



## NATIONAL ENDOWMENT FOR THE HUMANITIES

DIVISION OF RESEARCH PROGRAMS

### **Narrative Section of a Successful Application**

The attached document contains the grant narrative of a previously funded grant application, which conforms to a past set of grant guidelines. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the application guidelines for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Research Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials.

**Project Title:** Chinese Foodways in the Modern World (19th c. - present):  
Reexamining Culinary Continuity and Change

**Institution:** Emory University

**Project Director:** Jia-Chen Fu

**Grant Program:** Collaborative Research

**Chinese Foodways in the Modern World (19<sup>th</sup> c. – present):  
Reexamining Culinary Continuity and Change**

**Statement of Significance and Impact**

We are applying for an NEH collaborative research grant to host a major international conference on modern Chinese food and foodways. This conference will serve as the first step in organizing and writing a critical volume of essays that will frame and define the field of modern Chinese food studies. We will be bringing together scholars working in and between fields such as history, anthropology, food studies, rural sociology, ethnic studies, film and literature, and media and communication studies to discuss issues surrounding the central themes of modern Chinese foodways, including politicization, industrialization of food production and consumption, scientific rationalization, migration and global circulation, and identity formation.

Popular and scholarly interest in Chinese food has exploded since the original publication of K. C. Chang's 1977 edited volume, *Food in Chinese Culture: Anthropological and Historical Perspectives*, yet the resulting field of endeavor has not yet grappled collectively with the questions of what makes Chinese food modern and why this matters. The past four decades since the publication of Chang's volume have been marked by monumental social, political, and economic changes in the People's Republic of China and in many other Chinese-speaking polities and communities. It is high time, now, for a critical reexamination of Chang's central claim about continuity—five thousand years of a durable Chinese food culture—in order to carve out a more prominent intellectual space for consideration of its modern forms: What marks Chinese food as modern? When do these changes occur? What are the most significant factors influencing these changes? Equally, how do we account for continuities in culinary practices and dispositions across temporal, geographical, and political divides? How do we reconcile premodern and modern Chinese foodways, and articulate their complex relationship?

## Chinese Foodways in the Modern World (19<sup>th</sup> c. – present): Reexamining Culinary Continuity and Change

### Substance and Context

In 2016, the People's Republic of China (PRC) put forth a bid to have “Confucian family cuisine” entered onto the Intangible Cultural Heritage (ICH) list of UNESCO.<sup>1</sup> Similar to World Heritage Sites, which designate and preserve globally significant architectural or natural sites, the UNESCO ICH list was inaugurated in 2003 as an effort to designate and preserve significant intangible cultural practices, including music, dance, drama, crafts, festivals, and cuisine. By 2016, the PRC had already applied twice unsuccessfully to join countries such as France, Mexico, South Korea, and Japan with ICH status for culinary practices. Its subsequent bid for “Confucian family cuisine,” which few people in China would actually be able to define, let alone eat, was also unsuccessful. What is most interesting for us as modern Chinese scholars is the way in which the ICH bid illustrates a central conundrum of modern Chinese food culture: the weight of the Chinese culinary past often obscures or complicates a clear vision of the Chinese culinary present and its futures.

Visions of the past (even invented ones, such as Confucian family cuisine) always weigh heavily on modern food culture, but nowhere in the world is this perhaps truer than in China. Any popular discussion of Chinese food culture (especially those originating in the PRC) is likely to celebrate the continuity and unity of a monolithic culinary tradition, marked by “five thousand years of history.” Gesturing toward the glories of the ancient past with regard to Chinese cuisine, however, is not only part of popular, celebratory encomiums: this same impulse to focus on the imperial past has also shaped past decades of Chinese food scholarship, both in Chinese and English.

This project aims to define the processes by which Chinese food and foodways became modern. This endeavor will be undertaken by a team of twenty-five scholars working in and between fields such as history, anthropology, food studies, historical ecology, rural sociology, ethnic studies, film and literature, and media and communication studies. Our conference springs from a desire to revisit and update K. C. Chang's 1977 edited volume, *Food in Chinese Culture: Anthropological and Historical Perspectives*. As the first major English-language attempt to think seriously about food in Chinese culture as well as bring historians and anthropologists together into collective conversation, *Food in Chinese Culture* represented the start of what has become an increasingly lively, but also fragmented field of modern Chinese food studies. Despite its minimal coverage of twentieth-century China, *Food in Chinese Culture* has become the quintessential reference work to which anyone seeking a better understanding of food in Chinese culture will turn.<sup>2</sup> It is high time to critically reexamine the book's central claim about continuity—five thousand years of durable Chinese food culture stretching throughout the imperial past. We want to carve out intellectual space and focus our attention on modern Chinese foodways: What marks Chinese food as modern? When do these changes occur? What are the most significant factors influencing these changes? Equally, how do we account for continuities in culinary practices and dispositions across temporal, geographical, and political divides? How do we reconcile premodern and modern Chinese foodways and articulate their complex relationship?

There are at least three compelling reasons to revisit *Food in Chinese Culture*. The first two reasons concern the dramatic transformation of the People's Republic of China (PRC) and subsequent disciplinary developments. First, for the past four decades Chinese in the PRC have experienced rapid economic growth and rising living standards, witnessing their country's re-emergence as a major global

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<sup>1</sup> “Confucian family cuisine” refers to elaborate banquet food as purportedly cooked for generations in the Confucian family compound in Qufu, Shandong Province. Confucius [551-479 BCE] himself, it must be noted, would likely have eaten far simpler fare in his own day.

<sup>2</sup> Other significant works on Chinese food history also focus primarily on the premodern era, including E. N. Anderson's *The Food of China* (1988), Francesca Bray's contribution on premodern agriculture (1984) and H.T. Huang's contribution on early fermentation science (2000) for Joseph Needham's seminal reference series, *Science and Civilisation in China*.

superpower. Seen alongside the rise of other East and Southeast Asian economies, including Chinese-speaking Taiwan, Hong Kong, and Singapore, and the intensification of transnational Chinese migration since the 1960s, the period since the publication of Chang's volume has, arguably, been one of unprecedented globalization and technological transformation in Chinese foodways. Given this, is it still feasible to argue, as K. C. Chang did, that "continuity outweighs change" in Chinese food culture?

Second, since the 1990s, there has been an explosive growth in the quality and quantity of scholarship on Chinese food and foodways. These include major studies of China's modern rice economy (Lee 2011), socialist agriculture (Schmalzer 2016), Shanghainese regional culinary identity (Swislocki 2009), overseas Chinese foodways (Tan 2011), transnational fast food (Watson 1997), the globalization of Chinese food (Wu and Cheung 2002, Cweritka and Walraven 2002), children's food (Jing 2000), and dozens of articles on subjects ranging from reinventions of local foods and regional cuisines (Tan and Ding 2010; Mak 2014; Klein 2007), ethnic tourist cuisines (Wu 2014), the cultural politics of Michelin stars (Farrer 2019), to wine production and sustainability (Galipeau 2015). The richness and variety of this scholarship has been deeply attuned to the remarkable transformation of the PRC after its establishment in 1949, but especially after the policy of reform and opening up that was introduced in 1978.

Finally, a third reason for rethinking *Food in Chinese Culture* has to do with theoretical reorientations within Chinese studies and in the humanities at large. Chang's approach was strongly influenced by the "unities and diversities" paradigm prevalent in Chinese studies of the time; by the structuralist approaches then dominant in much of the anthropological work on food; and by a teleological, nation-centered history, evident for example in the linear organization of the chapters, the focus on the culinary culture of the Han to the near-total exclusion of other ethnic perspectives, and the concentration on the nation-space of China, with limited attention to Chinese diasporas and transnational culinary circulations.

In this project, we build on Chang's ground-breaking volume, but move beyond it in certain fundamental ways. Rather than assuming regional, local or class-specific food practices as "variations" on a Chinese theme, we explore the ways in which such practices come to be articulated with or, alternatively, disassociated from, notions of "Chineseness." Similarly, moving beyond Han-centered visions of China and Chinese culture, we explore Chinese foodways from the perspectives of both majorities and minorities, including those whose foodways may have been defined in opposition to those of the mainstream majority. And rather than treating the nation-space and local cultures of mainland China as "core" and migrant and diasporic foodways as "peripheral," we explore how Chinese foodways and practices come to be constituted through translocal and transnational mobilities.

The three principal collaborators of this project firmly believe that this scholarly endeavor to delineate the essential parameters of modern Chinese foodways must be a collective one. There is no shortage of major studies on the emergence of modern foodways in a whole range of other countries, including Japan, Mexico, France, United States (e.g., Bobrow-Strain 2012, Cwieritka 2006, Cwieritka 2012, Ferguson 2010, Levenstein 1988, Parker 2015, Pilcher 2012, Rath 2016, Veit 2013). Yet China has never before received such a treatment. This absence is likely a reflection of the immensity and complexity of the task at hand. As the most populous country in the world and the fourth largest in territorial size, the vast range of its geographic terrains, distinct cultures, and the near-universal obsession with food and eating has resulted in a regional culinary diversity unmatched by any country in the world, with perhaps the exception of India (which is roughly one-third of China's size). Moreover, the massive transformations China has undergone in its twentieth-century—from empire to republic to socialist state to global capitalist superpower—offer other additional layers of temporal and political complexity to the equation. Instead of addressing modern Chinese foodways as a conceptual whole, therefore, individual Chinese food scholars have focused on more manageable regional studies, specific foodstuffs, or defined specific topics, such as those mentioned above. It is only through pooling our collective efforts that we can begin to discern larger patterns of historical, cultural, and culinary change and continuity.

The purpose of this conference will be to investigate seven significant themes that were never adequately addressed in the Chang volume and yet have become loci for contemporary research on

Chinese food and foodways: circulation and exchange; culinary regionalism and culinary nationalism; overseas Chinese; political economy and industrialization; taste, aesthetics, and ethics; scientific rationalization; and futures. Each of our seven panel sessions grapples with these themes in ways that foreground the complex temporalities and scales of analysis involved in studying Chinese food and foodways.

### **History of the Project and its Productivity**

The idea for project first emerged in conversations between Jia-Chen Fu (Project Director, Assistant Professor in the Department of Russian and East Asian Languages and Cultures, Emory University), and Michelle King (Principal Collaborator, Associate Professor in the Department of History, The University of North Carolina at Chapel Hill) that took place at an earlier international conference on “[Culinary Nationalism in Asia](#)” that King organized at the University of North Carolina at Chapel Hill in the Spring 2017. The Culinary Nationalism in Asia conference focused on regional comparisons of forms of modern culinary nationalism in East Asia, South Asia, and Southeast Asia, and at the time we observed that while there have been a great number of monographs and edited volumes written on modern Japanese foodways, there has been far less substantive scholarly activity on similar subjects for modern Chinese foodways. We agreed that the field needed a much more robust, collaborative conversation on the markers, dilemmas, and central issues of modern Chinese foodways, and in November 2018 began to discuss different possible ways of approaching the topic.

By December 2018, we had decided that the central idea of the conference would be to revisit K. C. Chang’s 1977 volume on *Food in Chinese Culture*, placing it in conversation with major developments in both PRC food culture and Chinese food studies since its publication more than four decades ago. Because we consciously wanted to revisit Chang’s volume, which is subtitled *Anthropological and Historical Perspectives*, we thought it necessary and important to invite a contemporary Chinese anthropologist working on food to join the two of us as Chinese food historians in planning the conference. We then approached Jakob Klein (Principal Collaborator, Senior Lecturer in the Department of Anthropology and Sociology and Chair of the SOAS Food Studies Centre, SOAS University of London) to join as a third principal collaborator. Since the start of 2019, the three of us have had seven video conference meetings to conceptualize the major questions and themes, identify possible contributors, and plan logistics for organizing and managing an international conference. (Twenty-six participants have confirmed participation as of December 2019). We will continue to meet by video conference monthly, and more often as needed, up through the spring of 2021.

The conference will take place over three days in late February/early March 2021 at the Emory University Conference Center. We have already successfully received \$23,000 from the Emory University Conference Subvention Fund to help cover costs relating to accommodations, meals, and the meeting site; we have also been pledged an additional \$4500 in support from other Emory University agencies and \$2000 from the China Research Council. We will also be applying for additional grants from external agencies, such as the Chiang Ching-kuo Foundation, Georgia Humanities Council, the Association for Asian Studies, and the Association for the Study of Food and Society (see Statement of Funding Received and Requested). None of the project components to date have been funded by NEH grants.

After the conclusion of the conference itself, we anticipate the completion of the entire project in the form of publication of an edited volume by the summer of 2023. This includes securing a book contract, writing our editorial introduction, receiving revised volume chapters, and submitting the manuscript by December 2021; undergoing peer review through March 2022; submitting the final volume manuscript by October 2022; and going through the final stages of copyediting, including bibliographies, illustration permissions, index, and copyediting through March 2023. (This timeline is based upon the timeline previously adopted for King’s edited conference volume, *Culinary Nationalist in Asia* (2019), which appeared two years after the conclusion of the original conference. Similarly, Klein’s co-edited volume, *Food Consumption in Global Perspective: Essays in the Anthropology of Food in Honor of Jack Goody* (2014) was also released two years after the 2012 conference where the papers were first presented.) We plan to apply for another NEH Collaborative Grant in the form of a Publication Grant, as

well as other publication grants such as Emory University’s Open Access Publishing Fund, which supports open access publishing.

**Collaborators**

The three principal collaborators on this project, Jia-Chen Fu, Michelle King, and Jakob Klein, have international reputations for their work on different aspects of Chinese food and foodways in the long twentieth century. Fu is the author of *The Other Milk: Reinventing Soy in Republican China* (2018) and two articles and one book chapter that explore the intertwining histories of Chinese food and science in such publications as *East Asian Science, Technology, & Society* and *Worldwide Waste*. King organized the 2017 Culinary Nationalism in Asia conference and is the editor of *Culinary Nationalism in Asia* (2019), to which she contributed a chapter, as well authoring a 2018 article in *Gastronomica*. Klein has co-edited five volumes on anthropological approaches to the study of China and/or food, including *Consuming China: Approaches to Cultural Change in Contemporary China* (2006), and authored seven journal articles (plus co-authoring one more) and six book chapters (plus co-authoring three more), in publications such as *Food and Foodways*, *Ethnos*, *The China Quarterly*, *Food and History*, and *Social Anthropology*. He has also co-organized two conferences and serves as the Chair of the SOAS Food Studies Centre. (See attached curriculum vitae for further details.)

Project Director	Principal Collaborator	Principal Collaborator
Jia-Chen Fu	Michelle King	Jakob Klein
Assistant Professor	Associate Professor	Senior Lecturer
REALC	Department of History	Department of Anthropology
Emory University	UNC - Chapel Hill	SOAS University of London
Atlanta, GA 30307	Chapel Hill, NC 27599-3195	London WC1H0XG
<a href="mailto:jia-chen.fu@emory.edu">jia-chen.fu@emory.edu</a>	<a href="mailto:mtking@email.unc.edu">mtking@email.unc.edu</a>	<a href="mailto:jk2@soas.ac.uk">jk2@soas.ac.uk</a>

All three collaborators will share equally the responsibilities for organizing the conference, editing the papers, writing an introduction and conclusion, as well as section introductions for the resulting volume of essays, and preparing the manuscript for publication. Julie Darby will administer the grant. The time commitment for Fu and King is estimated at 10 percent of their nine-month contracts; the time commitment for Klein is estimated at 5+ percent of his twelve-month contract.

In choosing scholars to write papers for the conference, we looked for people who were researching and writing about Chinese food in cutting-edge ways that challenged simplistic formulations of a singular, uniform culinary past. We invited them to contribute paper proposals on research that spoke to one of five overarching themes we had already identified as being absent or underexplored in Chang’s 1977 text. Based on their abstracts, we identified seven key topics around which to organize our panels. We wanted scholars who will bring a rich diversity of expertise as well scholars of diverse ranks and interests. We deliberately chose a mix of scholars to include those at the beginning of their careers, mid-career scholars willing to take intellectual risks and support junior colleagues, and senior scholars with the depth of erudition and generosity to reflect back on the strengths and weaknesses of earlier approaches.

We anticipate the time commitments of the paper presenters will be something on the order of 3 months to write the essay and then revise it for publication, although the actual writing will likely be spread out over more months. We anticipate that the time commitments of the commentators will be a minimum of a week to read the essays, prepare comments, and attend the conference. A list of all the participants (commentators and paper presenters) who have confirmed their participation follows. (For more information on any particular individual, please see their attached CVs.)

*Commentators* (confirmed)

Francesca Bray, Professor Emerita, University of Edinburgh, Edinburgh, United Kingdom  
 Hanchao Lu, Professor of History, Georgia Tech, Atlanta GA

*Paper Presenters (confirmed)*

E. N. Anderson, Professor Emeritus, University of California, Riverdale CA  
Miranda Brown, Professor of Chinese Studies, University of Michigan, Ann Arbor MI  
Yujen Chen, Associate Professor of Taiwan Culture, Languages and Literature, National Taiwan Normal University, Taipei, Taiwan  
Alexander Day, Associate Professor of History, Occidental College, Los Angeles CA  
Thomas Dubois, Professor of Humanities, Beijing Normal University, Beijing, PRC  
James Farrer, Professor of Sociology and Director of the Graduate Program in Global Studies, Sophia University, Tokyo, Japan  
Vincent Goossaert, Professor of Daoist Studies, École Pratique des Hautes Études, Paris, France  
Jakob Klein, Senior Lecturer in Anthropology and Chair of SOAS Food Studies Centre, London, UK  
Heather Lee, Assistant Professor of History, NYU-Shanghai, Shanghai, PRC  
Cecilia Leong-Salobir, Research Fellow, University of Western Australia, Perth, Australia  
Angela Leung, Director and Chair Professor of History, Joseph Needham-Philip Mao Professor in Chinese History, Science & Civilization, University of Hong Kong, Hong Kong  
Cheng Qiu, Graduate student, NYU, New York NY  
Françoise Sabban, Professor Emeritus, École Pratique des Hautes Études, Paris, France  
Mindi Schneider, Assistant Professor of Agrarian Sociology and Rural Development, Wageningen University, Wageningen, The Netherlands  
Lok Siu, Associate Professor of Ethnic Studies, University of California, Berkeley CA  
Hilary Smith, Associate Professor of History, University of Denver, Denver CO  
Pintsang Tseng, Associate Research Fellow, Academia Sinica, Taipei, Taiwan  
James Watson, Professor Emeritus, Harvard University, Cambridge MA  
Fan Yang, Associate Professor of Media and Communication Studies, University of Maryland - Baltimore County, Baltimore MD  
Lawrence Zhang, Assistant Professor of the Humanities, Hong Kong University of Science and Technology, Hong Kong  
Hongcheng Zhou, Assistant Professor of Food Studies, Zhejiang Gongshang University, Hangzhou, PRC

**Methods and Execution**

In designing this project, we began with a handful of central research questions: What marks Chinese food as modern? When do these changes occur? What are the most significant factors influencing these changes? Equally, how do we account for continuities in culinary practices and dispositions across temporal, geographical, and political divides? How do we reconcile premodern and modern Chinese foodways, and articulate their complex relationship? These questions have oriented and guided our identification of seven thematic areas that have generated significant scholarly interest since the publication of Chang's *Food in Chinese Culture*, which we have organized as conference panels: circulation and exchange; culinary regionalism and culinary nationalism; overseas Chinese; political economy and industrialization; taste, aesthetics, and ethics; scientific rationalization; and futures. (Full abstracts can be found in the appendices.) To date, Francesca Bray and Hanchao Lu have both agreed to serve as commentators. Other commentators will be invited from Emory University and other colleges and universities in the Atlanta area.

*Circulation and Exchange:* These papers seek to shed light on how processes of circulation and exchange constitute culinary identities. Each of these scholars plays with different geographic scales and differently imagined geographies in which oceans and hinterlands cast long shadows on how certain foods were understood and how certain borders were formed between the Chinese and its others.

E. N. Anderson, "China among Others: Mutual Shaping of Foodways in Eastern Asia,"  
Miranda Brown, "How Did Milk Become Ethnic Food in China?"

James Farrer, “Sino-Japanese Culinary Encounters: an Asia-Centered Story of Culinary Globalizations and Culinary Nationalisms.”

*Culinary Regionalism & Culinary Nationalism:* Culinary regions have always played a very significant role in the formation of Chinese culinary identities. Do China’s culinary regions operate in distinct ways, or are there similar patterns among them? How does culinary regionalism interact with culinary nationalism at different ends of the scale? Do these impulses contradict or confirm each other? These papers examine the critical intersection of culinary region and culinary nation.

Yujen Chen, “Migration, Politics and Changing Culinary Hierarchy: Evolving Chinese Regional Food in Taiwan since the Postwar Period.”

Hongcheng Zhou, “Study on Regional Identity, Social Status and Scientific Classification of Chinese Culinary Heritage.”

James Watson, “Food Ecosystems along the South China Coast: Cantonese Village Cuisine and Culture (1728-2000).”

*Overseas Chinese:* The period covered in this conference, the 19th century to the present, has been one of unprecedented Chinese transnational migration. Food and cuisine have often been central to the livelihoods and identities of migrants and their descendents. In this panel, scholars explore some of the ways in which Chinese cuisines and culinary identities have been reworked by Chinese overseas in different national settings. They shed light on how an attention to diasporic practices is crucial to an understanding of continuity and change in modern Chinese foodways.

Heather Lee, “Networks of Diffusion: Chinese Restaurant Monopolies in the United States, 1909-1929.”

Lok Siu, “Peruvian *Chifas*: National Integration through Culinary Mixing.”

Cecilia Leong-Salobir, “A Culinary Time Warp: A historical sketch of Chinese food in Australia”

*Political Economy and Industrialization:* How have conceptions of the state and the state’s role in food production affected the political economy of food in modern China? Each of these papers recasts attention to the political economy of agriculture and the role of state, food producers and retailers (domestic and international) in shaping popular consumption and a given food’s desirability.

Thomas Dubois, “Who ordered the beef? Seeking the inflection of state supply and consumer demand in China’s food chains.”

Alexander Day, “Five Years of Tea Exports Equals 20,000 Tractors: Industrialization and the Political Economy of Tea Production in Socialist China.”

Lawrence Zhang, “Rebuilding the Chinese Tea Industry in the Early Twentieth Century.”

*Taste, Aesthetics, and Ethics:* These papers draw attention to the relationship between the material and moral dimensions of eating and drinking in modern China. Asking how foods and drinks may become objects of appreciation or condemnation, celebration or shame, the researchers on this panel examine how the ethics and aesthetics of food and drink have figured in specific Chinese projects of modernity.

Vincent Goossaert, “Alcohol in Chinese Religious Discourse.”

Françoise Sabban, “Food Lovers and the Various Competing Discourses on Tastes and Cuisine in 20th Century China : A Professionalization in Progress?”

Jakob Klein, “Dressing up the Potato: the Gourmetization of a Marginalized Food in the Contemporary PRC.”

*Scientific Rationalization:* How did scientific rationalization affect discussions of Chinese food and health in China’s long twentieth century? How did efforts to introduce “scientific technology” generate new social and political values concerning health and well-being? This panel tackles the topic of



food consumption by exploring the ways in which new scientific discourses and practices intermingled with and articulated new conceptions of dietary health and culinary production.

Pintsang Tseng, “Diet Modernization of a Chinese Society: the Transformation of Food Consumption Structure in Taiwan in the 20th Century.”

Hilary Smith, “Dietary Supplements in Republican China: Synthesizing and Selling Old and New Ideas about Healthy Eating.”

Angela Ki Che Leung, “Re-inventing Soy Sauce in Modern China.”

*Futures:* Recent scares about food safety in China are not the only markers of an uncertain future for Chinese foodways. New technologies enable “efficiencies” in food production, as well as novel forms of industrial interactions with consumers. These papers look at contemporary food phenomena in China, forecasting dystopian futures or simply as yet unimagined ones.

Fan Yang, “Robots that make your food?”

Mindi Schneider, “Swine Surveillance and Digital Pork: The Emergence of Platform Capitalism in China's Industrial Meat Regime.”

Cheng Qiu, “New Farmers and New Villagers in Contemporary China’s Eco-Cultural Shift”

### **Conference and Agenda**

A critical international conference of the type and scope we are proposing can only take place outside of the PRC, where it is possible to pose thorny questions about Chinese identities and Communist Party policies, and welcome different points of view beyond those supported by the PRC state. What territories or entities should we consider as part of modern “Chinese” food? Should our definitions be culturally, politically, or ethnically determined? Rather than assuming, for example, that minority group foodways such as Uyghur, Mongolian, or Tibetan, should necessarily be classified as “Chinese,” we are interested in understanding how domestic ethnic boundaries may be drawn or contested through cuisine. In a similar way, it is possible to treat Taiwan as a distinct cultural, culinary, and political entity in a conference outside of the PRC, rather than reflexively engulfing its Nationalist history into a PRC-dominated narrative. Given the prominence of Chinese migrations around Asia and the globe throughout the 19th and 20th centuries, a more capacious definition of modern Chinese foodways will also enable us to construct analytic frameworks that recognize the importance of historiographic and spatial crossings. We have therefore made a concerted effort to invite scholars not just from universities in the United States, but also from institutions in the United Kingdom, France, Hong Kong, Taiwan, and the PRC, to reflect the global interest in Chinese food studies.

The conference will take place over three days in late February 2021 (scheduled dates 26-28 February 2021) at the Emory Conference Hotel, located on the Emory University campus. It will include seven panels of papers, a keynote speech by Francesca Bray, and a roundtable with Bray, James Watson, Gene Anderson, Angela Leung, and Françoise Sabban (see Appendix for Draft Agenda).

The conference format is essential to the planned publication of an edited volume. Based on our extensive collective experience of both hosting and attending similar collaborative workshops, face-to-face events are the most conducive for dynamic discussions and the forging of new connections, both intellectual and personal. At their best, the discussions that ensue from a carefully designed conference agenda and coherent panel makeup can dramatically shape or re-shape the published volume that results, particularly in framing the volume’s introduction and section prefaces. Often it is not until scholars are in the same room and learn about each other’s work first-hand that we discover points of resonance and distinction, helping us all to sharpen our thoughts and language, and open up new points of connection. Moreover the contributors will be starting from the same page, quite literally: we will be asking all of the participants to re-read Chang’s foundational volume, *Food in Chinese Culture*, before the conference, with the intention that the papers and resulting conversation will be in free dialogue with that earlier work.

The event will be held at the [Emory Conference Center Hotel](#), which offers both hotel accommodations and full meeting facilities. Participants will be able to stay on site for almost all planned

events (with the exception of dinners). A conference agenda is included in the appendix. We will hold a kick-off event on the Thursday evening before the conference proceedings begin on Friday morning and conclude on Sunday afternoon. We have planned a conference pace that will allow ample discussion of the papers during the sessions as well as during the breaks and meals. All of the conference panels will be free and open to the broader university and local community; there will be no registration or conference fees charged for anyone. We plan to advertise widely through many Emory University entities, including departments such as History, Anthropology, Sociology, Asian Studies, and Russian and East Asian Languages and Cultures, which are all co-sponsors of the conference, the Fox Center for Humanistic Inquiry (a co-sponsor), and the Halle Institute for Global Research. We will also advertise with the Confucius Institute in Atlanta and the China Research Council, a consortium of scholars working on China at area universities and institutions such as Agnes Scott College, Dalton State College, Emory University, Georgia Gwinnett College, Georgia Institute of Technology, Georgia State University - Perimeter College, Georgia State University, Kennesaw State University, Mercer University, Oglethorpe University, the University of Georgia at Athens, as well as The Carter Center. We will also reach out to Emory student groups such as the East Asia Collective, Asian Student Organization, and the Emory Events Committee for Asian/Pacific Islander/Desi American Activists.

To kick-off our conference, we have organized a special panel discussion for the general public on the “Future of Chinese Food,” followed by Q&A. Panelists include [Fuchsia Dunlop](#), author of five best-selling cookbooks about Chinese food and gastronomy; [Clarissa Wei](#), an American multimedia journalist specializing on Chinese food, culture, and identity; Cheng Qiu, a Chinese food activist, educator, and practitioner of sustainable agriculture and food systems; and [Lucas Sin](#) of *Junzi*, an upcoming chef and restaurant entrepreneur. This panel discussion, “What is the Future of Chinese Food?”, is designed to attract a broad public audience including students and community members, and introduce them to some of the larger issues that the conference seeks to address.

Professor Francesca Bray of the University of Edinburgh will be giving a keynote lecture, “Of Apricots and Turnips: Food, Livelihood and Lifestyle on a Medieval Chinese Manor,” on Jia Sixie’s farming treatise *Qimin yaoshu* (ca. 640). Bray is an eminent historian and anthropologist of science, technology, and medicine, who has authored more than four books, including *Science and Civilization in China*, Volume VI Part 2: *Agriculture* and *The Rice Economies: Technology and Development in Asian Societies*.

Francesca Bray, joined by James Watson, E. N. Anderson, Françoise Sabban, and Angela Leung will also participate in a round-table session on the past fifty-years of research on Chinese foods and foodways.

### Work Plan

Given the partial funding we have received from the Emory University Conference Subvention Fund, departments and programs at Emory, and the China Research Council, we have begun preparations for the conference, including booking space and accommodations at the Emory Conference Center and inviting and confirming paper presenters for the conference. From now and through the grant period, we will be following this work plan.

	J-C. Fu (10% of 9 month contract)	J. Klein (5% of 12 month contract)	M. King (10% of 9 month contract)
Nov 2020 -Jan 2021	Finalize conference agenda. Finalize conference logistics, staffing, and local transportation for events. Contact Emory agencies regarding publicity. Apply for the Hightower Fund for honoraria.	Finalize conference agenda. Reach out to publishers to assess interest in book proposal for edited volume.	Finalize conference agenda. Hire graphic designer for website, program, posters, gifts and plan publicity materials (poster design, conference

			booklet, associated logos). Visit Atlanta (2 days) to confer with Fu on local logistics.
Feb-April 2021	The conference will be held 26-28 February 2021. At the conference, we will hold discussions about future work. Conduct post-conference surveys of participant experiences and suggestions.	Arrange meetings with press editors to discuss publication of the essays.	Conduct post-conference surveys of participant experiences and suggestions.
May-July 2021	The principal collaborators will select the contributors to the final volume and provide initial feedback to these authors. The principal collaborators will draft a formal book proposal for the volume and circulate it to interested university presses.	The principal collaborators will select the contributors to the final volume and provide initial feedback to these authors. The principal collaborators will draft a formal book proposal for the volume and circulate it to interested university presses.	The principal collaborators will select the contributors to the final volume and provide initial feedback to these authors. The principal collaborators will draft a formal book proposal for the volume and circulate it to interested university presses.
Aug-Oct 2021	The authors will revise their essays, with a submission deadline of end September 2021 to the principal collaborators/editors. The editors will draft the volume introduction, conclusion, and section introductions.	The editors will draft the volume introduction, conclusion, and section introductions.	The editors will draft the volume introduction, conclusion, and section introductions.

### Final Product and Dissemination

The collaborators have among them published eight monographs and edited volumes with a wide range of academic and trade presses (University of California Press, Stanford University Press, University of Washington Press, Taylor & Francis, Bloomsbury Academic, Palgrave Macmillan, Routledge) and we anticipate approaching some of these and other potential presses, including Yale University (the original publisher of Chang's *Food in Chinese Culture* volume). We will be making direct contact with editors prior to the conference itself, in order to assess publisher interest and anticipate or potentially adjust portions of the agenda with an eye toward future publication.

The timeline for publication after the conference is as follows:

November 2021 - January 2022: The editors will also prepare the entire manuscript for initial submission, with an anticipated initial manuscript submission date of January 2022.

February - April 2022: Peer-review process

May - July 2022 - Contributors revise post-review chapters.

August - October 2022: Editors compile complete revised manuscript for submission.

November 2022-Mar 2023: Final editorial work, including copyediting, proofreading, permissions, illustrations, bibliography, index, cover design, with submission of final copyedits by March 2023.

June 2023: Target date for publication of complete edited volume. Grant closed.

In addition to the publication of a formal edited volume, we will be disseminating the products of the conference in several other ways. We will live-stream and record the kick-off event, a panel Q&A on “The Future of Chinese Food” with cookbook author Fuschia Dunlop, food journalist Clarissa Wei, food activist Cheng Qiu, and chef Lucas Sin. We will also livestream and record two other conference events, the keynote speech by Francesca Bray and the roundtable discussion with Bray, James Watson, E. N. Anderson, Françoise Sabban, and Angela Leung. All three of these events will be posted onto an accessible platform, such as YouTube, which will draw wider audiences. (Because we have requested that contributors present previously unpublished work, we will not livestream the panels themselves, but we will put all paper abstracts and the conference agenda on the conference website, so that interested parties may contact the relevant authors.)

Beyond this, we plan to have our student web/social media coordinator push the conference through social media (including Facebook, Instagram, and Twitter), and provide these social media handles to conference participants to share with their networks. Before the event itself, we plan to send queries to food bloggers and podcasters, to raise interest in coverage of the event, such as Cynthia Graber and Nicola Twilley’s podcast, *Gastropod: Food, History, Science, Culture*, Benjamin Getz’s *Atlanta Foodcast*, Dan Pashman’s *The Sporkful*, the blog/podcast *The Racist Sandwich*, and cookbook writer and blogger [Kian Lam Kho](#).