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# Application for a Grant

<b>Identification</b>						
This page will be made available to selection committee members and external assessors.						
Funding opportunity <b>Insight Grants</b>						
Joint or special initiative						
Application title <b>Material Identity: The Anthropology of Chinese Tea Culture</b>						
Applicant family name <b>DeBernardi</b>			Applicant given name <b>Jean</b>		Initials <b>E.</b>	
Org. code <b>1480111</b>	Full name of applicant's organization and department <b>University of Alberta Anthropology</b>					
Org. code <b>1480111</b>	Full name of administrative organization and department <b>University of Alberta Anthropology</b>					
Scholar type	Regular <input checked="" type="radio"/>	New <input type="radio"/>	Research Group			
If New, specify category	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	435-2	
Does your proposal require a multidisciplinary evaluation?					Yes <input type="radio"/>	No <input checked="" type="radio"/>
Is this a research-creation project?					Yes <input type="radio"/>	No <input checked="" type="radio"/>
Does your proposal involve human beings as research subjects? If "Yes", consult the <i>Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans</i> and submit your proposal to your organization's Research Ethics Board.					Yes <input checked="" type="radio"/>	No <input type="radio"/>
Does your proposal involve activity that requires a permit, licence, or approval under any federal statute; or physical interaction with the environment? If 'Yes', complete Appendices A and B.					Yes <input type="radio"/>	No <input checked="" type="radio"/>
	Year 1	Year 2	Year 3	Year 4	Year 5	Total
Total funds requested from SSHRC	<u>56,040</u>	<u>44,224</u>	<u>25,402</u>	<u>0</u>	<u>0</u>	<u>125,666</u>



Family name, Given name

DeBernardi, Jean

### Participants

List names of your team members (co-applicants and collaborators) who will take part in the intellectual direction of the research. Do not include assistants, students or consultants.

Role

Co-applicant

Collaborator

Family name

Given name

Initials

Org. code

Full organization name

Department/Division name

Role

Co-applicant

Collaborator

Family name

Given name

Initials

Org. code

Full organization name

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Full organization name

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Role

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Collaborator

Family name

Given name

Initials

Org. code

Full organization name

Department/Division name



### Research Activity

The information provided in this section refers to your research proposal.

### Keywords

List keywords that best describe your proposed research or research activity. Separate keywords with a semicolon.

Contemporary Chinese Society and Culture

### Priority Areas - Priority area(s) most relevant to your proposal.

### Disciplines - Indicate and rank up to 3 disciplines that best correspond to your activity.

Rank	Code	Discipline	If "Other", specify
1	60200	Anthropology	
2	61400	Urban and Regional Studies, Environmental Studies	
3			

### Areas of Research

Indicate and rank up to 3 areas of research related to your proposal.

Rank	Code	Area
1	215	Globalization
2	100	Arts and culture
3	120	Communication

### Temporal Periods

If applicable, indicate up to 2 historical periods covered by your proposal.

From	To
<p style="text-align: center;">Year</p> <p style="text-align: center;">_____ BC    AD</p> <p style="text-align: center;">_____ ○    ○</p> <p style="text-align: center;">_____ ○    ○</p>	<p style="text-align: center;">Year</p> <p style="text-align: center;">_____ BC    AD</p> <p style="text-align: center;">_____ ○    ○</p> <p style="text-align: center;">_____ ○    ○</p>



Family name, Given name  
DeBernardi, Jean

**Research Activity (cont'd)**

**Geographical Regions**

If applicable, indicate and rank up to 3 geographical regions covered by or related to your proposal. Duplicate entries are not permitted.

Rank	Code	Region
1	6200	East Asia
2	1130	Western Canada
3		

**Countries**

If applicable, indicate and rank up to 5 countries covered by or related to your proposal. Duplicate entries are not permitted.

Rank	Code	Country	Prov./ State
1	6201	CHINA	
2	1100	CANADA	BC
3	6209	TAIWAN	
4			
5			



Family name, Given name

DeBernardi, Jean

**Response to Previous Critiques - maximum one page**

Applicants may, if they wish, address criticisms and suggestions offered by adjudication committees and external assessors who have reviewed previous applications.

Empty response area for addressing criticisms and suggestions.



Family name, Given name

DeBernardi, Jean

## Summary of Proposal

The summary of your research proposal should indicate clearly the problem or issue to be addressed, the potential contribution of the research both in terms of the advancement of knowledge and of the wider social benefit, etc.

This program of research explores the revival of tea culture and tea arts in contemporary China and promotion of that culture through commerce, education, museum exhibits, invented rituals, and the global network of Confucius Institutes. The study of tea culture as a form of material identity offers a lens on change in contemporary China, including the upsurge of regional identities, the impact of foreign investment and tourism on local communities, and the importance of not only of government programs but also commerce as a force in materializing regional and national cultural identities.

The research will focus on three major themes:

1. The resurgence of interest in Chinese specialty teas and tea arts in Fujian and Zhejiang Provinces, and public and private support for this resurgence in formal programs of education;
2. The role of historical legends, rituals, and the performing arts in promoting regional forms of tea culture in Zhejiang and Fujian Provinces, including modern interpretations of Chan (Zen) Buddhist tea culture;
3. The globalization of Chinese tea culture through both international commerce and the Confucius Institutes, which are widely promoting Chinese language and arts, including tea arts, in a program of cultural diplomacy.

## **Material Identity: The Anthropology of Chinese Tea Culture**

### **Objectives**

This program of research explores the revival of tea culture and tea arts in contemporary China and promotion of that culture through commerce, education, museum exhibits, invented rituals, and the global network of Confucius Institutes. The study of tea culture as a form of material identity offers a lens on change in contemporary China, including the upsurge of regional identities, the impact of foreign investment and tourism on local communities, and the importance of not only of government programs but also commerce as a force in materializing regional and national cultural identities.

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2. The role of historical legends, rituals, and the performing arts in promoting regional forms of tea culture in Zhejiang and Fujian Provinces, including modern interpretations of Chan (Zen) Buddhist tea culture;
3. The globalization of Chinese tea culture through both international commerce and the Confucius Institutes, which are widely promoting Chinese language and arts, including tea arts, in a program of cultural diplomacy.

### **Context**

Within China, public and private tea museums claim tea as China's national drink, and assert the uniqueness of local varieties of tea and forms of tea arts, including styles of pottery and porcelain and methods of brewing and serving tea. At the same time, tea experts view tea culture as shared pan-Asian culture with diverse local forms, and note the importance of the tea trade in European and North American history.

As anthropologist Myron Cohen has observed, when elaborating a national identity China's elite forcefully rejected the cultural supports of Chinese tradition (Cohen 1991: 113). In 1966 at the outset of the Cultural Revolution, Mao called on people to smash the "Four Olds"—Old Customs, Old Culture, Old Habits, and Old Ideas—a directive that many Red Guards took literally (Chan, Madsen and Unger 2009). At the Daoist temple complex and martial arts academies at Wudang Mountain that I studied from 2002-2007, for example, my interviewees recalled that the Red Guards burned a library of ancient Daoist texts, and forced priests and nuns to leave the temples, engage in manual labor, and marry. The local authorities prohibited the practice and teaching of martial arts and arrested peasants who tried to visit the Golden Peak on pilgrimage.

Since the end of the Cultural Revolution, Chinese have restored many forms of traditional culture, including both religion and traditional arts (Feuchtwang 1992; Madsen 2007). Concurrently, China has developed a so-called soft power program of cultural diplomacy in a quest to improve its image worldwide. To that end, since 2004 the Chinese government has opened more than 300 Confucius Institutes to promote the study of Chinese language and culture, seeking to make its cultural achievements known abroad (Hartig 2012: 56). The Office of Chinese Language Council International (known as the Hanban), which has close ties with the Ministry of Education, manages the Confucius Institutes. Although religion continues to be a sensitive topic, the Confucius Institute widely promote the arts, including music, calligraphy, and dance. Tea arts—the subject of this research proposal—are included in the outreach program at Confucius Institutes worldwide.

Tea is a global commodity, but tea's history started in Asia, and majority and minority peoples in East, Southeast, and South Asia drink tea. Chinese authors and tea museum curators

often claim China to be the homeland of tea, and trace its history back to the legendary Chinese emperor Shennong. This narrative claims five thousand years of history for Chinese tea drinking. For the tea experts whom I have interviewed, tea arts express connoisseurship, aesthetic refinement, and an appreciation for traditional cultural practices.

Tea culture is so significant in China that in 2011, UNESCO added the craftsmanship of making Chinese oolong tea to its intangible cultural heritage list. The UNESCO website now displays an eight minute documentary that proclaims oolong tea to be the “epitome of Chinese tea culture,” boasting that its quality was “the best the world had to offer.” The video also shows the 2007 presentation of rare Wuyi Dahong Pao oolong tea to the National Museum of China for preservation, and concludes with a segment of the 2008 Olympics opening ceremony celebrating tea culture. The narrator notes that in China plays an “extremely important role in national etiquette and customs,” with the result that “tea has become a communication tool which brings with it friendship and sharing of cultures between China and the rest of the world.”

[http://www.unesco.org/archives/multimedia/index.php?s=films\\_details&id\\_page=33&id\\_film=2229](http://www.unesco.org/archives/multimedia/index.php?s=films_details&id_page=33&id_film=2229)

Although tea arts are not religious, Chinese view tea culture as blending Confucian, Daoist, and Buddhist values and practices (Wang 2000: 51-68). For example, Wang Ling in his popular book *Chinese Tea Culture* notes that the “social influence of Chinese tea culture is mainly reflected in Confucian thought, while its aesthetic viewpoint, skills and practical spirit are mainly influenced by Daoist thought” (Wang 2000: 58). He further observes that tea culture expresses the basic Daoist idea that the natural and the human are a unity; moreover, noting that the cultivation, brewing and drinking of tea offered insight into natural law. He also notes that Daoists focus on health preservation (*yangsheng*), and that tea may be used to calm the mind and improve digestion (Wang 2000: 60-61).

For Chan (Zen) Buddhists, tea further symbolizes an experience of common humanity that erases social distinctions (Wu 2003). Aware of this connection, in 2002, Tan Dun, who composed film scores for *Crouching Tiger, Hidden Dragon* (2000) and *Hero* (2002), wrote an opera, *Tea: A Mirror of the Soul*. This opera blends Chinese and Western melodies and instrumentation, and was performed in Japan, the United States, and the Netherlands. In an interview Tan Dun commented that for him tea is a metaphor for shared human experiences that cross all social and cultural boundaries (see Tan 2005; 2007).

The social act of sharing a cup of tea in an artful way broadly symbolizes Chinese identity, but named specialty teas contribute to both national and regional identity projects. In China as elsewhere, convenient travel now puts people in contact with areas and peoples that a few decades earlier only a few non-locals explored. As a consequence of a global trend towards commodification, members of local groups, including distinctive ethnocultural groups, now seek to create distinctive local brands for a tourist market (Bunten 2008; Burns 1999; Marschall 2008). These may include generic products like t-shirts emblazoned with nameplaces and images, or ethnic styles of jewelry and clothing. But commonly local people lay claim to unique delicacies and authentic tastes that visitors may sample but also purchase for gifts or souvenirs (Hsu 2009; Yu 2010). Corporations now regularly mine these local traditions to find items that they can transform into commodities for a wider market (Comaroff and Comaroff 2009).

In *Ethnicity Inc.*, anthropologists John and Jean Comaroff propose that “commerce has been instrumental either in crystallizing or in reproducing the sociological entities (‘people,’ ‘nation,’ ‘community’) in which cultural identity is presumed to inhere” (Comaroff and Comaroff 2009: 114). In particular, they conclude that people use identity-laden objects as a vehicle through which “ethnic consciousness is materialized” (33). They focus on the modern discourse of intellectual property rights, including competing national claims to trademark signature



products (122). From the Comaroffs I draw the notion of “material identity” to describe the Chinese adoption of tea culture as a material symbol of shared history and values.

Tea may lend material identity to the Chinese nation, but famous named varieties of tea also contribute material identity to projects of territorial place-making (Feuchtwang 2004). As I discuss in a forthcoming article (DeBernardi N.d.), at the Daoist temple complex at Wudang Mountain—the site of my last SSHRC-funded research project—tea vendors use story, packaging, and performance to promote teas that evoke Wudang's history, local traditions, and landscape. A common expression, *chadao*, or the way of tea, describes the art of tea. At Wudang Mountain's Eight Immortals Tea Plantation, however, they reverse the characters and refer to their practice of the "way of tea" (*chadao*) as 'Daoist tea' (*daoCha*). They further brand their tea as Daoist through stories and the names they give different varieties of tea, and also relate the healthful qualities of their products to the Daoist practices of health cultivation (*yangsheng*) and to the spiritual potency (*lingqi*) of the Daoist mountain where their tea trees grow, a concept that resembles the French notion of *terroir* (Trubek 2008). The Eight Immortals Tea Plantation further claims that the European Union has certified their teas as organic, noting that the pristine water and ecological balance of the mountain environment in which their teas are grown.

As one measure of the company's success in linking teas grown in this region to place, the Chinese government has recognized Wudang Daoist tea as a "national geographic indications protection product," meaning that only teas from this region can be sold under the Wudang Daoist brand. This designation is a legal restriction widely used in the European Union and elsewhere to promote and protect agricultural products like Roquefort and Champagne, which can only carry these labels if they are produced in the designated region and meet standards of quality.<sup>1</sup>

## Methodology

This program of research continues research that I began in 2009 with a Mobility Grant from the University of Alberta and the Chinese Academy of Social Sciences, and continued with a research grant from the Chiang Ching-kuo Foundation. During a sabbatical term in 2011, I conducted research in Fujian Province, focusing on the Ten Fu Tea College at Zhangzhou and Wuyi Mountain, and also visited Jiangsu and Zhejiang Provinces. I plan to return to Fujian and Zhejiang to continue that research in May-June 2013, May-June 2014, and March-April 2015 during a sabbatical term.

As a socio-cultural anthropologist, I have a long track record of successful ethnographic research with Chinese populations in Malaysia, Singapore, Taiwan, and the People's Republic of China. I am frequently invited to international conferences in Singapore, China, and Taiwan, and often present seminar and conference papers in Mandarin. In China I typically conduct interviews in Mandarin, and I also have studied Southern Min, which is widely spoken in Fujian Province.

My standard research methods include participant-observation research, and formal and informal interviews. In addition to researching scholarly publications in English and Chinese, I also collect and analyze popular publications, ephemera, and mass media like video-CDs. For this program of research, I have already amassed an extensive collection of popular books and magazines and materials collected from tea companies, including company histories and marketing brochures and videos representing the history and current operation of these

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<sup>1</sup> See for example "Fact Sheet: European Policy for Quality Agricultural Products" (January 2007). [http://ec.europa.eu/agriculture/publi/fact/quality/2007\\_en.pdf](http://ec.europa.eu/agriculture/publi/fact/quality/2007_en.pdf). Consulted 17 August 2012.

companies. I also seek to use digital video and photography to document my research and often include photographs in my publications.

The topic of tea culture and commerce is not politically sensitive, and in my two previous research trips to China, I easily obtained research affiliations and permission for this program of research. When I have presented my research plans to individuals involved in tea commerce and/or culture I have met with support and encouragement.

### **Theme 1: The promotion of tea culture through formal programs of education**

In 2013, I plan to conduct research in Zhejiang Province focusing on the formal promotion of tea culture in private and public programs of education. I began research on this theme in 2011, and spent one-week conducting observations and interviews at the Ten Fu Tea College and Ten Fu Tea Museum in Zhangzhou, Fujian. Ten Fu is a national chain of 1060 tea stores founded by Lee Rie-Ho, who also founded the well-known Ten Ren's tea company in Taiwan in 1961. My research assistant and I interviewed administrators and faculty, and conducted focus groups interviews with classes of students in the tea culture major. We also participated in their student tea club, which gave me the chance to interact informally with some of the students whom we had interviewed.

In these formal and informal interactions, I sought to learn about the students' background, their career expectations, and their understanding of Chinese tea culture. I learned that some of the students grew up on tea farms and were seeking new strategies to make a family business more profitable. Others were seeking a career working for the Ten Fu Company. I also visited a highway rest stop privately managed by Ten Fu that includes a hillside road along which the Ten Fu group has installed a series of monumental statues, exhibit halls, and steles commemorating events in tea history, and the flagship Ten Fu store in Xiamen. I informally interviewed managers and workers who were graduates of the Ten Fu Tea College as well as the Ten Fu founder's son, who gave me a tour of the flagship store.

In 2013, I plan to focus on the promotion of tea arts at Zhejiang Forestry University's School of Tea Culture and China International Tea Culture Institute. I visited Zhejiang Forestry University in 2011 to explore the possibility of doing further research there, and the administrators and faculty at ZFU encouraged me to return to continue my study at their institution. I plan to apply to them for research affiliation when I return to Zhejiang Province, which is necessary to obtain a research visa, and to do further interviews and observations there.

Zhejiang Forestry University is a public university, and offers a wider range of courses than the Ten Fu Tea College, which is a privately funded vocational school. One of the founders of the tea culture programs at ZFU is Professor Wang Xufeng, who won the Mao Dun Literature Prize in 2000 for her book *Trilogies of Teamen*. Prof. Wang has written a textbook for students of tea culture at Zhejiang Forestry University that I studied prior to meeting her. I learned in 2011 that Prof. Wang also was instrumental in establishing a student teahouse at this university that is the base for a volunteer performance group that stages theatrical works that Prof. Wang writes.

In 2011 I stayed with Prof. Wang in Hangzhou and informally interviewed her. At that time she was writing a play about Lu Yu, the so-called tea sage, and also working with the Hanban to develop a tea culture course for the Confucius Institutes. On my return to ZFU, I will seek to learn more about their program of tea culture studies from Prof. Wang and her graduate students. I will also request permission to conduct focus group interviews with students as I did at the Ten Fu Tea College, and to learn more about the background and aspirations of students enrolled in this program of study.

Finally, I plan to interview Prof. Wang about the tea culture classes she was developing for the Confucius Institutes. In 2011 I observed one of her students, Dou Peng, teach a tea culture course at an international high school in Hangzhou. She plans to teach for the Confucius Institute in Italy, and I will stay in touch with her and interview her on that experience once she has been to Europe.

## **Theme 2: Religion, Legend, and Performing Arts**

A second theme in the program of research is study of ways in which local history and legends lend identity and value to specific teas, and in turn how these teas contribute material identity to the places where they are produced. Teas used as tribute to the Imperial Palace (*gongcha*) have special distinction due to their history; legend endows others with the prestige of aristocratic patronage. People explain the name of *Dahongpao* tea, whose name means 'big red robe,' for example, in light of the story that someone gave this tea to the ailing mother of a Ming Dynasty emperor, and it cured her illness. In gratitude, the emperor sent red robes to Wuyi Mountain to clothe the four trees from which the healing tea leaves had been picked. Three of these trees still survive. In 2007, tea from these ancient tea trees was deposited in the National Museum of China. In Anxi, tea experts note that Iron Guanyin oolong tea became well-known when a scholar gave some as a gift to the Qianlong Emperor (Hai, Xie and Luo 2010).

As I discuss above, in 2009 I conducted research on Wudang Daoist tea culture (see DeBernardi N.d.). Although Wudang tea vendors claimed that this region had taken a leading role in developing Chinese tea culture, historians attest that the Chan (Zen) Buddhist monasteries and temples of Southern China were centres from which tea culture spread in the Tang dynasty. Consequently I plan to include in this study two Buddhist temples that are well-known for their tea production (Mair and Hoh 2009:36-39; Wang 2000: 63-68).

In 2013, I plan to conduct research on this topic at the Tianxin Chan Temple at Wuyi Mountain, which I visited briefly in 2011. The mythic history of Dahong Pao oolong tea associates this tea with the Tianxin Chan Temple. A tea store at the temple brands their teas as Chan (or Zen) tea, and offers visitors an aesthetically pleasing environment for tea tasting. I plan to investigate more closely the branding of Daohong Pao as Chan Buddhist tea, and to learn more about their ritual practices and folklore concerning tea.

In Japan, the tea ceremony is founded in Zen Buddhist principles. Although Japanese Buddhists transmitted this form of Buddhism from China to Japan, in China comparable tea ceremonies appear to be recent inventions influenced by contact with Japan. Individuals associated with the Lu Yu Tea Institute in Taipei, Taiwan, which is associated with the Ten Ren tea company, created one of the most popular of these modern invented rituals. The 'Wu-wo' (or "not self") ceremony brings together a group of participants who sit in a circle and serve tea silently to the three persons to their left. The Lu Yu Tea Institute has promoted this simple tea ritual world-wide, and it has been performed at the Tianxin Chan Temple and also at tea expositions held at Wuyi Mountain.

The legendary aspect of tea culture also finds contemporary artistic expression. At Wuyi Mountain, tourists may attend a nightly open-air performance choreographed by film director Zhang Yimou, who also choreographed the opening ceremony for the 2008 Beijing Olympic Games. "Impression Dahong Pao" is one of a number of open-air performances scripted by Zhang to highlight the history and natural beauty of China's famous tourist sites. Impression Dahong Pao is named for Wuyi's Mountains most famous variety of oolong tea, and the performance is set on a rotating stage facing a spectacular mountain backdrop. The eighty minute performance, which I attended twice in 2011, celebrates Wuyi Mountain's landscape, tea houses, tea poetry, legends, and song, and the method of making Dahong Pao oolong tea.

In addition to returning to Wuyi Mountain, in 2014 I plan to conduct research at temples in Zhejiang Province that like the Tianxin Chan Temple have a historical and legendary relationship with tea culture. I plan to conduct this research together with a Ph.D. student who entered our Ph.D. program this year, who plans to study Chinese temples in Zhejiang for her doctoral research. I plan to focus on studying the Dafo (Big Buddha) Temple in Xinchang County, Zhejiang Province, which is an early Buddhist site in an area that has been producing tea for over 1,000 years. Xinchang County also is the location of a Dragon Well (*Longjing*) tea factory that supplies the Ten Fu national chain of tea stores that I mention above in connection with my 2011 research in Zhangzhou. As her research progresses, we may add additional locations to this research.

### **Theme 3: The Globalization of Contemporary Chinese Tea Culture**

Finally, I plan to study the globalization of contemporary Chinese tea culture, focusing on Canada. Since 2004, Chinese tea producers have been allowed to directly export their teas to international markets. Producers in Fujian and Zhejiang Provinces now seek to export costly specialty teas like Wuyi Dahong Pao and Anxi Iron Guanyin to foreign markets. Tea sellers also are introducing Chinese methods of brewing these teas using specialized tea wares. I have been studying the introduction of Chinese tea culture to Canada by attending events like the Victoria Tea Festival, International Tea Day in Victoria, and the World Tea Expo in Las Vegas. I plan to continue this research, and also to study the introduction of tea arts through programs at Confucius Institutes that Prof. Wang was seeking to develop when I met her in 2011.

In 2012 I gave a lecture on the educational program at the World Tea Expo, which is the largest trade show in the world for premium teas, and also enrolled in two courses on tea offered by the Specialty Tea Institute. This gave me the opportunity to network with tea vendors from all over the world, including China, Taiwan, Africa, and Canada. I informally interviewed a number of Canadian tea vendors and tea sommeliers, and intend to follow up with some of these individuals to learn more about their role in forming a cultural bridge between China and Canada. I have applied for a speaking slot on the 2013 program, and also plan to enroll in the next level of courses offered by the Specialty Tea Institute, which will give me the opportunity to meet some of these individuals again.

In 2011, I interviewed Gerry Vandergrift, who is a co-founder of Canada's leading tea importer the Metropolitan Tea Company. Metropolitan offers educational videos that describe the history and production of diverse teas, and I will seek to interview him again to learn more about Metropolitan's role in educating Canadians about Chinese tea culture. Although the Canadian tea sellers I have met are well-informed, Canada's tea culture is based in the British tradition, and South Asian black teas are more popular than Chinese teas. I anticipate that most Canadians would be surprised to learn that UNESCO had recognized Chinese oolong tea as world intangible heritage, or that a gold container filled with rare tea had been deposited in China's National Museum, or that Tan Dun had written an opera about tea culture.

I plan to visit Confucius Institutes in Edmonton and Vancouver to learn how they teach Canadians about Chinese tea culture, and whether they find a receptive audience for these classes. I will do in the current academic year with funding from the Chiang-kuo foundation with the assistance of a graduate of the doctoral program in English who may seek postdoctoral funding to pursue research on this topic.

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## Knowledge Mobilization Plan

### 1. Conference Presentations

- 1.1 1-3 June 2013 Educational Program, World Tea Expo, Las Vegas
- 1.2 15-20 October 2013 The Chinese Institute of Dietary Culture, Yunnan, China  
[This Taiwan-based organization sponsors a conference every second year.]  
*The organizers will publish a collection of papers with a major academic press.*
- 1.3 April 2014, Association for Asian Studies meetings, Philadelphia
- 1.4 October 2015 The Chinese Institute of Dietary Culture (Location not yet announced) *The organizers will publish a collection of papers with a major academic press.*
- 1.5 May 2016 Canadian Anthropological Society (CASCA) (Location not yet announced)

### 2. Business leaders and the General Public

My MA student Ms. Fei Wu and I have both applied for slots on the educational program at the World Tea Expo (see 1.1 above). As one strategy for networking, I have made it a practice to participate in non-academic events where I seek to share my research findings with those whom I am writing about.

### 3. Academic Seminar Presentations

I will seek opportunities to present the results of this research at seminars in China, focusing on universities, colleges and technical institutes that have programs on tea culture. I anticipate giving lectures at Zhejiang University and Zhejiang Forestry University in 2013 and 2014.

4. I typically participate in one invited international conference per year. I cannot anticipate in advance what opportunities I might have to present the research results of this program of research. Often the organizers of these conferences seek to publish an edited volume from the papers.



Family name, Given name  
DeBernardi, Jean

**Expected Outcomes**

Elaborate on the potential benefits and/or outcomes of your proposed research and/or related activities.

**Scholarly Benefits**

Indicate and rank up to 3 scholarly benefits relevant to your proposal.

Rank	Benefit	If "Other", specify
1	Knowledge creation/intellectual outcomes	
2	Student training/skill development	
3	Enhanced research collaboration	

**Social Benefits**

Indicate and rank up to 3 social benefits relevant to your proposal.

Rank	Benefit	If "Other", specify
1	Enriched public discourse	
2	New or enhanced partnerships	
3	Training and skill development	

**Audiences**

Indicate and rank up to 5 potential target audiences relevant to your proposal.

Rank	Audience	If "Other", specify
1	Academic sector/peers, including scholarly associations	
2	International audiences	
3	Para-public institutions (museums, libraries, etc.)	
4	Practitioners/professional associations	
5	Students	



Family name, Given name

DeBernardi, Jean

### Expected Outcomes Summary

Describe the potential benefits/outcomes (e.g., evolution, effects, potential learning, implications) that could emerge from the proposed research and/or other partnership activities.

I expect that this program of research will lead to research outcomes in the form of refereed articles and book chapters. I anticipate that these would be used as teaching materials for courses on Modern China, and would offer students enhanced insight into contemporary Chinese society. I taught an advanced seminar course on the Anthropology of Chinese Food in 2012, and based on my survey of available teaching resources, I am confident that publications based on this program of research would be a contribution to a field of study that is of growing interest to students and scholars both.

I plan to attend the conferences of the Foundation of Chinese Dietary Food Culture, which co-sponsors an academic conference with a scholarly partner every second year. At the 2009 conference that I attended, the Institute immediately published a conference proceedings that it offered for sale on its website, and the conference organizer also located a scholarly publisher for a refereed edited volume of select papers, which are now forthcoming. I anticipate publishing in that venue since this series of publications is a major outlet for publications on Chinese food culture. For the 2013 conference, I will propose a paper on the introduction of contemporary Chinese tea culture to Canada. Since the theme of their 2015 conference is not yet announced, I cannot identify a precise topic, but the paper would be based on SSHRC-funded research in China.

I also plan to publish in refereed journals, including the Journal of Chinese Religion, where I would propose to submit a paper on Chinese Buddhism and contemporary tea culture based on the 2013 and 2014 research in Zhejiang and Fujian. I would also anticipate contributing papers to invited international conferences, and publishing in refereed books edited by the conference organizers. Finally, I would seek to publish articles that drew broad theoretical conclusions about material identity and globalization in refereed academic journals both in Asia and North America. As I have done in the past, I would also plan to publish in high-profile academic journals in China, Singapore, and/or Taiwan.

I also plan to continue offering lectures on the educational program of the World Tea Expo, which gives me the opportunity to share my professional expertise with a non-academic audience. I have given other public lectures on this topic, and will continue to seek opportunities to do so in North America.

This program of research also contributes to the training of a new generation of Chinese scholars who can form a bridge between China and Canada. My former student Wu Xu, who now is at Harvard as a visiting scholar, studied Western theoretical and methodological approaches with keen interest while he was a graduate student at the University of Alberta, and SSHRC funded a postdoctoral year for him in 2003-2004. He has now helped create a new program in anthropology at a major university in Shanghai. He is using his time at Harvard to prepare English language articles for publication in North America. I believe that the two students whom I have recruited for this program of research have outstanding potential to do excellent research.

### **Research Team**

Since launching this new program of research in 2009, I have networked with leading scholars working in the area of Chinese food studies, including scholars based in China and Taiwan. I anticipate seeking the advice and assistance of these scholars, but rather than form a research team, I am seeking funding to support the training of graduate students whom I have recruited, who will use their research findings for their graduate theses.

### **Student Training**

As I describe in my CV, I now supervise four Ph.D. students and three MA students. Five of these students are researching topics related to ethnicity and culture, religious globalization, and cultural performance. Two of these students, Fei Wu and Yan Jie, plan to participate in my current program of research on contemporary Chinese tea culture.

Ms. Fei Wu entered our M.A. program in Fall 2012 with a B.A. degree from Nanjing Forestry University, where she focused her studies on traditional arts and crafts including furniture design. Fei Wu plans to focus on the development and promotion of modern forms of tea arts. Her parents are well-known potters who have a tea studio and store in Yixing, Jiangsu Province.

In 2011, I contacted British anthropologist Geoffrey Gowlland, who teaches in the department of Anthropology and Sociology at the School of Oriental and African Studies, to ask advice regarding Fei Wu's research plans. Dr. Gowlland has conducted research among ceramic artisans in Jiangsu Province and Taiwan, and in 2012 he employed Fei Wu as a research assistant in Yixing, where she worked with him to interview Yixing potters on the theme of the transmission of craft-related knowledge. She also undertook a course in tea culture at Zhejiang Forestry University with a young scholar, Ms. Dou Peng, who worked as my research assistant in 2011.

At present Fei Wu is taking a reading course with me on the anthropology of art, and its application to the study of Yixing pottery. I anticipate that she will formulate a detailed plan for research in summer 2013 that will be the base for her MA thesis. I also anticipate employing her as a research assistant while I am doing research in Zhejiang Province. Because she is an MA student, I anticipate collaborating with her to write and publish one or more refereed articles based on her MA research.

I am also supervising a new doctoral student, Ms. Yan Jie, who has an MA degree from the Folklore program at Peking University. For her doctoral research, Ms. Yan plans to focus on Chinese religion and religious folklore in Zhejiang Province. As part of my program of research, I plan to study the connection between Buddhism and tea culture in Zhejiang Province, and she is willing to assist me in this research. I will give Ms. Jie Yan the opportunity cooperate to write one or more papers together using the materials that we have collected for this program of research.

### **Previous Output: Religion and Cultural Pilgrimage to Wudang Mountain**

My most recent SSHRC-funded research project focused on the theme "Religious and Cultural Pilgrimage to the Daoist Temple Complex at Wudang Mountain, Hubei Province, PRC." With funding from the University of Alberta (2002-2003), the Chiang Ching-kuo Foundation (2003-2005), and SSHRC (2004-2007, extended to 2008), I conducted extensive ethnographic research in China and Southeast Asia between 2002 and 2008.

In this multi-sited research project, I explored the globalization of Daoism by investigating the development of international linkages, focusing on the network relationships between Daoists in China and in Singapore. My current program of research on contemporary Chinese tea culture continues to explore the impact of global connections on local communities, but with a shift of focus from religion to food culture. I began this research on tea culture at Wudang Mountain, and have written a paper on “Wudang Daoist tea” that is now forthcoming. I am also shifting geographical locations, focusing on tea culture in Fujian and Zhejiang Provinces. Whereas my previous research investigated international networks that linked Daoists in China and Southeast Asia, in this program of research I am investigating the relationship between tea producers and consumers in China and in Canada.

In recent decades, renewed contact with China has stimulated change in the practice of Chinese popular religious culture. Chinese in greater China now travel frequently to China, and those who have religious interests usually have visited famous pilgrimage sites like Wudang Mountain. Increasingly, however, the movement is from China to Southeast Asia. Priests, martial artists, artisans and musical and theatrical performers are now regular visitors to Singapore and Malaysia. Daoists in China exert great influence on Chinese in Southeast Asia through travel, performance, and the promotion of ritual orthopraxy. The same ritual and theatrical performers who are regular visitors in Singapore are now starting to come to Canada and the United States to participate in temple festivals and cultural events. I have discussed the globalization of Daoism in nine conference papers and five articles or book chapters.

Although Daoism is not as popular as Buddhism, nonetheless the Daoist religion is enjoying a modest revival in both China and Southeast Asia, where the visual and performance aspects of the Daoist tradition appeal to a younger, educated generation. As I discuss in a forthcoming article entitled "On Daoism and Religious Networks in a Digital Age," the 2007 Singapore movie 881 celebrated the open-air stage show performances of the Hungry Ghosts Festival, and sparked interest among Singaporean youth for this local performance, which blend traditional melodies and poetics with pop music styles and costumes.

In 2005 the government created the China Religious Culture Communication Association, which takes as its mandate promoting cultural exchanges between China's Daoist and Buddhist organizations and religious co-practitioners in greater China and North America. The government has sponsored a series of international conferences, including two co-organized by the national China Daoist Association and the CRCCA that I attended in 2007 and 2011. The Singapore Taoist Federation also organized an academic forum in conjunction with an anniversary celebration that I was invited to attend in 2007. At all three conferences, I wrote and presented papers based on the SSHRC-funded program of research.

I began this research in 2002 at Wudang Mountain, a UNESCO World Heritage site whose Daoist architecture and traditions have great historical depth. I concluded it in December 2007 in Singapore, where I focused on one spirit medium temple that lack this kind of deep history, but nonetheless seeks to construct images of continuity in a situation of repeated dislocations. I have presented conference papers focusing on this temple at international conferences at Rutgers University (2010) and at the Academic Sinica in Taiwan (2012).

In 2008, Fudan University Dean Deng Zhenglai invited me to the inaugural conference for the Fudan Institute of Advanced Studies in the Social Sciences in Shanghai, the theme for which was "Chinese Social Science in a Global Age." I presented a paper on religious globalization that Deng invited me to submit to the *Chinese Journal of Social Sciences*, where I published a Chinese version of the paper in 2009. Deng then invited me to submit the longer English version to the *Fudan Journal of the Humanities and Social Sciences*, and this paper appeared in 2010. These two journal articles have given my SSHRC-funded research excellent visibility in China.

Since 2006, I have presented papers based on this research at the annual meetings of the American Academy of Religion (Sacred Space in Asia Group) (2007), the Association for Asian Studies (2008), and the Canadian Anthropology Society (2010). I also have presented nine papers based on this research at international invited conferences in Taiwan, Singapore, China, Korea, and the United States.

In 2007, I received permission to use SSHRC funds for travel from China to Hong Kong to do interviews and archival research as background research for the Introduction (refereed) to the collected essays of Marjorie Topley, which Hong Kong University Press and the National University of Singapore Press copublished in 2011.

## **2. Student training: Religious and Cultural Pilgrimage to Wudang Mountain**

In 2004-2005, SSHRC funds supported a postdoctoral research fellow, Dr. Wu Xu (Ph.D., 2003), who collaborated with me on this program of research between 2003 and 2005 and independently studied the ethnobotany of wild food plants at Wudang Mountain. Dr. Wu is now an Associate Professor at South China Normal University in Shanghai, and this year is a Visiting Scholar at the Harvard Yenching Institute. He has forthcoming publication in China entitled "Contributions made by villagers in Wudang Mountain to the industry of wild food plants, and he reports that he is now working on writing a paper on Wudang's wild food plants in English.

I also recruited a doctoral student trained in sociology at National University of Singapore to work as a research assistant for this program of research. Kevin Siah-YeowTan (Ph.D., 2008) initially planned to study Wudang martial arts, but decided to focus his doctoral research on the teaching of Japanese martial arts in Calgary. Today he heads the Community Leadership and Social Development Programme at Singapore Institute of Management (SIM University).

## **Research Output, 2006-2012: Evangelical Christianity in Singapore and Penang, Malaysia (SSHRC and Wenner-Gren funded research project)**

In the six years reported on this application, I also continued to publish research based on previous SSHRC funded research project on evangelical Christianity in Singapore and Malaysia. Two of these papers were based on research conducted in Singapore in 2004 and 2005 with funding from the Singapore Institute of Policy Studies as part of a collaborative project on "Religious Harmony in Singapore" involving approximately thirty scholars. In this and other recent publications I have explored the friction between Chinese Christians and those practicing traditional Chinese religion. In summer 2012 I completed a 428-page manuscript entitled *Christianity and its Modern Fate in Singapore and Malaysia*. I anticipate submitting the draft to a potential publisher by the end of 2012.



Family name, Given name

DeBernardi, Jean

### Funds Requested from SSHRC

For each budget year, estimate as accurately as possible the research costs that you are asking SSHRC to fund through a grant. For each Personnel costs category, enter the number of individuals to be hired and specify the total amount required. For each of the other categories, enter the total amount required.

Personnel costs	Year 1		Year 2		Year 3		Year 4		Year 5	
	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
<b>Student salaries and benefits/Stipends</b>										
Undergraduate										
Masters	1	15,600	0	0	0	0	0	0	0	0
Doctorate	1	16,340	1	17,174	1	18,002	0	0	0	0
<b>Non-student salaries and benefits/Stipends</b>										
Postdoctoral	0	0	0	0	0	0	0	0	0	0
Other										
<b>Travel and subsistence costs</b>										
	Year 1		Year 2		Year 3		Year 4		Year 5	
<b>Applicant/Team member(s)</b>										
Canadian travel	0		0		1,900		0		0	
Foreign travel	4,450		8,300		2,600		0		0	
<b>Students</b>										
Canadian travel	0		0		1,900		0		0	
Foreign travel	18,650		17,750		0		0		0	
<b>Other expenses</b>										
Professional/Technical services										
Supplies	0		0		0		0		0	
<b>Non-disposable equipment</b>										
Computer hardware										
Other										
<b>Other expenses (specify)</b>										
postage	1,000		1,000		1,000		0		0	
<b>Total</b>	56,040		44,224		25,402		0		0	



## Budget Justification

### 1. Year 1, 2013-2014

#### 1.1 Student Salaries and benefits:

MA Student, 4 month TAP B appointment \$7800 x 2 semesters \$15,600.00 (Fei Wu)

PhD Student, 4 month TAP B appointment \$8179 x 2 semesters = \$16,340.00 (Yan Jie)

#### 2 Jean DeBernardi, Foreign Travel

1 Zhejiang and Fujian Provinces, May 2013 (DeBernardi)

[Paid by Chiang Ching-kuo Foundation]

2 World Tea Expo in Las Vegas, 1-3 June 2013 (DeBernardi)

Airfare: \$1000

4 days x \$200/day \$800

Local travel \$50

\$1850

3 Conference, Chinese Institute of Dietary Culture, PRC, 15-20 October 2013 (DeBernardi)

International airfare: \$2500

[7 days x \$120/day Provided by the conference host

Local travel \$100

\$2600

#### Graduate students, Foreign travel

1 Research, Jiangsu and Zhejiang Provinces, April 15-May 30, 2013 (Fei Wu)

International Airfare \$2,000

45 days x \$120/day = \$5,400

Local travel \$1,000

\$8,400

2 World Tea Expo in Las Vegas, 1-3 June 2013 (Fei Wu)

Airfare: \$1000

4 days x \$200/day \$800

Local travel \$50

\$1,850.00

B. Research, Zhejiang Province, May 1-June 15 2013 (Yan Jie)

International Airfare \$2,000

45 days x \$120/day = \$5,400

Local travel \$1,000

\$8,400

### Year 2 2014-2015

#### 1.1 Student Salaries and benefits:

PhD Student 4 month TAP B appointment \$8,587 x 2 semesters = \$17,174.00 (Yan Jie)

#### Foreign Travel, Jean DeBernardi

1. Conference Travel: Association for Asian Studies (Philadelphia), April 2015 (DeBernardi)

Travel \$1000

Per diem/lodging \$200/day x 3 \$600

Local Travel \$100

\$1700

2. Research Travel, Zhejiang and Fujian Provinces, May 2013 (DeBernardi)

International Airfare	\$2000
30 days x \$120/day =	\$3600
Local travel	<u>\$1000</u>
	\$6,600

2. Travel and Subsistence Costs: Doctoral Research, dates to be determined (Yan Jie)

International travel	\$2000
30 days x 120/day	\$3600
90 days x \$45/day =	\$4050
local travel	<u>\$1500.</u>
	\$11,150

Year 3 2015-2016

1.1 Student Salaries and benefits

1 PhD Student 4 month TAP B Appointment \$9,016.00 x 2 semesters = \$18,032.00

Travel costs: Jean DeBernardi (applicant)

1 Foreign conference travel: To present at the Chinese Institute of Dietary Culture Conference, October 2015 (location not yet announced) (DeBernardi)

International airfare:	\$2500
Per diem	covered by conference hosts
local travel	<u>\$100</u>
	\$2,600

2 Canadian conference travel: 2016 Annual Meetings of Canadian Anthropological Society/CASCA (location not yet announced) (DeBernardi)

Airfare	\$1000
4 days x \$200/day	\$800
local travel	<u>\$100</u>
	\$1900

Travel and Subsistence: 1 PhD Student

Canadian Conference Travel: 2016 Annual Meetings of Canadian Anthropological Society/CASCA (location not yet announced) (Yan Jie)

Airfare	\$1000
4 days x \$200/day	\$800
local travel	<u>\$100</u>
	\$1900

Supplies: I have a Professional Expense Allowance of \$1400/year that I can put towards the cost of supplies.

Postage: Typically my students and I collect research materials and mail them to Canada at an approximate cost of \$200/box.





Family name, Given name

DeBernardi, Jean

### Suggested Assessors

List Canadian or foreign specialists whom SSHRC may ask to assess your proposal.

List keywords that best describe the assessor's areas of research expertise. Please refer to the Suggested Assessors section of the detailed instructions for more information on conflicts of interest.

Family name <b>Mair</b>		Given name <b>Victor</b>		Initials	Title <b>Professor</b>
Org. code	Full organization name <b>University of Pennsylvania</b>		Keywords <b>Chinese language; history of tea culture</b>		
Department/Division name <b>East Asian Languages and Civilizations</b>			Address <b>849 Williams Hall 255 S 36th Street</b>		
Country code		Area code	Number	Extension	City/Municipality
			<b>215</b>	<b>898-8432</b>	<b>Philadelphia</b>
Telephone number		Prov./State		Postal/Zip code	
		<b>PA</b>		<b>191046305</b>	
Fax number		Country <b>UNITED STATES</b>			
E-mail <b>vmair@sas.upenn.edu</b>					
Family name <b>Tan</b>		Given name <b>Chee Beng</b>		Initials	Title <b>Dr.</b>
Org. code	Full organization name <b>Chinese University of Hong Kong</b>		Keywords <b>Anthropology of China; Chinese tea culture</b>		
Department/Division name <b>Anthropology</b>			Address <b>Department of Anthropology The Chinese University of Hong Kong</b>		
Country code		Area code	Number	Extension	City/Municipality
			<b>852</b>	<b>39437673</b>	
Telephone number		Prov./State		Postal/Zip code	
Fax number		Country <b>HONG KONG</b>			
E-mail <b>cbtan@cuhk.hk</b>					
Family name <b>Anderson</b>		Given name <b>Eugene</b>		Initials <b>N</b>	Title <b>Professor</b>
Org. code	Full organization name <b>University of California Riverside</b>		Keywords <b>anthropology of Chinese food; ecological anthropology</b>		
Department/Division name <b>Anthropology</b>			Address <b>Department of Anthropology University of California, Riverside</b>		
Country code		Area code	Number	Extension	City/Municipality
			<b>951</b>	<b>8275523</b>	<b>Riverside</b>
Telephone number		Prov./State		Postal/Zip code	
		<b>CA</b>		<b>925210418</b>	
Fax number		Country <b>UNITED STATES</b>			
E-mail <b>gene@ucr.edu</b>					

Personal information will be stored in the Personal Information Bank for the appropriate program.

Application WEB

## Exclusions (Assessors)

I request that Assessor Three who reviewed my application negatively in the 2009 competition be excluded from reviewing this application. I found many errors of fact in this evaluation, including this reviewer's opinion that there was no such things as Chinese tea culture and that my topic was not researchable. He also predicted that my research findings would not be publishable. I conclude that this assessor either acted with some unrevealed bias or was too unfamiliar with the field to offer an informed evaluation.

I would also like to request that emeritus professor of religious studies Jordan Paper be excluded from assessing this application (and indeed am guessing that he was Assessor Three). Although I have never published any criticism of his publications, and although we share an interest in Chinese popular religion, I am certain that he is aware that I take a very different approach to research on that topic. Like many scholars in the field of religious studies, he is not trained in social science methodology and I would recommend that SSHRC NOT ask him to evaluate social science research.



Do not photocopy this page.

Internal use	CID (if known)
923725	63905

**Identification**  
Only the information in the Name section will be made available to selection committee members and external assessors. Citizenship and Statistical and Administrative Information will be used by SSHRC for administrative and statistical purposes only. Filling out the statistical and Administrative Information section is optional.

<b>Name</b>			
Family name	Given name	Initials	Title
DeBernardi	Jean	E.	Professor

<b>Citizenship</b> - Applicants and co-applicants must indicate their citizenship status by checking and answering the applicable questions.			
Citizenship status	<input checked="" type="radio"/> Canadian	<input type="radio"/> Permanent resident since (yyyy/mm/dd)	<input type="radio"/> Other (country)
			Have you applied for permanent residency? <input type="radio"/> Yes <input type="radio"/> No

<b>Statistical and Administrative Information</b>				
Birth year	Gender	Permanent postal code in Canada (i.e. K2P1G4)	Correspondence language	Previous contact with SSHRC? (i.e. applicant, assessor, etc.)
1952	<input checked="" type="radio"/> F <input type="radio"/> M	T6G2H4	<input checked="" type="radio"/> English <input type="radio"/> French	<input type="radio"/> Yes <input checked="" type="radio"/> No

Full name used during previous contact, if different from above  
Jean Elizabeth DeBernardi

<b>Contact Information</b>				
The following information will help us to contact you more rapidly. Secondary information will not be released by SSHRC without your express consent.				
Primary telephone number			Secondary telephone number	
Country code	Area code	Number	Extension	
	780	492-0131		
Primary fax number			Secondary fax number	
Country code	Area code	Number	Extension	
	780	492-5273		
Primary E-mail      jean.debernardi@ualberta.ca				
Secondary E-mail				

Personal information will be stored in the Personal Information Bank for the appropriate program.

Checked

Web CV

2012/10/15



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Family name, Given name

DeBernardi, Jean

<b>Current Address</b> Use only if you are not affiliated with a department at a Canadian university. (If you are affiliated with a department at a Canadian university, the department's mailing address will be used.) If you wish to use another address, specify it under the Correspondence Address.			<b>Correspondence Address</b> Complete this section if you wish your correspondence to be sent to an address other than your current address.		
Address			Address		
City/Municipality	Prov. / State	Postal/Zip code	City/Municipality	Prov. / State	Postal/Zip code
Country CANADA			Country		
<b>Temporary Address</b> If providing a temporary address, phone number and/or E-mail, ensure that you enter the effective dates.			<b>Permanent Address in CANADA</b>		
Address			Address		
City/Municipality	Prov./ State		City/Municipality	Prov./ State	Postal/Zip code
Country			Country		
Start date (yyyy/mm/dd)	End date (yyyy/mm/dd)	Temporary telephone/fax number			
		Country code	Area code	Number	Extension
Temporary E-mail					



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Family name, Given name

DeBernardi, Jean

### Research Expertise (optional)

The information provided in this section refers to your own research expertise, not to a research proposal. Filling out the following 4 sections is optional. This page will not be seen by selection committee members and external assessors. This section will be used for planning and evaluating programs, producing statistics, and selecting external assessors and committee members.

#### Areas of Research

Indicate and rank up to 3 areas of research that best correspond to your research interests as well as areas where your research interests would apply. Duplicate entries are not permitted.

Rank	Code	Area
1	300	Multiculturalism and ethnic studies
2	270	Leisure, recreation and tourism
3	215	Globalization

#### Temporal Periods

If applicable, indicate up to 2 historical periods covered by your research interests.

From	To
<p>Year</p> <p>1949 BC AD <input type="radio"/> <input checked="" type="radio"/></p> <p>1785 <input type="radio"/> <input checked="" type="radio"/></p>	<p>Year</p> <p>2003 BC AD <input type="radio"/> <input checked="" type="radio"/></p> <p>1949 <input type="radio"/> <input checked="" type="radio"/></p>

#### Geographical Regions

If applicable, indicate and rank up to 3 geographical regions covered by your research interests. Duplicate entries are not permitted.

Rank	Code	Region
1	6200	East Asia
2	6300	Southeast Asia
3		

#### Countries

If applicable, indicate and rank up to 5 countries covered by your research interests. Duplicate entries are not permitted.

Rank	Code	Countries	Prov./ State
1	6201	CHINA	
2	6306	MALAYSIA	
3	6308	SINGAPORE	
4	6209	TAIWAN	
5	6202	HONG KONG	





Family name, Given name

DeBernardi, Jean

## Curriculum Vitae

### Language Proficiency

	Read	Write	Speak	Comprehend aurally	Other languages
English	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Mandarin (S, R); Southern Min (S)
French	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

### Work Experience

List the positions, academic and non-academic, you have held beginning with the current position and all previous positions in reverse chronological order, based on the start year.

Current position	Start date (yyyy/mm)
Full Professor	2002

Org. code	Full organization name
1480111	University of Alberta

Department/Division name

Anthropology

Position type	<input checked="" type="radio"/> Tenured <input type="radio"/> Non-tenure <input type="radio"/> Tenure-track <input type="radio"/> Non-academic	Employment status	<input checked="" type="radio"/> Full-time <input type="radio"/> Part-time <input type="radio"/> Non-salaried <input type="radio"/> Leave of absence
---------------	--	-------------------	---

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Associate Professor	1995/1	2002/12

Org. code	Full organization name
1480111	University of Alberta

Department/Division name

Anthropology

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Assistant Professor	1991/1	1995/12

Org. code	Full organization name
1480111	University of Alberta

Department/division name

Anthropology

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Assistant Professor	1986/1	1991/12

Org. code	Full organization name
9933101	Bryn Mawr College

Department/Division name

Anthropology



Family name, Given name

DeBernardi, Jean

**Work Experience (cont'd)**

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Assistant Professor	1985/1	1986/12

Org. code	Full organization name
9938101	University of Michigan, Ann Arbor

Department/Division name  
Linguistics

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Lecturer	1983/1	1984/12

Org. code	Full organization name
9939105	Beloit College

Department/Division name  
Anthropology

Position	Start date (yyyy/mm)	End date (yyyy/mm)

Org. code	Full organization name

Department/Division name

Position	Start date (yyyy/mm)	End date (yyyy/mm)

Org. code	Full organization name

Department/Division name

Position	Start date (yyyy/mm)	End date (yyyy/mm)

Org. code	Full organization name

Department/Division name



<b>Academic Background</b>				
List up to 5 degrees, beginning with the highest degree first and all others in reverse chronological order, based on the start date.				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Doctorate		1974/09		1986/06
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
60206	Cultural Anthropology	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
9937101	University of Chicago			
Country <b>UNITED STATES</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Master's		1974/09		1979/06
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
60206	Cultural Anthropology	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
9937101	University of Chicago			
Country <b>UNITED STATES</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
MA Equiv.	Diploma in Social Anthropology	1973/10		1974/06
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
60218	Social Anthropology	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
9121131	University of Oxford			
Country <b>UNITED KINGDOM</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
BA Hon.		1971/09		1973/06
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
60206	Cultural Anthropology	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
9983108	Stanford University			
Country <b>UNITED STATES</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
BA Gen. Eq.	n/a	1969/09		1971/06
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
99999	General Humanities and Social Sciences	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
1	College of San Mateo			
Country <b>UNITED STATES</b>				



Family name, Given name

DeBernardi, Jean

### Credentials

List up to 6 licences, professional designations, awards and distinctions you have received and feel would be the most pertinent to the adjudication of your application. List them in reverse chronological order, based on the year awarded.

Category	Name	Source or Country	Duration (Months)	Value / Year awarded
Honorary Position	Adjudicator, SSHRC Postdoctoral Committee 3	Federal Government CANADA	36	\$0 2008
Academic Prize	McCalla Research Professorship U Alberta	University CANADA	12	\$0 2004
Fellowship	Canada ASEAN Centre Policy Study	Federal Government CANADA	3	\$10,000 1994

### Research Expertise

The information provided in this section refers to your own research expertise, not to a research proposal.

#### Keywords

List keywords that best describe your areas of research expertise. Separate keywords with a semicolon.

Social/cultural anthropology; Chinese in Southeast Asia; anthropology of religion; linguistic anthropology; ethnicity, nationalism, and transnationalism; British colonial history in Southeast Asia; contemporary social and cultural theory

#### Disciplines

Indicate and rank up to 5 disciplines that best correspond to your research interests. Duplicate entries are not permitted.

Rank	Code	Discipline	If Other, specify
1	60202	Anthropology of Modern Societies	
2	56028	Popular Religion	
3	60208	Ethnography	
4	51004	Cultural History	
5			



Family name, Given name

DeBernardi, Jean

**Funded Research**

List up to 8 grants or contracts you have received from SSHRC or other sources. List them in reverse chronological order, based on the year awarded. If you are not the applicant (principal investigator), specify that persons' name.

Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
1	Chiang Ching-kuo Foundation	2010	\$27,000
Role	Applicant		Completion status <input type="checkbox"/> Complete
Project title	On Tea Culture and Commerce in Contemporary China		
Applicant's family name	Applicant's given name	Initials	
Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
1	University of Alberta Faculty of Arts & Chinese Academy of Social Sciences	2009	\$3,000
Role	Applicant		Completion status <input checked="" type="checkbox"/> Complete
Project title	On the Fujian Tea Trade: An Ethnographic Study of Commerce and Culture		
Applicant's family name	Applicant's given name	Initials	
Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
1	University of Alberta Humanities, Fine Arts & Social Science Research Fund Operating Grant	2006	\$4,464
Role	Applicant		Completion status <input checked="" type="checkbox"/> Complete
Project title	"If the Lord be not Come": Evangelical Christianity and the Brethren Movement in Singapore and Penang, Malaysia		
Applicant's family name	Applicant's given name	Initials	
Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
1	Singapore Institute of Policy Studies	2004	\$5,736
Role	Collaborator		Completion status <input checked="" type="checkbox"/> Complete
Project title	Religious Diversity and Harmony in Singapore		
Applicant's family name	Applicant's given name	Initials	
Lai	Ah Eng		



Family name, Given name

DeBernardi, Jean

**Funded Research (cont'd)**

Org. code 3010325	Full name of funding organization Social Sciences and Humanities Research Council of Canada	Year awarded (yyyy) 2004	Total amount (CAN\$) \$44,960
Role Applicant		Completion status <input checked="" type="checkbox"/> Complete	
Project title Remaking Daoist Practice in Transnational Networks: Religious and Cultural Pilgrimage to Wudang Mountain, Hubei Province, PRC			
Applicant's family name		Applicant's given name	
Applicant's family name		Applicant's given name	
Org. code 1	Full name of funding organization Chiang Ching-kuo Foundation	Year awarded (yyyy) 2003	Total amount (CAN\$) \$48,705
Role Applicant		Completion status <input checked="" type="checkbox"/> Complete	
Project title Remaking Daoist Practice in Transnational Networks: Religious and Cultural Pilgrimage to Wudang Mountain, Hubei Province, PRC			
Applicant's family name		Applicant's given name	
Applicant's family name		Applicant's given name	
Org. code 3010325	Full name of funding organization Social Sciences and Humanities Research Council of Canada	Year awarded (yyyy) 1997	Total amount (CAN\$) \$39,000
Role Applicant		Completion status <input checked="" type="checkbox"/> Complete	
Project title Chinese Christian Syncretism in Singapore and Penang, Malaysia			
Applicant's family name		Applicant's given name	
Applicant's family name		Applicant's given name	
Org. code 1	Full name of funding organization Wenner Gren Foundation for Anthropological Research	Year awarded (yyyy) 1997	Total amount (CAN\$) \$9,000
Role Applicant		Completion status <input checked="" type="checkbox"/> Complete	
Project title Chinese Christian Syncretism in Singapore and Penang, Malaysia			
Applicant's family name		Applicant's given name	
Applicant's family name		Applicant's given name	

Personal information will be stored in the Personal Information Bank for the appropriate program.

Web CV

## 1. Research Contributions Over the Last Six Years (October 2006-October 2012)

### 1.1 Refereed Contributions

#### Book

\*Editor for *Cantonese Society in China and Singapore: Gender, Religion, Medicine and Money: The Collected Essays of Marjorie Topley* (Royal Asiatic Society Hong Kong Series). Hong Kong and Singapore: Hong Kong University Press and NUS Press, 2011.

#### Book Reprints

*Penang: Rites of Belonging in a Malaysian Chinese Community*. Singapore: National University of Singapore Press, 2009. [Reprint of *Rites of Belonging: Memory, Modernity and Identity in a Malaysian Chinese Community*. Stanford: Stanford University Press, 2004.]

*The Way that Lives in the Heart: Chinese Popular Religion and Spirit Mediums in Penang, Malaysia*. Singapore: National University of Singapore Press, 2011 [Reprint of *The Way that Lives in the Heart: Chinese Popular Religion and Spirit Mediums in Penang, Malaysia*. Stanford: SUP, 2006].

#### Articles and Book Chapters

\*2011 "Moses' Rod: The Bible as a Commodity in Southeast Asia and China." In *Chinese Circulations: Capital, Commodities and Networks in Southeast Asia*, edited by Eric Tagliacozzo and Wen-chin Chang. Durham, North Carolina: Duke University Press: 380-404.

\*2011 "Introduction." *Cantonese Society in China and Singapore: Gender, Religion, Medicine and Money: The Collected Essays of Marjorie Topley*," edited by Jean DeBernardi (Royal Asiatic Society Hong Kong Series). Hong Kong and Singapore: Hong Kong University Press and NUS Press, 2011.

\*2010 "Remaking Tradition in a World in Motion: Towards a Theory of Globalization and Religious Modernity." *Fudan Journal of the Humanities and Social Sciences*, Issue 2 (June 2010).

\*2010 "Wudang Mountain and the Modernization of Daoism." *Journal of Daoist Studies*. Vol. 3: 202-210.

2010 "On Women and Chinese Festival Foods in Penang, Malaysia and Singapore." In *Journal of Chinese Ritual, Theatre and Folklore* in a special issue on *Women and Chinese Religion* edited by Daniel Overmyer. 168 (2010.6): 179-223.

2009 "'Ascend to Heaven and Stand on a Cloud': Daoist Teachings and Practice at Penang's Taishang Laojun Temple." In *The People and the Dao: New Studies of Chinese Religions in Honour of Prof. Daniel L. Overmyer*. Edited by Philip Clart and Paul Crowe. Sankt Augustin: Institut Monumenta Serica pp. 143-184.

\*2009 *Zai Shunxi Wanbiande Shijieli Zhongjian Chuantong—Tanqiu Quanquihua he Zongjiao ji Chuantong Wenhua Xiandaixingde Lilun* ("Remaking Tradition in a World in Motion: Towards a Theory of Globalization and Religious Modernity"), translated by Leilei Chen. In *Zongguo Shehu Kexue Jikan (Chinese Journal of Social Sciences)* June 2009, Volume 27: 142-47.

\*2009 "Wudang Mountain and Mount Zion in Taiwan: Syncretic Processes in Space, Ritual Performance, and Imagination." Published in a special issue of the *Asian Journal of Social Science* on religious syncretism edited by Daniel Goh. Vol. 37 (2009): 138-162.

- \*2008 "Asia's Antioch: Prayer and Proselytism in Singapore." In *Proselytization Revisited: Rights Talk, Free Markets, and Culture Wars*, edited by Rosalind Hackett, pp. 155-184. London: Equinox Publishers.
- \*2008 "Global Christian Culture and the Antioch of Asia." In *Religious Diversity and Harmony in Singapore*, edited by Lai Ah Eng, pp. 116-41. Singapore: Institute of Southeast Asian Studies.
- \*2008 "Commodifying Blessings: Celebrating the Double-Yang Festival in Penang, Malaysia and Wudang Mountain, China." In *Marketing Gods: Rethinking Religious Commodifications in Asia*, edited by Pattana Kitiarsa, pp. 49-67. London: Routledge.

**Other Refereed Contributions**

- \*2012a "A Northern God in the South: Xuantian Shangdi in Singapore and Malaysia." Presented at the Fourth International Conference on Sinology sponsored by the Academia Sinica. Taipei, Taiwan, 20-22 June 2012.
- 2012b "Daoist and Buddhist (Zen) Tea Culture," Presented on the educational program at the World Tea Expo, Las Vegas, 1-3 June 2012. [refereed by educational program panel]
- \*2010a "Spirit Mediums, Local History, and Daoist Networks." Presented at a workshop on "Inter-Asian temple and trust networks within and out of Southeast Asia" at the International Conference on Inter-Asian Connections II, Singapore, December 8-10, 2010.
- \*2010b "Pilgrimage, Festival, Website and Conference: Religious Modernity in China and Southeast Asia." Presented at the meetings of the Canadian Anthropology Society (CASCA), Montréal, 1-4 June 2010.
- \*2010c "A Northern God in the South: Xuantian Shangdi in Singapore and Malaysia." Presented at an invited international conference on "The Cult of Zhenwu in Imperial and Modern China," 2-4 April 2010, Rutgers University & Confucius Institute.
- 2009a "Wudang Mountain and Daoist Tea Culture." Presented at an International Conference on East Asian Food and Foodways in Globalization sponsored by the Institute of Cross-Cultural Studies at Seoul National University and The Foundation of Chinese Dietary Culture, Taipei, Taiwan. Seoul, Korea, 11-13 October 2009.
- \*2009b "On Daoism and Religious Networks in a Digital Age." Presented at an invited symposium on "Place/No Place: Spatial Aspects of Urban Asian Religiosity" sponsored by Syracuse University and the Andrew W. Mellon Foundation Award for a Central New York Humanities Corridor. Syracuse University, 2-3 October 2009.
- \*2009c "Wudang Mountain and the Modernization of Daoism." Presented at the Fifth International Conference on Daoist Studies," Wudang Mountain, Hubei Province, 18-21 June 2009.
- \*2008a "Remaking Tradition in a World in Motion: Towards a Theory of Globalization and Religious Modernity." Presented at a conference on "Chinese Social Science in a Global Age" at the National Institute for Advanced Study in the Social Sciences, Fudan University, December 5-8, 2008.
- \*2008b "Painting Lightning with Charcoal: A Consideration of Religious Goods." Presented at an invited international conference on "Asian Religions and the Public Good" organized by Julia Huang and Robert Weller at National Tsinghua University (Hsinchu, Taiwan), June 1-2, 2008.
- \*2008c "Remaking Anthropological Practice in Transnational Networks: A Reflection on the Study of Religious Modernity in China and Southeast Asia." Presented at a meeting-in-conjunction



sponsored by the Society for the Study of Chinese Religions the Annual Meeting of the Association for Asian Studies. Atlanta, 3-6 April 2008.

- \*2007a "Asia's Antioch: Prayer and Proselytism in Singapore." Presented at the annual meetings of the American Anthropological Association, Washington D.C., 28 November - 2 December 2007.
- \*2007b "Wudang Mountain: Staging Charisma and the Modernization of Daoism." Presented at the annual meetings of the American Academy of Religion (Sacred Space in Asia Group), San Diego, 18–21 November 2007.
- \*2007c "*Daodejing he Hexie Shehuide Quanjiuhua*" ["The *Daodejing* and the Globalization of a Culture of Harmony"]. Presented at the "International Forum on the *Daodejing*," Xi'an and Hong Kong, April 22 – 27, 2007.
- \*2007 "Moses' Rod: The Bible as a Commodity in China." International workshop on "Chinese Traders in the Nanyang: Capital, Commodities and Networks" at the Center for Asia-Pacific Area Studies (CAPAS), Academia Sinica. 18-19 January 2007.

#### **Non-refereed contributions: Public lectures**

The School of Tea Culture, Zhejiang University (2011); Department of Anthropology, Xiamen University (April 2011); College of Humanities, Xiamen University (2009); Chinese Academy of Social Sciences (2009); Asia Research Institute of the National University of Singapore (2008); National Taiwan University (2008); Chinan University, Taiwan, (2008); Central University for Nationalities, Beijing, PRC (2007).

#### **Non-refereed contributions**

- \*2008 "Wudang Mountain: Staging Charisma and the Modernization of Daoism." *Chenghuang Xinyang* [*City God Belief*], edited by Ning Ngui Ngi, pp. 273-280. Singapore: Lorong Koo Chye Sheng Hong Temple Association.
- \*2007 "The *Daodejing* and the Globalization of a Culture of Harmony." In *Collected Essays of the International Forum on the Daodejing: Constructing a Harmonious World through the Dao* [*Guoji Daodejing Luntan Lunwenji: Hexie Shijie yi Dao Xiangtong*]. Beijing: Religious Culture Publishing House [Zongjiao Wenhua Chubanshe].

#### **Published reviews of books**

*The Way that Lives in the Heart: Chinese Popular Religion and Spirit Mediums in Penang, Malaysia* : Reviewed in *Journal of Southeast Asian Studies* (Dubois, 2007); *Pacific Affairs* (Sinha, 2007); *Journal of Asian Folklore Studies* (Tan Chee Beng, 2007); *Religious Studies Review* (Clart, 2007), hnet-ASIA (Elizabeth Collins, 2007); *Archives de sciences sociales des religion* (Gooseart, 2008); *L'Homme: Revue française d'anthropologie* (Formoso, 2009); *Bijdragen: tot de Taal-, Land-, en Volkenkunde* (Wessing, 2009)

*Rites of Belonging: Memory, Modernity and Identity in a Malaysian Chinese Community*. Reviewed in *Journal of Interdisciplinary History* (Dennerline, 2007), *Sojourn* (Lee Hock Guan, 2007).

#### **Forthcoming Refereed Contributions**

- \*"On Daoism and Religious Networks in a Digital Age." In *Place/No Place: Spatial Aspects of Urban Asian Religiosity*, edited by Joanne Waghorne. Singapore: Asia Research Institute-Springer Publication series on Asia. 24 pp. Submitted
- "Wudang Daoist Tea Culture." Forthcoming in *Tasteful Trends: Identity, Power and the Mobility of East Asian Food*, edited by Kwang-ok Kim. New York and Oxford: Berghahn Books.

\*"The Brethren Movement and Evangelical Christianity in Singapore and Penang, Malaysia." Prepared for inclusion in an edited volume on "The Anthropology of Global Pentecostalism and Evangelicalism, edited by Rosalind Hackett and Simon Coleman under contract with New York University Press. 24 pp. Submitted

## **2. Other Research Contributions**

2.2 As one outcome of my SSHRC-funded research on religious and cultural pilgrimage to the Taoist Temple Complex at Wudang Mountain, I have attended three invited international conferences convened by the Taoist Federations in China and Singapore:

- \*2011 "Religion, Money and Value in the Practice of Popular Daoism," presented on a panel on the theme "Valuing and Enjoying Life and Attaining a Happy Life, organized by the China Taoist Association and the China Religious Culture Communication Association. Hengshan, Hunan Province, People's Republic of China, 23-25 October 2011.
- \*2007 "*Wudang Shan yu Daojiao Xiandaihua*" ["Wudang Mountain and the Modernization of Daoism"]. Presented at a conference on *Daojia yu Daojiao* [Daoist Philosophy and Daoist Religion] as part of Lorong Koo Chye Sheng Hong Temple's 90th anniversary celebrations, Singapore. 11 December 2007.
- \*2007 "*Daodejing he Hexie Shehuide Quanjiuhua*" ["The *Daodejing* and the Globalization of a Culture of Harmony"]. Presented at the "International Forum on the *Daodejing*," Xi'an and Hong Kong, April 22 – 27, 2007.

## **3. Most Significant Career Research Contributions**

My three books, published in 2004, 2006, and 2011. In 2009 and 2011 Singapore University Press reprinted my two Stanford University Press monographs as paperbacks, which makes them available to readers in Asia.

## **4. Career Interruptions and Special Circumstances**

After my father's death, I acted as the executor of his estate from December 2007 until July 2009. Had I anticipated how time-consuming this work would be, I would have applied for a leave but I continued to work fulltime. As a consequence I was delayed in completing two book projects, including an edited volume published in 2011, and a monograph that is now revised and will be submitted in 2012 to a potential publisher.

## **Contributions to Training, 2006-2012**

### **Graduate student supervisions:**

**2 Ph.D.s completed:** Hsu Yu-tsuen (2012); Kevin Tan (2008).

**2 M.A.s completed:** Scott Habkirk (2012); Corey Owens (2011)

**4 Ph.D. students in progress:** Cathy Kmita (entered 2007; post-fieldwork); You Yiyang (entered 2008; joint supervision with Modern Languages); Zhang Yue (entered 2011; joint degree with China Central University for Nationalities; post fieldwork), Yan Jie (entered 2012)

**3 M.A. students in progress:** Fei Wu (entered 2012), Li Bo (entered 2011), Gong Shao (entered 2011)

In addition to those graduate students whom I supervise, over the last six years I have acted as **supervisory committee member** for an additional six to eight PhD and MA students per year, including students in English, History and Classics, and Modern Languages and Cultural Studies.