



**URPP Asia and Europe University of Zurich**

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## **Publication Workshop**

**GEAS FU Berlin / URPP Asia and Europe University of Zurich**

**University of Zurich, December 14–15, 2015**

**KOL G 212, Rämistrasse 71, 8006 Zürich**

The University Research Priority Program (URPP) Asia and Europe at University of Zurich and the Graduate School of East Asian Studies (GEAS) at Free University Berlin are realizing a joint workshop on publishing and publication strategies to be held on December 14–15, 2015 at the University of Zurich.

The workshop is designed to give five doctoral candidates from Berlin and Zurich who are in the later stage of their dissertation research the opportunity to discuss a paper draft for publication in a peer-reviewed journal with experienced scholars, journal editors and fellow PhD candidates.

The aim of the workshop is to gain useful insight into all steps of the publication and peer review process, to develop a publishable manuscript afterwards, and to strengthen the personal academic network between fellows from the University of Zurich and the Graduate School of East Asian Studies at FUB.

The five selected candidates will be asked to submit the draft article (8,000–10,000 words including references) by November 8th, 2015. The draft article will be circulated among all participants prior to the workshop.

Doctoral candidates who do not yet have a paper draft may audit the workshop. Total number of participants at the workshop will be about 20 persons (10 from Berlin and 10 from Zurich).

## Workshop Schedule

### 14 December 2015

20:00– Dinner (Restaurant Zeughauskeller, Bahnhofstrasse 28a, 8022 Zurich)

### 15 December 2015

09:30–10:30 Angela Leggett: *Online Civic Engagement and the Anti-domestic Violence Movement in China: Shifting Norms and Influencing Law*

Commentators: Prof David Chiavacci (University of Zurich), Prof Flemming Christiansen (University of Duisburg-Essen), Dr Simona Grano (University of Zurich)

10:30–11:30 Ayaka Löschke: *Post-Fukushima Activism of a National Mothers' Network against Radiation*

Commentators: Prof Verena Blechinger-Talcott (Free University Berlin), Dr Christopher Gerteis (SOAS, London), Dr Jieun Kim (Free University Berlin)

11:30–12:30 Jacob Tischer: *Environmentalism in Taiwanese Popular Religion*

Commentators: Dr Simona Grano (University of Zurich), Dr Brooks Jessup (Free University Berlin, written comment), Dr Katrin Gengenbach (Free University Berlin)

12:30–14:00 Lunch (Dozentenfoyer, ETH Main Building, J-level, Rämistrasse 101, 8092 Zurich)

14:00–15:00 Paul J. Kohlenberg: *'Comrade' as Form of Address in the Chinese Communist Party: Stability and Change of a Socio-Political Institution*

Commentators: Prof Verena Blechinger-Talcott (Free University Berlin), Prof Flemming Christiansen (University of Duisburg-Essen), Dr Brooks Jessup (Free University Berlin, written comment)

- 15:00–16:00 Linda Tubach: *Hunting for Authenticity: Visual Representations of Kazakh Eagle Hunters, Power Relations and tourism in western Mongolia*
- Commentators: Prof David Chiavacci (University of Zurich), Dr Katrin Gengenbach (Free University Berlin), Dr Christopher Gerteis (SOAS, London), Dr Jieun Kim (Free University Berlin)
- 16:00–16:30 Coffee Break
- 16:30–18:00 Final Session: Discussion with Journal Editors
- Prof Flemming Christiansen (University of Duisburg-Essen and editorial Board of *China Information*)
- Dr Christopher Gerteis (SOAS, London and co-editor of *Japan Forum*)
- 18:00 End of Workshop

## Abstracts

### **'Comrade' as Form of Address in the Chinese Communist Party: Stability and Change of a Socio-Political Institution**

Paul J. Kohlenberg (Free University Berlin)

"Calling each other comrades" (互称同志) is a timeworn principle for members of the Chinese Communist Party (CCP) and Chinese bureaucrats. Today, except for distinctly official situations, most cadres do not comply with the latter rule. Informed by Mahoney & Thelen's (2010) model of incremental institutional change, this article asks why the CCP continues to periodically mandate the use of this salutation and what it means to address fellow cadres as "comrades" in this day and age. An inquiry into these questions also serves as a case-study about mechanisms preventing and allowing institutional change within the Party-led political system. Methodologically, this article compares instances in PRC history (1959, 1965, 1978 as well as repeatedly under Hu Jintao and Xi Jinping), when the official address form of "comrade" was (re-)mandated by Party decrees. Through comparative historical analysis it is asked why a given directive on Party salutations was issued and whether the underlying incentives changed over time. It is concluded that there has been considerably institutional conversion and drift since the reform era. Yet, Xi Jinping is going back to old-fashioned Maoist reasoning and is re-mandating "comrade", inter alia, to communicate the impending possibility of demotion or expulsion.

### **Online Civic Engagement and the Anti-domestic Violence Movement in China: Shifting Norms and Influencing Law**

Angela Leggett (Free University Berlin)

In the context of China's proposed draft law against domestic violence (dv), released by the State Council on 25 November 2014, this article highlights online engagement by Chinese citizens as a contributory factor leading to this potential legislative watershed, and examines the Sina Weibo microblog activities of one influential organisation, Women's Voice (女权之声) to identify how Chinese citizens are using new media for affecting change. The study draws on and ties together discussions around civil society, domestic violence, and online communications in China, providing a timely contribution given the relative limitedness of up to date data, after the huge wave of publications following the 1995 Beijing conference.

Initially, predominant microblog content types are identified as: cultural products about dv, calls to action, information on dv cases and success stories. Constructs of dv are also examined, in specific reference to dv definitions, representations of victims and abusers, causes, and motivations for reporting or not reporting dv cases. While Chinese CSOs are often dismissed as non-confrontational and therefore ineffective change agents, the emotional persuasive tone of many microblog communications does challenge status quo marginalisation of dv in mainstream media, thereby precipitating informal changes in attitudes and beliefs. It remains to be seen whether the CSOs' ground work in furthering the anti-domestic violence cause will be complimented by necessary formal changes in law and enforcement.

### **Post-Fukushima activism of a national mothers' network against radiation**

Ayaka Löschke (University of Zurich)

The paper discusses post-Fukushima activism in Japan using the case study of a national network of mothers against radiation established in July 2011. Following the nuclear disaster, the government forced about 100.000 people within a radius of 20 km from the nuclear reactor to evacuate. They received compensation, but 50.000 people – so-called "voluntary evacuees" (*jishu hinansha*) – moved from other irradiated areas without compensation. The network started lobbying for a law supporting "voluntary evacuees" in September 2011 and the bill passed in June 2012, but its implementation remains inadequate. Therefore, the network continued their efforts for a better implementation until today. Based on data mainly derived from qualitative structured interviews conducted between 2013 and 2015 with 73 people involved in the network, 8 politicians, and 6 bureaucrats, this paper discusses 1) how mothers with less interest in politics before Fukushima were mobilized, 2) how the network has shifted its activities from the local to the national level, 3) how the network's activities changed in correlation with the government policy to return residents to the Fukushima prefecture. It argues that the mothers' activism was fostered also at the national level and professionalized with IT skills and connections with NGOs and lawyers, but reached its limit since the government started the "return-policy" in 2013.

### **Environmentalism in Taiwanese Popular Religion**

Jacob Tischer (Free University of Berlin)

Growing consciousness about environmental issues in Taiwanese society has directly reflected on popular religious institutions, which are usually run by lay people and are both value-traditional and technologically innovation-friendly. I aim to explore the relationship of power and interests behind the adoption of environmental-friendly practices (or the failure thereof) with reference to three case studies: One revolves around a temple that has sealed its incense burner (the temple's spiritual centre) and encourages its visitors to "pray with their hearts instead of burning incense". This has met with criticism from community members whose livelihood depends on selling sacrificial items such as incense and paper money. Another is the case of a female deity which has since 1987 been protesting the construction of a nuclear power plant in the vicinity of her temple – successfully so far. Thirdly, I will look at the promotion of environmental consciousness with the popular institution of pilgrimage in honor of a deity.

### **Hunting for Authenticity: Visual Representations of Kazakh Eagle Hunters, Power Relations and tourism in western Mongolia**

Linda Tubach (University of Zurich)

After the collapse of the Soviet Union in 1991, people in Mongolia, like in other countries of Central Asia, have been "re-inventing" traditions to make sense of the abrupt transformation processes that the breakdown of socialism forced upon them. One such example is the hunt with eagles among a Kazaks minority in Mongolia. Since 2001, an annual eagle hunting competition is held. This festival has become a means for Kazaks to reclaim their cultural heritage and source of income as tourist attraction, tourists especially fascinated by the traditions ancientness. However, the eagle hunt has only become popular among Kazaks in Mongolia in recent years. While tourists appreciate the exoticness of the hunt and the hunters' closeness to nature, local meanings rather confirm political feelings of belonging, human control over the natural world and patriarchist social order. In this paper I aim to show how authenticity is a normative rather than descriptive category, one of valuation and expectation that is deeply rooted culturally. On the example of the eagle hunt, embedded in a much larger process of globalization, I will demonstrate how different expectations meet and contest with one another – especially after a 12-year-old girl won the competition in 2014.