



Snow Red

Anton Kerner von Marilaun



Snow Red:

Going to the Countryside Yu Zhang, 2020-03-03 Since the beginning of the twentieth century modern Chinese intellectuals reformers revolutionaries leftist journalists and idealistic youth had often crossed the increasing gap between the city and the countryside which made the act of going to the countryside a distinctively modern experience and a continuous practice in China Such a spatial crossing eventually culminated in the socialist state program of down to the villages movements during the 1960s and 1970s What then was the special significance of going to the countryside before that era *Going to the Countryside* deals with the cultural representations and practices of this practice between 1915 and 1965 focusing on individual homecoming rural reconstruction revolutionary journeys to Yan an the revolutionary going down to the people as well as going to the frontiers and rural hometowns for socialist construction As part of the larger discourses of enlightenment revolution and socialist industrialization going to the countryside entailed new ways of looking at the world and ordinary people brought about new experiences of space and time initiated new means of human communication and interaction generated new forms of cultural production revealed a fundamental epistemic shift in modern China and ultimately created a new aesthetic social and political landscape As a critical response to the urban turn in the past few decades this book brings the rural back to the central concern of Chinese cultural studies and aims to bridge the city and the countryside as two types of important geographical entities which have often remained as disparate scholarly subjects of inquiry in the current state of China studies Chinese modernity has been characterized by a dual process that created problems from the vast gap between the city and the countryside but simultaneously initiated constant efforts to cope with the gap personally collectively and institutionally The process of crossing two distinct geographical spaces was often presented as continuous explorations of various ways of establishing the connectivity interaction and relationship of these two imagined geographical entities *Going to the Countryside* argues that this new body of cultural productions did not merely turn the rural into a constantly changing representational space most importantly the rural has been constructed as a distinct modern experiential and aesthetic realm characterized by revolutionary changes in human conceptions and sentiments

Only Sword Immortal Shen DiaoFeiYang, 2020-04-26 The only exception was the Immortal Hero Sword the king of weapons Immortal enlightenment was a matter of life and death and was eternal Sword Immortal Heaven s Sword and Grounds The Edinburgh Encyclopaedia ,1830 *Maoism* Julia Lovell, 2019-09-03 WINNER OF THE 2019 CUNDILL HISTORY PRIZE SHORTLISTED FOR THE BAILLIE GIFFORD PRIZE FOR NON FICTION 2019 SHORTLISTED FOR THE NAYEF AL RODHAN PRIZE FOR GLOBAL UNDERSTANDING SHORTLISTED FOR DEUTSCHER PRIZE LONGLISTED FOR THE 2020 ORWELL PRIZE FOR POLITICAL WRITING Revelatory and instructive a beautifully written and accessible book The Times For decades the West has dismissed Maoism as an outdated historical and political phenomenon Since the 1980s China seems to have abandoned the utopian turmoil of Mao s revolution in favour of authoritarian capitalism But Mao and his

ideas remain central to the People's Republic and the legitimacy of its Communist government. With disagreements and conflicts between China and the West on the rise, the need to understand the political legacy of Mao is urgent and growing. The power and appeal of Maoism have extended far beyond China. Maoism was a crucial motor of the Cold War; it shaped the course of the Vietnam War and the international youth rebellions that conflict triggered and brought to power the murderous Khmer Rouge in Cambodia; it aided and sometimes handed victory to anti-colonial resistance movements in Africa; it inspired terrorism in Germany and Italy and wars and insurgencies in Peru, India, and Nepal, some of which are still with us today more than forty years after the death of Mao. In this new history, Julia Lovell re-evaluates Maoism as both a Chinese and an international force, linking its evolution in China with its global legacy. It is a story that takes us from the tea plantations of north India to the sierras of the Andes, from Paris's fifth arrondissement to the fields of Tanzania, from the rice paddies of Cambodia to the terraces of Brixton. Starting with the birth of Mao's revolution in northwest China in the 1930s and concluding with its violent afterlives in South Asia and resurgence in the People's Republic today, this is a landmark history of global Maoism.

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