



# MOBILE EATING

CULTURAL LIBRARY: SUSTAINABLE MOBILITY



Köln  
International  
School  
of Design





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# INTRODUCTION

Since 2006 several Cultural Library workshops took place in different cities of Asia and Europe. “Mobile Eating” is part of a series of design research. But it is different after all. It is the first research by students in another culture than their own. Furthermore it took much longer than the previous research workshops. It is rather a project than a workshop. The five students from KISD in Cologne worked in Taiwan and advanced the concept of Cultural Library. Following you will gain insights into their work.

The documentation you are holding in your hands is neither the written rerun nor the simplifying summing up of the project. That is to say it was worked out during the research process not afterwards. Therefore it demonstrates not the straight path to facts and results but also detours and loop ways of work. Since especially the detours contain important findings, this way of recording the process, completes the outcome of the project.

During the research with all its enriching but wide-ranging paths of analysis, observation and conversation, focus points were set. According to those points the documentation is structured into the chapters ONE, TWO and THREE.

Chapter ONE introduces Cultural Library and the first broad topic of research “Mobility”. Chapter TWO leads to the focus point “Supply on the Street” and chapter THREE finally introduces the topic “Mobile Eating”.

In the chapters FOUR and FIVE the results of the previous chapters are converted to make them more accessible. Chapter FOUR presents and explains the concept cultKIT. This concept reacts to research findings of first three chapters. Chapter FIVE is about the exhibition displayed in Taipei. The exhibition visualises main research results and furthermore the concept cultKIT.

Finally chapter SIX reflects the whole project.

Beyond this structure, personal IMPRESSOINS of Taiwan intersperse the documentation and illustrate the intercultural experience and its influence on the work.





# ONE

PRELUDE | MISSION | MOBILITY | EXHIBITION

## PRELUDE

### CULTURAL LIBRARY

In the year 2006 Cultural Library was established by two professors from the Musashino Art University in Tokyo. Prof. Tadanori Nagasawa and Prof. Hiroshi Imaizumi aimed to realize an intercultural process-related archive for design research. Since the foundation Cultural Library investigates and analyzes phenomena, products, habits and processes of everyday life in different countries. Research results, but also concrete approaches of design are integrated into the intercultural accumulation. Cultural Library workshops already took

place in Cologne, London, Tokyo and Taipei. Another one is expected to take place in Nairobi in 2009.

### SUSTAINABLE MOBILITY

In December 2007 Prof. Philipp Heidkamp from Köln International School of Design led a workshop about Sustainable Mobility in Shih-Chien University in Taipei. In this workshop the students discussed mobility (in Taiwan) in its widest sense. Impulses of it led to concepts and products that deal with different problems and aspects of mobility.





Photo by Tadanori Nagasawa

## MISSION

### CONTRIBUTION TO CULTURAL LIBRARY

We want to go on with the idea of Cultural Library and understand it as a concept that is set out to be continuative: Cultural Library should not be a hidden collection of research.

It shall be an accessible archive. Even more: Results and impulses of previous workshops, as well as issues of present developments are to be displayed and exhibited. Furthermore it has to be accessible for a broad audience. Therefore we want to focus on the visualization of our observations, findings and ideas. Not only final results shall become visible, but also processes.

Our contribution to Cultural Library also benefits from switching into different perspectives:

- starting in Germany: we approach to the topic from a German point of view
- working together with Taiwanese students in Germany: we discuss German and Taiwanese points of view and working procedures
- getting input from Taiwanese students: they collect German phenomena of mobility from their point of view
- arriving in Taipei: we discover mobile structures from a European perspective
- discussing with Taiwanese people: we clarify prejudices, impressions and facts





An aerial photograph of a city, likely Taipei, showing a river (the Tamsui River) flowing through it. The river is dark blue and winds through the urban landscape, which is a mix of grey buildings and green vegetation. The river flows from the top left towards the bottom right, with several bends. The surrounding areas are densely packed with buildings and some green spaces. The overall tone is a mix of natural and urban colors.

## MOBILITY

By choosing the topic mobility for our mission, we aim to achieve a continuation of the workshop that already took place in Taipei in 2007. In our approach we do not reduce the term mobility to a state of being in spacious motion.

demography status  
tradition

## **SOCIAL STRUCTURE**

gender

organizational

work

street stalls

consumption

chaos

temporary use

basic needs

education

orientation

## **CUSTOMS AND**

basic supply

culture

division of food  
resources

industry

live

nature

globalization

agriculture

climate

## **INFRASTRUCTURE**

deceleration

rent

architecture

flat

outside influences

history flexibility

water

static

private

## **SENSORY STIMULUS**

surface feel

taste

noise

smell

visual impulses



## STARTING IN COLOGNE: MOBILITY

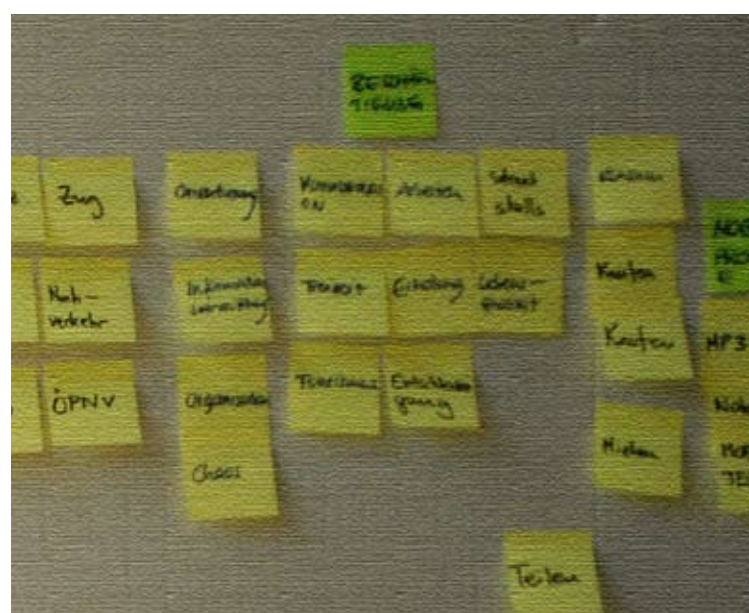
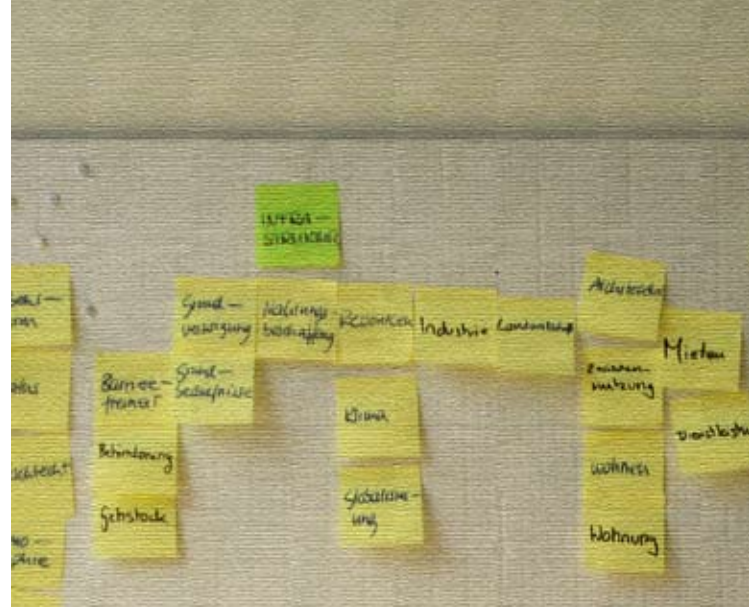
### DEFINING MOBILITY

In the beginning we expand the topic by collecting related aspects, concepts or products. We think about transportation, infrastructure, social structures, communication, customs and habits as well as mobile products and services. Traditions, laws, demography – mp3-players, notebooks mobile phones – tourism, recreation, consumption – resources, climate, energy. Different topics are connected – not only to mobility, but also to each other. Mobility seems to be a buzz word in almost every domain of our life. We try to understand how mobility changes our society, causes problems or upgrades living conditions. To approach the topic we deal with peoples needs and desires, but also with temporal requirements and distances.

### STRUCTURING

Attempts of structuring all the related items in order to get a definition of mobility led to the finding, that there is not only one way to approach this complex topic: In order to proceed we have to choose an initial point to deal with the different aspects.









## EXHIBITION IN COLOGNE

### EXHIBITS FROM TAIPEI

From the 20th to the 24th of June 2008 an intercultural exhibition takes place in the Köln International School of Design.

It displays the results of the last two Cultural Library workshops in Taipei (topics: Mobility and Street-stalls). Furthermore it presents drafts and products that arose out of impulses from these workshops.

### PROCESSES IN COLOGNE

Not only the results achieved in Taiwan are presented. During a five day workshop we discuss with other students from the Köln International School of Design and students from the Shin Chien University the different approaches to mobility within different cultures. Afterwards we visualize the outcome, but also the process of the debate as a three dimensional mobile-sculpture. To push the process-related idea of Cultural Library forward we create an interactive exhibition concept. Visitors have the possibility to comment on the topic of the increasing mobility in society. The pool will be used as a base of inspiration for our mission in Taipei.



Photo by Dagmar Tiboc





08.08.08 // Air plane. India below.



Looking out of the window. The earth is glowing although it is night time. City structures cover the earth. Trying to imagine how many people live in these lucent patterns. Mega

cities. Still expanding? Looks like a strange parasite got beyond control. The distance to the domicile of those people feels bizarre. Fascinating and frightening.



**TWO** DISCOVERING TAIPEI | SUPPLY ON THE STREET

## DISCOVERING TAIPEI

### OBSERVATIONS

The aim of the first week in Taipei is to get an idea, as unprejudiced as possible, of the general ongoing in the city. While collecting characteristics and distinctions the topic of mobility is in the back of our minds.

Photos

Observations from Taipei, related to mobility:  
Selling, disposal, transport















Photos

Observations from Taipei related to mobility:  
Disposal of waste, densed crowd in the underground  
during the rush-hour, leisure activity shopping





11.08.08 // ShiLin Tourist Night Market

Smells change every step you take. Music, conversations, shouting of tradespeople, noise of cars and scooters intermingle. You look into hundreds of different faces while be-





ing pushed forward by the crowd. On the side of the road: piles out of clothes, toys, and food – meat mountains. The choice of eatables is incredible. People dig into the goods like a plague of locusts, leaving oodles of trash that seem to be even double sized the mountains offered to buy.





Pictures  
Observations from Taipei,  
related to mobility.









12.08.08 // Taipei 101

509m. Probably 8°C cooler before stepping into the elevator. The wind whistles. Refreshing. Threatening after a while – higher, faster, further. Looking down on the endless number





of streets of Taipei. Reflecting the architecture and its background of development. Almost every building must have been built in the last 30 years. Irritating to get to know a city with such a new history. The city seems to be rootless. We somehow feel uncomfortable, but at the same time see the opportunities of cities that probably are not grid locked in historical walls.



## CONCLUSION

By exploring the city of Taipei out of an European point of view some phenomenons stick out especially. Taipei appears as an Asian example of fast changing cities. It reveals mobile structures that completely differ from European cities that grew step by step. Since the middle of the last century Taipei's population increased tenfold. The fast growth led to a city that seems to be less enrooted than European cities.

### ARCHITECTURE

Living accommodations, but also office buildings and public edifices had to be build in a very short period of time. The architectural style of apartment houses appears therefore very uniformly and functional. People probably feel less connected to their domicile. The exchangeability could allow a greater willingness to move from one place to another or even to tear off or replace buildings. Office buildings and public edifices have a very future-oriented architectural appearance. The imposing physical presences create the feeling of a city up to date. Contrary: in between these apparent modern fronts, in small alleys, but also at expanses, old traditional fanes and temples appear.

### STRUCTURES OF SUPPLY

Supply seems to be a procedure that is much more fast-paced than in Germany. Many people on little space want their needs to be satisfied. Different to Germany they demand for consumption round-the-clock – no matter if its day or night time, Sunday or weekday. Remarkable is also the great assortment of goods. Thus people have an immense choice to supply themselves with what ever they want. To get supplied they have all kinds of street stalls an traditional markets. Here the production and origin of goods seem to be more transparent. Apart from that, chain stores arise in every street all over the city. Independent to the type of offering: whenever wares are supposed to be “to-go”, they turn out to be enveloped in myriad layers of packaging.

### TRAFFIC AND TRANSPORTATION

The volume of traffic seems to be much bigger than in German cities. Especially during rush hour the traffic appears to be almost unmanageable. Streets and transportation facilities are overloaded. Incompressible crowds of people come together at intersections. Traffic pilots try to control the situation during that time. The traffic is much more hectic.

Everything is about time and regulations. Thus even the green man of pedestrian traffic lights is not motionless. He is a running animation that speeds up as soon as the countdown sign above him is close to zero. A lot of streets do not have any sidewalks and contrary to Germany scooters determine the traffic instead of cars or bicycles. Furthermore scooters are used much more versatilely and manage up to a whole family. In contrast cars seem to be rather status symbols than functional items.

### LEISURE ACTIVITIES

People apparently do not spend much free time outdoors. One of the most common hobbies for

people in Taiwan seems to be going shopping. Reams of shopping malls are stringed together in the city center. Besides you often see amusement facilities like stalls with gambling machines, computer games or movie theaters.

## FOCUS

Assimilating all the impressions, observations and discussions about what we see, sense and experience, the structures of supply attract our attention in particular. We get an idea about the challenge supply poses for large cities with a bustling society. Probably there will be the possibility to observe difficulties, but also solutions in Taipei for problems that will strike a lot of other fast changing and growing cities in the future.

For us the topic of supply is most accessible on the street. We not only observe from the outside, but benefit of the fact, that we move within these structures of supply. We ourselves use facilities of supply: we eat, drive by bus, take the

subway, use energy, produce garbage, have to orientate and use information systems. Besides the streets attract our attention especially, because of the fact that the structures of supply are omnipresent – more than in Germany. Like the vein of the city streets are important access routes. We narrow down the context of mobility and supply by concentrating on the street.

## SUPPLY ON THE STREET

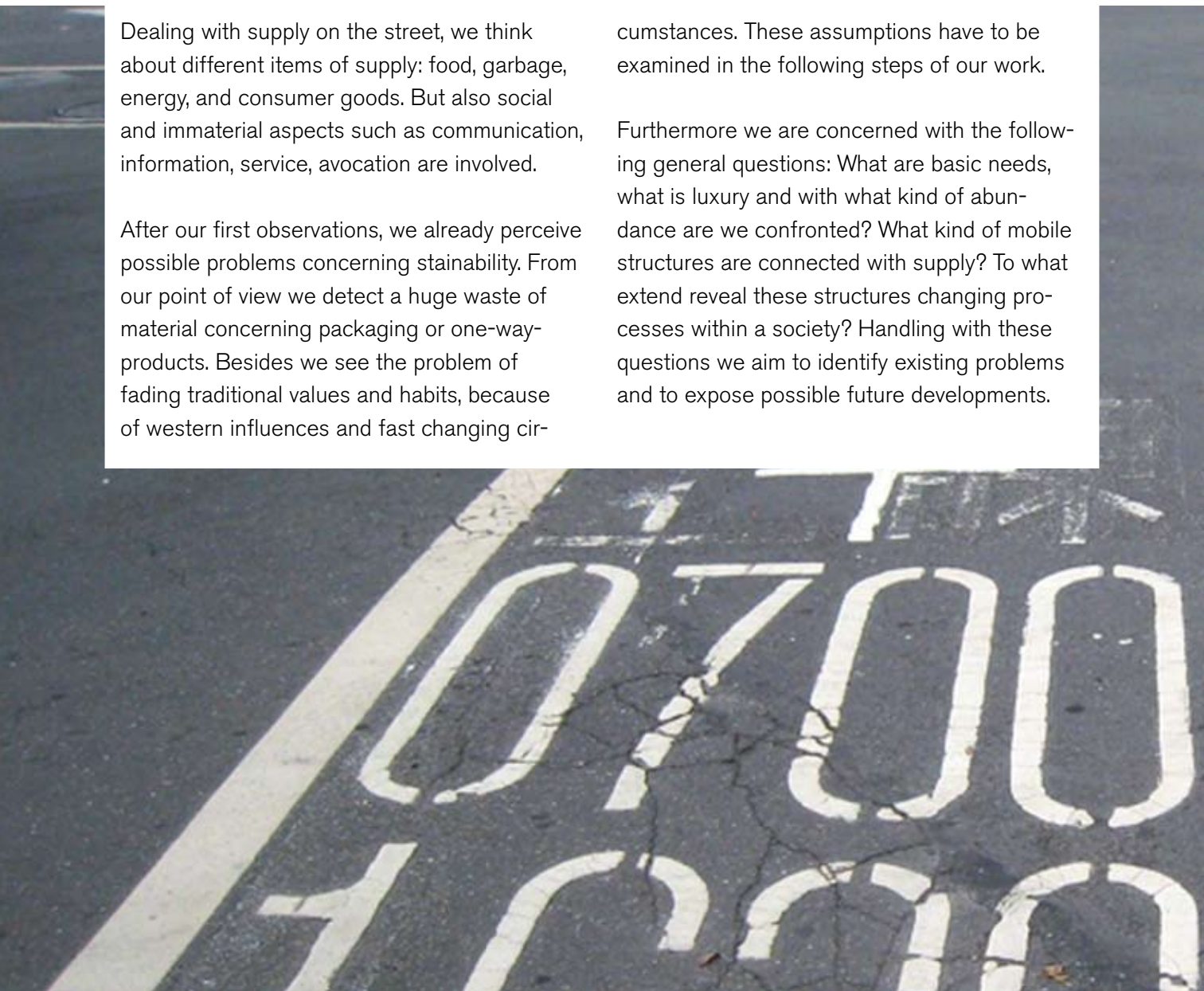
### CENTRAL QUESTIONS

Dealing with supply on the street, we think about different items of supply: food, garbage, energy, and consumer goods. But also social and immaterial aspects such as communication, information, service, avocation are involved.

After our first observations, we already perceive possible problems concerning sustainability. From our point of view we detect a huge waste of material concerning packaging or one-way-products. Besides we see the problem of fading traditional values and habits, because of western influences and fast changing cir-

cumstances. These assumptions have to be examined in the following steps of our work.

Furthermore we are concerned with the following general questions: What are basic needs, what is luxury and with what kind of abundance are we confronted? What kind of mobile structures are connected with supply? To what extent reveal these structures changing processes within a society? Handling with these questions we aim to identify existing problems and to expose possible future developments.







## DISCUSSIONS

To confirm and disprove conspicuity and impressions, to get answers for upcoming questions during our walks and rides through Taipei and just to catch some little pieces of the Taiwanese culture, we meet Taiwanese fellow students for an communicative exchange.

The conversation reveals around the topic of how people in Taipei supply themselves. It becomes obvious that there are several different shopping habits especially when you consider previous generations and different social structures linked to the living area. Taipei passes through a lot of changes connected to transport systems and the settlement of the city. Through the opening of the Taipei subway

(MRT) several districts became accessible more easily and several will follow in the near future. To understand this ongoing process we betake ourselves on a time travel through the streets of the city.

In the end of our discussion we decide to have a closer look on three spots in Taipei: the Huaying Street, the Guang Fu S. Road Lane 260 and the DaZhi Street. These spots are chosen exemplarily. They build a triangle demonstrating the exploitation of the rail network, especially the Taipei subway (MRT). This totally different and contrary places will be observed concerning mobility with the focus on supply on the street.







**14.08.08 // Ta Tun Mountain in  
Yangmingshan National Park**

Saturday evening. Two cars filled with a group of Taiwanese and German students start out for the Tan Tun Mountain. After a ride of 45 minutes we reach our aim. Night air. Crick-

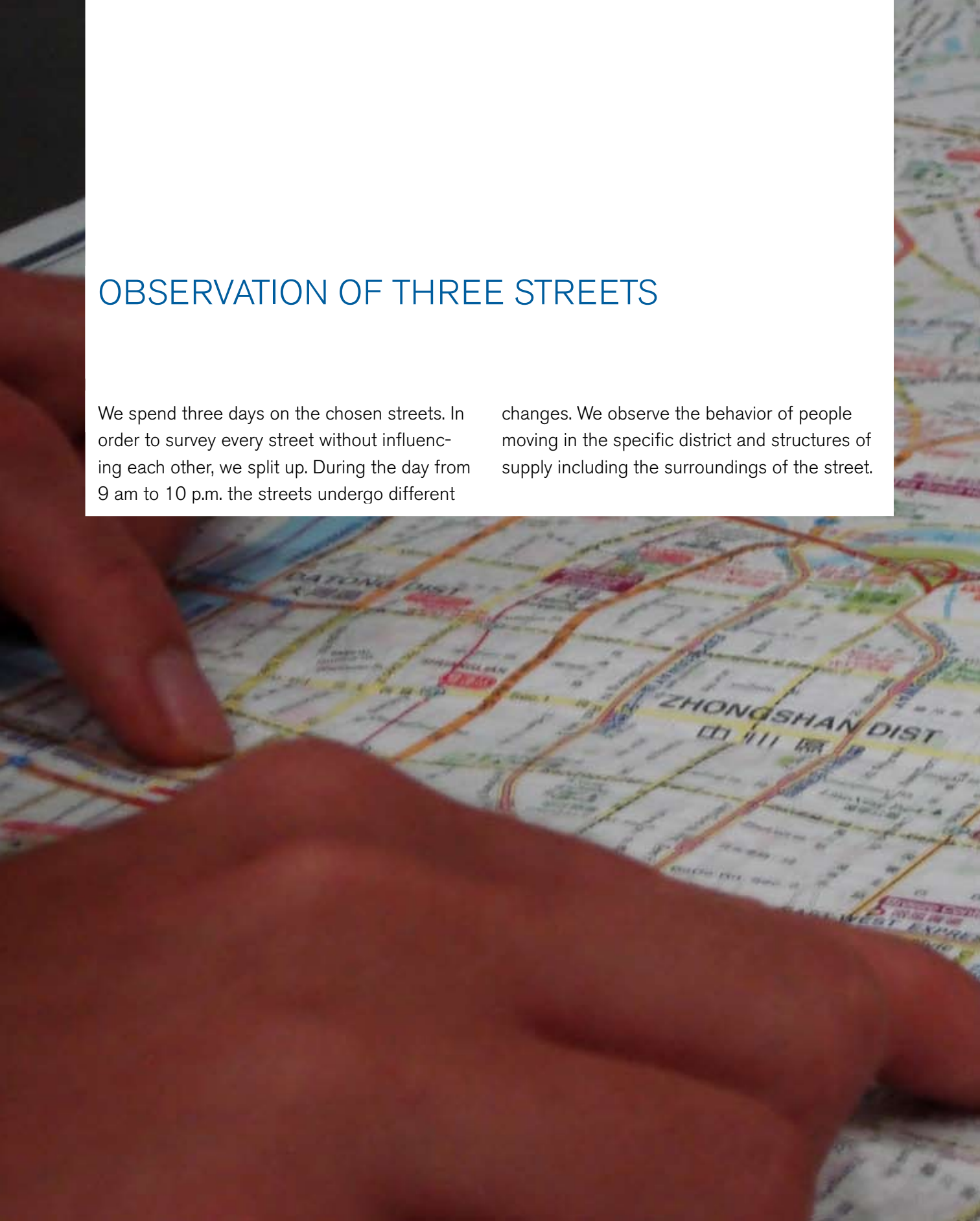


ets chirp. Rustling in the coppice. Muted babble of voices from afar. We try to hide within the brushwood. Nature acts as a calmativ agent. Although we are already alienated from it, it keeps us grounded. Underneath: Taipei is nestling between several hills and mountains. It looks like a peaceful scenery from our new perspective. The threatening appearance vanished.

## OBSERVATION OF THREE STREETS

We spend three days on the chosen streets. In order to survey every street without influencing each other, we split up. During the day from 9 am to 10 p.m. the streets undergo different

changes. We observe the behavior of people moving in the specific district and structures of supply including the surroundings of the street.









## OBSERVATION: HUAYING STREET

Huaying Street (Zhongzheng District) is located close to Taipei Main Station. This part is known as a traditional area in Taipei, which refers to the old downtown region. Before the subway was built in Taipei this place was already linked to a transportation system: the railway. Different types of public transport systems converge here today.

### CHARACTERISTICS

- communication street (shortcuts)
- delivery vans, taxis, motorcycles (a lot of traffic and pedestrians round about 4 p.m.)
- traditional
- roofed passages
- oodles of goods
- waste of energy in terms of light and air conditioner



### SUPPLY

- travel bags
- leather goods
- fashion & shoes

### SURROUNDINGS

- food
- chains: 7eleven
- western influence
- shopping center
- main station (train, bus, subway)



## OBSERVATION: GUANG FU S. ROAD

Guang Fu S. Road, Lane 260 (Daan District) is accessible more easily by the Taipei subway system (MRT), which was opened in the year 1996. Circled by the subway stations Memorial Hall and Zhong Xiao Dunhoe it is placed in the immediate neighborhood of Taipei 101: the current center of the city, with a lot of western influences.

### CHARACTERISTICS

- small street
- few traffic: cars and scooters, no pavement
- few trees
- buildings: 1. Floor: shops.  
from up 2. Floor: flats.
- business people





## SUPPLY

- beauty & wellness: spa, hairdressers
- cafés & bars
- west food: pasta, sushi
- fashion

## SURROUNDINGS

- shopping area: malls, fashion stores.
- MRT, public transportation.  
Stations: Memorial Hall, Zhong Xiao Dunhoe
- main road (Zhong Xiao E. Rd.).
- Sun Yat Sen, Memorial Hall.



## OBSERVATION: DAZHI STREET

DaZhi Street is situated in the residential area called DaZhi District. The district is affected by several schools, a university and families well off. In the near future a subway station will be open and the district will probably change a lot because of that.

### CHARACTERISTICS

- comparatively quiet street
- rush hour at about 5.00 p.m. - 8.00 p.m.
- middle class & high class, heterogeneous crowd of people
- university



### SUPPLY

- small stores: clothes stores, food stores, drugstore
- chain of stores: 7eleven, Family Mart, Starbucks, Subway
- bookstores

### SURROUNDINGS

- heterogeneous offering of supply
- playground, parks
- comparatively much nature
- bus stations and taxis, no underground





manual disposal of trash by people on the street

the city is always cleaned up  
trash

recycling

garbage truck makes music

tons of trash

lack of trash cans in public space

food as waste disposal

lack of possibilities to linger

lack of possibilities to linger

omnipresence of day-care centers

public life takes place in snack-stores

sociality

eating as an activity with social and communicative aspects

seniors use parks for leisure activities

supermarket chains replace personal shops

waste of electricity for air conditioners

waste of electricity for street lightning

water & energy

competition  
focus on

front facades to supply stores with electricity and cooled air

waste of electricity for light to present the goods during the day  
open but air conditioned rooms

only possible

eet  
 transparency in production processes  
 food to go  
 decoration of food  
**wasteful packaging**  
 many people eat alone  
 single-serving chop-sticks  
 drive-In for pedestrians  
 drive-in for pedestrians  
 total supply  
**rituals**  
 waiters with headsets  
**public space**  
 street stalls at intersections  
 food  
 customs  
 efficient waiting-system  
 transparency in preparation and production  
 chewing gum forbiddance in the subway  
**oodles of food**  
 eating to satisfy basic needs  
 shops open and close at different times of the day  
 delivery by scooter  
 delivery & urban structuring  
 immediate sale from the delivery van to the store  
**special goods in a street**  
 orientation and supply  
 connection between transportation and supply  
 omnipresence of supermarket chains like 7eleven  
 transparency of showrooms increase their attractiveness  
 place to stay are air-conditioned rooms & shadow  
 one van supplies one store  
**transport by scooter**

## CONCLUSION

After collecting particularities of the three streets we discuss similarities and differences regarding supply. When clustering the observations six different main topics and questions referring to them emerge.

### **DELIVERY AND URBAN STRUCTURING DISTRIBUTION**

Concerning the small supply facilities on the street, delivery systems also seem to be divided into very small sections. The transportation of goods often happens by scooter or by small open trucks. Especially remarkable is the fact that frequently one tradesman delivers the same goods not only to one store, but to several small shops in the same way. Thus we see a lot of shops that sell exactly the same goods. Interesting is also the fact that many times stores with the same goods cluster in one area of the city. The question how these structures influence competitive behavior arises.

### **OFFERING OF WARES**

Small shops locate their offerings and goods even in front of their doors. This area apparently belongs to their leasehold. They occupy the space though it often is the only passing possibility for pedestrians. Moreover there is a lack of sidewalks. The shops close and open at different times of the day – there exist regular times for breakfast, lunch and dinner. That way they adapt to the changing needs of the customers and intercept people for example at rush hour.





### INTEGRATION OF CHAINS

The phenomenon 7eleven influences urban structures noticeable. Supermarket chains have a monopoly position in the city considering basic supply that is accessible round-the-clock. 7eleven offers snacks and drinks, basic drugstore products, stationeries and even post office and bank services. No matter where the 7eleven is located the offerings and the general appearance are synchronised. In these stores, that act as contact points or drop-in centers, you know what you will get. 7eleven is a network in Taiwan that simplifies delivery within the country, but it also reduces the variety of local offerings.



## ENERGY AND WATER

### FUNCTIONALITY AND AESTHETICS

A lot of cross points of the energy supply are located at the front facades of shops or living accommodations. Cables and built-on air conditioners are elements that determine the architecture of the streets. A bunch of cables appear every five metres just bounded by sticky tape - in the European point of view this would not correspond to the sense of tidiness.

But for the shop owners these exposed parts imply flexible handling. Functionality has the top priority especially compared to aesthetic appeal. A similar situation prevails in terms of water supply. A lot of supply units for cleaning are located directly at the roadside. Fed by cisterns on the roofs the stored water ensures constant supply.

### WASTAGE

Concerning electricity it is considerable how the shop owners use air condition. Cold air blows into the sales area which is expanded onto the sidewalk. Therefore they make people stay longer in the unexcited space of the shop. To guarantee an appealing presentation they also illuminate the outside sales area even during day-time. A highly wastage of electricity is detectable.

## TRASH

### HOUSEHOLDS

Until 1997 residents deposit their household waste at marked unloading points at the roadside. Every single day the garbage was picked up to guarantee tidiness and hygienic circumstances. But the concept failed and the piles of rubbish increased. Therefore another way of waste disposal was tested. Since then a garbage truck signalizes its arrival by making a not ignorable sound and reminds the people to bring the trash down at this fixed time every day.

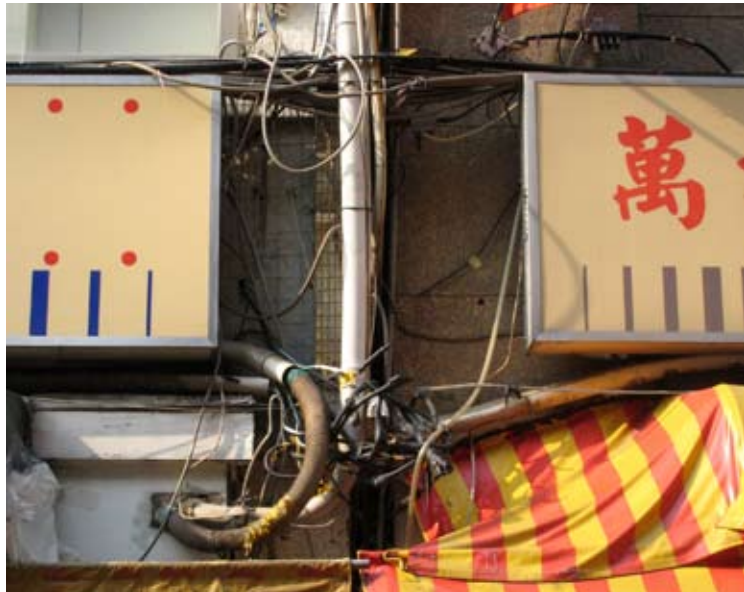
### ON THE STREET

The previous occurrences might be an explanation for the current lack of trash cans in public space. Questionable is where pedestrians and other road users put their arising garbage. It is quiet evident that the city is always cleaned up. Certainly that is correlated to the existing disposal system. But during our observations it becomes obvious that manual disposal systems also make a big contribution to clean up the city. Several people make it their business to clean up, classify and recycle the incidental waste - bottles, cardboard and so on.



## WASTAGE

Nevertheless lots of garbage is produced especially in terms of eating. Food and drinks are filled in multiple disposable wrappings. Even if you take a seat in a cafe, coffee is often served in paper cups. Throwing away is common compared to the raising awareness in Germany.





## FOOD

### PREPARED FOOD

Opportunities to find something to eat on the street are manifold. Besides big restaurants especially small stores and flexible street stalls supply people with food that is already prepared.

Sales booth:

Almost every house of a street has its own store. Apparently people do not cook very often by themselves. The offerings of the stores are very diverse. You can find traditional food but also food that is influenced by western culture. Furthermore tea shops and coffee shops are very common. Production processes are usually very transparent. Kitchens are open and visible for costumers. Some of these shops are equipped with stools and tables that are used very flexible. Structures are not geared towards a long stay. Anyway people seem to take away food much more often than people do in Germany. Especially during the time the principle meals (breakfast, lunch and dinner) are consumed there is an intense run on take-away food. People drive by with scooters, line up for food and leave again directly after buying the meal. People who decide to eat inside the shop often eat by themselves. They do not spend

much time with eating and unless they work simultaneously they leave the store as soon as they finished their meal.

Restaurants:

Supply of food often seems to be just-in-time-management. In big restaurants the attendance of customers is organized very friendly but experienced and fast. Before entering the restaurant people have to fill out the multiple-choice-menue. That way they do not stay in the restaurant much longer than necessary. Tables are not blocked without obvious reason and more people can be served in a shorter time. Waiters and waitresses communicate with head sets. Everything seems like clockwork.

### COMESTIBLES

In comparison to Germany you hardly see people on the street with shopping bags that contain unprepared food. Nevertheless there exist different kinds of supply-units.

Supermarkets:

Supermarket chains like Family mart or 7eleven are widely spread and very popular in Taiwan. Especially young people appreciate the round-the-clock service. Beside this form of supply,



huge supermarkets as well as shopping malls offer a wide range of comestibles. The integrated parking garage simplifies the charging and transport of goods. The working generation often shops here to store food for the whole week. The vast and multisided offer enables quantitative shopping as fast as possible. Additionally the consumer is lead through all the departments by a guidance system. Crucial reason for that is apparently not to save time but to stimulate the inducement to consume.

#### Traditional Markets:

In every district of Taipei daily traditional markets offer a fast, simply and direct supply. For residents the purchase of goods is accessible autonomously from public transportations. The housewife can easily purchase fresh and high-quality goods. Especially for elder people the supply with this fresh and local comestibles is important to retain and convey a traditional way of cooking. Furthermore this type of supply-unit cultivates interpersonal contact and communication.



## SOCIALITY

One of the human basic needs is social contact. Since supply in general deals with basic needs and desires of people, we also argue with sociality. If we talk about sociality, we basically mean “being in contact”. So we give attention to interfaces, focussing on human interfaces.

## INTERFACES

In the context of supply we principally declare two different interface situations:

Provider – Consumer:

In this situation the social contact takes place between a person that provides an item of supply and a person that consumes this kind of supply.

As a consumer, we come across with this kind of social contact all the time and in different places: Ordering tea in a sales booth, buying tissues in a drugstore, appointing dinner in a restaurant or getting information in the tourist office.

Consumer – Consumer:

While getting supplied, we also might get into contact with other people, that are situated in

the same place, because of the same reason: to consume. Consumers mingle among each other while getting any kind of supply: in the waiting line in front of a counter, in the restaurant while eating, in the park while “consuming nature”, in the traditional market while buying fruits.

## SOCIALITY AS A GOOD

Regarding both interface situations, sociality itself can be considered as a good. That means we state that people “consume” social contact as well as they consume education, nature, events or medical services. From the perspective of the consumer this consumption can take place in two different ways:

Target-orientated consumption:

On the one hand this consumption can happen on purpose. So people in Germany eat dinner in a restaurant most notably for gathering, talking and enjoying together. In Taipei this phenomenon seems not to be not so common – the procedure of eating rather serves the purpose to ingest and enjoy together, but not to stay and get into long conversations. In turn they rather go to bars and drink something in order to get into contact with people. Another example for seeking the mentioned kind of sociality is, that





people here go to the shopping malls together with friends – not only for buying products, but also for spending time together. Besides people every day go to the same street stall for breakfast, because they know the owner and want to talk with her about the latest news.

Concomitant consumption:

On the other hand people “consume” sociality as concomitant phenomenon, that means unconsciously or at least casually. So people might get into a nice conversation with a foreign person, while they are sitting in the park or waiting for their dish in a snack bar.



## CUSTOMS AND TRADITIONS

Social contact is highly connected to customs and traditions. In our intercultural project we daily are confronted with social habits, that differ decisively from what we know from Europe. Concerning supply, we particularly notice disparity considering eating procedures (What behavior is impolite? How shall we use the chop sticks?) or getting information (How can we decode signs? What way do we find to communicate?). Therefore we are especially receivable for social aspects. That's a benefit dealing with social aspects of supply.







17.08.08 // ZhongXiao E. Road

Hundreds of scooters parked on the footpath. Further hundreds standing in front of the traffic lights. Look like fractious racehorses can not wait to get out of the stall. Green. They flash by.





Buzzing. Noises of scooters, cars, busses and the above ground highway intermingle. Fully laded vehicles search their way through the frequented traffic. A guard tries to arrange the chaos. Wheezing and waving he stands in the midst of the crossways. Carbon dioxide. Biting. Motorists and cyclists cover their faces with masks. The anonymous bulk keeps on rolling through the streets of Taipei.





## FOCUS

To define the main focus of our further work we follow three different criteria:

### Accessibility:

Since the research is based on observation and our own experience it is important that we have direct access to the ongoing development we focus on.

### Cultural Significance:

Since Cultural Library longs to uncover particularities of cultural occurrences, the topic we focus on shall have a great impact on cultural correlations.

### Relation to Mobility:

The topic we focus on has to meet the claim of our grasp of mobility.

Discussing the different subject areas of our conclusion and by using the mentioned criteria, we detect most potential capacity within the interrelation Food-Trash-Sociality. Food is our starting point. Since food and its way of ingestion is directly connected to habits and traditions, it reflects society and its culture. Therefore we achieve a better understanding of the developments of a community by investigating the process of eating. Furthermore we trace a direct connection of eating habits in Taiwan to our research topic mobility.

Based on our process and the contracting of the topic "Mobility" (1) by focussing on "Supply on the Street" (2), we now set our focus on "Mobile Eating" (3).





# THREE

MOBILE EATING | EATING IN TAIWAN



## MOBILE EATING

Mobile Eating is our last set focus within the topic Mobility. Not only this chapter will deal with the subject but also the following work which includes a design concept and the elaboration of an accessible exhibition.

In this chapter first of all we approach the topic of Mobile Eating by examining eating customs and habits in Taiwan. This procedure will help to define today's phenomena of Mobile Eating and to assess them within the historical and cultural context.

While classifying phenomena into problematic and affirmative ones, the results obviously emanate from our German point of view. It is a concentrated outcome with a lot of valuable insights regarding Cultural Library.



## EATING IN TAIWAN

As well as in any country, customs and habits change – in times of increasing globalization faster than ever. By the use of our observations, experiences, but also by conversations with Taiwanese people of different ages and social class, we converge towards the issue how Taiwan people eat today.

### EATING AS A CULTURAL GOOD

Eating customs in each culture evidently differ a lot from each other and make up parts of a culture's identity. Unlike the western habit, each person eats from his own big plate with knife, fork and spoon, people in Taiwan eat with chopsticks. Everyone has a small bowl and several main plates to share. These are arranged in the middle of the table.

Taiwan is famous for its cuisine. Taiwanese people rightly are very proud of their delicious and manifold cuisine and always willing to present their gastronomic specialities. Beside the excellent home made food, you can find an immense variety of food facilities at any place in the street. There is an impressing number of street stalls and restaurants. People have the choice in between different type and quality of

food. You evidently remark different influences on Taiwanese culture according to the history of Taiwan. Principally you get typical and traditional Taiwan food, Honk Kong style food, Cantonese, South-Chinese or North-Chinese food. But you also can notice other influences, such as exquisite Japanese food, Korean specialities, Thai food or American fast food.

### ETIQUETTE

As well as in other cultures there exist etiquette and rules how to behave at the table. Some examples:

*Some examples:*

- *You should not play with the chopsticks before and during the meal.*
- *You should not knock on the bowl with your chopsticks (That gives the impression of someone who begs: "I want more to eat.")*
- *You should hold the bowl in your hand. You should not go down to the table with your head.*
- *You should not grab something from the plates in the middle of the table with your own chopsticks. You should use the common ones next to the plates.*





Photo by JWU (Flickr)

Today this etiquette mainly is maintained within strictly traditional families, during official ceremonies or business meals. Especially young people, when they are together in a group of familiar people or friends, don't follow these rules.

### EATING IN THE FAMILY

Traditionally the mother cooks and prepares meals for the whole family, that means in general: husband, children and parents-in-law. She gets up very early in the morning in order to manage the whole household. Especially in dinner, the father always eats first. Today these procedures still exist in the countryside, but hardly in the large cities. Especially in the urban areas family structures have changed: both parents work, the mother cannot spend the whole day for going to the market, cooking and preparing food. For breakfast the family members leave the home at different times. Because of the lack of time, most people – no matter whether they are working people or students – get their breakfast in the street and to go.

Children eat lunch at school, parents at work or in the street, so the main meal for the family is the dinner. On the way home the working mother often gets already prepared food in a street stall and takes it away for the whole family. But even the dinner frequently not takes place at home or together with the whole family.

### RITUALS AND CEREMONIES

Particularly at special events, you can notice different rituals and rules how to act around the table. For example during the meal with guests the host interrupts the eating process for clinking glasses and toasting several times. During the year there are different holiday activities. One example is the Moon Festival. It occurs during the autumn, at a time when harvest season is over. That's why people in earlier days chose this day to make offerings and thanked the gods for the bounty of the year. During this time families got together. One of the important activities at this time is eating moon cakes, which symbolize unity and togeth-





## PHENOMENA OF MOBILE EATING

During our research we aim to understand the effects of increasing mobile lifestyle on the topic of eating. While getting to know modern Taiwanese eating habits, we observe problems and potential. We do not only examine Taiwanese phenomena, but also link the observations to findings and insights that are cultural independent and respond to global developments.

Concentrating on the correlation between eating and mobility we point out four main topics: Diversity and Mobility, Sociality and Mobility, Ecology and Mobility as well as Awareness and Mobility.











### **DIVERSITY AND MOBILITY** PROBLEMATIC PHENOMENON

Since global mobility boosts intercultural influence and exchange, the danger of consolidation and monotony exists. Are we heading towards a boring cultural mishmash society? Big food-chains, especially American ones, become more and more popular - not only in Taiwan. Therefore global chains increasingly dictate what to eat and how to eat. Probably we lose varieties and differences.

### **AFFIRMATIVE PHENOMENON**

Taiwan, a country influenced by a lot of cultures, managed to use foreign customs for its own good. The specific mixture of cultures makes up a very unique and diverse identity. Intercultural exchange did not lead to homogeneity but to a colorful cuisine that can be experienced at the numberless small personal restaurants and street stalls.

Besides the problematic effect impersonal food-changes have on society, they offer orientation and stability. A mobile society is probably not able to do without this way of simplification.

### **SOCIALITY AND MOBILITY** PROBLEMATIC PHENOMENON

Since people switch places several times a day, always in a hurry, there is less and less time for communication and exchange. Instead of eating within the family at a fixed place at home, people eat along the way. There is often no time to enjoy food together. But culture of eating is always linked to sociality. Without sharing the customs, important aspects of culture will get lost.

### **AFFIRMATIVE PHENOMENON**

Eating in restaurants instead of eating at home offers the possibility to meet a much more heterogeneous group of people. Exchange within this group could enrich a community. Furthermore a concept of imparting values and knowledge independent from static family structures could fit much better to the diverse society.



## ECOLOGY AND MOBILITY

### PROBLEMATIC PHENOMENON

Always being on the go leads to an increasing amount of take-away packaging. Only two minutes after buying, the package ends up in a trash can.

### AFFIRMATIVE PHENOMENON

Since in Taipei not every household runs its own kitchen there is less wastage of resources. Eating in a restaurant means sharing water and energy for cooking, air conditioning or heating.



## AWARENESS AND MOBILITY

### PROBLEMATIC PHENOMENON

People do not want to waste time by eating or even cooking. The break to eat should be as short as possible. The awareness of what we eat will decrease. Furthermore the question arises if it is healthy to eat while working, walking or watching. Being aware of the own eating culture while running through the streets with a paper plate in ones hands seems to be almost impossible.

### AFFIRMATIVE PHENOMENON

Preparation of meals in restaurants and street stalls often takes place highly visible for customers. Making the process of cooking transparent, the awareness concerning food rises.



**19.09.08 // Rush hour, Main Station**

At different spots of the city staircases, elevators or escalators lead underneath the asphalt. Tunnels filled with shoe shops, slot machines, fruit stalls. Feels like the discovery of a hidden





city - parallel world. Underneath the Main Station the tunnels seem to be a maze. Finally we find the subway station. Rush Hour. Crowds of businesspeople, working men, students and pupils try to find their way home. A perpetual stream of people. They seem to move automatically, acting in accordance to regulations. We try to adapt to the unfamiliar rules of pedestrian traffic.



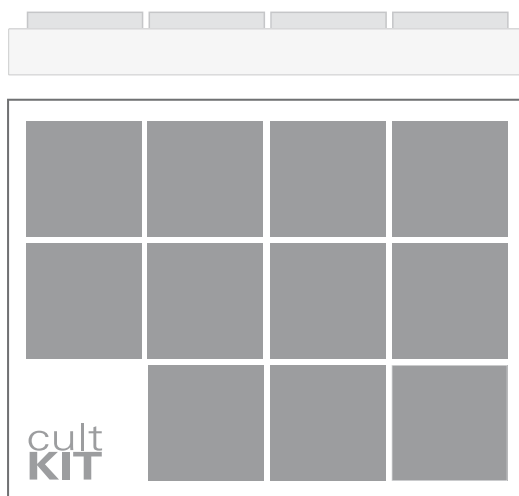
# FOUR

CULT KIT | CONCEPT



## CULT KIT CONCEPT

While developing a concept that reacts to the problematic issues of mobile eating, we seek inspiration in phenomena of both countries - Germany and Taiwan. Especially the positive phenomena observed during our research in Taiwan led to the following result.



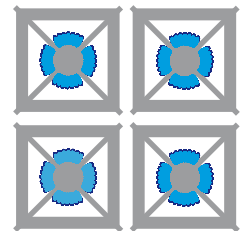
## KIT

cultKIT is a cooking ingredients kit that is based on the idea of public kitchens. It is a concept that adapts to mobile and global lifestyle but at the same time supports cultural diversity. The kit contains fresh and unprepared comestible goods. With its defined ingredients it is one of the two static parts of the concept.



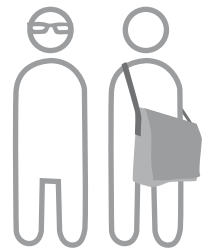
## KITCHEN

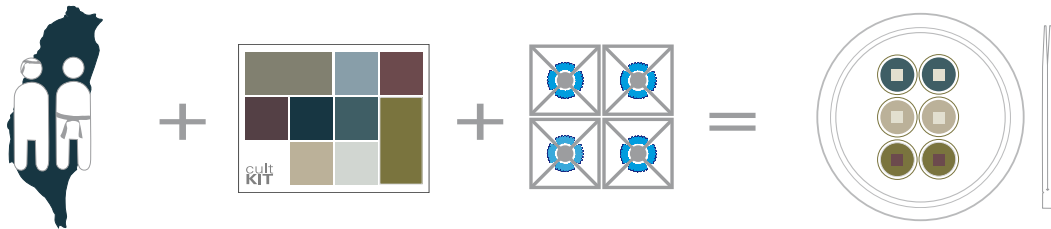
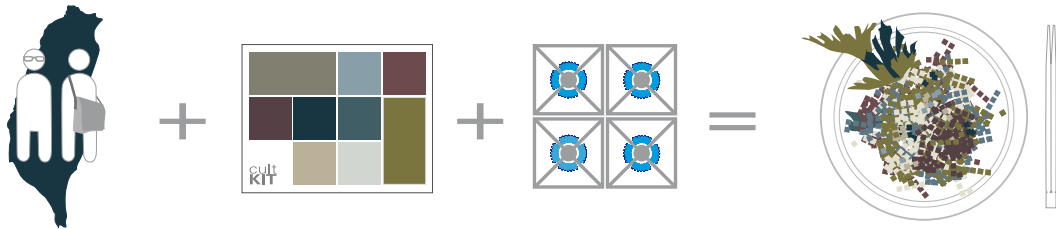
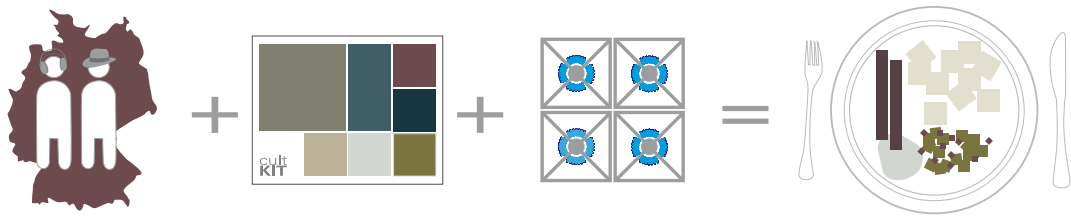
You can buy cultKIT at public kitchens that are spread in cities all over the world. The kitchens base on the same principle: they are accessible for everyone, they offer opportunities to sit down and most important - they provide room to deal with the culture of cooking. These kitchens are the second static part of the concept.



## USERS

The dynamics of the concept come from the users themselves. cultKIT offers the opportunity to create one's own personal meal by using the given ingredients. Since there are endless options how to cook, the varieties of results are great.















## RELATION TO THE FOUR TOPICS WITHIN MOBILE EATING

### DIVERSITY AND MOBILITY

cultKIT is a concept that can be sold standardised all over the world and still guarantee diversity. cultKIT's basic elements are built up the same way no matter what country. Thus it is easy to orientate for the increasing number of people who have to move and get along in unfamiliar areas. No matter where they are, they can use one of the very accessible kitchens and buy the already familiar kit. But the concept does not only guarantee stability like every other food-chain could do, it also makes it possible to compare the different cultural handlings with the same source. Although the same ingredients are used there will be great differences of cooking not only in comparison to other countries but also in comparison to one of the neighboring public kitchens. Everybody can determine new trends and take part in creating cultural identity.

### INSPIRATION

TAIWAN: Chains of supply like 7eleven offer orientation and simplification.

Unique and diverse Taiwanese food is influenced by many cultures without losing its own identity.

## **SOCIALITY AND MOBILITY**

cultKIT supports social exchange since it demands spending time with each other. Cooking becomes a social event and eating is not anonymous. The concept provokes examination of one's cultural identity. While cooking in a public kitchen conversations about different customs, values and traditions easily arise. People benefit from the differences of each other and probably gain stability within their cultural background.

## **INSPIRATION**

TAIWAN: Eating in restaurants offers the possibility to communicate within a diverse group of people.

Identification with the cultural background of eating, including traditions and customs, is very distinctive and valuable.

GERMANY: Eating is linked very closely to sociality, conversations and exchange. Especially cooking often is enjoyed as a social event.

### ECOLOGY AND MOBILITY

Since the concept does encourage people to buy, cook and enjoy food at the same place there is no need for take-away-packaging. Besides this ecological benefit the concept also supports sharing resources. Water, energy but also cooking facilities are used within a group of people.

### INSPIRATION

TAIWAN: Eating in restaurants instead of cooking in private households leads to less wastage of resources.

GERMANY: When cooking and eating at the same place there is no need for take-away-packaging.



### **AWARENESS AND MOBILITY**

Cooking your own food by yourself increases the awareness of what you eat. Cooking and eating becomes a creative free time activity and experimenting with ingredients sharpens the sense of taste. Furthermore you become aware of different styles of cooking since in the public kitchens you directly get in contact with the differences. The own cultural identity will be more conscious. After spending time with cooking a meal it will be worth it to sit down and enjoy, instead of eating along the way without actually realizing it.

### **INSPIRATION**

GERMANY: Although the phenomenon is already decreasing, people seem to spend much more time with preparation and enjoying food.



# FIVE

EXHIBITION | SHIH-CHIEN UNIVERSITY, SCID, TAIWAN



2008-09-25 18:00  
PRESENTATION AND EXHIBITION



# MOBILE EATING

## GERMAN/TAIWANESE EXCHANGE

SHIH-CHIEN UNIVERSITY (SCID), TAIPEI  
A BUILDING, B1

德國/臺灣 國際交流

成果發表與展覽 2008-09-25 18:00

實踐大學 (工業產品設計系所), 台北市  
A棟, B1



Köln  
International  
School  
of Design



## EXHIBITION INTENTION

To make our process more accessible we prepared an exhibition at Shih-Chien University in Taipei. The exhibition contained four parts: Introducing elements and the concrete outcome to our work in Taipei. Additionally the results were presented in a public presentation.

The first part of the exhibition gave an introduction about the idea of Cultural Library, the mission in Taipei and the process during the project - especially linked to the procedure narrowing down the topic from mobility to Mobile Eating,

The second part of the exhibition presented four projects. They displayed four main problems that we discovered during our research: Diversity and Mobility, Sociality and Mobility, Ecology and Mobility as well as Awareness and Mobility. To grant more accessibility we visualized these key aspects ironically.

The fourth part defined our concept “cultKIT” responding to the four main problems. It was inspired by positive phenomena of both cultures – German and Taiwanese. , Descriptions, explanations, visualizations, visualisations and a model complete the idea.

Additionally two installations using movie or sound are exhibited. They demonstrate controversies and impressions within the topic Mobile Eating.

The next pages show the visualizations of the main four problems and installations.

## GLOBAL BREAKFAST

Diversity in a globalized world. Enjoy the variety of meals that different countries have to offer!



breakfast®

Moroccan

breakfast®

Taiwanese

breakfast®

American

breakfast®

German



## ONE MINUTE

Hopefully we do not have to be forced to be social. What happens if one minute of relaxing has to be consumed as a product?



one  
minute  
talking

A yellow rectangular outline is painted on a dark, textured floor. The text "one minute talking" is written in yellow inside the rectangle. The rectangle is positioned in the lower half of the image, with its top edge near a concrete wall. The floor is dark and appears to be made of concrete or a similar material. The wall is a light gray concrete. The text is written in a simple, sans-serif font.

## PEANUT TO GO

Since it is obviously very important to eat food while walking and working, we meet a new challenge: our food needs protection. Be aware of the influences of modernity. Buy peanut to go!

**peanut** to go

waterproof

waterproof



## INFUSION [IV]

People do not want to waste time by eating or even cooking. The break to eat should be as short as possible.

With Infusion you will no longer lose time while eating. You can work and do other activities without worrying about getting food.



## CLASSIC MEETS TRASH

The classical composition Maidens Prayer (by Tekla Badarzewska) is usually played in Concerts. It is a time where people listen, relax and get inspired.

In Taiwan it is played while the truck is approaching to collect your trash. Already before people come together at corners, wait with their trash and have a social conversation. Did the social conversation shifted from while eating to while taking out the garbage?





Photo by mprobertson99 (Flickr)



## FAST MEAL

As well as in any country, customs and habits change – in times of increasing globalization faster than ever.

A quick motion movie, showing eating situations, joined by a relaxed sound was created to visualize this problem at the exhibition.



## IMPRESSIONS

ANNOUNCEMENTS AND  
FINAL PREPARATIONS









## BUILDING AND SETTING UP THE EQUIPMENT







## PROBLEMS

THE PROBLEMS OF THE  
FUTURE ARE THE PROBLEMS OF  
THE PRESENT. THE PROBLEMS OF  
THE PRESENT ARE THE PROBLEMS OF  
THE PAST. THE PROBLEMS OF  
THE PAST ARE THE PROBLEMS OF  
THE FUTURE.









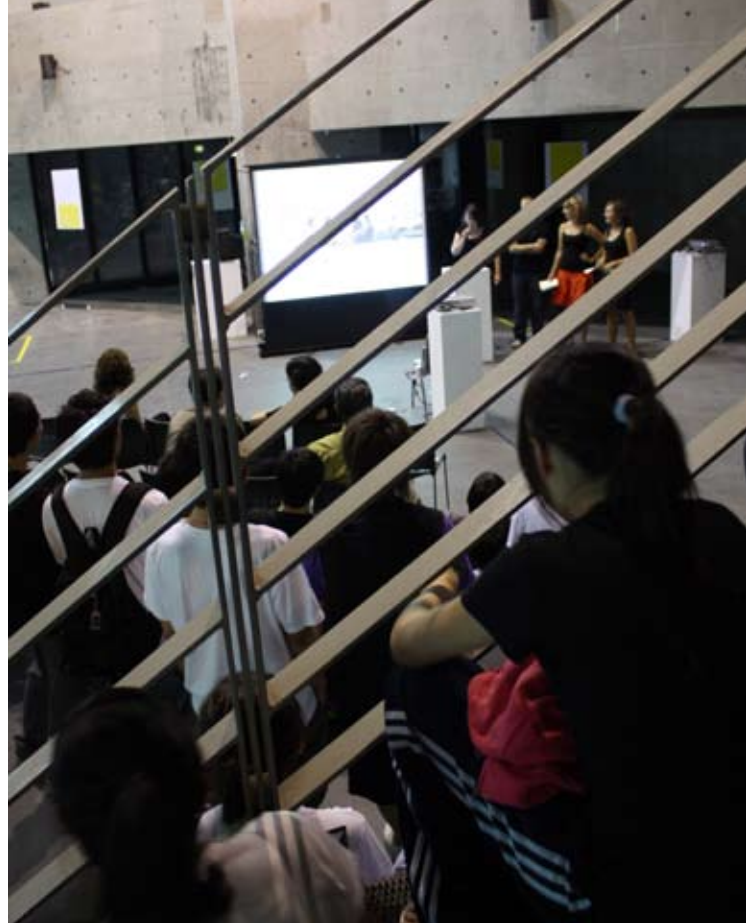






## PRESENTATION











cult  
KIT

efficiency and speed of work  
in the 19th century  
the 19th century was a time  
of great change and progress  
the 19th century was a time  
of great change and progress  
the 19th century was a time  
of great change and progress

















**SIX** REFLECTION | NOTE | THANKS

ma's  
hair  
salon  
2721-4676  
AM10:00-PM09:00



## REFLECTION

Reflecting the whole process, we spend most time on dealing with the complexity of the topic mobility and narrowing it down. The struggle with the topic did not only slow up, but enabled interesting discussions, loop ways and therefore broader insights. Detecting this we see a close relationship to the methods of work that we chose. Following we will not only reflect our methods, but also the goal of making our work accessible, the working conditions we had (spacial and mental) and furthermore the relevance of the project in the context of cultural library.

### METHODS

A very crucial point was the way of researching and the methods we chose:

We started with a very broad topic in Cologne thinking about connections between in a wide context. Therefore we already had preparatory work that gave us a basis without limiting us. We decided not to extend our research in advance since we wanted to be open and start to investigate unprejudiced in the foreign culture.

In Taipei we took advantage of being there: We did field researches, observations and interviews with taiwanese people. This was a very great experience and led us to many direct exiting insights into the culture. But during the process, especially when we made conclusions, we sometimes missed a theoretical base or fundament. Many conclusions we made were based on observations and sometimes communication problems made it difficult to get concrete feedback from the Taiwanese students.



Sometimes it was hard to decide to which degree the results were only our interpretation or also true from their point of view.

### ACCESSIBILITY

By preparing an exhibition we always had our goal of making results accessible in mind. It was great to experience that we were able to prepare the visualisation of our work in a very short period of time. But at the same time we realised that the cultural difference was probably the most challenging difficulty. While talking to Taiwanese we figured out that the cultural design understanding is much more unequal than we thought. There are many different “Design-Languages” you can speak even in the same culture and we realised that the languages of the Taiwanese and German culture have so many differences that they lead to a lot of communication problems. Although our visualization was already very direct and for our understanding even a little too simple, we did not achieve access to our conceptual approach for a lot of Taiwanese. But exactly these experiences and the affords to understand the other “Design-Language” led

to new understanding and made us gain different skills.

### WORKING AND LIVING CONDITIONS

We had the chance to live in the students dormitory during our stay in Taipei. Therefore we lived very close to the university and had great access to all the facilities of the school.

The Shih Chien University is very well equipped and offers a lot of working space to students. We had two rooms to work in and took the chance to use workshops such as the printing studio or the spray painting room.

Furthermore we were supported not only by Prof. Heidkamp but also by the Taiwanese Prof. Kevin. We met him once a week to present him results. Generally we worked very self-organised.

However we have to admit that without the help of our Taiwan fellow students it would have been hardly possible to realise such a project.

Fortunately Taiwanese people are very helpful. We were very glad about their willingness and openness to show us their country and culture. People were very interested not only in showing us their culture, but also in getting to know more about German habits and traditions.

These circumstances made Taiwan a very welcoming country to study and work in.

### RELEVANCE FOR CULTURAL LIBRARY

Not only our results but also the detailed description of our process enlarge the idea of Cultural Library. Even more since it is in some ways the pilot project of new working methods. The research, not only pictures, but also written conclusions, should become part of the library. The problem of making the work accessible even after the exhibition ended is not yet solved. Positive as well as negative aspects of the project in Taiwan will influence future projects of the process related Cultural Library. We are curious to see how prospective projects will benefit from our work.

In general the cooperation with the Taiwanese university intensified the intercultural network. Exchange within the working process, but also on a personal level broadened horizons and led to diverse inspiration for further work.

## NOTE

All photos were taken by one of us: Svenja Brüggemann, Judith Dörrenbächer, Johannes Schott, Jessica Stihl or Rafael Swiniarski. Otherwise you find information next to the picture.



# THANKS

A thank to all who were involved within this project and helped us to get more insights and gave us some input related to our topic.

Special thanks to our fellow Taiwanese students, Wen-Ting Tseng, Wei-Cheng Wu, Kuan-Sheng Wu, Hsiao-Ju Wu and Pai-Ching Hu, who gave us great feedback and impressions during our working process in Taiwan.

We also would like to thank Prof. Philipp Heidkamp, Prof. Wan-Ru Chou and Prof. Cheng-Neng Kuan for enabling this project and for their support.



SEPTEMBER 2008  
TAIPEI, TAIWAN  
COLOGNE, GERMANY

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