of coffee culture and tea culture not merely occurs in the tea-drinking power like China, and the result of cross-cultural communication lead to the influence of tea culture on the pattern of the drinks market in America. According to the statistics of China's Report Hall that over the past decade from 2003 to 2013, the consumption of coffee in America only grew by 1.9%, while its average consumption of tea increased by 22.5%. Moreover, according to the statistics of Starbucks Headquarters, the tea drink market throughout the world has about 90 billion dollars of business opportunities, only second to the water. In front of such a huge business opportunity, how would Starbucks selling western coffee culture adjust the market?

On October 23, 2013, the first tea drink shop of Starbucks, named TeavanaFineTeas + TeaBar was launched in the Endsville rich area of New York, located at the crossing of No. 85 Street and Madison Avenue in the Upper East Side of Manhattan, New York. Starbucks gave the reason for the site selection, indicating that "the Upper East Side of New York has lively art and design scenes, and it is also the destination of luxury retail, making it the only choice of the first tea bar." Teavana mode reinforced the individualized experience, which is different from the traditional tea bar. Besides various kinds of hot tea, ice tea, matcha latte, and bubble tea drink, all loose tea or prepared tea can be selected from the "tea wall" of Teavana, and it can be made by partners of Teavana immediately, or taken away by consumers. After copying the western coffee culture to eastern countries successfully, Starbucks tries to bring the oriental tea culture back to America. Such a practice is also driven by the cross-cultural communication and promotion of cross propagation of market demand. During the design of service experience, Starbucks is trying to integrate the traditional "tea purpose", and serving consumers of the sensory experience of tea culture. For instance, integrating the tea into the shop decoration, namely the Teavana "tea wall" displaying different kinds of excellent loose tea and prepared tea; more importantly, it allows consumers to select the flavors independently, which is of strong participation and self-creation, namely the creation of individualized experience. It can be seen from the figure that Starbucks keeps the traditional tea-making procedures, but it applies the glass containers, which may weaken the classic feature of oriental tea culture and highlight the international

containment. The former secretary of China Tea Circulation Association and present vice general manager of Sunriver Tea Wu Xiduan indicates at the cross-cultural communication practice of Starbucks that “although the internet gives birth to the e-commerce, the experience consumption reinforcing the communication and exchange cannot be taken place by the Internet.”



## Summary

In conclusion, although it has been several decades since coffee was brought to Shanghai, it sowed the seed of coffee culture, which is now developing in the land of romantic Shanghai. With a far-reaching influence on the recreational life in Shanghai, the café is considered as a representation of the modernity of urban recreation life in modern times. Seen from the current situation of coffee market in Shanghai, although domestic coffee consumption per capita falls far behind that in American and European countries, the

domestic coffee market is expanding at a speed of more than 30% every year, and there is a huge appreciation space in the coffee market in China. Cafés set foot in countries with tea as the dominant drink, suggesting that coffee can be accepted by people of different cultural backgrounds. Compared with the analysis of coffee crowd consumption in the past years, the crowd proportion changes, and the number of businessmen and coffee fans increases rapidly. Especially, the number of people with coffee as consumption habit increases substantially, while those regarding coffee as the consumption fashion decrease quietly. Consumer group above 35 years old has a high brand loyalty. Meanwhile, coffee consumption presents a younger-age trend, and feature cafés still enjoys the developmental upsurge, but it is difficult to highlight the term “feature”.

Seen from the colonial history, Shanghai has always been the place of gathering since the Republican period till now. Not only workers, peasants and businessmen from all provinces of China, but also advanced technologies and talents from all countries would gather here. The diversity of population endows Shanghai with a higher cultural containment, compared with other places throughout China. However, in such a diversified context, people no longer receive only one kind of cultural information, and instead, they are keeping pace with the world changes. Therefore, cross-cultural communication is unavoidable, and it is a necessity in people’s lives.

It can be seen from the globalization of coffee that no matter how cafés change, it is oriented as a place for information communication. However, the way how to integrate coffee with local culture and endow it with Shanghai features shall be the answer to the following research.



# Chapter 3

## Service Design of Cafés

### 3.1 An overview of service design

As for the definition of service design, there are many different kinds of opinions. The English Design Council used to propose a simple explanation: service design is to make the service offered available, efficient, effective, and required (2010). Another simple but imaginable explanation is from 31 VOLTS SERVICE DESIGN: “when you are in front of two cafés next to each other, and the two sell exactly the same coffee in the same price, it would be the service design driving you selecting one café over another. (2008)”. In such a situation, it agrees with the research background better. It can be understood as that when the user makes decisions, it would be impacted by many intangible factors, while service design is the design of intangible experience. It shares many distinct contacts with human and it may last within a certain period. For instance, when the consumer goes to a café, walks into the café, orders and drinks coffee, chats casually and finally leaves the café, a series of services are offered, for instance, the decoration style of the café, menu, tables, and desks are the contacts, which may impact the behaviors of users. Since a good design of contacts can improve the user experience and service satisfaction, it is also a significant link that cannot be neglected in the service process.

Generally, the service design is essentially the systematic design of the relationship between human, objects, behaviors, environments and society. The service design aims to create available, good and expected service for customers and efficient and distinct service for organizations, thus to create a better experience and convey a more positive

value. Always being human-oriented, and it can be the design of objects or the design of object application means, and it can even change the way of life, for instance, the occurrence of E-bank solves the difficulty of waiting in the banks, and helps people to make online payments, remittance, transferring and pay all kinds of fees easily.

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The creative director of Frog Design John Kolko pointed out explicitly in the book *Exposing The Magic of Design* that “different from the general business and market survey, the service study tends to understand the culture and customs, and observations and analysis can be carried out with the patterns, characters, tools and traditions, for inspiring the inspiration of design.” Starting from the humanistic background to the user experience, French people are not good at accepting the foreign culture, which is completely opposite to the life concept of Americans. With the world’s top cooking skills, only the most delicate service can be accepted, while the fast-food experience is terrible for them. As it was said by Henri Lefebvre that the modern life was confronted by a great crisis, and the lack of ceremony sense, the symbols and representative collapse bring people into the mechanical repetitions. The picky French consumers cannot accept the fast-food shops, menus and food, and instead, they demand for localized noble service, newly-designed menu, new food and top-grade shops. Therefore, in order to satisfy the demand of customers, McDonald’s can only improve the unsatisfactory situation by considering the local differentiation service experience and examining the activities, environments, interactions, articles and users more delicately. Designers try to divide the life forms of different customers in a more refining way, for instance, building the parent-child area for adults with kids, building bar area for migrating labors in casual time, replacing the design style of traditional fast-food area with more commercialized and local space, so as to attract consumers and keep them in McDonald’s. The mode change with service design concept not only helps the McDonald’s make great economic profit, but also changes the French attitude towards the fast food, and makes consumers accept it elegantly and leisurely.

Pie Face, as an emerging company of western bread and cake in Australia, specially touch the central area of western culture and young consumers with the flickering inspiration. Therefore, the novel creative expression makes a better life. For instance, in the sales of coffee and hot drink, Pie Face designs five different kinds of “mood mode” for consumers, namely “Still Asleep”, “Tingle My Toes”, “Start My Heart”, “Open My Eyes” and “Kick My Ass”. The five modes reflect the service features of the morning

diet culture (the so-called coffee culture) in Australia, in which, the “Still Asleep” mode is intended for those who are still asleep; the “Open My Eyes” mode satisfy the ordinary consumer group who wishes to refresh themselves with light coffee; “Kick My Ass” mode, as the espresso coffee, is applicable for the young people who shall work overtime at night and improve the body energy.

With the further development of information technology, the service design is now changing the lives, working means, as well as the operation and management mode of the organization of individuals. From Amazon, Taobao.com, to QQ, Facebook, Twitter and LinkedIn, to WeChat, Didi Taxi, more and more service organizations (including enterprises, public administrative organizations and social organizations, etc.) realize that service shall be designed in a better way and it shall provide more excellent service space, create more profits for enterprises and solve more problems. All new technologies, such as the Internet, Tele-communication, computer and wireless devices, are the pushers of services, which may provide more convenience and rapid approaches. According to the report of iResearch, the mobile Internet market scale of China was 39.31 billion in 2011, with a growth rate of 97.5%, and its gap from the desk Internet is narrowed constantly. In 2011, the number of mobile internet users reached 356 million in 2011, and it is estimated to exceed the number of desk internet users in 2015.

Therefore, designers shall grasp the convenient and rapid features of mobile Internet, solve the problems of service design with new tools, and make the service design process much more concise and smooth, easy to operate and get involved.

## 3.2 Case Study

### Bicycle cafés in London

London is one of the earliest cities with buses in the world, and currently, it has more than 10000 buses and 23000 taxis. There are numerous private cars, and families with two or three cars account for 47% in London. When there are many cars, a series of problems may come one after another, for instance, traffic jam, excessive carbon dioxide, etc. Besides, due to the lack of exercise, there are also obesity issues. Residents become frequent visitors in hospitals, and they spent the majority of money in hospital. In front of the increasingly expanding body, someone shouted: I want to

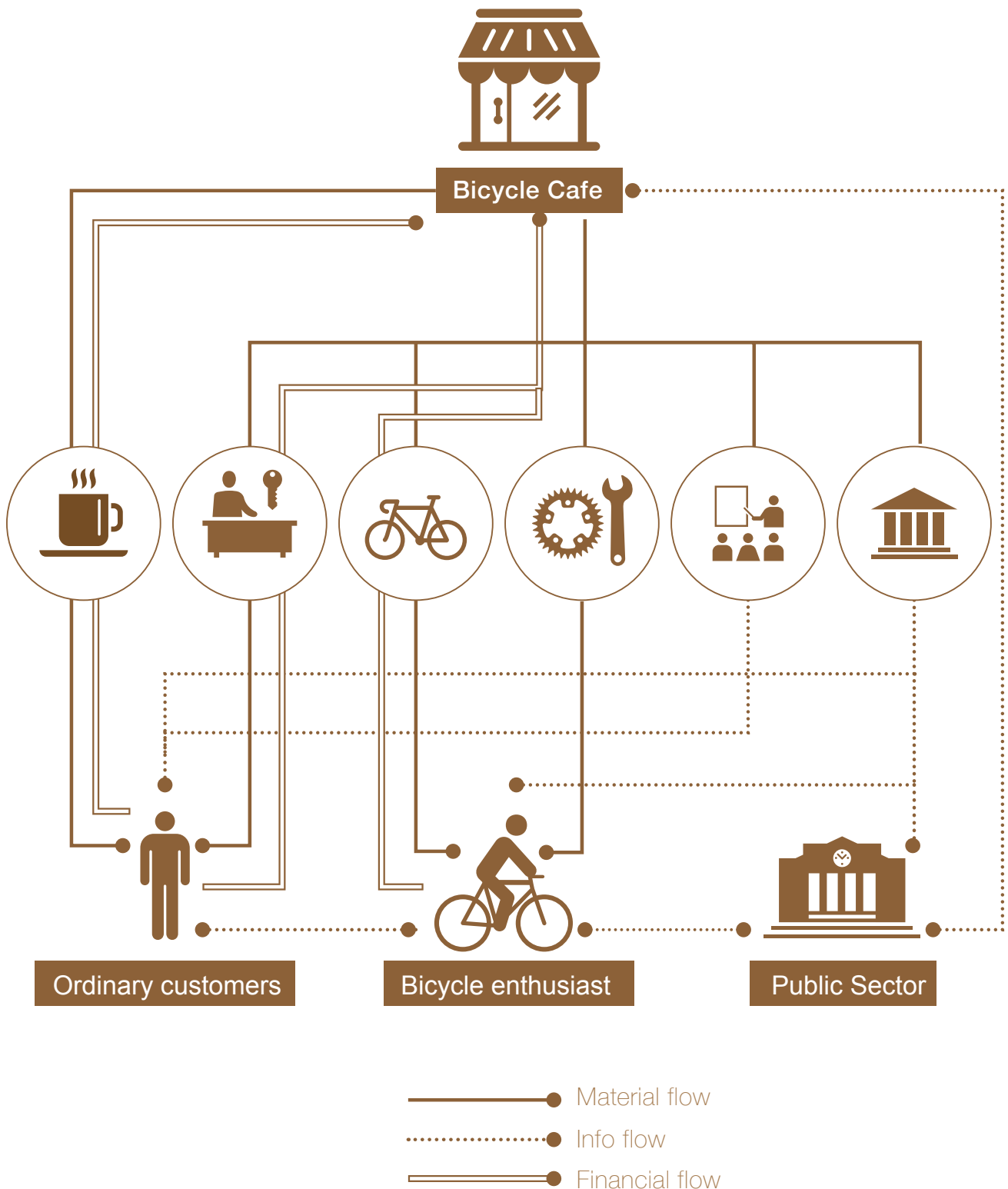
lose weight. When residents cannot figure out an ideal fitting method, the auto repair shop owner Nicole Hamilton thought that riding bicycle shall be a good fitting method, and soon made room for the bicycle café, which may be convenient for bikers to rest and drink coffee. It would certainly get popular in such a big London. Nicole is also a biker fan, and he started to rent bicycle to fans by charging a little rental fee. People taking a rest and drinking coffee come in an endless stream. For coffee fans, the bicycle maintenance and repair would be free. When the café is opened, it achieved a booming business.

Such a service mode accords with the social problems, which can solve the environmental problems of private cars, as well as the health problems. It shall be good at digging new user demand from lives: since the white-collar workers living in high-rise buildings have no space for parking, they may eliminate the idea of using the bicycle.

Although it is small, it has a considerable social influence. At first, its commercial mode is recognized, and as a result, several bicycle cafés emerge successively. Secondly, expansion of bicycle cafés allows the government to watch the strength of private environmental protection, and then gain the great support from the government and Traffic Department, as well as the division of exclusive lane for bicycle. This is the strength of service design which changes the society from the bottom to the top. In



addition, it also wins the appeals from the mayor of encouraging the bicycle lease schedule. Moreover, the positive involvement of citizens is the growth foundation of service system. Therefore, both the government and citizens are involved, and it is a win-win situation, not merely the stakeholders, but also the environmental protection, economy and public service.



# K11“Coffee Therapy”

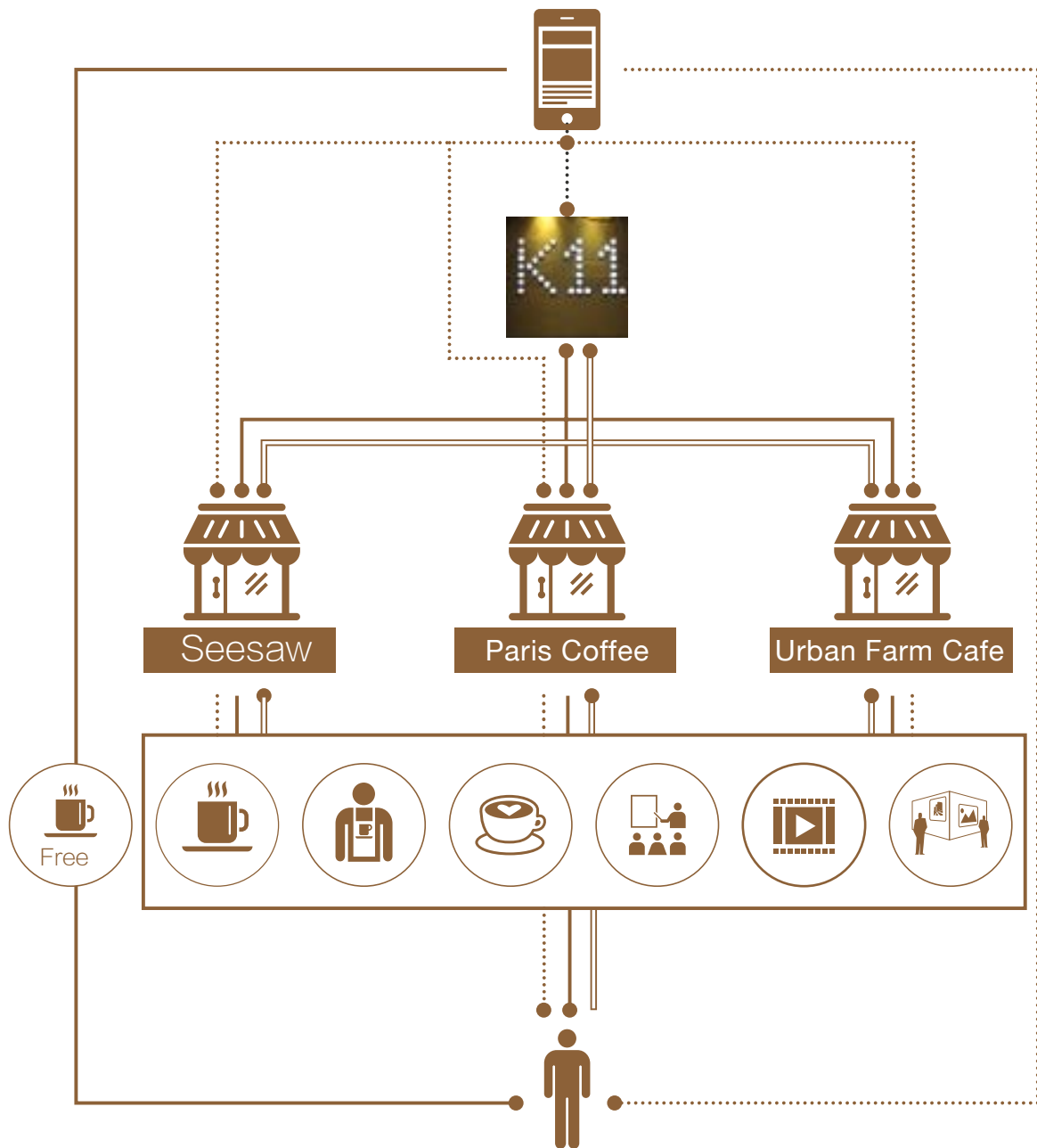


With the spread of coffee culture, coffee enjoyment full of multiple sensory charms has already been the trend of life art fans. In any corner of the world, from New York to Sydney, Rome, Tokyo, and Shanghai, people can always drink a cup of good coffee, and it would always bring the warmth, joy and happiness.

The palace of Art Shanghai K11 creates the most excellent coffee therapy with the organic coffee Pret A Manger, leading everyone to explore the secret to the coffee art. Shanghai K11 is the first shopping art center in Chinese mainland, which inherits the three core values “art, humanity and nature”, combines the art appreciation, humanistic experience, natural environmental protection with the shopping consumption, creates a brand new space for the urban life and activities, and realize the perfect integration of life art and humanistic experience. From March 10 to April 10 of this year (2015), the entire K11 Art Mall became a vivid coffee museum, and the ubiquitous coffee knowledge, abundant and interest coffee culture and activity, as well as the excellent online and offline coffee making games, allow everyone to satisfy the demand for coffee. Moreover, they also have opportunities to appreciate the personal teaching from top English Baristas, and win the PRET café coupons. During the coffee therapy period, the Pret A Manger coffee cart would make a stage pose and present Italian Espresso Coffee



in different periods, which allow people to watch the performance of English Baristas. Each particle of PRET coffee is selected and picked strictly, and ground manually in each PRET throughout the world. The accurate grasp of coffee beans, place of origins and features allows PRET to serve the most delicious organic coffee for consumers throughout the world. During the activity period, there are also limited afternoon tea and Cookie foretaste experience for 15 people. If you want to try the coffee toasting process personally, you may make reservations in K11 Mall and satisfy your demand.



- Material flow
- Info flow
- ==●== Financial flow





Due to the cultural influence of garage culture in Silicon Valley, a batch of investors or internet people created several cafés with different names but sharing similar modes, namely the entrepreneur café, aiming to establish the investment platform and assist in business. The key of such mode is to mobilize the initiative of the related group, so that the internet theme of cafés can become the brand promotional point. When uncovering the coat of the entrepreneurship or internet circle, these entrepreneur cafés actually sell the service, create the investment platform, and focus on long-term investment profit with hatching function. The founder of the garage café once confessed that “it is difficult to make profit with the coffee, and currently, it mainly relies on the advertisement cost of the staircase and entrepreneurial service cost. In the past year, it barely broke even, but cafés with no table turnover rate would not make money. Therefore, we are developing towards the profound entrepreneurial service club.” During the process of development, garage cafés are now developing new virtual hatching mode: the entrepreneur team would select the promising projects for the profound entrepreneur club; the profit team can enjoy a set of services worth 200000 Yuan, including the account opening, server, etc. provided by the garage through paying 1200 Yuan of the annual fee. Other similar profiting modes also include the IPO Club and 3W Coffee in Beijing. In summary, the entrepreneur café mainly has three profitable offerings: firstly, absorbing project team as the members, and charging certain membership fee; secondly, it holds salon activities for the surrounding colleges and universities, internet companies and entrepreneurial lectures, etc. or charging the site fee in the form of co-working; thirdly, it charges

certain advertisement cost and agency cost from some investment organizations and internet companies. However, there are also some problems in such operation mode, for instance, it was mentioned by Bao Chunhua of 3W Coffee that “no matter the activities or co-working would impact the normal operation of cafés, or the site fee is actually the compensation for the income in normal operation.”

As for a traditional café, its income cannot be separated from the inherent operation mode and income source, and it shall consider the place, streams of people, flavors, features, etc. However, as for the entrepreneur cafés, it is not only a challenge, but also an opportunity. In order to deal with the difficulties, such as low turnover rate, high rent, lack of professional operation and administration, they all aim at the resource link, and it can be said that resources determine the development status. Even without the entrepreneur or investment background, some entrepreneur cafés may directly set food in investment, and the investment profit may also become a portion of its income.

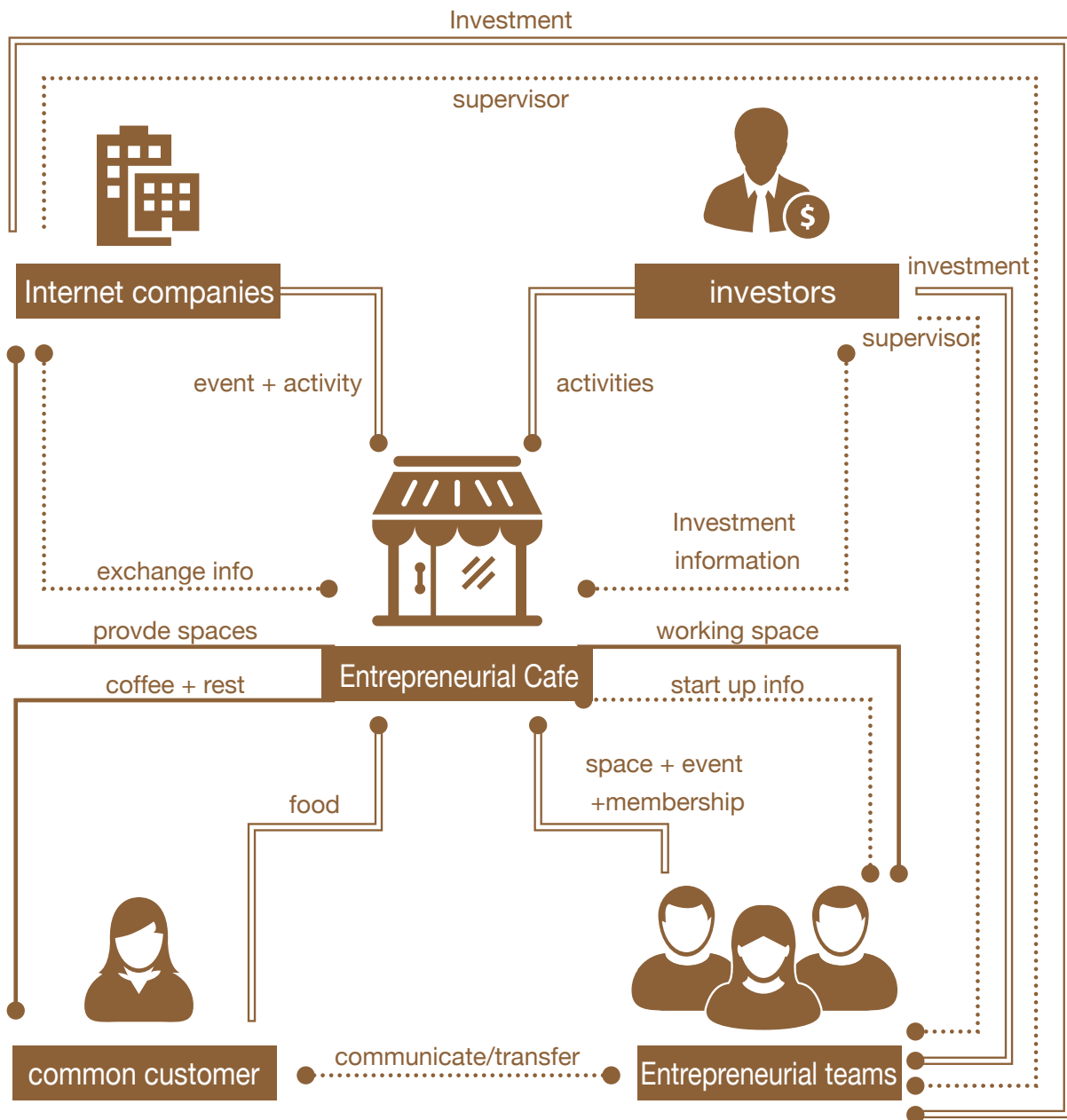
Maybe, the point that shall be transformed is that entrepreneurs shall not comprehend the entrepreneur service platform as the investment or financing services, or human resource, marketing, project design, enterprise training, business cooperation, etc. services, or take the entrepreneur service platform as cafés, for WeChat, QQ Groups, and Websites, are also the platforms connecting the supply and demand of entrepreneurship. In this way, the entrepreneur project, including the entrepreneur café, may develop prosperously, and gain greater success.

Lock the entrepreneurial group with “circles”, and provide a platform for communication and mutual help, so that “entrepreneurship” can become a lifestyle, just like “drinking coffee”. The success of entrepreneur café tells us that: at first, the feature is the key to success of entrepreneur café. The entrepreneur project is the perfect integration of technology and capital, and the feature of entrepreneur café shall be that drinking coffee is also a kind of communication, for it provides the place for the gathering of business group, and the platform for the hatching of innovation project. By relying on these features that are distinct from the traditional cafés, entrepreneur café may establish the consumer group and form a new business pattern. In this characteristic café, “if you cannot tell the difference between yourself and others in five minutes, the café will not be available to you, and it may be its unique charm.”

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Secondly, entrepreneurs in the circle are the necessary guarantee of success in China. Mobile internet is characterized by the opening and sharing features, and the success of the project cannot be separated from the enormous platform support. A good entrepreneur project shall have ideas, teams, resources and consumer group playing a vital role in the project. The circle may contribute to drawing on the wisdom of the masses, focus on the attention comprehensively, achieve resources and realize the capital rapidly. In the most active Beijing with the longest entrepreneur history of internet, the entrepreneur café survives on the impact and support of the circle, and the one winning the most extensive support shall be 3W Coffee. It is initiated by internet people who are fond of the internet and coffee culture through weibo, and more than 200 shareholders are quite influential in the venture circle and internet, for instance, the founder of Zhen Fund Xu Xiaoping, founder of Sequoia Capital China Shen Nanpeng, as well as the senior executives from Tencent, Baidu, Sina, Sohu, Shengda, Jinshan, Alibaba, etc. With such powerful interpersonal connections, the entrepreneur café project turns to be simpler. The mature entrepreneur cafes, such as garage café, BETA café, etc. are also favored by the “interpersonal circle”, winning great support from the capital to entrepreneurship.



- Material flow
- Info flow
- ==● Financial flow

## Summary

In this chapter, the author finds three cases for analysis, namely the Bicycle Café in London, K11 “coffee therapy” and entrepreneur café. It can be seen from the development of bicycle cafés that sometimes it can create new business opportunities by excavating the potential demand and combining the existing commercial form, name the café. Meanwhile, with the theme of advocating the environmental protection, it can also cooperate with the public institutions, for expanding the influence of cafés. Therefore, pay attention to everything in the lives, and observe the potential demand which is not spoken out but actually impacts the life of consumers.

Coffee activity of K11 reveals the resource integration strength in the industry. Apparently, it may have wider influence in the integration of resources from several cafés for the planning of activity than that of a single café. Moreover, the brand attraction of K11 brings new consumers for these cafés, and these consumers also strengthen the brand influence of K11. There is no need for consumers to go to separate cafes, and they can experience all kinds of coffee activities in the same building, for instance, film, garland, colored drawing, etc.

Finally, the marketing concept of entrepreneur cafés conveys an idea to us, namely, it is not enough to guide consumers using the product correctly and instead, it shall cultivate and even create the consumer group. Combining the consumer group with high generality together closely with a core concept for forming the consumer community is a strategy for long-term development of cafés.

# Chapter 4

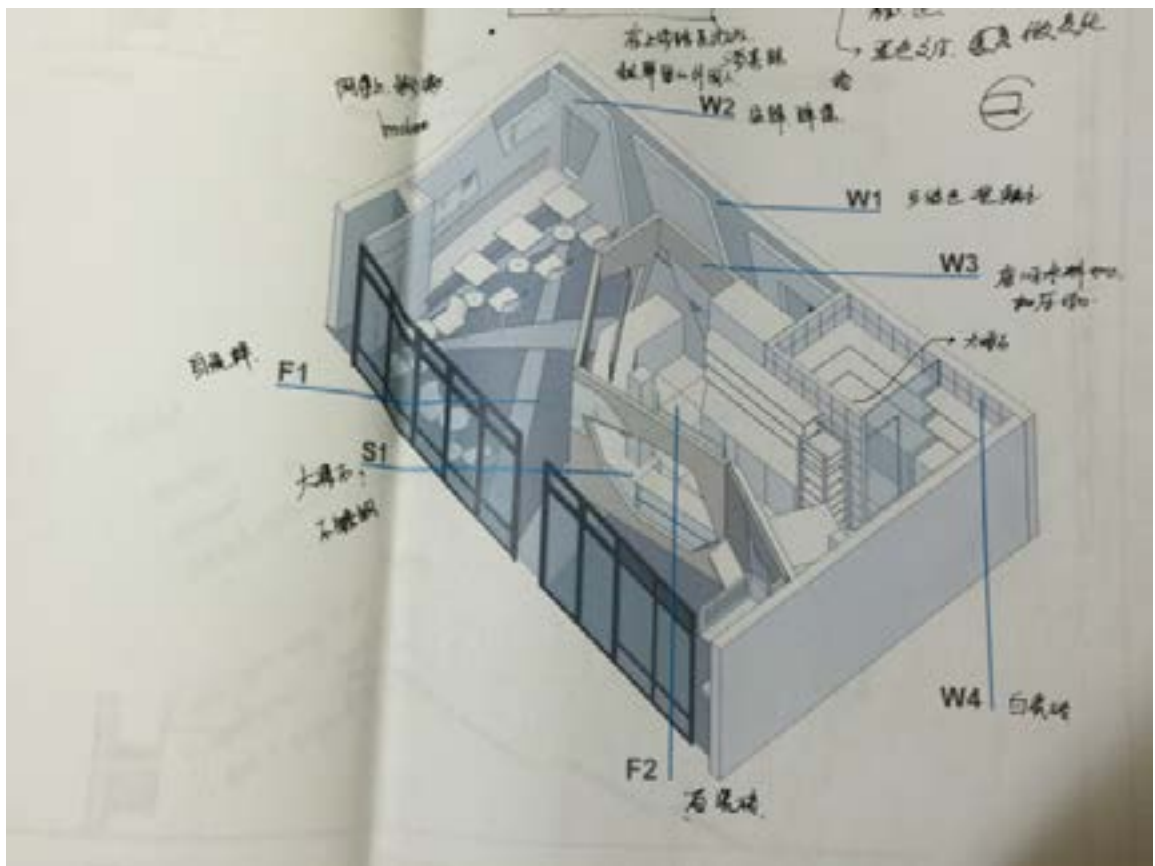
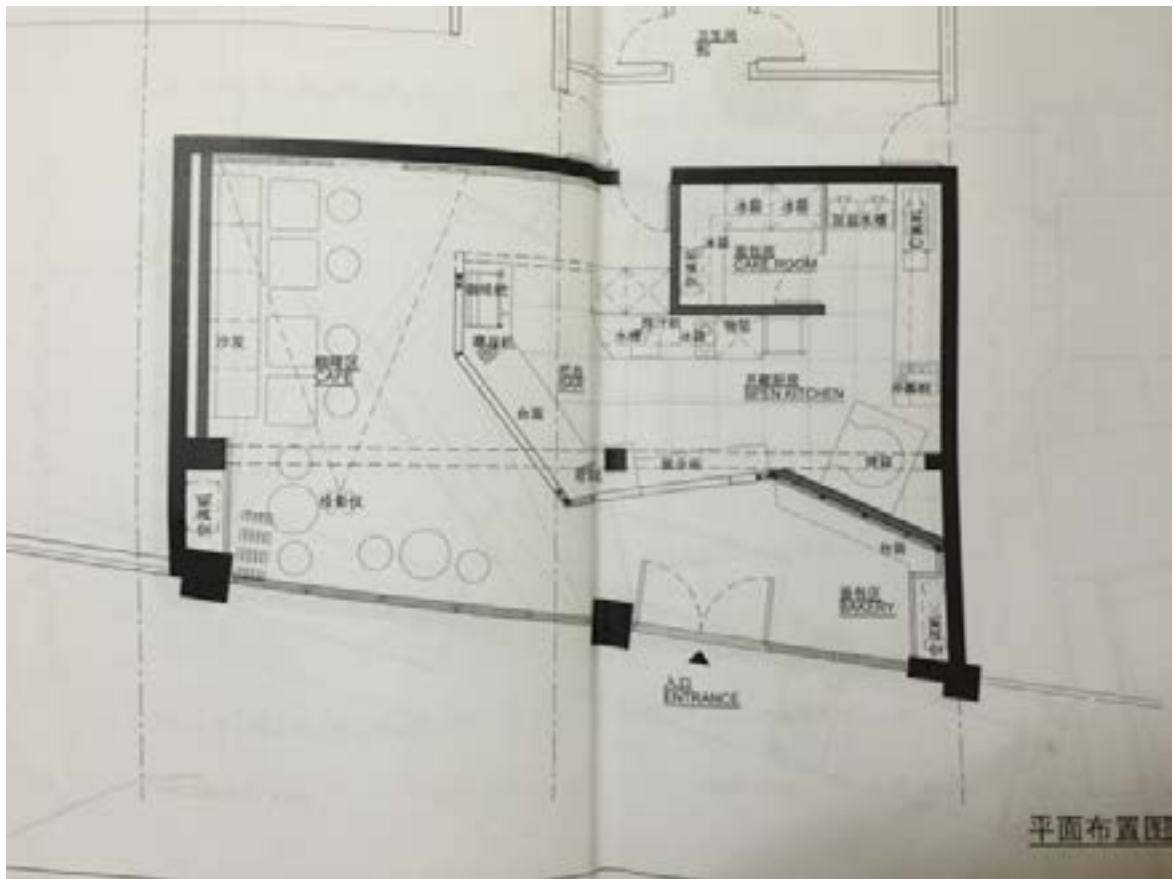
## Design for the Shanghailanders

### 4.1 Research

After the literature study and case study, the cross-cultural design thought is applied into the new service system design with The Shanghailanders café as the carrier. In the pre-stage, a series of site visiting and café observation activities are carried out, and in-depth interviews are carried out with different stakeholders. Consequently, many new insights are gained.

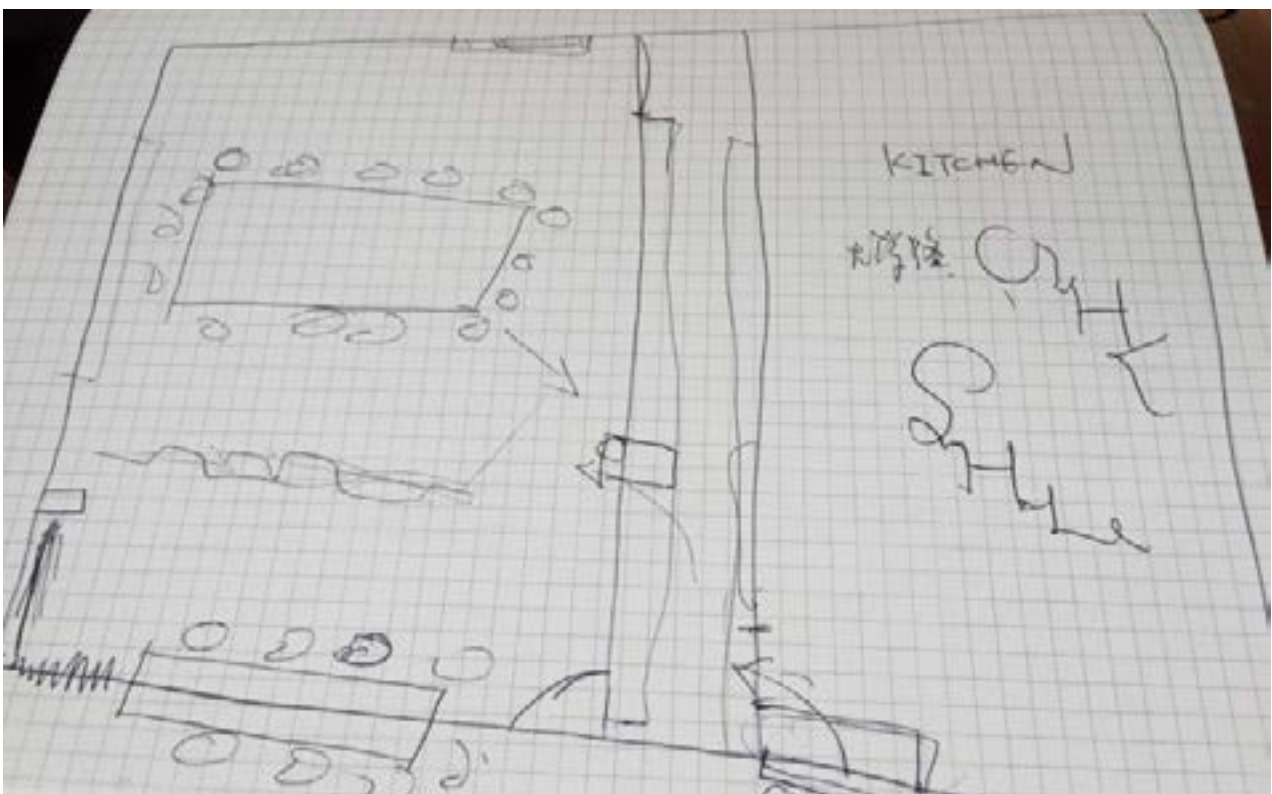
#### Field Research

The Shanghailanders café is located in No. 394, Urumchi Road, Xuhui District of Shanghai. From 1918 to 1943, the Urumchi Road was called the Route Louis Dufour, and it was in north-south direction, connected to the middle Huaihai Road in the north, and Zhaojiabang Road in the south. It is about 1195 meters in length and 15 to 16 meters in width. It is the first-class historical landscape protection road, as well as one of the 64 roads that cannot be expanded. In 1918, Shanghai French Concession constructed the road, naming it as the Route Louis Dufour. In 1943, Reorganized National Government of China took over the concession and renamed it as Nandihua Road. It was renamed as South Dihua Road in 1946 and South Urumchi Road in 1954, and there were many exclusive residential districts along the road.

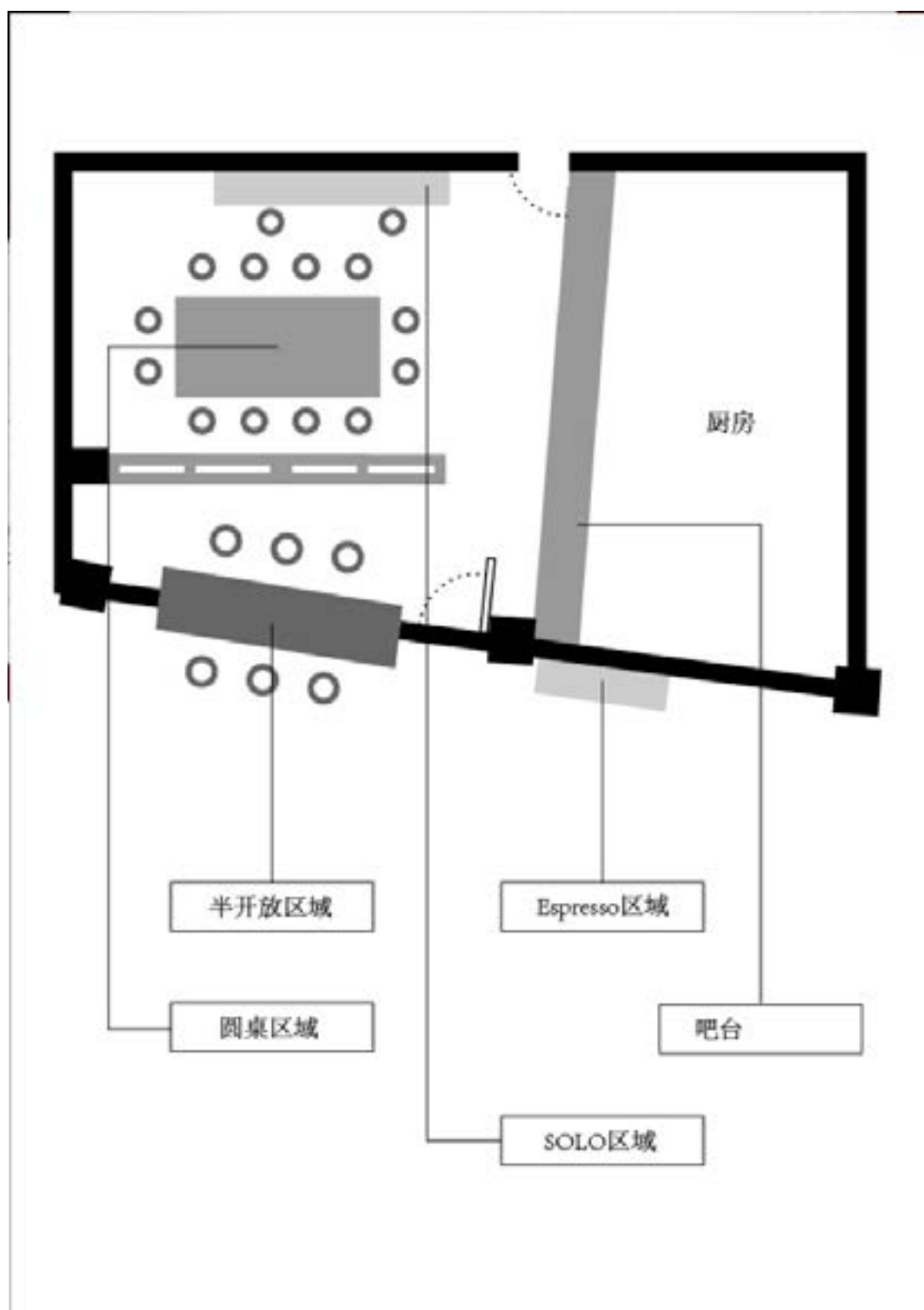


The owner Daniel decided to name the Chinese name of the café as “The Shanghailanders”, sharing the same pronunciation of Louis Dufour, with the implied meaning of luck, after learning about the history of the site. Currently, the café is still in interior design status, and Daniel entrusted DAtrans Architecture Office with the interior design. Meanwhile, the site is in the closed but undecorated state, but the future look of The Shanghailanders can be seen from the interior design effect picture offered by DAtrans Architecture Office.

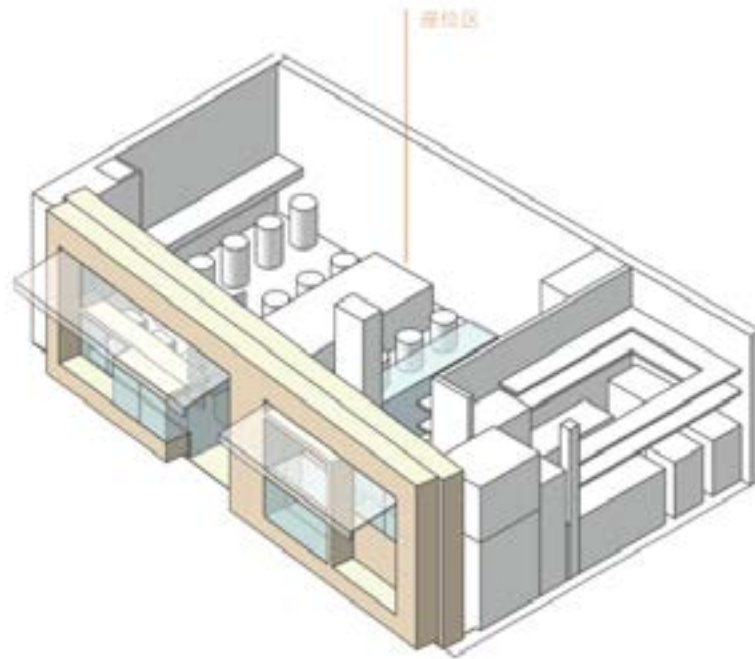
It can be seen from the pictures above that the spatial arrangement of cafés is dominated by broken line. The initial concept is from: connecting the geographic sites of men of letters in the 1930s and 1940s, for forming the cultural coordinates, and then, the coordinates shall be projected into the space. Consequently, it can produce the segmentation of straight lines in the space. The façade of space may combine the type printing and lattice diagram for displaying the portraits of several writers. Meanwhile, the indoor space of the café consists of three regions. One is the kitchen, one is the sofa region by the wall, and another is the region by the window. However, it can be seen from pic1 that the gaps between seats are relatively small, and for cafés between the public space and private space, the boundary of private space is too little. Secondly, in the subsequent interviews, the author often heard about Daniel’s emphasis that the space shall provide a warm sense, while the broken line and sharp corners may weaken the atmosphere. Consequently, Daniel decided to discuss with the designers about the adjustment of interior design.



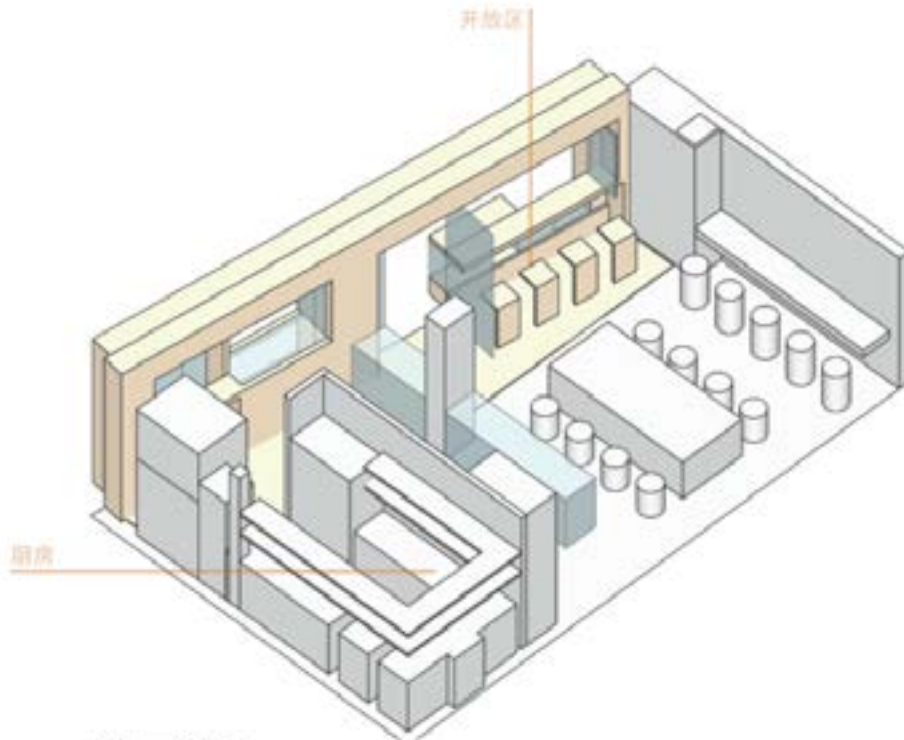








室内—轴侧1



室内—轴侧2

It can be seen from the interior axonometric that Daniel's imagination of café space is basically realized. The side along the street can be opened as the sunshade, which may prevent the glass from blocking the view, and allow consumers to communicate or observe the things on the street. On the other side, it is similar to the sales window in the old Shanghai, making it convenient for consumers to order takeout. The design philosophy reflects the integration of indoor and outdoor space, so that the café can become the open furniture embedded along the street, and it can provide a communication site for people much more conveniently.



立面——闭合



立面——打开



## Observation

On the header of each observation list, four columns of shop name, address, operation time and keywords are set as the number of each form. Besides, it is reminded that the author shall complete the basic inquiry and fill in the basic information.

The observation list has two functions: firstly, it reminds the author to avoid blind observation, and carry out orderly and purposeful observation investigation, especially in the form of task list, which may prevent the author from being interrupted by the relaxed atmosphere of the café and avoid low-efficiency work. Secondly, it is favorable for sorting the data, for taking photos to record and taking notes are two separate actions, and the data shall be matched in the post stage, while the form plays an auxiliary role in sorting out the data. It can be printed, for the convenience of taking notes immediately, and meanwhile, it can be corresponded to the photos in the post classification stage. The following is the design of observation list:

店名	地址	营业时间	关键词
<b>户外   Surrounding</b> 户外环境、设施、景观...			
<b>室内   Interior</b> 装修风格、空间、装饰...			
<b>服务   Services</b> 服务态度、员工素质、顾客反馈...			
<b>用户   Customers</b> 顾客构成、消费习惯、满意度...			
<b>活动   Activities</b> 店内活动、促销活动、社区互动...			

# Maid Jump Coffee

<b>店名</b>	萌萝西女仆咖啡厅	<b>营业时间</b>	10:00-22:00
<b>地址</b>	卢湾区自忠路453号甲	<b>关键词</b>	特色服务员   二次元文化

## 户外 | Surroundings

周边环境, 建筑, 街道, 门面装饰...



## 室内 | Interior

桌椅, 空间布局, 空间装饰, 装修风格, 菜单



## 服务 | Services

提供哪些服务, 盈利模式, 服务流程, 人员配置, 咖啡制作, 等候时间



## 用户 | Customers

主要消费人群? 行为/偏好? 干什么? 时间呢?



## 活动 | Activities

哪些促销活动? 节假日活动? 有没有定期的活动? 宣传方式? 活动效果? 最成功的一次? 最难忘的一次?



Maid Jump Coffee is located in an independent three-floor foreign-style house, decorated by all kinds of animation models. The greatest characteristic shall be the maid dress on the wall. Besides serving coffee, there are also many simple meals and desserts for selection. In addition, it also provides the board role-playing games and comic book rental service. The service that cannot be neglected shall be the “cute” servants in maid dress, and they would imitate “lories” in actions. Besides calling customers as “masters”, they also satisfy other individualized requirements of customers, for instance, accompanying them in the board role-playing games, taking photos, etc. Aiming at customers who are fond of COSPLAY Culture, it also sells the maid dress and album of maids. Another service shall be the group photo with maids taken by Polaroid, and it can be seen that the charging stipulations not only prevent customers from taking photos of maids, but also increase a charging project for the café. Meanwhile, the Polaroid form is also popular among young people, which may be the best “proof” of “having visited this place”.

It is found out in business hours, there are few customers, some are rest, some are have meals silently, and some may gather with friends, and they are all males. It can be deduced that Maid Jump Coffee creates a sweet family scenes, and provides a relaxed space for white-collar workers in the city, which allows them to be released from the tense nerve and living pressure in the day and fully enjoy the treatment to “masters”.



# Chirps & Mews Café

<b>店名</b>	Chirps & Mews 绘本咖啡馆	<b>营业时间</b>	10:00-22:00
<b>地址</b>	静安区新闸路1513号	<b>关键词</b>	儿童绘本   转型   24小时营业

## 户外 | Surroundings

周边环境、街道、外景、门面装饰...



## 室内 | Interior

桌、椅、空间布局、空间装饰、氛围烘托物、菜单



## 服务 | Services

提供哪些服务、盈利模式、服务流程、人员配置、咖啡制作、等候时间



## 用户 | Customers

主要消费人群?行为?偏好?干什么?、时间段



## 活动 | Activities

哪些促销?哪些节日?有没有定期的活动?宣传方式?活动效果?最成功的一次?最难忘的一次?





Chirps & Mews Café has a unique Chinese name, namely “Cui Pu Xiao Guan”. Similar to the Maid Jump Coffee, this café is also located in an independent foreign-style building in old Shanghai appearance, and it is painted in red in the external wall. Although the shop is small, it can be seen that all kinds of Children’s picture books are laid on the shelf in the entire wall, and most of the books are in loose-leaf system and quite interesting. Meanwhile, the café also sells some small products, like the handwork articles, toys, interesting stationeries, with a style of the fashionable grid shop in the past. In the shop, it is mainly the wood-iron furniture, and the greatest bright spot of the space shall be the all-glass transparent balcony on the second floor, supplemented by the plants on the roof, which may create a dreamy atmosphere. Since it was at night when the author visited the shop, the effect of investigation photo was not so good. Therefore, a photo about the birthday party held on the balcony is found online, for allowing readers who may not be able to visit the café personally to feel the general appearance of the café. As shown in the picture, it not only serves the coffee and simple meals, but also undertakes all kinds of parties at weekends. Besides, it can accomplish relatively highly personalized customization degree from the spatial arrangement to food. However, the price of this café is a little higher than other cafés.

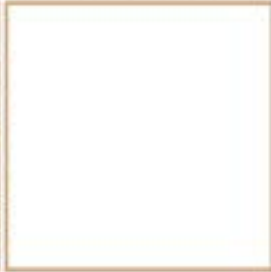


# Old film café

店名	老电影咖啡馆	营业时间	10:00-24:00
地址	多伦路123号	关键词	老电影   怀旧   洋楼

## 户外 | Surroundings

周边环境、招牌、外景、门面装饰...



## 室内 | Interior

桌、椅、空间布局、空间装饰、氛围灯装饰、菜单



## 服务 | Services

提供哪些服务、盈利模式、服务流程、人员配置、咖啡制作、等候时间



## 用户 | Customers

主要消费人群?行为(消费?干什么?、时间段)



## 活动 | Activities

哪些促销?哪些自活动?有没有定期的活动?宣传方式?活动效果?最成功的一次?最难忘的一次?



The old film café is located in an old foreign-style building on Mingren Street, Duolun Road. There are outdoor seats at the gate, and there is another look inside. The obsolete furnishing, rotating films, and old records, may allow consumers to take a “time travel”. The author also conducts some researches into the background of old film café. It has already been 11 years since the opening of café in 2000, and despite several times of decoration, it never changes the old Shanghai style. The owner is a great fan of old films and collects more than 1000 old films in the café, as well as various antiques bought from the flea market. In addition, the café also collects several hundred original magazines of the 1920s and 1930s, copies and thousands of professional film and television books. Consumers can visit the café for free or watch the *Modern Times* or *Street Angel* for free only by ordering a cup of coffee. Consumers can taste a length of long-standing history during the process of drinking a cup of coffee. Mottled dormers and old fans seem to tell the past lives, and pull you back to the old Shanghai, as if it flows back by 70 years. Even if you had not experienced that times, you may feel the authentic old Shanghai when in this atmosphere. In a sunny afternoon, some fashionable old ladies may sit in the café, watch an old movie, drink a cup of coffee and have a small piece of café, and such a comfortable scene just looks like a picture.

However, at present, since it does not forbid cigarette in the Old Film Café, many businessmen would come, drink tea and chat about the project in the afternoon, and sometimes, the café may be full of “smoke”, which has many negative impacts on the consumer experience. Meanwhile, it is found that consumers of the Old Film Café are mainly divided into three categories: firstly, regular consumers with business purpose; secondly, some fashionable Shanghainese mentioned previously, and they are also frequent visitors; thirdly, young people attracted here by its reputation or backpackers who learn about it from the travel strategies, and they mainly come to watch the old Shanghai style. Nevertheless, mainly scented tea or kungfu tea applicable to long chatting are ordered, which seems to “kick away” the coffee.




















## Zoo Coffee

Before the investigation research, the author has already heard of Zoo Coffee from friends. Together with the literature review of chain cafés in South Korea, the author has already researched the development status of Zoo Coffee in China before the research investigation. As a brand café created in 2009, Zoo Coffee started the franchise business immediately after the opening of the first shop, and expanded rapidly by relying on the franchise business. In less than two years, it successfully expanded the shops to more than 100. Currently, Zoo Coffee promotes a series of brand products in the theme “meeting of café and likeness” together with the first stationery enterprises MORNING

GLORYM in South Korea. Besides all kinds of coffee drinks, Zoo Coffee also sells bottle drinks, coffee beans, soluble coffee, etc., simple meals like the waffle and sandwich, and other products like the vacuum cup, mug and stationeries. Zoo Coffee would make corresponding adjustments according to the seasonal changes and locations of each shop.

<b>品牌</b> Zoo Coffee		<b>营业时间</b> 10:00-22:00	
<b>地址</b> 湖北区 广中街765号1楼		<b>关键词</b> 动物   童真   亲子	

<b>户外   Surroundings</b> 周边环境, 建筑, 外景, 门面装饰...			
			
<b>室内   Interior</b> 桌, 椅, 空间布局, 空间装饰, 氛围, 陈列物, 菜单			
			
<b>服务   Services</b> 咖啡师服务, 点单模式, 服务流程, 人员配置, 咖啡制作, 等候时间			
			
<b>用户   Customers</b> 主要消费人群? 行为(偏好)? 干什么? 时间?			
			
<b>活动   Activities</b> 哪些促销活动? 节假日活动? 有没有定期的活动? 宣传方式? 体验效果? 最成功的一次? 最难忘的一次?			
			

It can be seen from the above pictures that just as it is described in the coffee culture of Japan and South Korea, Korean café takes up a huge floor area, with more delicate spatial division than other cafés, and it is also more applicable to coffee fans sitting for a long time. The setting of glass house even considers the user demand that shall be discussed in team cooperation. The animal theme also attracts children to a certain degree. Therefore, a great number of consumer groups are formed by families or mothers. Moreover, the impact of Korean films and television can also be seen from the activity advertisements.





<b>店名</b> Seesaw	<b>营业时间</b> 09:00-21:00
<b>地址</b> 静安区愚园路433号静安设计中心内	<b>关键词</b> 咖啡品质   空间

**户外 | Surroundings** 周边环境、街道、外景、门面装饰...



**室内 | Interior** 桌椅、空间陈设、空间装饰、氛围灯、植物、其他



**服务 | Services** 提供哪些服务、盈利模式、服务流程、人员配置、咖啡制作、等候时间



**用户 | Customers** 主要消费人群?行为?消费?干什么?、对谁说、



**活动 | Activities** 哪些促销活动?节假日活动?有没有定期的活动?宣传方式?活动效果?最成功的一次?最难忘的一次?



In Shanghai covered by Starbucks in all corners, several young people created the Seesaw Coffee by adhering to the “specialty” concept. In the competitive environment, it mainly develops the market with the fashionable café, coffee utensil and skill training. Within two short years, it opens five shops. Besides, Seesaw also develops a platform for studying and promoting specialty coffee, namely the Seesaw Coffee Dream Factory. On one hand, it keeps studying and developing new coffee beans, and on the other hand, it is the platform of sharing the coffee knowledge and professional skills. The open bar, advanced coffee equipment and utensil, fragrance of freshly roasted coffee bean, young and energetic Baristas who are ready for the communication with consumers, flooded consumers, sound of coffee machine and thick steam, form the real situation of a day in Seesaw Coffee.

Different from the conditions in European and American countries, the specialty coffee industry is still in the start-up period in China. Only when the coffee develops to be a daily necessity, can the specialty coffee be improved to the level of specialty coffee culture. To improve the current situation, and allow more and more Chinese people to drink good coffee and experience specialty coffee is the original intention of Seesaw. Seesaw originally means a teeterboard, which is also a metaphor: seeking for balance in dynamics, which stand for an understanding of specialty coffee.





# MQ Coffee

<b>店名</b>	明谦咖啡	<b>营业时间</b>	08:00-22:30
<b>地址</b>	静安区 康渡路218号康渡园2楼	<b>关键词</b>	咖啡学院   开放厨房

**户外 | Surroundings** 周边环境、招牌、外看、门面装饰...




**室内 | Interior** 风格、空间布局、空间装饰、氛围陈列物、菜单




**服务 | Services** 提供哪些服务、盈利模式、顾客流程、人员配置、咖啡制作、导购话术




**用户 | Customers** 主要消费人群?行为?偏好?干什么?、时间、




**活动 | Activities** 哪些促销?节假日活动?有没有定期的活动?宣传方式?活动效果?最成功的一次?最难忘的一次?




MQ Coffee is the first professional café teaching coffee roasting and making in Shanghai. With an area of 60 Mu coffee farm in Yunnan and coffee bean processing factor in Jiading, it has already cultivated a group of huge fans. “Specialty coffee” is proposed by the “mother of specialty coffee” Erna Knustsen in 1974. It mainly advocated that “coffee bean and plantation area shall be selected elaborately, and then the bean shall be washed, dried and processed discretely, after professional roasting, and bringing the most abundant flavor of region, a cup of fragrant coffee can be made with the recognized extraction standard.” MQ Coffee is such a café which implements the “elaborately, delicate and specialty” principles completely, and it is also one of the few earliest delicate coffee roasting businessmen.

It is discovered by the author that the MQ Coffee is always “busy” at any time. When there are many consumers, they do not mind sharing tables with strangers. It also shows the characteristics of cafés and narrows the distance between human. Everyone is gentle and peaceful. Just as is mentioned previously, MQ Coffee is not a simple café, but a coffee college, which not only helps spreading the coffee culture, but also enriches the brand significance, and creates more brand value.

In conclusion, in such a cross-cultural context, cafés must find the way of survival. Distinct brand positioning and consumer group positioning is the primary condition, for instance, Maid Jump Coffee aims at groups that are fond of Japanese animation culture, while Seesaw and MQ Coffee aim at people who love coffee, pursuit for coffee and are willing to study the making of coffee. Secondly, the internal environment of cafés shall also be closed related to the positioning, so that consumers can grasp the tonality of cafés. In addition, the research investigation also enlightens the author that cafés no longer regard functions or missions as the operation, and instead, it is expanded to the cultural communication level. In the past, the transmission of coffee culture was usually the passive communication in history, but currently, more and more people begin to have the consciousness of spreading coffee culture positively, and reinforcing the communication function of cafés.

## Interview

The author finds out several common phenomena through the interviews with owners of the different types of cafés. Firstly, these cafés have distinct theme positioning, but there is actually no so-called group positioning. For instance, the owner of Zoo Coffee mentioned that “of course, we hope that the more consumers, the better in business.” On the contrary, due to the positioning of the café, people sharing similar hobbies

or characteristics are attracted to the café. For instance, Maid Jump Café, attracts numerous groups of Japanese animation fans, while the Zoo Coffee gradually attracts a great batch of mothers for its animal-themed fun, and it nearly becomes a children's park. In conclusion, it shall create the environment first, and then, the environment will attract consumers naturally.

Secondly, there are still problems in the profit of cafés, for it is mainly supported by catering. Therefore, café owners are also working out to enrich the source of profit. Some rely on the organization of activities, some rely on the establishment of coffee college, and others are looking for the cooperation with other brands for win-win. All these are worth considering in the subsequent design practices.

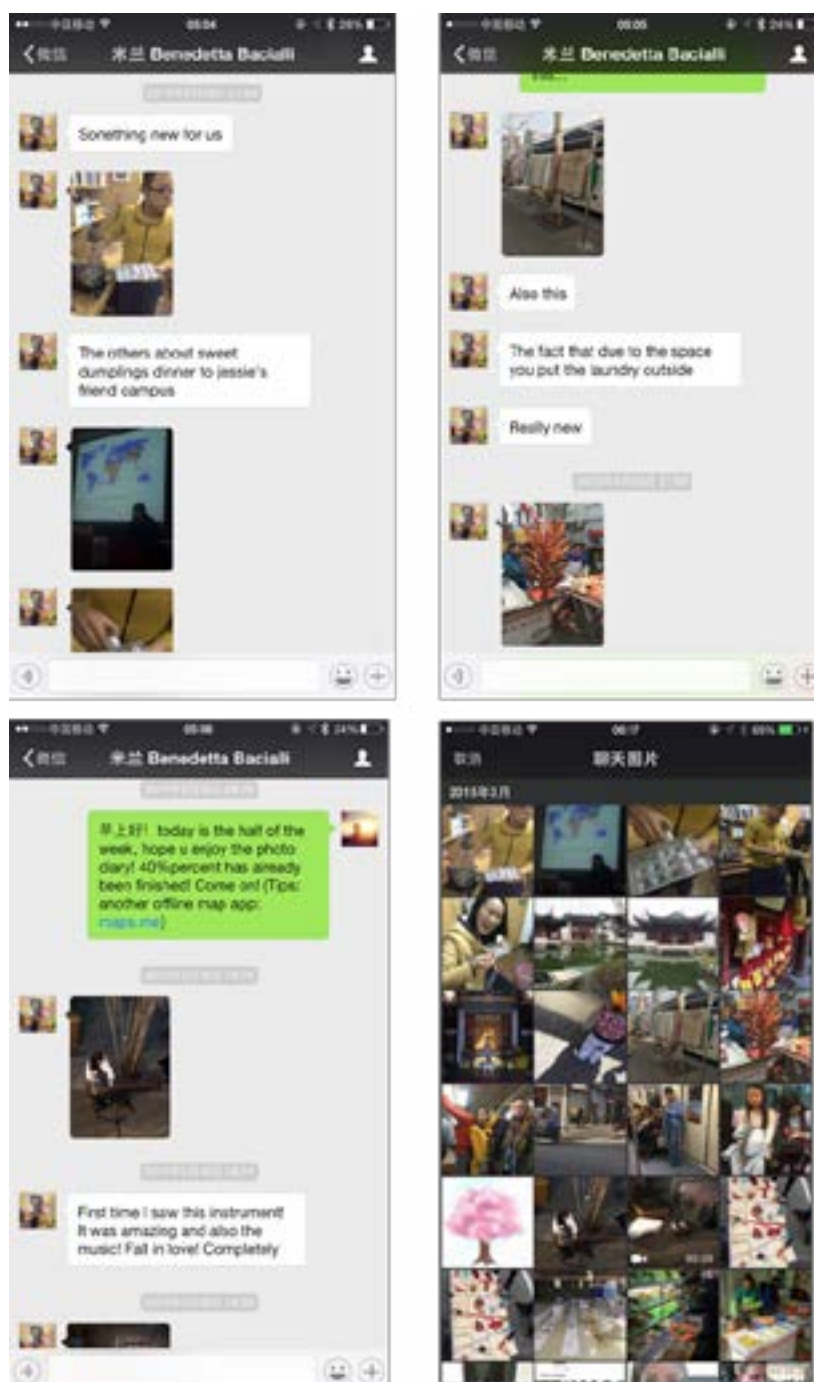
### Cultural probe

It is mentioned in the research method of the introduction that the cultural probe refers to a package containing all kinds of probes provided by the researcher to user, for recording the experience of products and services in daily lives, and it is a self-documentation completely finished by the user.

Before the launch of deep user survey, the author decides to employ the cultural probe for the tracking record of potential users. An Italian girl coming to Shanghai for one month is selected as the cultural probe, for: firstly, she could be Shanghailanders since she is new to Shanghai; secondly, she contacts Chinese culture for the first time, stays in China for a short time, and remain fresh and sensitive to many phenomena; thirdly, Italy has its own characteristic coffee culture, and it is different from that in China. Therefore, to learn if she would be impacted after coming to China, and what are her understandings of coffee culture in China is also one of the purposes of this cultural probe.

The design of traditional cultural probe is that: researchers may design a series of tasks, pack the tasks and recording instrument, and send it to the tester. Such a method has several disadvantages. For instance, once the kit is released, researchers may be separated from the testers, and testers shall keep records by relying on the self-will. According to the cases mentioned by Mattelmäki in the book *Design Probes*, researchers may track the schedule and record on the telephone and some may even put a sticky note in the kit for reminding the testers. However, it lacks effective communication. There is also a disadvantage. Considering that the theme of research is the coffee culture and it may be intersected with coffee in many different spaces, the portability of kit may become a problem.

Combining the popularity of smart phones and high application frequency, the author proposes the replacement of traditional kit with mobile phone for the self-recording. In the mobile phone application, the one that take photos, record and support real-time communication shall be WeChat, which is an optimal choice with high popularity and simple introduction. It is found out through communication that before the tester Benni came to China, she had already installed WeChat for the communication with teachers and classmates in China, and been proficient in applying it.



### 咖啡



Benedetta Bacialli  
23岁

意大利人，于 2015 年 2 月到上海同济大学进行交流学习。

对中国文化非常感兴趣，自学中文，咖啡是生活必需品。

### 食物



### 碎片时间



### 生活习惯



### 民俗



Therefore, it is finally decided to record everything in the life of testers in electronic form. When the method is determined, the author lists the following problems, as shown in the picture. When the problems are designed, it is considered that the task accomplishment is in negative proportion with the number of tasks. Therefore, it does not require testers to take detailed records blindly. Instead, it mainly considers from the perspective causing the cross-cultural communication, and examines the changes in coffee habits of the tester.

Afterwards, the author will send the record tasks to testers, starting the five-day record. In the recording process, in order to remind testers of finishing the recording tasks, the author would send a reminder message in the morning or at night. Since rigid mood is unfavorable for urging testers to implement the task, some useful messages can be added to make the reminding much more humanized and easier for acceptance.

It can be seen from the cultural probe that when foreigners are new to Shanghai, they may be curious about some habitual living phenomena, and strongly interested in the typical traditional culture, such as visiting Confucius' Temple, Yu Garden, etc. During the application for the residence permit, Benni mentioned that a strange Chinese girl helped her, and such cross-cultural assistance is quite significant for them. In addition, it can also be found that foreigners are different from Chinese people in the treatment of fragmentary time, for Chinese people tend to use mobile phone, while foreigners prefer the material things. As for the coffee habits, there are also many changes. Benni would drink at least two cups of coffee every day in Italy, one in the morning, and one in the break or afternoon. However, when she came to Shanghai, she found out that it is really difficult to take a cup of coffee in the café. Therefore, she might make coffee at home when she is available, or try the Chinese tea instead, just as what Chinese people would do. Therefore, it can be discovered that the understanding of culture requires some intermediaries as the medium, which may play a guiding role. Meanwhile, no access to cafés can be considered as a demand that shall be satisfied.

## User Research

In the communication with users, the author finds out two interesting opinions worth attention. One is that how to reinforce people's wills of initiative communication, Benni mentioned the situation of receiving health vaccination at the Exit and Entry Administrations. She described that since everyone knows the place, and people coming here share the same purpose, namely to go abroad, and as a result, she can chat with others freely, as long as she asked "where are you going", which may start a conversation with strangers. It inspires the author a lot. Just imagine that if a space can

be created for people to know the “partners” going to encounter in the future, there is no need to “promote” the communication, and instead, it would be a natural thing.

Another interesting point is that a young Spanish couple mentioned in the interview that it is quite common for them to go to cafés every day, just like meeting friends and drink with them in a café. Other consumers in the café are just like neighbors. The social network connecting people in the street closely is also worth learning for small-scale cafés. Meanwhile, people do not rely on mobile phones and WiFi in cafés, which is completely different from the scene in cafés in China.

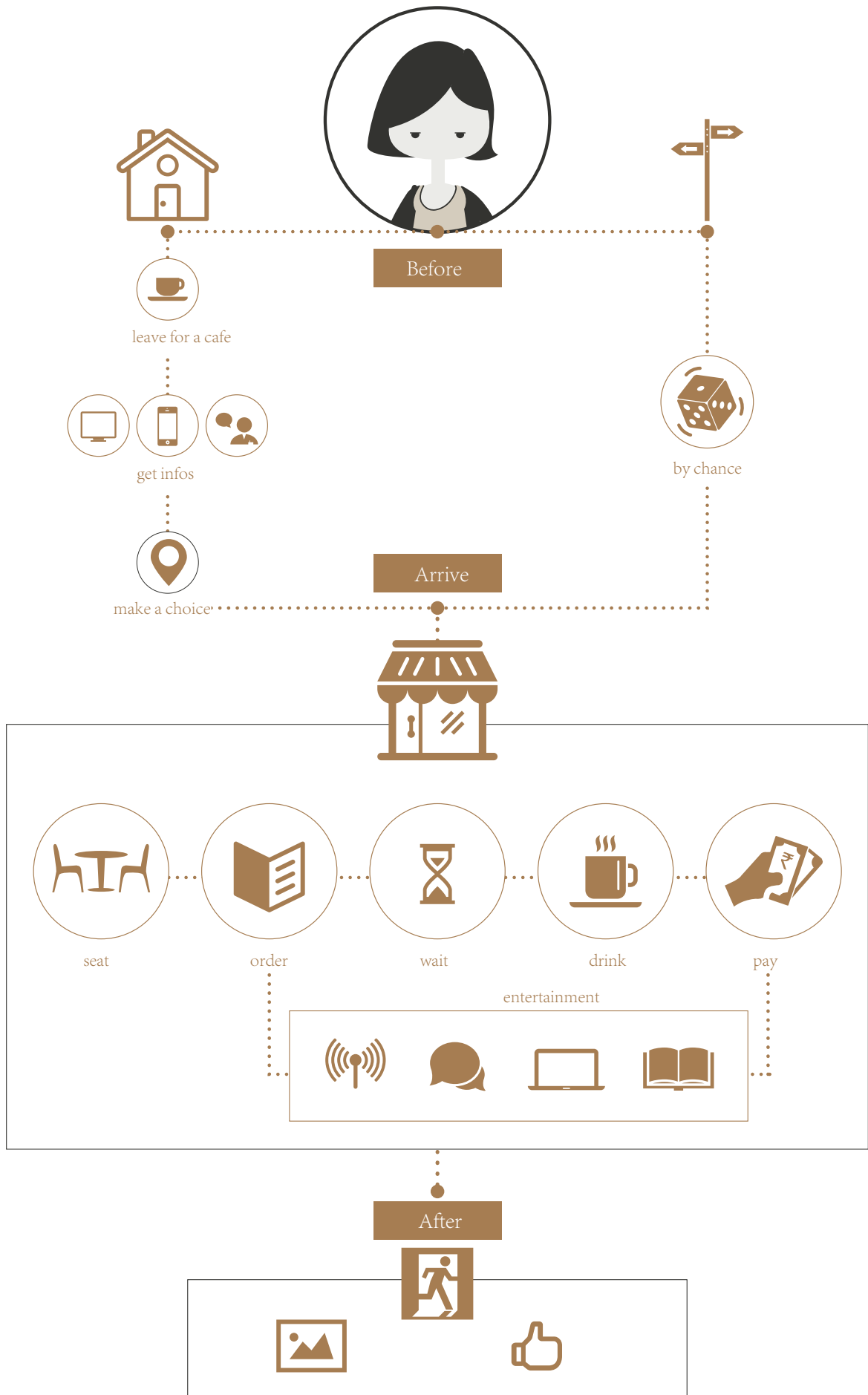
It can be discovered in the field survey that the future space design of The Shanghailanders is quite flexible and open, which may be favorable for establishing the cross-cultural service system. The observation research result tells that only by clarifying the positioning explicitly, can cafés be established in the market or obtain faithful consumer group. Chain store with powerful brand influence like Zoo Coffee is also of strong market share, and such networked resource distribution form is also worthy

Combining multi-term survey result, the author has imagined the potential users of The Shanghailanders, which mainly consist of the following three types:

The first type is the new Shanghainese with certain life experience in Shanghai, but they are from other places, and they are now integrating into the Shanghai culture every day;

The second type is the foreigners who have been living in Shanghai for a certain period of time, and formed difference between their culture and Shanghai culture, but the cross-cultural environment creates a similar living environment;

The third type is foreigners who come to Shanghai for a short period of time, and they want to encounter Shanghai culture for temporary in the name of travelling or others.





It can be seen from the journey map that users may be of explicit purpose or select randomly before going to the café. No matter for which point, if there are references, it may be able to optimize the choice of users. Moreover, the experience is also weak after consumers leave the café, and generally, they may merely post pictures on Moments of WeChat. However, many people cannot break away from the network and smart phones in the café, and neglect many people and things around them. All these can be improved in the new service system.

## 4.2 Design Solution

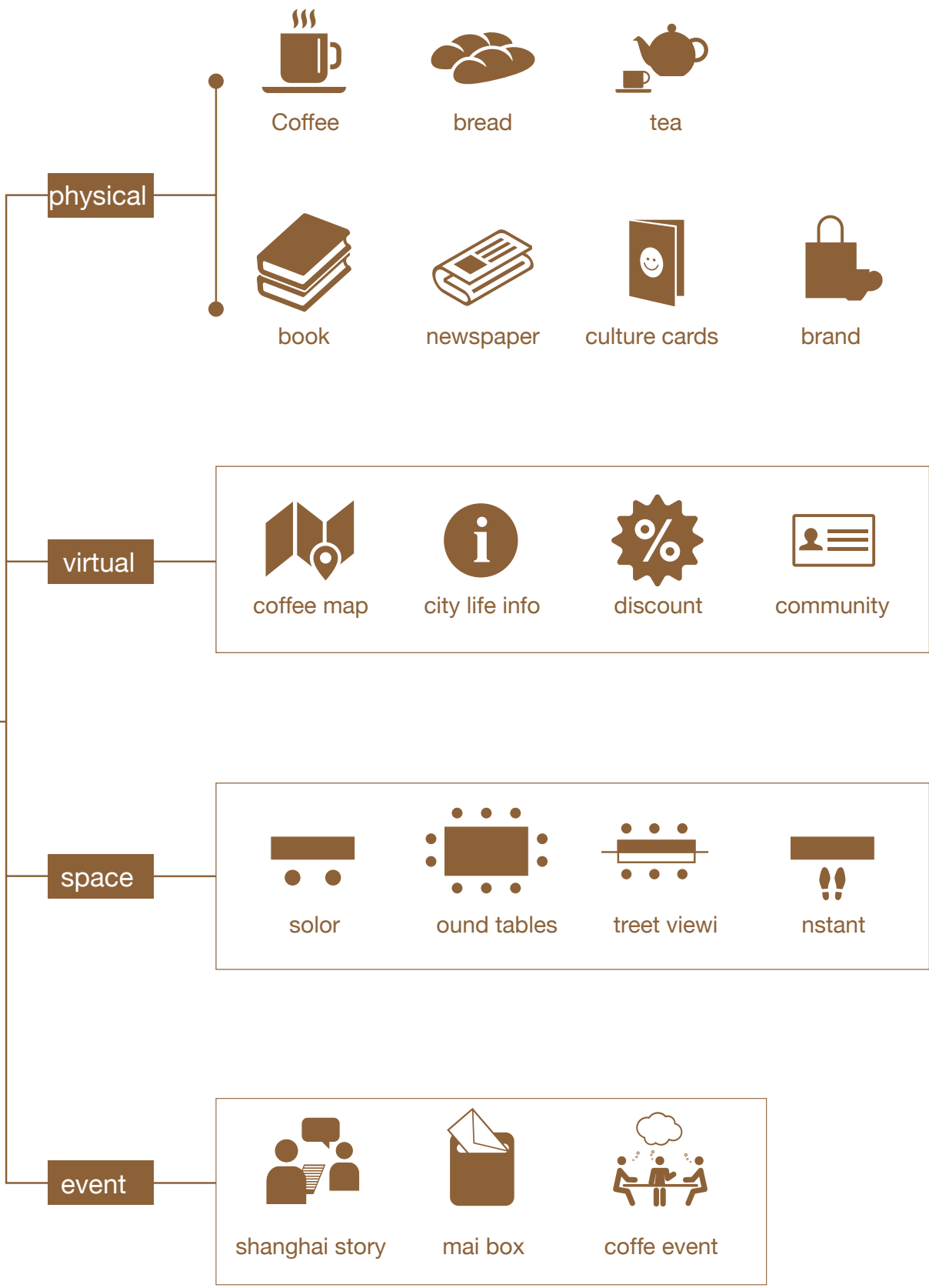
Combining the theoretical guidance and survey result, such a set of service system is designed for The Shanghailanders Café, as shown in Fig. 4.24. In this system, The Shanghailanders not merely provides space and food for consumers, and in the long range, this set of system strives to establish a brand effect, so as to impact the entire industry. As for consumers, this set of system allows them to understand Shanghai better and increases the communication opportunities with coffee as the medium.

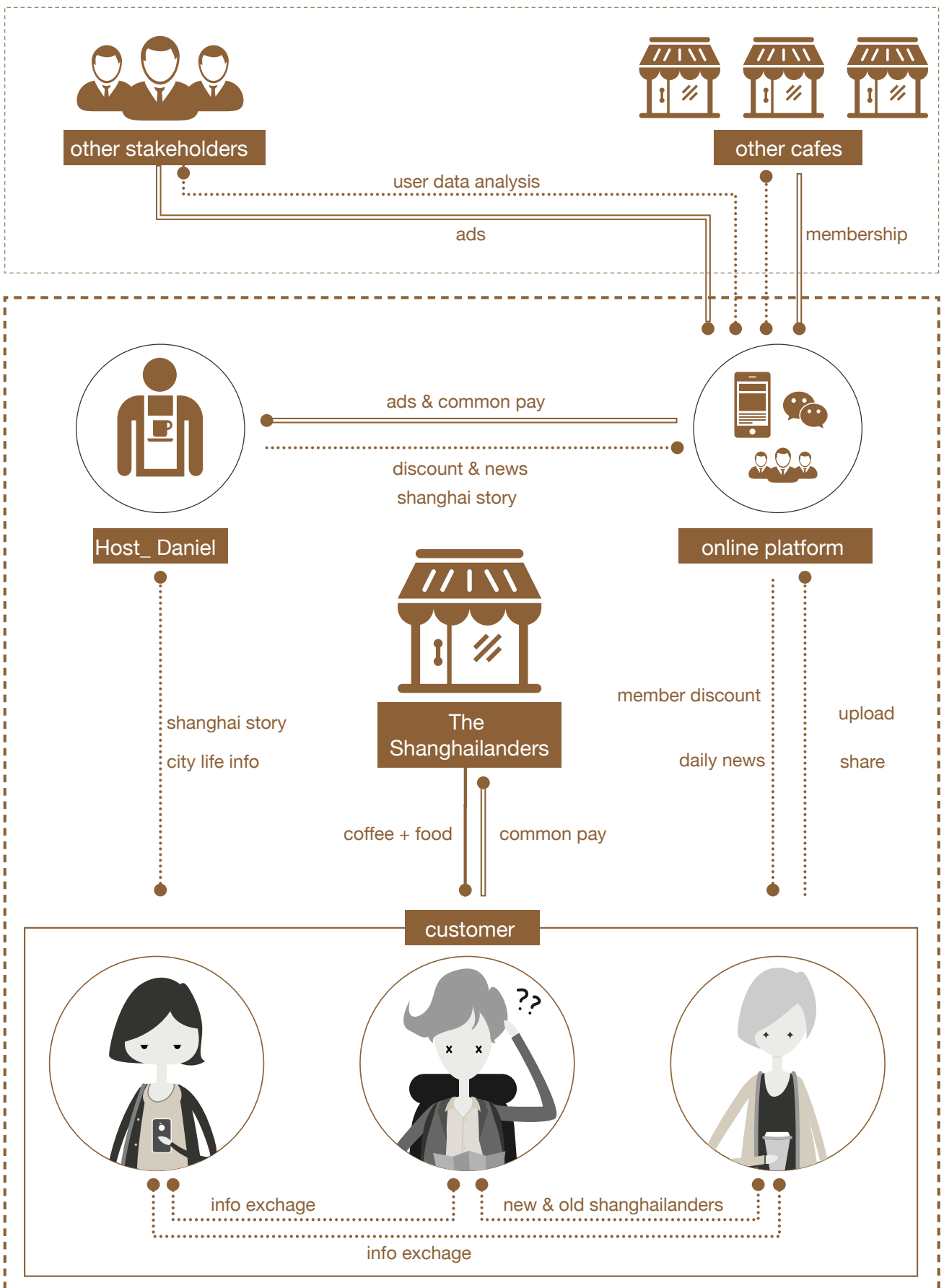
The new service system provides four types of services for consumers, including the substantial service, virtual service, spatial service and activities.

The substantial service refers to things that can be touched by users and produce experience, for instance, coffee and bread, as well as unlimited specially served tea mentioned in the interview by Daniel. However, books and magazines only exist as decorative elements, and fail to be evaluated. However, but regular updating may bring a refreshing feeling to consumers, and it also allows foreigners to receive the latest consultation. Meanwhile, it can also satisfy the reliance of westerners on book, and encourage mobile addicts to return to the written communication. In the shop, some cultural cards would be pushed irregularly, which may explain some tiny shining points in Chinese culture and Shanghai culture in interesting forms. Besides, the cards are put on the desk, which allows consumers to kill the fragmentary waiting time. In post-development stage, when The Shanghailanders has certain brand influence, it may also promote a series of peripherals, as the additional value of the brand.

Virtual services include the operation of mobile APP and WeChat. At the first beginning, considering the high cost of team operation, WeChat is mainly applied for the promotion. After accumulating a certain number of consumers and business operation, the service can be promoted to the next level, namely, it can enrich the service contents with the assistance of mobile APP, for creating The Shanghailanders into a platform integrating the coffee and urban culture.

The Shanghailanders  
Offering map





- Material flow
- .....● Info flow
- ====● Financial flow

main system

second system

At the beginning, the online platform aims to reinforce the consumer stickiness and guide consumers to the substantial shop. Each consumer downloading the APP would become a member, and it would encourage people to download with the privileges of members. However, in the first-stage APP, it mainly shares urban cultural information and coffee information about the shop, aiming to solve the fragmentary time of consumers, so that when they want to drink coffee, they may think of the APP. In the second stage, after the establishment of the online platform, it can cooperate with other cafés in the industry, forming a benign cooperation and competition strategy. Meanwhile, consumers can also contribute to the construction of coffee map, which may allow users to have a sense of the treasure hunt.

### Design of touch points

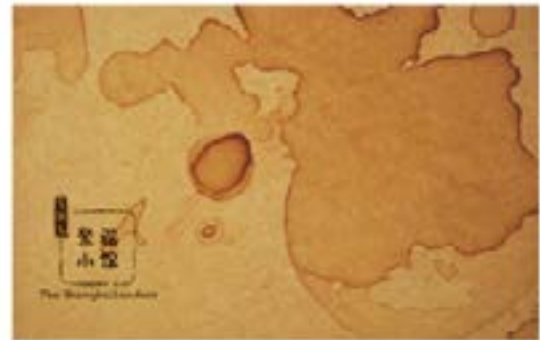
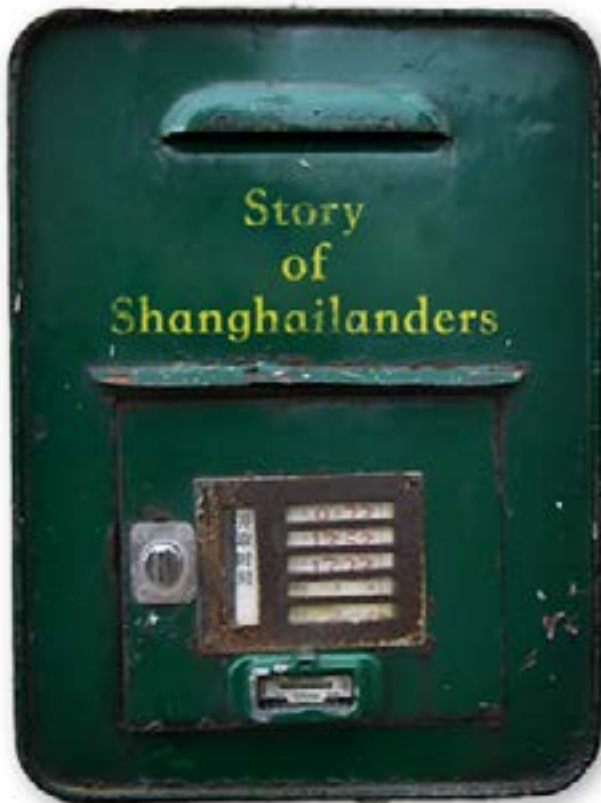
Service contacts mainly consist of three types: firstly, the brand visual image; secondly, the interesting experience of the café; thirdly, the APP design offering virtual service.

As for the brand image design, it considers the integration of Chinese elements, and as a result, the Chinese font is selected. Secondly, considering that The Shanghailanders wants to create a sense of neighbour, namely a sense of closeness among consumers, and hand-writing style is employed. The owner of café also considers about writing each piece of card personally, for highlighting the sincerity. After finishing selecting the Chinese and English font, the author has carried out design attempts of a series of LOGOs, and finally, it decides to use the stamp. Moreover, the abbreviation of Shanghailanders is SHL, and it is deemed as the brand tag, which lays a visual foundation for its development towards other directions.









## Functional demand of online system

### Consumers

- Look at nearby cafés
- Look at the daily recommendation of the Shanghailanders
- Look at other coffee activities and privileges
- Look at the message from Shanghai urban culture
- Look at the life tips of Shanghai
- Update the photos and information of newly discovered cafés, and perfect the coffee map
- Collect cafés and footprints

### Owner

- Push the privilege information of the café
- Push the weekly Shanghai story

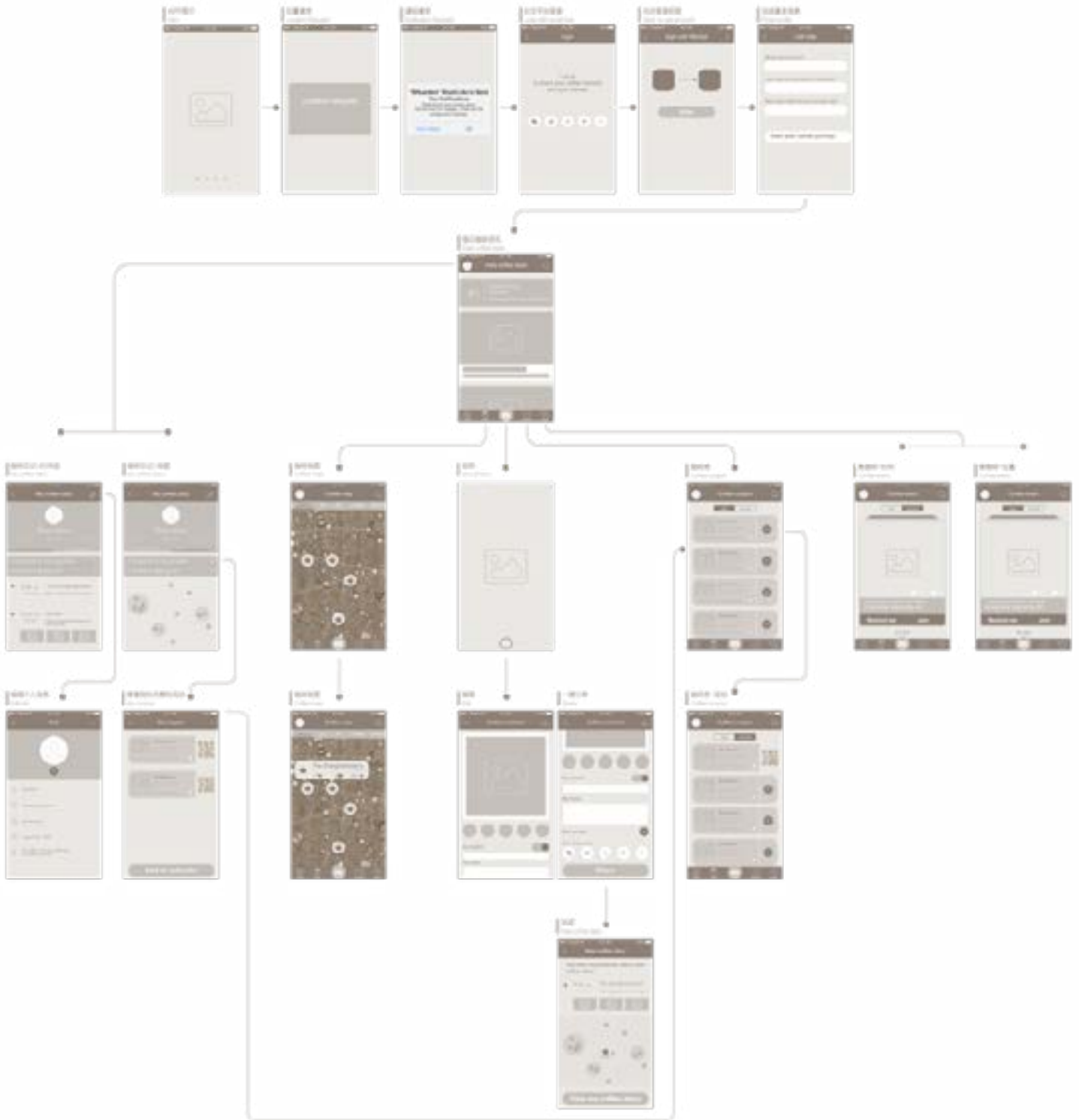
### Other cafes

- Push the privilege information of the café
- Push coffee activities



ShanghaiLander







This set of service design, integrating four kinds of experience, including the substantial, virtual, spatial, and activity experience. In such a small space as the café, the experience is extended and will no longer be limited by the space. Combining the case and survey result, it is concluded that user demand shall be the cross-cultural communication, while The Shanghailanders provides the offline space communication platform and online consulting and sharing platform for such demand. App is not the entire part of the service, and the shop experience is also significant, for instance, the sharing of Shanghai stories and interactions through email is also a form promoting the cultural communication. Moreover, books, which are often neglected in the café, can also play a positive role as the communication medium.

## Chapter 5 Conclusion

In this research, coffee transmission history in Shanghai is explored, differences between the globalization of coffee culture and localization are studied, and the demand for cross-cultural communication is drawn back to the service design of cafés by starting from the development of coffee culture. In the previous service design process, although there were methods related to culture, it would not understand the whole process of an event deeply or the development process of the history and humanity in a place. However, all these cannot be neglected, and the history creates today. Therefore, the influence of coffee culture in the past on today's consumption market cannot be neglected. Besides the historical factors, humanistic factors cannot be ignored. In the survey, the author gradually grasps the potential consumer demand through several times of profound interviews, and then integrates the method into the operation of cafés.

This research will be of certain academic reference significance for the cross-cultural design and café service design in the future. However, there are still many places for improvement. It hopes to excavate the imperfect places and keep improving constantly by sticking to the positive academic attitude.

## Acknowledgements

I am grateful to my teacher for the care and cultivation in the past three years. She has tolerated many of my disadvantages with her gentle and meticulous characters, and guided me forward in patience. I shall also thank my classmates, for their care, which is far more valuable than the friendship among students. Besides, there are also numerous schoolmates of the same grade. Through communication and exchange in study and mutual help in life, what we have developed in the past three years is the friendship, a valuable fortune in human life. Meanwhile, I am also grateful for my parents, for their support, understanding and efforts, with which, I have a chance to pursue the study. My father also pays a lot of attention to my paper and supports me a lot. Moreover, I also want to express thanks to my roommates, for we often supervise each other and try to finish each academic goal with great efforts.

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