A wide range of topics is covered in this collection of four volumes of essays in honor of Rudolf G. Wagner. The expansive time frame from pre-modern to contemporary China in China and the World – the World and China reflects the breadth of his own scholarship. The essays are also testimony to his ability to connect with scholars across the globe, across disciplines and generations.

The first volume (Transcultural Perspectives on Pre-modern China) brings together a set of contributions relating to the pre-modern period which reveals thematic clusters that correspond to the three main periods of Chinese pre-modern history. While the first six contributions on the early China period focus on conceptual questions of text interpretation and reconstruction, the following five on medieval China all deal with religious topics whereas the last four contributions, covering the late imperial period, address issues of the entangled relationship between the self and the exterior.

The contributions in the second volume (Transcultural Perspectives on Late Imperial China) are linked by a common interest in questions of transculturality, hybridity, contact zones and third spaces. These are concepts and ideas quite central to Rudolf G. Wagner’s scholarly oeuvre. Each of the contributions addresses these notions in their own particular manner, sometimes more, sometimes less explicitly. But there is more: the authors in this volume also share an interest in the hidden, the unspoken, the unknown – forgotten people and objects become main protagonists. In addition, the importance of translation as a cultural practice and new perceptions and understandings of the role of translation in Late Qing cross-and transcultural interactions and the significant impact of particular actor networks involved in these translations emerge as two more common questions addressed throughout this volume.

The studies in the third volume (Transcultural Perspectives on Modern China) span a long twentieth century of cultural production in China. All of them, each in a different manner, deal with one crucially important set of questions, one that has been very much at the heart of Rudolf G. Wagner’s work: questions of readership and reception, and, related to this, of persuasion, legitimation and trust: how does one successfully draw an audience in China; how does one convince; what is an effective rhetorics or argumentation?

The fourth and last volume (Transcultural Perspectives on Global China) is testimony to the imprint Rudolf G. Wagner has made beyond many borders, with contributions from Indology to Egyptology and Theology, from world history, to world literature, to Esperanto as a world language, and talking about travelling concepts and objects such as tea, comics, and knowledge. This volume also contains a number of reminiscences about Rudolf G. Wagner, the border-crosser: his radical barmots, his role as great master-teacher for people from many different walks of life, in short, his expansiveness, … and more.
China and the World – the World and China

Essays in Honor of Rudolf G. Wagner

Edited by
Barbara MITTLER,
Joachim & Natascha GENTZ
and Catherine Vance YEH

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Transcultural Perspectives on Pre-modern China

Edited by
Joachim GENTZ
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FOREWORD

The Joys of Transculturality – or Research and Teaching between China and the World: A Tribute to Rudolf G. Wagner

Monica JUNEJA and Barbara MITTLER

The problem lies perhaps in squeezing the lived reality of life into rigid frames like ‘culture’, ‘tradition’, ‘religion’ [...]. These frames set artificial limits on what people actually think and do; worse still, people come to believe in them and they even sometimes reinvent their lives to fit the frame. (Amitav Ghosh)

From the philosophy and philology of the Laozi (4th century B.C.) to the politics of secrecy in China in the 21st century, from early media history, which began in China in the 19th century as an import from Scotland to the use of bio-gas in rural China after “Liberation” – these are only a few facets of the work of Rudolf G. Wagner, Sinologist and Leibniz Prize winner, known in China – and far beyond – for his prolific scholarship and stupendous knowledge. The range of Rudolf Wagner’s research is impressively wide in terms not only of its chronological scope, but also its rich subject matter and geographical expanse. More importantly, he continues to figure as an influential thinker in the field of Transcultural Studies, practiced at the Heidelberg Centre for Transcultural Studies (HCTS), which has emerged from the Cluster of Excellence “Asia and Europe in a Global Context”, founded by Rudolf Wagner in 2007, together with indologist Axel Michaels and historian Madeleine Herren-Oesch. His work will be continued at CATS, the Centre for Asian Studies and Transcultural Studies, launched in the summer of 2019, in a beautifully executed complex of buildings, arranged as an ensemble around a new Research Library on the old University Campus Bergheim – quite in keeping with the spirit of Rudolf Wagner.

Rudolf Wagner’s research is pioneering in several respects: His extensive scholarship has been part of what can be described as a “transcultural turn” in the Humanities, an approach that has made Heidelberg a vibrant research center over the past decade. Not only did the transcultural perspective that undermined the nexus between the nation state and culture lead to a new reflection on questions to be asked and methods deployed, it necessitated a move to transform institutional structures where traditional scholarship has been entrenched. Rudolf Wagner has always voiced the conviction that institutions require more than star scholars – they need the right infrastructure and a research environment for intellectual creativity to flourish. This inspired his mission as he, to use his favorite expression, took “janitorial care” of the Heidelberg Cluster of Excellence. Thanks to his dynamic leadership, new forms of research collaboration between the so-called Regional/Area Studies and the “mainstream disciplines” were developed at the Cluster, a perspective that has informed the idea of CATS, where the conditions to carry forward such collaborative projects are present from the start. As stubborn institutional boundaries between individual area studies and those separating them from the mainstream disciplines have been discarded as unproductive, it is hardly conceivable now, at the HCTS and in CATS, to research any world region designated as an “area” without teasing out its connections across scales and boundaries – indeed without questioning the frameworks within which those boundaries were instituted in the first place.
Under Rudolf Wagner’s inspiring intellectual leadership, we set out to investigate the hypothesis that transculturality, i.e. the transformative workings of cultural interaction over extended spans of time, must be seen as the norm rather than the exception in human societies, long before the advent of global capital and modern media connectivity. Rudolf Wagner set the example through his own research which carried the above postulate from a purely programmatic assertion at a meta-level to the thicket of detailed research, the results of which are available in numerous publications on a range of themes centered on China and the world – the use of metaphors to describe the agency of the nation, the workings of the the press, encyclopedias or film. His publications frequently bring alive the main actors of the transcultural worlds he investigates: sometimes he calls them “barbarians”, sometimes “walking niches”, sometimes “cultural brokers”.1 His ceaseless productivity where stunning breadth goes hand in hand with rich detail has demonstrated in the most effective way the enormous potential of transculturality for research in the Humanities and the Social Sciences. This rich harvest has inspired discussions in domains far beyond Sinology, and in Germany and the world. The best testimony is offered by Rudolf Wagner’s numerous students and colleagues, inspired, encouraged and actively helped on by him – many of them contributors to this volume – who teach and research in a wide variety of disciplines, from assyriology to theology to literary studies, from history to musciology, from archaeology, to political science, from intellectual to art history.

Rudolf Wagner’s academic career began in Classical Sinology, but he started off, immediately, with a transcultural question, with a work on the transformation of Buddhism in China. His dissertation Die Fragen Hui-yuans an Kumārajīva (Munich 1969) deals with a dazzling transcultural figure, Kumārajīva, the first translator of Buddhist writings from Sanskrit into Chinese (and Michael Radich, in volume 1 of this collection, begins a dialogue with this early piece of writing). Now published in three volumes, Rudolf G. Wagner’s habilitation then took on the most famous of Laozi’s Chinese commentators, Wang Bi 王弼 (226–249).2 Wagner reconstructs Wang’s text and illustrates his craft as a scientific commentator who is also a philosopher himself, by placing Wang’s work in the context of competing commentaries. He shows how differently the Laozi could be read and how Wang Bi now tries to read the Laozi only from within, without imposing an agenda on the text. This work has inspired many of the essays in volume 1 of this collection.

In his next monograph, Reenacting the Heavenly Vision: The Role of Religion in the Taiping Rebellion (Berkeley 1984), Wagner takes on a group of Chinese rebels who, following a doctrine of salvation brought to China by Protestant missionaries, had created their own vision of China as the kingdom of God and of Hong Xiuquan 洪秀全 (1814–1864), their leader, as Jesus’ younger


brother. This vision was so successful that, for several years, it weakened the Qing government, already shaken by the opium wars against the Western powers. Wagner’s reading remains innovative to the present day as the short essay by Jan Assmann in volume 4 highlights: by bringing the enlightenment experience of Hong Xiuqian to the fore, it enables the reader to dive directly into the mental framework of time.

The book on the Taipings was followed by a series of monographs on Chinese literature in the People’s Republic of China – including The Contemporary Chinese Historical Drama: Four Studies (Berkeley, 1990) and Inside a Service Trade. Studies in Contemporary Chinese Prose (Cambridge, MA, 1992). Again, these books situate China’s cultural heritage in a broader context and study connections with the Soviet Union and other countries of the Eastern Bloc, as well as those between Europe, Japan, Korea and China, and here again and again the tricky question of asymmetries and, as he called it, “catch-up modernization” is posed. Many of the essays in volume 2, 3 and 4 of this collection take their cue from these publications.

They are followed by a whole stream of influential works on the early Chinese press, and on Chinese encyclopedias – always in a global context, and a study on modern reconfigurations of notions of the past, the “classical” and the national heritage that explores China alongside India, Egypt, Iran, and the Jewish and Greco-Roman worlds. A study of film as medium during the Cultural Revolution is now in print, while the long-awaited biography of the Scottish businessman Ernest Major, who, in 1872, published Shanghai’s most influential daily newspaper, the Shenbao 申報 appears to be in the making.

Rudolf Wagner has taught, researched and published in all of the domains that later would become the four major research areas of the Cluster and the HCTS. As Director of the Cluster, he has inspired and supervised a large number of research projects and has stimulated and participated in countless workshops and conferences always as a very special, keen, bold and demanding interlocutor, insisting on an open and friendly but at the same time, daring, even antagonistic transcultural dialogue. His widespread research interests were communicated to his colleagues and


students in the seminars and research groups he led, and accordingly, they are reflected in this four-volume collection: in the area of Historicities and Heritage (Research Area D), he led a research group called “Text and Commentary” which inspired many of those who write in Volume 1 of this collection, but also those working in areas such as the establishment of a “modern” historiography since the late Qing (and here, his inspiration can be seen, above all, in Volume 3).³ Countless of his publications fall into a completely different field, named Health and Environment and later Knowledge Systems (Research Area C) in the Cluster, where characteristically his own interests arranged themselves in wide, seemingly erratic, but actually quite consecutive, circles of life-prolonging drugs, biogas, sinopsychology and imperial dreams in relation to the Cluster and the HCTS.⁸ The essays by Thomas Hahn, Pierre-Étienne Will, Heike Holbig, Li Wai-ye and Elisabeth Hsu in volumes 1 and 3 of our collection point to his lasting influence and inspiration in this direction.

The “Development of a Public Sphere in China” (the Counterpart to Research Area B Public Spheres in the Cluster/HCTS) was the name of a second, very large research group that was founded in the mid-1990s and from which we have also gathered a whole series of contributions in Volumes 2 and 3.⁹ Rudolf G. Wagner has also published in the area of Governance and


Administration (Research Area A), working on concepts, such as “work” (which, as we all know, he appreciates so much), institutions of the most diverse kind and colour, and practices of memory and propaganda.

Clearly, he has been thinking and roaming in many areas and languages, a tradition that is continued in this multilingual collection. This breadth of horizon is also evident in The Journal of Transcultural Studies (open access), which enjoys global resonance today, in its 10th year of publication. The journal has been Rudolf Wagner’s brain child and continues to be edited by him.


today, together with a team of colleagues. After ten years it has become apparent that the transcultural paradigm needs to be extended to address the agency of “more-than-human” factors in shaping the field of culture – factors that are embedded in physical and biological environments, but also in technology and the material and virtual worlds. Challenges of the present that have brought with them lively debates within the social and the natural sciences about no less than the future of humanity itself have meant that we critically reflect on the overwhelmingly anthropocentric premises that underlie our scholarly practice. Rudolf Wagner was once more among those to lead the way by setting a bold example: he has argued for the need to engage seriously with theories of biocultural becoming, with the dynamics of the ontogenetic developmental system wherein cultural forms arise in conjoint activity with the non-human, as part of what Tom Ingold describes as an “all-embracing matrix of relationships” that are mutually conditioning. Such boldness is not mere bravado – it has been accompanied by a clear exposition of the challenges confronting an agenda of such ambition that involves delving into historical depths and across temporal scales. One of the daunting challenges emerges when we seek to explain phenomena played out at a familiar local or regional level where a threat ensues on another scale, whose sources might be located in the “big environment”, or even be unknown. Meeting such a challenge requires that scholars of the Humanities collaborate across disciplines, to familiarize themselves with and respond to the findings of climatologists, geologists or geographers. Rudolf Wagner has set the example by actually doing so – he has been over the recent years and months adding to his erudition by interacting with scholarship in the natural and physical sciences, by familiarizing himself with research findings in bio-archaeology and environmental sciences and urging us to do the same. His motto: the best research requires leaving your comfort zone and making for the uncharted seas!

As an intellectual, Rudolf Wagner continues to hold courage to be the lifeline of scholarship. He has served as a role model in an age of rising xenophobia and the concomitant erosion of a particular culture of self-reflexive argumentation that only the Humanities can provide a society with. Learning from history shows that intellectuals, too, were a fractured community whose members did not always chose the same ethical side of a political divide. Be it censorship or political repression – taking a public stance becomes as much of a responsibility, inseparable from our role as producers of knowledge and shapers of institutional life. We would like to thank all those who have contributed to this volume in such a manner that we can actually present Rudolf Wagner with these four volumes. And we would like to thank Rudolf himself, to whom these four volumes are dedicated – even if we say (quoting from a recent opera performance he took us to): “Ceci n’est pas une Festschrift.” For writing these contributions has allowed each of us to reflect once again on what he has exemplified: the joy of research, of learning, of teaching and sharing, without borders, and – the value of courage.