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The Impact of Culture on Coffee Consumption: Evolutionary Perspective

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ABSTRACT

The subject of the considerations in the following article is the impact of culture on coffee consumption. The aim is to find the answer to the question whether and how the evolutionary development of culture and consumption affects coffee consumption in the 21st century. Questions are asked about new cultural values and their impact on changes in consumer behaviour. Do consumers remain faithful to existing values and to what extent? An original research approach is used, including two assumptions. According to the first assumption, consumption in general, including coffee consumption, is not a purely economic phenomenon, being the effect of the production process. Consumption has its roots in culture, which results from the fact that culture, through the values it creates, influences and shapes consumption. The second assumption indicates the two-dimensional nature of consumption: the demand dimension (occurring on the market) and the investment dimension (occurring in the sphere of consumption) (Olejniczuk-Merta, Noga, 2020). The background for the considerations is an approximation of evolutionary changes in culture and consumption, occurring over the centuries. The geographical scope of the analysis of coffee consumption includes Poland and other countries of the world, because coffee consumption has a global dimension. The evolutionary nature of changes in culture and consumption presented in the article illustrates the process of arriving at their perception in the 21st century. The cognitive emphasis is placed on approximating the features of contemporary culture and consumption. In the considerations of contemporary culture, the focus is on its values: freedom and diversity. The part devoted to consumption shows the extension of its previous demand dimension to the investment dimension, which makes the consumption of many different goods, services and ideas result in condition, competence and creativity, valuable attributes of the modern man. The theoretical considerations undertaken are based on secondary sources of information.

Keywords: culture, consumption, coffee

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Introduction

For almost twenty centuries, culture was based on the Platonic triad of values: truth, goodness, beauty. Since the 20th century, these values have begun to become outdated. In the 2020s, new cultural values crystallised, reflecting the nature of socio-cultural changes. These are: freedom and diversity. They express the essence of 21st-century culture.

Consumption, accompanying man from the dawn of time, like culture, has slowly changed over the centuries. Researchers, especially economists, paid attention to it as recently as in the 17th and 18th centuries. The intensification of research on the phenomenon of consumption by economists in the 20th century, sup-

ported by e.g. psychological, sociological and philosophical knowledge, has allowed us to notice many characteristic elements of this development and define it as “from cognitive nothingness to the investment dimension of consumption” (Olejniczuk-Merta, Noga, 2020).

In order to better understand the changes taking place in culture and consumption, it is reasonable to present a historical outline of their development. Then it becomes possible to better understand the perception of the place and role of culture in social life and the shaping of the consumption of a specific good, which is coffee.

The evolutionary path of culture development

The path of “reaching” culture from its Platonic expression of truth-goodness-beauty to the modern, pragmatized freedom and diversity was a long-term one.

In reference to man, the word *culture* was first used by Cicero at the end of the 1st century BC and referred to the capabilities of the human mind and the intellectual effort for the purpose of self-improvement and education. Cicero wrote: *in order to bear good fruit, the soul must be both susceptible and properly cultivated, neither susceptibility nor cultivation alone is enough. Susceptibility flows from nature, while cultivation comes from man, and this is culture* (Jaroszyński, Ciceron, *Rozmowy Tuskułanskie*). From then on, culture expressed human effort, not natural environment or nature in a broader sense. However, it was not every effort, only that which was associated with self-improvement and education. Also in

ancient times, in the Greek Platonic School, the triad of truth-good-beauty was formulated, expressing the values of the culture of that time. For centuries, it was a signpost of ethical, moral and aesthetic human behaviour. It symbolised culture and its basic values, and in this philosophical understanding it survived until the 20th century.

In the Middle Ages, from the sixth to the fourteenth century, the contents of culture were expanded and were the subject of considerations in various scientific disciplines. In the 13th century, religious worship was added to the scope of culture (Florczak, 2020, p. 20).

Four centuries later, during the period of Enlightenment, whose maxim was “*Sapere aude*”, i.e. *dare to use your own mind*, culture already included such areas as: art, science, morality and the broadly understood mind

(Kant, 2012, p. 44). The culture of the Enlightenment rejected prejudice and shaped good manners. In Poland, J. G. Herder wrote about culture as follows: "humanity is shaped in the process of upbringing, passing on values and traditions" (Urbanek, 2002, p. 8). In 1688, Samuel von Pufendorf, in his work titled "De iure naturae et gentium", showed the wide scope of the concept of culture and related it to all human activities, starting from language, clothing, through customs, and ending with social institutions and morality guided by reason (Klimczak, 2020, p. 58).

Since then, culture has been increasingly widely and intensively studied and described, and for the first time it was defined. This was done by anthropologist Edward Tylor in 1871, who presented the following definition: "Culture or civilisation is a complex whole encompassing knowledge, beliefs, art, law, morality, customs, abilities and habits acquired by man as a member of society" (Karwińska 2017, in: Hausner, Karwińska, Purchla, 2017, p. 61). However, civilisation was commonly referred to as material achievements, while culture was attributed to its entirety, i.e. material and immaterial achievements.

Since the mid-19th century, universal slogans have been revived in considerations on culture. They indicate the justification for popularising the highest culture (religion, science, philosophy, art, morality), serving the universal achievement of the ideal that is inherent in human nature. It was assumed that achieving this goal would occur through shaping politics that implemented the highest possible culture. At the same time, this was the period of emerging positivism. The positivists believed that the world was governed by scientific laws and promoted modern economic solutions. Literature, on the other hand, was

supposed to carry positive, progressive and educational content.

At the turn of the 20th century, the first signs of the development of another trend appeared, i.e. modernism. It was understood as a set of avant-garde trends in art and literature that opposed the ideals of the positivists. The beginning of the development of mass and popular culture was also noted in this period. This concerned countries with a high level of economic development and was associated with the industrial revolution, or more precisely, the invention of the printing press and mass printing of newspapers. In the second stage of the mass culture development, radio and television appeared. Television became a tool for unifying the mass communication apparatus of the late 19th century. This period was called the shaping of popular culture, which was the result of the broad development of media. In Poland, this phenomenon developed several decades later (Wiszniewska-Majchrzyk, 2013).

Both mass culture and popular culture were the result of social, educational and technological changes. They resulted from systemic changes and led to the depopulation of villages and the development of industry. Migrations resulted in the reduction of illiteracy and the development of industry, cheap press and other publications of a low intellectual level. The transition to an industrial economy system involved the creation of a new, universal culture by people themselves, not imposed from above (Williams, 1958, pp. 13-19).

The development of mass culture was accompanied by voices heralding a "living" culture, i.e. expressing modernity at a given time, in a given generation (Storey, 1993, pp. 131-153; Sadowski, 2020). These were the beginnings of postmodern culture, focusing on

new human-media relations. In retrospect, they can be assessed as a phenomenon conducive to the loosening of interpersonal bonds and the development of a new type of relationship (Poleszczuk, 2020). They were the foreground for the shaping of contemporary culture, i.e. culture with a wide share of media social

communication and a large diversity of values recognised by society. The basic, key values recognised by people in the 21st century are freedom and diversity. We refer to this as the culture of the 21st century. Currently, it is the last stage on the path of cultural development approximated above.

Development of consumption and changes in its functions over the centuries

Consumption is closely linked to the social and natural environment, the economy and technologies. It is also linked to culture through the values it creates and which are recognised by man. However, this has not always been the case, or at least there was no knowledge about these relationships.

For many centuries, consumption was neither the subject of scientific research nor the interest of economic practitioners. It was a blank spot in the research field, and in the economy it remained outside the scope of interest. Why did this happen? At first, probably for social and religious reasons. There was a conviction that the most important thing for humans is spiritual and eternal life, and caring for material goods interferes with achieving this goal. Other reasons, such as perceiving humans for many centuries as a source of labour, two industrial revolutions, focusing attention on the modernisation of production and products, and the lack of a scientific discipline that would deal with consumption, meant that it was not a subject of interest. It was understood as human activity aimed at satisfying the basic needs of the individual and family – essential for life and work.

Along with technical and technological development, the importance of production grew. On the other hand, consumption as a source of labour power decreased. It was replaced by technological progress. The “reins” of economic development were taken over by financial capital for the next few centuries. It gained importance from the beginnings of geographical discoveries and the development of mercantilism and was supported by material capital.

In addition, the lack of a scientific discipline studying the issue of consumption until the 17th century influenced the mediocre interest in it. Bernard Mandeville, a representative of the “underconsumption” school, a mercantilist living at the turn of the 18th century, saw the benefits of low consumption in the following way: “the most certain treasure for a country is a large crowd of working poor people” (Landreth and Colander, 2005, p. 67). This was the first period in the development of consumption, which lasted until the mid-18th century and was called the cognitive non-existence of consumption.

The second period of the development of consumption was marked by the influence of Jean Baptiste Say. Jean Baptiste Say (1767-1832), the forerunner of consumption econo-

mics, pointed out that man consumes value that can be reproduced in another form, within the process of reproduction. He called this phenomenon reproductive consumption, as a result of which one utility is destroyed, giving rise to a new one. This idea was the seed of the phenomenon defined many years later as investment in man. Say considered man's ability to work, just like nature, as a potential that can be used. In this way, Say gave rise to a new perception of consumption that lasted for about a century.

In the third stage of the development of consumption, there was a discrepancy between theoretical knowledge and its practical use. The French economist and social activist Charles Gide (1847–1932), recognising the potential of consumption, pointed out its role and significance in economic life. He expressed his assessment of the role and significance of consumption as follows: “consumption is the ultimate cause of the entire economic process, and its significance is much greater than it would seem in view of the modest space that is most often devoted to it. It is a field that has not been explored so far, and which will probably serve one day to renew the entire science” (Gide, 1900, p. 553). His perception of consumption was not widely shared. This was a period of investment in the development of industry. It was the last period of underestimating consumption as a factor influencing economic development.

The correctness of C Gide's thought was confirmed in the 19th century, when Alfred Marshall (1842–1924) indicated consumption as a demand (market) factor of development, constituting support for such development factors as: land, human labour, and financial and material capital. It was at this point that a

breakthrough occurred in the low valuation of consumption as a development factor.

In the mid-20th century, or more precisely in 1963, Theodor W. Schultz called consumption an investment in man, thus starting a new era in valuing and emphasising the importance of consumption for man and the economy. The distinguishing feature of this, the fourth stage in the development of consumption, was the indication of the investment dimension of consumption as the second, next to the already existing and recognised demand dimension. However, its importance was not immediately appreciated. The leading factor of development was still the demand dimension of consumption, the effects of which were quickly visible on the market and then in the sphere of consumption. Since the mid-20th century, this has contributed to the growth of the problem of consumerism. Hence, the fifth stage of the development of consumption has been referred to as consumerism. Its negative effects on humans and the natural environment were indicated as early as in the 1960s (Patrzałek, 2019).

Since the turn of the 21st century, there has been an understanding of the purposefulness and justification for investing in man, including consumer awareness. Research into the issues initiated by T.W. Schultz is being revived (Patrzałek, 2019).

Consumption is being redefined as “the process of satisfying diverse and permanently changing (due to technological progress, globalisation and internalisation processes) human needs, encompassing all forms of individual behaviour, related to the acquisition and use of goods and economic, cultural, social and psychological determinants. Contemporary consumption, although it is marked by materialistic overtones by definition, also has a meta-

phorical overtone that refers to the spiritual sphere, which cannot be described in purely economic categories” (Zalega, 2012, p. 21). The emphasis in the definition of material and non-material consumption indicates the perception of its broad, interdisciplinary nature, which has its source in the multitude of determinants of consumption. It indicates the validity of moving away from a narrow and incomplete, exclusively economic perception. Thanks to this, it reflects the depth of understanding of consumption and its wide scope.

Currently, we are entering the next stage of consumption development, in which its previously noticed, but insufficiently appreciated investment dimension, begins to function together with the demand dimension. It means investment in a human being, thanks to the appropriate quality, quantity, structure of the consumption of goods and services, the idea, which consumption gives effects analogously to financial and material capital in production processes. This means that the investment dimension of consumption creates new product(s) in the form of human competence and condition. Competences consist of: creativity,

communication, critical thinking and cooperation. Human condition takes the form of physical, mental and intellectual condition. At the same time, it is known that when purchasing specific goods and services, people are guided by values that they recognise and that are close to them. These, in turn, are a product of culture, which results from its understanding. Therefore, consumption has its source in culture, which, through the products it creates, i.e. values, influences the purchase and consumption of various goods, services and ideas by consumers. In this way, culture influences and co-determines human behaviour, also in relation to coffee consumption. Coffee is a particularly interesting product in terms of its connection with the culture of the 21st century. Therefore, questions arise: when did the consumption of this particular product, coffee beans, appear? To what do coffee beans owe their great and constantly growing popularity among its consumers from different continents, with very different incomes, ages, even taste preferences and the aesthetic values of the places where they consume?

Historical outline of the development of consumption and coffee

Coffee, as a drink, has an interesting history. It was discovered in the 15th century in Yemen. Its properties were first noticed by a shepherd.

At first, it was used for Yemeni religious ceremonies. It was prepared as an infusion of coffee leaves and fruits.

From Yemen, coffee made its way to the northern part of Africa, and then to the areas of present-day Turkey. There, coffee was brewed in hot sand fireplaces with cardamom. The drink accompanied the conversations of the

Turkish community. As it can be seen, from the beginning, drinking coffee accompanied the establishment and maintenance of relationships.

The second stage of the development of coffee consumption was associated with a new technique of its preparation - roasting coffee beans. At that time, energy bars appeared, i.e. a mixture of coffee beans with fat and various spices. They provided shepherds with the necessary energy and nutrients. On the other

hand, Muslim ascetics and mystics made the so-called quishr based on coffee, an equivalent of Arabian wine. This indicates the diversity of coffee use in the early period of its discovery. It was due to its nutritional, energetic and relaxing properties.

The emergence of coffee shops is the next stage in the development of coffee consumption. The first coffee shops were established in the Middle East, including in Mecca and Medina. The strong influence of coffee and coffee shops on social, community and political life is evidenced by the fact that as early as 1511, the governor of Mecca banned the drinking of coffee. The reason was fear of the behaviour of his political opponents, who could criticise him over coffee and create opposition.

In the 16th century, coffee gained popularity in Europe: from Italy, through Austria to the Netherlands. From there, the fashion for "black gold" reached India. Information about the energy-giving drink spread quickly, especially among traders, and contributed to the export of coffee to many countries, including America. In Europe, the pioneer was Italy, or more precisely Venice. The first European café Florian was established there, which is still in operation today. Coffeeshouses were established very quickly in England, where by the end of the 16th century there were already over 3,000 places to enjoy coffee.

Over the following centuries, the fame of coffee spread all over the world, and the coffeehouse culture in Europe developed. Coffeeshouses became places to sit and discuss. They were among the favourite places of educated people and artists. Townspeople and traders also met in coffeeshouses to discuss current and important topics over coffee.

In Poland, the first coffeehouse was established at the beginning of the 18th century in

Gdańsk, and in 1724 in Warsaw, although coffee had been imported since the 17th century.

Coffee and coffeehouses played a significant role in family and social life as well as in politics and business. Currently, there are few countries in the world where drinking coffee is not a daily ritual or where there is a balance of drinking coffee and tea.

A big step forward in drinking coffee was taken with the development of chain coffee shops. The first such coffee shops were established in the USA. They gave rise to new global trends in the functioning of business, which became designing coffee shops "for the needs" of business, i.e. taking into account the possibility of working with a computer or holding work meetings, so-called coffee desks. It is also not competitive with buying coffee in cups - to take away, and it is evidence of the expansion of the diversity of coffee offering, clearly promoting the growth of coffee consumption.

Currently, in the 21st century, coffee can be ordered to the home, office and many other places. There is also the possibility of preparing coffee yourself in many different places specially designed for this purpose. Hence, as statistics show, the demand for coffee is high and still growing (Maciejewski, Mokrysz, 2019, Wróblewski, Mokrysz, 2018). This is confirmed by the selected characteristics below.

Coffee is grown in over 70 countries in the intertropical zone, i.e. in about half of all countries in the world, and consumed all over the world. The world leaders in coffee production are Brazil, Vietnam and Colombia. China is also highly ranked. The coffee market is global. Its value is still growing. The global coffee market in 2021 was valued at USD 107.93 billion, and in the period 2022-27 its

CAGR growth is expected to be 7.6% (Global Coffee Bean Trends in 2022). These calculations are based on the observation of the growth in the population of coffee consumers in coffee shops, rapid urbanisation and growing retail sales in e-commerce. In addition, the growth in the value of the coffee market is the result of factors such as the increasing quality of the coffee offered and social awareness of this fact, as well as innovations introduced to the market and the growing, also for that reason, demand for coffee (Coffee consumption in the world, in Europe and in Poland).

The biggest “coffee lovers” are Europeans, contrary to what is attributed to the USA in common and unofficial information. In terms of coffee consumption per capita, the USA is clearly behind European countries. At the beginning of the third decade of the 21st century, Finland is the leader in the world coffee consumption ranking, with the highest average consumption per person per year of 10 kg of coffee, or an average of almost four cups per person per day. Norway, Iceland, Denmark, and the Netherlands are next in line. Poland is in 11th place in this global ranking, with a result of just over 2 kg of coffee per person per year. Over 80% of Poles drink coffee regularly, and 60% consume it daily. This shows that the

coffee market in the world, Europe, and Poland is developing and absorbent. Further growth requires a creative approach (Coffee Trends for 2022). It is also worth adding that most Poles prepare classic ground coffee in boiling water or instant coffee at home. At the same time, the number of home coffee machine users is still growing, and the Polish coffee machine market is third in Europe, behind Germany and France. This in turn translates into an annual increase in the sale of coffee beans. Interest in the highest quality coffees is also clearly accelerating, resulting in the rapid growth of the so-called third-wave coffee shops – specialty (Coffee Trends for 2022).

Hence, we can say that coffee has become the “queen of drinks” and at the same time a “must-have” in many situations. It owes this to its energy, health, nutritional properties and the social functions it performs. There are many situations that encourage and even induce drinking coffee. Therefore, further questions arise: Is coffee consumption a kind of ritual, willingly organised and experienced by people? Or maybe it gives people something more: maybe it is an investment in man, conducive to fulfilling duties and at the same time beneficially affecting their satisfaction and health?

Can coffee consumption be an “investment in man”?

Both the theoretical knowledge we have about coffee today and the knowledge derived from many years of experience in its cultivation, collection, preparation and consumption, allow us to see the beneficial effects that drinking coffee brings to humans. At the same time, it allows us to deny the harmful effects of coffee on humans, but on one condition: not exce-

eding 3-4 cups a day. Coffee provides humans primarily with motor strength, concentration, eliminates the feeling of fatigue and drowsiness. It is helpful in improving well-being, increasing motivation for activity. It improves a person's physical, mental and intellectual condition. It has a beneficial effect on health, e.g. thanks to accelerating metabolism and

burning fat, as well as controlling appetite and promoting a good mood. It also has a pharmacotherapeutic effect, e.g. reducing the risk of liver cirrhosis. It is used in some painkillers. In addition, it is helpful in the treatment of bronchial asthma, reduces the risk of type 2 diabetes, as well as the development of cancer and Alzheimer's and Parkinson's disease (How does coffee affect health?).

The myths about the adverse effects of coffee on the circulatory system, magnesium leaching, or dehydration of the body are also being debunked (Facts and myths about coffee).

The indicated effects of coffee consumption constitute a sufficient basis to perceive its investment character. How does it happen? Well, analogously to investments in the production process, in which the resources involved bring effects in the form of new products. Here, consumed coffee brings beneficial health and pro-social effects. It also has a preventive effect on human health.

Therefore, we can say that coffee consumption, by destroying one utility (coffee beans), creates a new one. This new utility is the condition and competences of a person, including creativity, communication, critical thinking and mood, which is important for health, although not always appreciated. All this is conducive to and serves human health and their efficiency at work. Therefore, it can be stated that reasonable coffee consumption, i.e. in reasonable quantities, is part of the investment in man, created thanks to the consumption of many different goods, giving the aforementioned results for a person as an individual, a member of a social group and the entire society.

To sum up, we can say that coffee, the discovery of a shepherd, thanks to its investment properties, has evolved over the centuries and transformed from a herb growing in a pasture into the queen of soft drinks in the global world, reigning in homes, cafes and also accompanying people on their morning commute to work.

21st century culture and its impact on coffee consumption

The beginnings of shaping contemporary culture, referred to as 21st century culture, were noted as early as in the 20th century. It is a heterogeneous culture wherein three trends can be distinguished: mass culture, popular culture (pop culture) and postmodern culture (post culture) (Majchrzak, 2015). This constitutes a significant change in culture, expressed in the recognition of diversity and thus abandoning the adoption of a single definition of "culture" for the entire way of life of an entire nation. The distinguishing feature of postmodernity is the pluralism of cultural realities (Bauman, 2004, pp. 13–39).

Mass culture expresses contemporary phenomena of transmitting identical or analogous content from different sources to recipients, who are usually more or less diverse (Kłoskowska, 2005, p. 95). Mass culture is created consciously and intentionally for the masses. However, it was previously a response to internal human needs. It is no longer a spontaneous product of human activity, but a product triggered by the need to consume and generate profit (Kłoskowska, 2005). Popular culture, or pop culture, whose name comes from the word *populus*, or common people, is close to mass culture. The third trend of cul-

ture, postmodern culture, also known as the culture of liquid postmodernity, avoids the hierarchy of culture and its division into better and worse. Zygmunt Bauman, the author of the third concept of culture, believes that the problem lies in its structures, not in hierarchy. Hence, he points to the validity of understanding the structural changes in culture and the societies which are shaped by it. This means moving away from the hierarchy of culture, which, nevertheless, still remains heterogeneous and ambiguous (Burszta, 2004, p. 10). This results from the creation of new ideas and content of the culture of the 21st century. Within these trends, existing cultural elements are modified or combined with new ones. Contemporary culture is therefore non-heterogeneous. The tendencies of its development, as shown in the literature, are heading in three different directions: fragmentation and recomposition, universalisation, homogenisation:

1. Fragmentation and recomposition of culture mean that previously uniform behaviours, including consumption, are being dispersed into many smaller ones (Mikułowski-Pomorski, 2006). This means that what was previously uniform in consumer behaviour is being divided into smaller and more diverse fragments of previous behaviour. Elements which are released from the whole take on a life of their own or can become part of a recomposing whole (Mikułowski-Pomorski, 2008). This also applies to drinking coffee and expresses the release and independent functioning of certain fragments of the previous whole. Considering drinking coffee at a table in a café with service as a whole, within the framework of fragmentation, the café is

eliminated, and the place of consumption becomes the car, e.g. on the way to work.

Fragmentation and recomposition also mean that certain components of the coffee drinking ritual cease to belong to the previous whole and create a new composition. In South Korea, there are small self-service cafés. The premises have 8-10 chairs with tables for guests, and the prepared coffee stands in a large jug in the middle of the room. Visitors to such a café are required to serve themselves. We can also talk about the fluidity of the behaviour of coffee consumers. This indicates the fragmentation of consumption patterns and, consequently, the functioning of many smaller and more diverse ones. Fragmentation, as we can see, is not associated with the disappearance of the coffee drinking ritual, but expresses the survival and persistence of selected elements from the old ritual, which are still recognisable by consumers and can function independently (Mikułowski-Pomorski 2006).

2. Universalisation shows the direction of changes in which the culture of the 21st century is becoming more and more common and uniform. This applies to both behaviour and symbolism, ethical and aesthetic norms. This phenomenon is described by Tadeusz Paleczny (2007). The author shows that the result of these changes is the expansion of the meaning of the concept of culture and the accompanying lack of a leading value that could unite existing cultures (Paleczny, 2007, pp. 46-47). The consequence of this is the development of an internally heterogeneous culture, often constituting a combination of opposing cultural resources. The popularisation of universalisation simultaneously

means the removal of a hierarchical culture that was previously dominant. In relation to coffee, this means the disappearance of exclusivity (available not only to wealthy and educated people spending time in coffee shops) and universal availability. At the same time, the culture of drinking coffee remains diverse (in relation to the place of consumption, the way, the time, the type of coffee).

3. Homogenisation of culture. This direction of development of contemporary culture consists in the chaotic combination of elements of culture from its various levels and presenting them as a uniform mass, identically perceived by everyone. In this way, the effects of homogenisation express

the blurring of the differences between low and high culture, elite and widely accessible, and sacred and profane. This view is expressed by D. Macdonald, commenting briefly but eloquently: “the elite used to have their high culture, and the masses – kitsch. Currently, the boundary line is blurred” (Majchrzyk 2015, p. 19). This means that the impact of these changes translated into coffee consumption in various social groups will result in the hidden functioning of unlimited diversity and even the creation of further modifications of coffee drinking culture resulting from individual consumer behaviour.

Conclusions

To sum up the foregoing considerations, it can be said that the rich spectrum of behaviour of contemporary consumers, including coffee lovers, is the effect of values created by 21st century culture (freedom and diversity). It can also be added that the functioning of market economies, the globalisation of markets, consumption and society confirm that the indicated values give direction and shape to social and economic development, including consumption in general and coffee consumption. The direction of the changes taking place regarding coffee drinking is consistent with the transfor-

mations in the culture of the 21st century and its leading values. At the same time, some old habits and rituals regarding coffee drinking are still in place, one of the important characteristic features of which is community – valuable, but less noticed and appreciated today. However, there is a lack of detailed, systematic empirical research that would help to identify the changes taking place and, consumer expectations on an ongoing basis, and then use them for the efficient and satisfactory functioning of the market and coffee consumption sphere.

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