



NATIONAL ENDOWMENT FOR THE
Humanities

DIVISION OF EDUCATION PROGRAMS

Narrative Section of a Successful Application

The attached document contains the grant narrative and selected portions of a previously funded grant application. 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 Summer Seminars and Institutes application guidelines at

<http://www.neh.gov/grants/education/summer-seminars-and-institutes>

for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, 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. The page limit for the narrative description is now **fifteen** double-spaced pages.

Project Title: America and China: 150 Years of Aspirations and Encounters
Institution: Calvin College
Project Director: Daniel Bays
Grant Program: Summer Seminars and Institutes

AMERICA'S CHINA DREAM AND CHINA'S AMERICAN DREAM: 150 YEARS OF ENCOUNTER

NEH Summer Seminar

Seminar co-Directors: Dan Bays, Professor Emeritus, History Department, Calvin College

Dong Wang, Centre for Global Cooperation Research,
University of Duisburg-Essen, Germany.

TABLE OF CONTENTS

A. Narrative Description	1-20
B. Budget	21
C. Appendices	
1. Hekman Library Resources	22-23
2. Daily Program of Study	24-25
3. Detailed Reading List	26-28
4. Curriculum Vitae	29-47
5. Letters of Commitment	48-53

**America's China Dream and China's American Dream: 150 Years of Encounter
NEH Seminar Summer 2015, July 12-31**

**Dan Bays, Ph.D.
Dong Wnag, Ph.D.**

NARRATIVE

Context

Few would dispute the likelihood that the relationship between the United States and China will determine much of the course of world history for the remainder of the twenty-first century. In fact it is becoming apparent that this bilateral relationship is already the most important one worldwide. How did this situation come about? It is our contention that despite the importance of the US-China interactions of the past several decades and today, there is still only a dim awareness of the existence, let alone the significance of most aspects of the two countries' relationship. We plan to counter this lack of awareness by exposing 14 college and university faculty and two advanced graduate students—in history and other disciplines in the humanities and social sciences—to up-to-date scholarship on US-China relations. The goal is that they can return to their institutions to open a new course of study—by completing the research project they begin during the seminar—*and/or* strengthen teaching expertise in US-China relations, American and Chinese foreign relations, and more broadly East Asian and American history.

The Seminar aims to respond to the demand for a holistic perspective on public debate surrounding China and the United States across the Pacific through the reflection of history. In our view, one way to approach the problem of “present-mindedness” is through the metaphor of “dreams.” US-China relations can be seen in the context of the “dreams” that each country and its people have had in the past, and still have today, about themselves as well as “the other.” [Or one could refer not to “dreams” but to “myths,” “fantasies,” or “misperceptions.” But those terms seem slightly pejorative in some usages.] This is a fascinating story, and it is not a simple

one. During the past century and a half, important groups of people in both China and the US have had strong feelings and opinions, some partly true, some delusional, about the other. The legacy of those feelings is clearly visible today. It is hard to understand the enthusiasm of American businessmen for the China market, or the great rejoicing in the US for the success of Chinese Christianity in recent decades, or the persistence of vocal American disappointment at continued alleged human rights transgressions, without looking carefully at the precedents for these beginning in the 1850s.

Likewise, China has had long experience with some of its “dreams” about the United States. At times many Chinese have sought to immigrate to the US, both for national and personal economic reasons; after all, San Francisco (the gateway for Chinese immigrants or would-be immigrants) was written in Chinese characters meaning “old gold mountain.” Later, in the 20th century, others came with a dream of gaining training and education to contribute to China’s modernization. Recently it has become clear that the dream of many officials and much public opinion today is to catch up to the US in national wealth and power, partly on the strength of the training which Chinese students are receiving in the US. President Xi Jinping has said on several occasions in late 2013 and 2014 that China’s “dream” is to redress the long period of eclipse of wealth, power, and influence which China experienced for over a century. On both the Chinese and American sides, some of the old dreams, such as the hope for growth of Christianity, have been at least partially realized; others, such as China’s hopes for an enthusiastic US welcome for China’s rise in the world today, have been disappointed.

Intellectual Rationale

In the last two decades or so, many scholars have recognized the importance of interaction in driving historical change in American-Chinese relations in different phases of world history.

Mutual perceptions and imagination between societies have been a useful angle of approach to bringing new energy into traditional diplomatic studies of US-China relations, which tends to focus on American policy and attitudes towards China as well as American experiences in China.

For participants, the “America’s China Dream and China’s America Dream” Seminar addresses the growing needs and concerns at three levels that have expressly been discernible in history, historiography, and contemporary public discourse: First, the Seminar provides a historical foundation to college and university courses on current US-China relations mostly offered by international studies and foreign relations programs. In practical terms, participants of the Seminar will agree with the co-directors that the content of the Seminar constitutes the first few opening lectures or sections of other lectures in their own courses.

Second, the Seminar gives equitable attention to the Chinese side of the equation in societal interchanges and state-level interactions, and to the modern (approximately from 1800 to the 1950s) and contemporary (post-1950s to the present) periods. This rectifies pedagogical deficiencies that many historians and other scholars have pointed out in various fashions. Third, the content and implications of America’s China dream and China’s American dream held under different circumstances highlight how those “dreams” involving the other fit into their own respective national aspirations and individual agendas in the face of the realities of the other party. The making and re-making of imagined self and imagined other have produced sets of images and labels throughout history.

In all three cases mentioned above, the seminar will provide participants with more than ample fodder for individual research and reflection.

Institutional Context

The president, provost, and faculty of Calvin College are all very supportive of research and allocate significant investment to it, including having an academic dean dedicated to research and scholarship, which can be rare for a small undergraduate institution. Many faculty have received large grant awards. Bays—emeritus faculty member of the Calvin History Department—personally has directed grants of \$800,000 and \$200,000 from the Freeman Foundation, and \$500,000 for Asian Studies endowment from the NEH challenge grant program. During his years as the Director of Calvin's Asian Studies Program, Dr. Bays also developed a strong research collection, and seminar participants will gain valuable experience in doing scholarship themselves in some important original sources available in Calvin's Hekman Library (see Appendix item 1 for a detailed list of documentary collections and microfilm resources). Thus, the campus climate for research is excellent.

Moreover, the Calvin Seminars Office is very experienced in handling all kinds of visitors during summer programs; it has done a highly competent job in the three NEH seminars which Calvin has previously hosted, and participants rave about Calvin College hospitality. The Seminars Office handles participant registration, prepares housing in on-campus apartments, checks participants in, facilitates some meals and break times, distributes course materials, and ensures that participants receive their stipends. The budget reflects the variety of work the Seminars Office will do; which is especially important as neither Bays nor Wang are on campus.

Three weeks is an appropriate length for participants to gain a firm handle on up-to-date research on China-US scholarship, engage with and process information from the several guest lecturers and the co-directors, and make adequate progress on their research projects. Participants

will leave the seminar with valuable new content and direction for future scholarship and teaching.

Program Faculty and Core Materials

The co-directors of the seminar are both ideally prepared for this task. Both have established their expertise in Chinese and US history through publications and conference participation as well as research grants. Bays is one of the founders of the field of Chinese Christian history, which was inextricably linked to the “China dream” of the American missionary movement in China until that movement ended about 1950. Professor Bays’s expertise is on the late nineteenth and first half of the twentieth century. His latest major work is *A New History of Christianity in China* (Oxford: Wiley-Blackwell, 2012), which participants will read in advance of the seminar. In all of his work since the mid-1980s, Bays has focused on the Chinese agency in the Chinese-American relationships being studied. Dr. Bays currently resides in Missouri; therefore the travel budget reflects his travel and lodging as well.

Professor Dong Wang is very familiar with foreign relations, but also with culture and US-China misperceptions; she has a prize-winning recent book on US-China relations, which also contains much perceptive treatment of the American missionary movement in China, as well as expertise on the “dreams” of the Chinese about the US (*The United States and China: A History from the Eighteenth Century to the Present*; also a core text for the seminar [2013]). Wang, from her European teaching experience of the past few years, has also gained a perspective less centered on the US and more on the Chinese side. Bays and Wang are complementary in their training and experience, Bays on the early end of the spectrum of time covered by the seminar, and Wang on the later end.

Another factor of which we are aware is that in the past couple of decades, scholars dealing with China and US-China relations have come increasingly from the social sciences. There are dozens of books on the Chinese economy compared to that of the US, the US and China as competitors, or the “China threat” of one kind or another. In some of these books, Chinese history seems to have begun with the 1972 Nixon visit, or Deng Xiaoping’s reform and opening policy of the 1980s. We believe strongly that there is need for a continuing historical, i.e. humanities, perspective on all of today’s issues, especially those concerning China.

Besides Professors Bays and Wang, most of the other seminar leaders and consultants have also been living their own “China dream.” All but one have lived in China for extensive periods of time and have excellent Chinese language skills. Chas W. Freeman, Jr. entered the State Department in 1965 and served in China-related postings, including top policy-making positions, for over 40 years. At times he had to deal with public opinion or Congressional opinion that was not well informed, some of it deriving from “China dreams” of the past—or from new “dreams” such as human rights issues. Terry Lautz taught in Hong Kong and China after college and then was China program officer and later Vice President of the Henry Luce Foundation for many years. The Luce Foundation, along with the United Board for Christian Higher Education in Asia, was one of the most important sources for support of renewed Chinese-American academic ties and exchanges after 1980 and the resumption of scholarly exchanges with China. Richard Madsen, who served for a time as a Maryknoll priest, became one of the leading scholars of modern Chinese society and of Chinese Catholicism, and a distinguished professor at the University of California-San Diego; he was part of the team of authors who wrote the acclaimed *Habits of the Heart*. Our summer seminar title was partly based on his 1995 book, *China and the American Dream: a Moral Inquiry* (Berkeley, Calif.:

University of California Press). Grant Wacker is an historian of American Christianity at Duke University Divinity School. He has a prize-winning book on American Pentecostals, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, Mass.: Harvard University Press, 2001). Thirty years ago, Bays and Wacker, as well as Madsen and Lautz, met in joint service on the board of advisors of the History of Christianity in China Project, a multiyear Luce Foundation project directed by Bays to promote study of missionaries and Chinese Christians. Bays and Wacker also co-edited *The Foreign Missionary Enterprise at Home* (Tuscaloosa, Ala.: University of Alabama Press, 2003). That book contains his chapter on Pearl Buck, who of course did much to shape American popular attitudes toward China. Two other, local guest faculty round out the teaching team. Dr. Diane Obenchain, a scholar of Religious Studies at Calvin College, spent more than a decade in China teaching history and philosophy of religions at Peking University. Larry Herzberg, Professor of Asian languages, has published books on Chinese grammar and idioms, as well as a best-selling China travel book. He also has carried out extensive and fascinating interviews with dozens of both Chinese and Americans, in both China and the US. From the hundreds of hours of videotapes accumulated thereby, he produced two DVDs which address both directly and indirectly several of the themes we will be dealing with in class, especially “what do Americans and Chinese really think of each other?”

All in all, this cadre of instructors, with more than 300 years of experience among them, is well equipped to pass along wisdom as well as information to the faculty and graduate students participating in the seminar. Of the teaching team of seven, most are historians, but several have worked in the private or government sector. Scholarly work by five of the seven appears on the core reading list. Seminar participants will also have opportunity to discuss their research projects with at least one of the short-term visitors, besides having available Professors Bays and

Wang, who will be present the entire three weeks. The research component of the seminar is very important, and we will make ample opportunity for participants to have small group or one-on-one consultations with visiting scholars.

In the entire spectrum of academic works by historians, other scholars, and journalists on the modern history of China and US-China relationships, there are only a few which address the range of topics and have the historical depth that we anticipate this Seminar to provide. For example, the Seminar will be especially thorough on identifying and analyzing the historical patterns of Chinese dreams of success and advancement by immigration, a dream which was unfulfilled for a very long time as the US adopted Chinese exclusion instead. And there will be a vigorous discussion defining the major dreams of Chinese towards the US today, and whether this bodes well or ill for stability and mutual benefit in US-China relations today.

The historical episodes and processes we will address also include select examples of popular culture, with, for example, excerpts of Hollywood films as well as Chinese films being viewed and then given a short written review by the seminar participants. We intend to use selections from many of the following:

The Left Hand of God (Humphrey Bogart), 1955; *Keys to the Kingdom* (Gregory Peck), 1944; *The Sand Pebbles* (Steve McQueen, Candace Bergman), 1966; *55 Days in Peking* (Charlton Heston), 1963; *The Bitter Tea of General Yen* (Ronald Coleman), 1933; *The Inn of the Sixth Happiness* (Ingrid Bergman), 1958; *The Good Earth*, 1937; *The Manchurian Candidate* (Frank Sinatra, Laurence Harvey), 1962; *Oil for the Lamps of China* (Pat O'Brien), 1936.

Documentaries with some rare video footage will also be very useful for our purposes. For example, *The China Call*, *Westward to China*, and *Nixon's China Game*. And we will have

excerpts from Chinese films of various vintage including *Gaokao 1977*, (2009), *Please Vote for Me*, (2007), and *No One Less*. (2000)

Project Content

AMERICA'S DREAM 1

Following is a fairly detailed example of a content segment for one of the most important themes of the seminar. This is the seemingly uncontrollable American compulsion (dream) not only to convert and Christianize the native peoples to whom they went, but also, because they were “heathens,” to civilize them and then to coach them in modeling their society after that of the US. America’s China dreams have been a variant of this general pattern. Class time discussion of this “American China Dreams” topic, has potential for pointing to several different individual research projects. Class discussion might begin with the following quotation: “Don’t apologize; all Americans are missionaries.” [from a response by Arnold Rose to a fellow academic at a conference in India after the fellow confessed to being a former missionary; William R. Hutchison, *Errand to the World*, (1987), p. 1] Indeed, from the beginning, the early European settlers in North America viewed their presence and their future to be one of exceptionalism, centered on their faith, and with a missionary “call” only just below the surface. From the early 1600s on, Puritan leaders affirmed that they were on a divine mission, an “Errand into the Wilderness,” sent to create a Christian “City on a Hill,” a combined religious and political goal which was framed by the sobering admonition of John Winthrop that “the eyes of all people are upon us.” After more than two hundred years had passed, the new American nation had accumulated the historical experience of missions to Native Americans (not very successful) and also missions and church-planting in the steadily westward-moving flow of frontier settlers (very successful—especially the Methodists, but also Baptists and Presbyterians, and the Mormons as

well, proved very adept at establishing church-based communities). This remarkable internal missionary expansionism evolved by 1850 or so into an updated “errand” for American Christianity: that is, an “errand to the world.” The American entry into the foreign missionary movement began in 1810, with the establishment in New England of the pan-denominational American Board of Commissioners for Foreign Missions (ABCFM). China was not its first target; the first American to go to China, Elijah Bridgman, arrived only in 1830. The US was about twenty years behind the British both in forming their first Protestant missionary society (The London Missionary Society) and sending their first missionary to Chinese soil.

The “American dream” of Christianizing China can be said to have started here, although it is also true that Native American missions and frontier settler missions were forerunners. After 1840 American missions became, without much thought, part of the “unequal treaty system” imposed on China by Western diplomats led by the British. Privileges under the treaty system were many for the foreigners, few for the Chinese. As the missionaries, including Americans, became entrenched in China, they gradually concerned themselves with improving Chinese life and society through medicine, education, famine relief, and so forth. They began to conflate a desire to convert Chinese to Christianity, through individual regeneration, with a compulsion to remake China on a Western model, in effect to become imitators of the West, especially the US. About a century was spent in the pursuit of combining Christianity with “Christian civilization,” until all foreigners, including missionaries, were expelled by the new Communist government during 1950-52. The century from the 1840s to the 1940s was a period when US missions came to dominate the China missions scene, outstripping the British soon after 1900 and controlling the bulk of personnel and resources by the 1920s. In economics and international diplomacy, the US government and public opinion also fancied itself as a special protector of China’s interests,

and as having a special relationship with China. From the late 1890s until the 1930s the “OPEN DOOR” policy of successive US governments claimed a special US role to protect China’s interests. But neither the US government nor missionaries on the ground took steps to alter significantly the unequal treaties inherited from the nineteenth century. We will read articles considering whether US actions in this era constituted “imperialism.”

A rising nationalist movement jolted the foreign establishment in the 1920s, but American missionaries still hoped for a “Christian China,” and one modeled after the US and “Christian civilization.” Their hopes were buoyed by the conversion to Christianity and baptism of President Chiang Kai-shek in 1930 after he married into one of China’s most prominent and well-connected Christian families. But the war with Japan, beginning in 1937, was a disaster for the Guomindang government despite its alliance with the US, and it lost the 1945-49 civil war with the Communists. This denouement after more than a century of complicated US-China relations left a bewildered US government and public opinion. The intensity of the trauma was vast, stronger than it seems possible to fathom from today’s vantage point. The overall point we want the seminar participants to appreciate is how deep was the China dream begun by the missionaries, and how profoundly it permeated thinking about China until the dream was shattered in the 1950s.

Within this large dream of “helping China be like us” are also several potential research topics for seminar participants to pursue. For example, there was actually a debate among missionaries about whether Christian faith alone should be taken to the Chinese, or whether schools, modern medicine, and democracy should also be part of the baggage. Remarkably (it may seem to us today), in the mid-19th century the presidents of the two major mission societies, the London Missionary Society and the ABCFM, wanted more focus on “Christ,” and less on

”culture.” But their missionaries in fields like China did just the opposite. This was the age of European empire-building around the world, and America was not immune to the lure of empire, becoming an imperial state itself in the 1880s and 1890s. The national pride thus engendered played a part in the acceleration in self-confidence of the last years of the 19th century, when the responsibility to evangelize the “heathen” merged even more strongly with the concomitant representation of the US as a special model of civic virtue and republican civilization. This combined Christian-civic hubris was manifested in the dynamic growth of the Student Volunteer Movement for Foreign Missions (SVM). The SVM, established by Chicago evangelist Dwight L. Moody in 1886, seems a quintessentially American organization. For the next four decades, under the leadership of the astute and well-connected John R. Mott, the SVM successfully appealed to America’s “best and brightest” to enter the foreign mission field. In these decades over 13,000 young Americans, most of them college graduates, sailed abroad as missionaries. Many were affiliated with the YMCA or YWCA, but they staffed dozens of different mission agencies. The SVM was singularly successful in promoting its “dream,” encapsulated in its watchword, “The Evangelization of the world in this generation.” Seminar discussions will be very animated on this point, we believe, because the issue of “Christ and culture” is still with us.

CHINA’S DREAM 1

While the complex amalgam of American attitudes and visions of China and the Chinese (the “dream”) was centered on “Christian civilization,” Chinese perceptions of the US in the 19th century were centered on the private dreams of individual Chinese and their families. Driven by economic pressures, the dream of many Chinese in southern China was to strike it rich overseas, whether in Singapore, elsewhere in Southeast Asia, or in North America. The part of this dream focused on the US was aborted by the anti-Chinese immigration sentiments of public opinion and

politicians throughout the country. From the Chinese exclusion laws of the 1880s until well into the 20th century, the US political system, undergirded by popular culture, kept Chinese thoroughly branded as the “other.” This gave a distinctly schizophrenic cast to American perceptions of China, with both paternalistic benevolence and racist fears at work.

Following are summary examples of the other dream themes to be addressed:

AMERICA’S DREAM 2—BUSINESS, THE CHINA MARKET DREAM

A dream of “400 million customers,” to use a phrase from the title of a popular book on China of the 1930s, represents another dream of Americans about China—one actually predating the Christianizing dream. Like the latter, this one was sort of a default mode for the American imagination whenever Americans thought about the implications of China’s large population. In October 2013, a respected American business letter noted, regarding China’s change from export-led growth to a consumer-led economy. “For the U.S., the coming transformation offers tremendous opportunities, as 1.3 billion Chinese consumers become increasingly willing to buy more.” [*The Kiplinger Letter*, Oct. 2013, p. 4]

Unlike today, the China market had a limited effect on the overall economic life of the United States: 0.3% of total American exports to the world in 1890, less than 1% in 1910, and a little over 2% in 1930. What was the enduring appeal of the China market, then? Early economic relations between the United States and China had boosted America’s own national self-assurance.

CHINA’S DREAM 2—TRAINING AND HIGHER EDUCATION FOR PURSUIT OF NATIONAL WEALTH AND POWER

Early in the 20th century there began the movement of Chinese students to the US for college, university, and graduate level training which remained fairly steady from about 1910 until the

early 1950s. This was a patriotic and nationalistic thing, which meshed well with the rise of nationalism among students after the 1919 May Fourth Movement. From this time on, an “America dream” of national wealth and power was always present. As Weili Ye’s book, *Seeking Modernity in China’s Name: Chinese Students in the United States, 1900-1927* (2001), shows, this generation of students in the US were not radical, but adopted the wealth and power dream. The result of such a dream is that it cultivated an elite power base in China, along with a belief in American values and influence on China’s future, particularly on its intellectuals.

AMERICA’S DREAM 3—A COLD WAR NIGHTMARE, RED CHINA: The old American dreams/views of China suffered great disillusionment in the few years from the end of the Pacific War in 1945 to the cease-fire in the Korean War in 1953. Nearly every hope or dream about China cherished by the American government, the press, and the general public of the times was stood on its head in these years. China was supposed to become Christian, friendly, grateful, democratic, an anchor of stability in Asia, with free trade and open markets. All these turned out to be the opposite. What went wrong? America’s answers included Communist conspiracy, the Red Scare, McCarthyism, no contact with China, and a military alliance with Taiwan.

CHINA’S DREAM 3, the other side of the coin, also changed into a nightmare, seeing the United States as a chief imperialist and hegemon. For a century (1840s-1940s)—particularly when compared with the historical images of Japan and Russia in China—the United States was viewed by most Chinese in a basically friendly and positive light. Americans, in the opinion of Werner Levi, were “the best liked and least suspected foreigners” in modern Chinese history. China’s fears of the US in the 1950s and 1960s reinforced American fears. Chinese

Communist leaders undertook to rid China of American influence in order to consolidate their new regime and boost the Chinese revolutionary spirit. Having 20 years or more of fearful dreams, could the United States and China ever be close again?

AMERICA'S CHINA DREAM 4: The approximately two decades between the Nixon visit of 1972 and the first term of the Clinton administration in the early 1990s were a rather romantic interlude in the kind of dreams Americans had for China. But these positive dreams have eroded during the past two decades as China has continued its quest for wealth and power. After 2000, China's most recent elaboration of this dream is to continue its rapid modernization as it has done since 1980, but in this pursuit of wealth and power China also very much wants the blessings of the US government and of ordinary Americans as well. Chinese generally do not see anything threatening to the U.S. in these aspirations. It is uncertain whether that blessing will be forthcoming from the American government and people.

Schedule and Dissemination

The three-week (July 12-31) Seminar commences with registration and a welcome dinner on Sunday, July 12. Most days, Monday through Thursday, there will be four sessions with breaks in between. Fridays are a half day with the afternoons free for field trips, cultural activities, and independent research. Independent research and writing time, as well as time for individual consultation, is also worked into the schedule. During some evenings and on one weekend, informal group events will be arranged to create opportunities for participants to socialize with each other and other visiting scholars. The Seminar will conclude with a farewell lunch on Friday, July 31.

The Seminar balances guest lectures, discussions, pedagogical consideration, film screening, field trips, social interaction, and individual research projects. Several weeks before

the start of the Seminar, the course material will be made available to participants so that they can come prepared for the program. The research component will take the form of an 8-10 page prospectus describing the state of the topic, including basic resources and where one would take it if time allows. The research projects will be presented to the entire group during the last day of the seminar. They will also be posted on the web site. And, participants will discuss whether, and where, the projects should continue—to become articles, manuscript starts, et cetera.

The co-directors and other seminar team members are prepared to promote and recruit participants for “America’s China Dream and China’s American Dream” around the United States and other parts of the world through conventional and new media. We will publicize the seminar in professional organizations, journals, and forums, such as the Association for Asian Studies, the American Historical Association, the Society for Historians of American Foreign Relations, the International Studies Association, the European Association of Chinese Studies, the Historical Society for Twentieth-Century China, the National Committee on United States-China Relations, the Yale-Edinburgh Group on the History of the Missionary Movement and Non-Western Christianity, the European Association for Chinese Studies, and the British Association for Chinese Studies. Flyers will be created and distributed at the annual conferences of the above organizations. In collaboration with Calvin College and NEH, a professional webmaster will design and maintain a website for the Seminar. We will also advertise the Seminar at H-Net, H-Asia, H-Dilpo, the missions listserv, twitter, Facebook, the *Asia Pacific Journal*, the *Journal of American History*, the *Journal of Asian Studies*, *Diplomatic History*, the *Canadian Journal of History*, *Perspectives on History*, the *Asian Studies Newsletter*, *Education about Asia*, *China Information*, the *Journal of American-East Asian Relations*, *Foreign Affairs*, etc. A short promotional video will be made and posted on YouTube.

Morning sessions (8:30-noon, with a 20-minute break in-between) will most often be a lecture and extensive discussion, and the two-hour afternoon sessions (2:00-4:00pm with a short break) will be devoted to discussions of reading material, pedagogy, and films and videos. The participants are encouraged to conduct research in the library to complete their independent projects during the three weeks of the Seminar. The library's regular summer hours are 8:00-8:00 M-Th, 8:00-4:30 F, and 11:00-5:00 Saturday.

The final one and a half days of Week Three will be devoted to presentations of research projects made by participants. Co-directors and visiting scholars will also be available to discuss research projects with the participants throughout the seminar, as indicated on the daily schedule.

Participant Selection

As part of the larger curriculum development, the Seminar is designed to support faculty in history and other disciplines in the humanities, social sciences, and private and public international programs. We envisage a total of 16 participants who are interested in creating courses or expanding existing curricula at colleges and universities on East Asia, the United States in the Asia Pacific, world history, and China. Two of the 16 places will be held for advanced doctoral students. The co-directors and a Calvin colleague, Larry Herzberg, will form the selection committee to screen candidates and select participants.

Overview of Daily Schedule (more detail found in Appendix Item 2)

In the morning of Day One, July 13, Daniel Bays and Dong Wang will introduce the program and participants and set the Seminar in motion. Readings will be sent to participants in advance. In the afternoon, Professor Diane Obenchain of the Calvin College Department of Religion will examine first American views of Chinese culture and religions, and discuss the video, *Misunderstanding China*.

In the morning of Day Two, July 14, key works, approaches, and methodologies will be introduced in order to get a grip on our themes, the four parallel “dreams.” Participants will share their preliminary thoughts on research projects. In the afternoon, Larry Herzberg of the Calvin Asian Studies Program, will present and discuss a video on his interviewing project on US-Chinese mutual attitudes.

On July 15-17, Wang, Bays, and guest, Grant Wacker of the Duke Divinity School will shed light on the most enduring China dream: that of the special American “mission” to China. The dream became expansive, and then the dream became coercive. Wacker will lecture on Pearl Buck and secularization of missions, and lead the discussion of the film, *The Call*.

July 20 -21 will be devoted to the topics of the Student Volunteer Movement (SVM), immigration, important American and Chinese families on the scene, and the China market. Guest Dr. Terry Lautz of the History Department at Syracuse University will speak on the SVM. Based on his in-depth research and first-hand experience, Lautz will also share his insights about major American and Chinese families including Luce and Soong. Professor Dong Wang will focus on the first major Chinese “American dream”—immigration. She challenges the perception that Chinese in America were merely “silent sojourners, passive victims, and the model minority,” keeping a low profile under unfavorable circumstances. Resistance, protest, and a level of defiance permissible in the American legal and political system were often part of the story of Chinese immigration to the United States. The origins of American-Chinese relations in private commerce will be the other topic in discussion. The China market myth denoted America’s conscious pursuit of national greatness and individual wealth, whereas tens of thousands of Chinese immigrant workers left home for the United States fighting for their

fortune and rights in a new land. The remainder of the above two days will be a discussion of the film, *Oil for the Lamps of China*.

July 22 will serve as a transition to the mid-20th century from WWI to the Cold War. Wang and Bays will show how Chinese students and scholars in the United States began to pursue their nation's wealth and power as their dream. The great disillusionment for both sides, a trauma for everyone, will be discussed. During WWII, China's dream of America as a friend, helper, and rescuer was called into question. But, China still looked to the United States for training and education until the early 1950s. On the other side of the coin, we will take a close look at the US Foreign Service Office bloodbath of the early 1950s, the roles of Henry Luce, Joe McCarthy, and the China Lobby.

Professor Richard Madsen of Sociology at the University of California in San Diego will spend July 23 and 24 with us. Madsen argues that despite US Cold War fears, there remained a residue of optimism in the old American China Dream. It still flickered, waiting for something dramatic to happen to let it burst into flame. That happened in 1972 with the Nixon visit. A setback to the revival of the dream came in 1989 with the Democracy Movement in China, and the June 4 Tiananmen Incident/Massacre, as shown in parts of Madsen's own book, *China and the American Dream*. Yet another impact came from the old long-dormant Christianizing impulse when it became clear to some that China was Christianizing rapidly—indeed was undergoing a huge revival. This fact induced some enthusiastic observers to declare that China was becoming a “Christian nation.”

July 27-28 will feature the visit of guest Chas Freeman, Department of State (retired), who was Nixon's interpreter at the watershed event of the president's 1972 trip to China. The Seminar participants will watch the video, *Nixon's China Game*, followed by a discussion led by

Freeman. Between Nixon's visit and the Tiananmen Square incident of 1989, the old American dream of China came surging back. The generation that is presenting in this Seminar remembers those events vividly. The optimism of the old goals, while gone in their old form, had been revived in the form of democracy and human rights.

We will also ask the question, What about China's American dream? What happened to that in the past quarter century? One might argue that China's American dream of the 1980's was very different from that of today. Twenty five years ago there was a dream held by a number of Chinese focused on democracy and other aspects of an accountable political system, as well as the rule of law. They looked to the United States as a model for their aspirations. However, in the past few years both Chinese state officials and the Chinese public have become attracted to a model different from the US, that is, a wealthy and powerful state. In dialogue with Freeman, and reading from his memos of 1970 to 2012, the Seminar will question how the "Christian factor" fits in. Whether these dreams, especially those of the past, have more than (mere) historical significance? Do they really help explain behavior?

On July 30, there will be an in-depth discussion of films reviewed in and outside of class. Which, if any, are useful for historical explanation? Which are relevant today? Wang and Bays will lead the discussion of how to maintain the momentum of the Seminar, through the website or other means. Participants will also present their research reports. On the morning of the last day, July 31, we will finish the rest of the research reports, followed by a general discussion of publishing some of them, taking into consideration the best venues for the individual topics. After the farewell lunch, both Bays and Wang will be available for additional personal conversation and consultation.

Appendix Item 1

Hekman Library Resources

NEH Summer Seminar 2015. Calvin College.

D. Bays and D. Wang

Below is a list of selected primary source materials held at Calvin and suitable for historical research projects. Some are on microforms, some in the stacks, some in the Government Documents section, and some in the Reference room.

British Foreign Office Confidential Print, series E: Asia, Part IV, Asia 1946-1950. 10 vols. Print. In Reference section. JZ632 .B775 1999.

China Mission Yearbook (later called *China Christian Yearbook*), 1911-1939, stacks BV 3410.C55. Very important source.

China through Western Eyes: manuscript records of traders, travelers, missionaries and diplomats, 1792-1942. Microfilm. We have parts 1-2, 4-5. Detailed descriptions in booklet in big folder in microfilm section of library. Parts 1-2 varied, parts 4-5 missions material from Yale's China Records Project. Very rich materials.

Chinese Recorder/Chinese Recorder and Missionary Journal, 1868-1941. With 2-vol. Printed guide. Microfilm, with 2-vols. Printed guide in stacks (not in Reference), under call no. BV3410.C6 suppl.

Church Missionary Society (British) archives, Section 1, East Asia missions, parts. 17, 18, 19. Microfilm.

CRC archives, records of 20th century China mission, in Heritage Hall, basement of Hekman library. These are well-organized and very interesting.

Foreign Relations of the United States (abbrev. FRUS, print, Govt. Documents). Filed under S.1.1. Very important source for many topics.

Life and Light for Woman, 1873-1922. We have partial holdings, 1881-1902. Stacks, BV2612.L5. Covers more than Asia.

Missionary Review/Missionary Review of the World, 1878-1939. Stacks, BV2350.M7. Covers more than Asia.

New York Times, 1851-present, on microfilm. Annual index in print, reference section, AI 21 .N44. Very important source.

Presbyterian Survey (continuation of *Missionary Survey*, currently *Presbyterians Today*). We have scattered issues after 1924. Covers worldwide. Stacks, BV2570.A1 P64.

Reformed Church in America, China mission records both at Hope College and Western Theological Seminary, Holland, Mich. Details in next reference.

U.S. Presbyterian Board of Foreign Missions, mission records/reports from Korea, late 1800s and 1903-1957. Microfilm, guide available.

Woman's Work for Woman (1871-1885), *Woman's Work: A Foreign Missions Magazine* (1885-1924), *Women and Missions* (1924-1946). Presbyterian USA. Microfilm.

Appendix Item 1

Notes:

Calvin's library recently added a set of CDs containing the family letters of the Frank Beard family in Fuzhou, the capital city of Fujian Province. Beard, an American Methodist, and his family were around Fuzhou for decades, from the 1890s to the 1940s. An excellent collection.

University of Michigan's Bentley and Clements libraries. See Xiaoxin Wu, ed., *Christianity in China: A Scholar's Guide to Resources in the Libraries and Archives of the United States*, 2nd ed., 2009. Z7757.C6 C46 2009 BR1285 in Theological Reference.

Appendix Item 2

Daily Program of Study

NEH Summer Seminar 2015. Calvin College.

D. Bays and D. Wang

Abbreviations keyed to core readings list.

Summer, before arrival: WANG, ch. 1-2, 5-7; Schell ch. 1, 4—8

In some cases, film will be excerpted.

July 13: Introduction. Designate readings. Discuss research resources and expectations, Show and discuss video *Misunderstanding China*, (1972). Diane Obenchain, guest. Lecture: Obenchain on earliest American images of culture and religion in China.

Afternoon: individual consultations (30 minutes each) with Dan Bays or Dong Wang about research projects or library research time.

July 14: Larry Herzberg. Read Hessler, Liu ch. 1-2, and Schell ch. 12. Herzberg's video and wider project, centering on images and perceptions perceptions. Film: *West to China*.

Afternoon: individual consultations (30 minutes each) with Dan Bays or Dong Wang about research projects or library research time.

July 15: Grant Wacker, guest. America's mission to China. Fundamentals of the Protestant movement. Read Wang ch. 4, Hutchison ch. 4, Hevia ch. 6, Hunter ch. 6.

July 16: Grant Wacker. Conceptualizing what's going on here. Read: Hyattt, ch. 2; Arthur Smith; Dunch. Film, *Inn of the Sixth Happiness*. Introduction to Pearl Buck.

July 17: Film, *The Call*, and discussion. Secularization of missions—Pearl Buck. Read: Madsen ch. 2.

Afternoon: Individual research/writing time or field trip.

July 20: Terry Lautz, guest. A talk on SVM. The early 20th century. Immigration—the failure to build a policy. Read: Wang ch. 3. Yung and Chang, pp. 1-102. Film, *Oil for the Lamps of China*.

July 21: Terry Lautz. Important families on the scene. Missionary impulse in diplomatic policy of “Open Door.” The Luce family; the Soong family (Chiang Kaishek's in-laws) Read: Bays, piece on MADAME CKS. James Field ch, in Fairbank (Middle East). Business allure of China trade. Read: Wang, ch. 10. Michael Hunt, Business History article. Film, *Oil for the Lamps of China*.

July 22: From WWI to the Cold War. Chinese students and scholars in the US adopt WEALTH AND POWER GOAL (note: previous denigrating scholarship on students/scholars of this time). Read: Weili Ye, Intro. And Epilogue. For launch into Cold war, read Joiner, ch. 1 and 17-18; Koen, ch. 2-3.

Appendix Item 2

Afternoon: individual appointments to discuss research projects or independent research/writing time.

July 23: Richard Madsen, guest. Dreams of respective parties are almost entirely in shambles. Cold War. Reading: Wang, ch. 8; Tucker, *China Confidential*, pp. 112-139 Flipse, in Bays & Wacker. Film, *Left Hand of God*.

July 24: Richard Madsen. To the Trauma of Tiananmen June 1989. Read: Madsen, ch.6
Film: *The Manchurian Candidate*. End with Nixon 1972.

Afternoon: Individual research/writing time or field trip.

July 27: Chas Freeman, guest. Discussion on Nixon's trip to China led by Freeman, Nixon's interpreter on 1972 trip. Read Wang, ch. 9. Tucker, *China Confidential*, pp. 241-280; Liu, ch. 3-5, Video: *Nixon*.

July 28: Chas Freeman. Making China policy. Read: A selection of his own memos, 1970s to 2012, in Freeman. *The Christian Factor*. David Aikman, concluding chapter; Bays rejoinder.

July 29: An overview: Do these "dreams," especially those of the more distant past, really help us to understand some of the dynamics of Chinese-American interactions today? Read: Wang, ch 11, and Schell, ch 14, Madsen ch. 8.

July 30: Read: Wang, ch. 12; Schell, ch. 15. In-depth discussion of the films we have seen, their usefulness and the dangers of aggravating stereotypes. Begin 10-minute individual research reports (5-6 people).

July 31: Morning: Remainder of 10-minute research reports; general discussion on desirability of publishing some of them.

Afternoon: Bays and Wang available for final in-person consultations with participants.

Detailed Reading List

NEH Summer Seminar 2015. Calvin College

D. Bays and D. Wang

CORE I

(Substantial parts of the readings are to be read before the Seminar begins). Readings of these two books are 496+388 pp.

Schell, Orville, and John Delury, *Wealth and Power: China's Long March to the Twenty-First Century* (New York: Random House, 2013), pp. 496.

Wang, Dong, *The United States and China: A History from the Eighteenth Century to the Present* (Lanham, Md.: Rowman and Littlefield, 2013), pp. 388.

CORE II

(Some parts to be reproduced in a course pack).

Aikman, David, *Jesus in Beijing: How Christianity is Transforming China and Changing the Global Balance of Power* (D.C.: Regnery, 2003). Last chapter and Conclusion.

Baum, Richard, *China Watcher: Confessions of a Peking Tom* (Seattle, Wash.: University of Washington Press, 2010).

Bays, Daniel H., "The Soong Family and the Chinese Protestant Christian Community," in Samuel Chu, ed., *Madame Chiang Kai-shek and her China* (Norwalk, Conn.: EastBridge, 2005).

Bays, Daniel H., *A New History of Christianity in China* (Oxford: Wiley-Blackwell, 2011). Ch. 5, "The 'Golden Age' of Missions and the Sino-Foreign Protestant Establishment, 1902-1927."

Dunch, Ryan, "Beyond Cultural Imperialism: Cultural Theory, Christian Missions, and Global Modernity," *History and Theory* 41, no. 3 (October 2002), pp. 301-325.

Flipse, Scott, "To Save 'Free Vietnam' and Lose our Souls: The Missionary Impulse, Voluntary Agencies, and Protestant Dissent against the War, 1965-1971," in Daniel H. Bays and Grant Wacker, eds., *The Foreign Missionary Enterprise at Home: Explorations in North American Cultural History* (Tuscaloosa, Ala.: University of Alabama Press, 2005).

Freeman, Chas W., *Interesting Times: China, America, and the Shifting Balance of Prestige* (Charlottesville, Va.: Just World Books, 2013). Selected memos.

Hessler, Peter, *River Town: Two Years on the Yangtze* (New York: Harper Collins, 2001). Ch. 2, "Shakespeare with Chinese Characteristics."

Hevia, James, *English Lessons: The Pedagogy of Imperialism in Nineteenth-Century China* (Durham, N.C.: Duke University Press, 2000). Ch. 6, "The Qing Empire in the Era of European Hegemony."

Appendix Item 3

- Hunt, Michael H., "Americans in the China Market; Economic Opportunities and Economic Nationalism, 1890-1931," *Business History Review* 51, no. 3 (Autumn 1977): 277-307.
- Hunter, Jane, *The Gospel of Gentility: American Women Missionaries in Turn-of-the Century China* (New Haven, Conn.: Yale University Press, 1984). Ch. 6, "Imperial Evangelism."
- Hutchison, William R., *Errand to the World: American Protestant Thought and Foreign Missions* (Chicago, Ill.: University of Chicago Press, 1993). Ch. 4, "A Moral Equivalent for Imperialism."
- Hyatt, Irwin T., *Our Ordered Lives Confess: Three American Missionaries in Late Nineteenth-Century Shantung* (Cambridge, Mass.: Harvard University Press, 1976). One chapter to be identified.
- Isaacs, Harold R., *Scratches on our Minds: American Views of China and India* (New York: John Day, 1958. M.E. Sharpe 1980 reprint).
- Jespersen, Christopher T., *American Images of China, 1931-1949* (Stanford, Calif.: Stanford University Press, 1996).
- Joiner, Lynne, *Honorable Survivor: Mao's China, McCarthy's America, and the Persecution of John S. Service* (Annapolis, Md.: Naval Institute Press, 2009). Ch. 1, "The Knock on the Door," and chs. 17-18, "The Hurricane Strikes" and "The Inquisition Begins."
- Kissinger, Henry, *On China* (New York: Penguin Press, 2011).
- Koen, Ross, *The China Lobby in American Politics* (New York: Harper and Row, 1974). Ch. 2, "the China Lobby Identified" and ch. 3, "Major Issues Exploited by the China Lobby." [Possibility—Koen optional if the Lynn Joiner book on Service (above) is used].
- Lautz, Terrill, "The Student Volunteer Movement and the Transformation of the Protestant Movement to China," in Daniel Bays and Ellen Widmer, eds., *China's Christian Colleges: Cross Cultural Connections, 1900-1950* (Stanford, Calif.: Stanford University Press, 2009).
- Liu, Kin-ming, ed., *My First Trip to China: Scholars, Diplomats, and Journalists Reflect on Their First Encounters with China* (Hong Kong: East Slope, 2013).
- Madsen, Richard, *China and the American Dream a Moral Inquiry* (Berkeley, Calif.: University of California Press, 1995). Ch. 2, "Missionaries of the American Dream: Putting the Liberal Myth into Practice," and ch. 8, "Searching for a Dream: Chinese Creation of their own Myths."
- McDougall, Walter A., *Promised Land, Crusader State: The American Encounter with the World since 1776* (New York: Mariner Book, 1997). Ch. 8, "Global Meliorism."
- Ruble, Sarah E., *The Gospel of Freedom and Power: Protestant Missionaries in American Culture after World War II* (Chapel Hill, N.C.: University of North Carolina Press, 2012). Ch. 1, "Protestant Mainline," or ch. 2, "Evangelicals."

Appendix Item 3

Smith, Arthur H., *Chinese Characteristics* (Forgotten Books, 2012, reprint, 1st ed. in 1894). 2-3 short chapters.

Tucker, Nancy Bernkopf, ed., *China Confidential: American Diplomats and Sino-American Relations, 1945-1996* (New York: Columbia University Press, 2001).

Ye, Weili, *Seeking Modernity in China's Name: Chinese Students in the United States, 1900-1927* (Stanford, Calif.: Stanford University Press, 2001), "Introduction" and "Epilogue."

Yung, Judy, Gordon H. Chang, and Him Mark Lai, *Chinese American Voices: from the Gold Rush to the Present* (Berkeley, Calif.: University of California Press, 2006), pp. 1-102.