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 reflect 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 textual 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 unsaid, 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 rhetoric 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 bonmots, his role as great master-teacher for people from many different walks of life, in short, his expansiveness, … and more.
The editors thank Yang Jiechang 杨诘苍 for permission to use his picture “Mountains and Rivers so Beautiful (Country of Movements 1949–2019)” for the cover layout of the four volumes of this work. They also thank Carma Hinton for contributing her calligraphy “Every Day is a Good Day”, Nanny Kim for her many paintings and pseudo-calligraphies, and Mark Elvin for his “Sequoia in the Sierra Nevada, California”, painted in 1963.

Die vorliegende Publikation wurde durch die großzügige Unterstützung der Konfuzius-Institute an den Universitäten Heidelberg und Edinburgh und durch die Boston University, Department of World Languages & Literatures, ermöglicht.

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Volume 4

Transcultural Perspectives on Global China

Edited by
Barbara MITTLER
and
Catherine Vance YEH
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– in place of a Tābula Congratulatoria (Barbara MITTLER)  
Cover Image:

Yang Jiechang’s *Mountains and Rivers so Beautiful (Country of Movements 1949–2019)*

The Cover Image is an art work by the Chinese artist Yang Jiechang 杨诘苍 (*1956) entitled *Mountains and Rivers so Beautiful (Country of Movements 1949–2019)*. It contains calligraphic entries of the following political movements that have affected China in the last 70 years:

— “土地改革”运动 (1947–1952) Land Reform Movement
— “镇压反革命”运动 (1950.10–1951.10) Campaign to Suppress Counterrevolutionaries
— “抗美援朝” (1950.10–1953.07) Anti America Help Korea Campaign
— “第一次整风”运动 (1950.05–1951) First Rectification Campaign
— “连队民主”运动 (1950.09–1951) Democracy Movement
— “忠诚老实政治自觉”运动 (1951.05–1952) Loyal Honest Political Consciousness Movement
— “清理中层”运动 (1951.08–1952.10) Purge the Middle Class Campaign
— “批判《武训传》”运动 (1951.05–1952) Criticize “The Life of Wu Xun” Movement
— “三自革新学习与教会民主改革”运动 (1951.04–1954) Three Innovative Self-Learning and Teaching Democratic Reform Movement
— “农业生产互助合作”运动 (1951.09–1956) Mutual Cooperation in Agricultural Production Movement
— “民主改革”运动 (1951.09–1953) Democratic Reform Movement
— “文化教育战线和知识分子思想改造”运动 (1951.09–1952.10) Cultural Education Front and Transformation of the Intellectuals’ Thought Movement
— “爱国增产节约”运动 (1951.10–1952) Patriotically Increase Production and Economize Movement
— “三反运动” (1951.12–1952.10) Three-Anti Campaign
— “文学艺术界整风学习”运动 (1951.12–1952) Rectification of Learning in Literary and Art Circles Campaign
— “五反”运动 (1952.01–1952.10) Five-Anti Campaign
— “反对违法乱纪”运动 (1953.01–1954) Anti_Break the Law and Violate Discipline Campaign
— 爱国卫生运动 (1953–1966 Patriotic health movement
— “胡适思想批判”运动 (1954.10–1955) Criticize Hu Shi Thought Campaign
— “肃清黄凤反革命集团”运动 (1955.01–1956) Eliminate the Hu Feng Counterrevolutionary Group Campaign
— 肃反 (1955) Sufan Movement
— “增产节约”运动 (1957.02–1957) Increase Production and Economize Movement
— “肃清反革命分子”运动 (1955.07–1957) Eliminate Counterrevolutionaries Campaign
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— “大跃进”运动 (1958.05–1960)  The Big Leap Forward
— “放卫星”运动 (1958)  Launch Satellites Campaign
— “除四害”运动 (1958)  Four Pests Campaign
— “拔白旗”运动 (1958)  Pull the White Flag Movement
— “人民公社化”运动 (1958.07–1958.10)  People’s Commune Movement
— “全民大炼钢铁”运动 (1958.08–1960)  National Steelmaking Movement
— “反对右倾思想”运动 (1959.07–1960)  Against Rightist Thoughts Campaign
— “反瞒产私分”运动 (1960)  Anti-Counter-productivity Campaign
— “整风整社”运动 (又名农村三反)运动 (1960.05–1961)  Rectification Campaign
— 军队“两忆三查”运动 (1960.10–1961)  Army Two Recalls Campaign
— “四清”运动 (在农村叫“社会主义教育运动”) (1963.02–1966)  Socialist Education Movement
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— “忆苦思甜” (写三史运动) (1963–1964)  View One’s Past as Miserable and One’s Present as Happy-Movement
— “工业学大庆”运动 (1964.01.25–)  Learn from Daqing Movement
— “农业学大寨”运动 (1964.02–1976)  Learn from Dazhai Movement
— “无产阶级文化大革命”运动 (1966.05.16–1976)  The Proletarian Cultural Revolution
— “红卫兵”运动 (1966)  Red Guards Movement
— “三支两军”运动 (1967)  Three Supports and Two Militaries Campaign
— “三忠于、四无限”运动 (1968)  Three Loyalties and Four Limitlessnesses Campaign
— “上山下乡”运动 (1968.12–1978.10)  Up to the Mountains and Down to the Countryside Movement
— “学’红宝书’”运动 (1969)  Learn from the Red Book Campaign
— “一打三反”运动 (1970.01–1971)  One Strike-Three Anti Campaign
— “清查五一六”运动 (1970.03–1971)  Uncover the 516 Counterrevolutionary Group
— “粉碎四人邦” (1976)  Campaign to denounce the Gang of Four
— “实践检验真理辩论” (1978–1979)  Practice Tests the Truth Movement
— “清除精神汚染” (1983–1985)  Anti-Spiritual Pollution Campaign
— “五講四美三熱愛” (1983)  Five Disciplines, Four Graces and Three Loves Campaign
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— 六四天安門 (1989) — June 4th Tian’anmen
— 下海下崗 (1993–) — Go into Business Being Laid off Movement
— 全民健身運動 (1995–) — National Fitness Movement
— 抓大放小 (1996) — Grasping the large, letting go of the small-Movement
— 抗擊非典 (2003) — Fight SARS
— 八榮八恥 (2006–) — Eight Honors and Eight Shames
— 西藏反分裂鬥爭 (2008–) — Tibet Anti-Separatist Campaign
— 新疆反分裂鬥爭 (2009–) — Xinjiang Anti-Separatist Campaign
— 六五二一工程 (2009) — 6521 Project
— 抵日保釣運動 (2012–) — Counteract Japan – Defend the Diaoyu Islands Movement (Badiao Movement)
— 一帶一路 (2012–) — One Belt, One Road
— 反貪腐運動 (2012–2018) — Anti-Corruption Campaign
— 中國夢 (2012–) — Chinese Dream