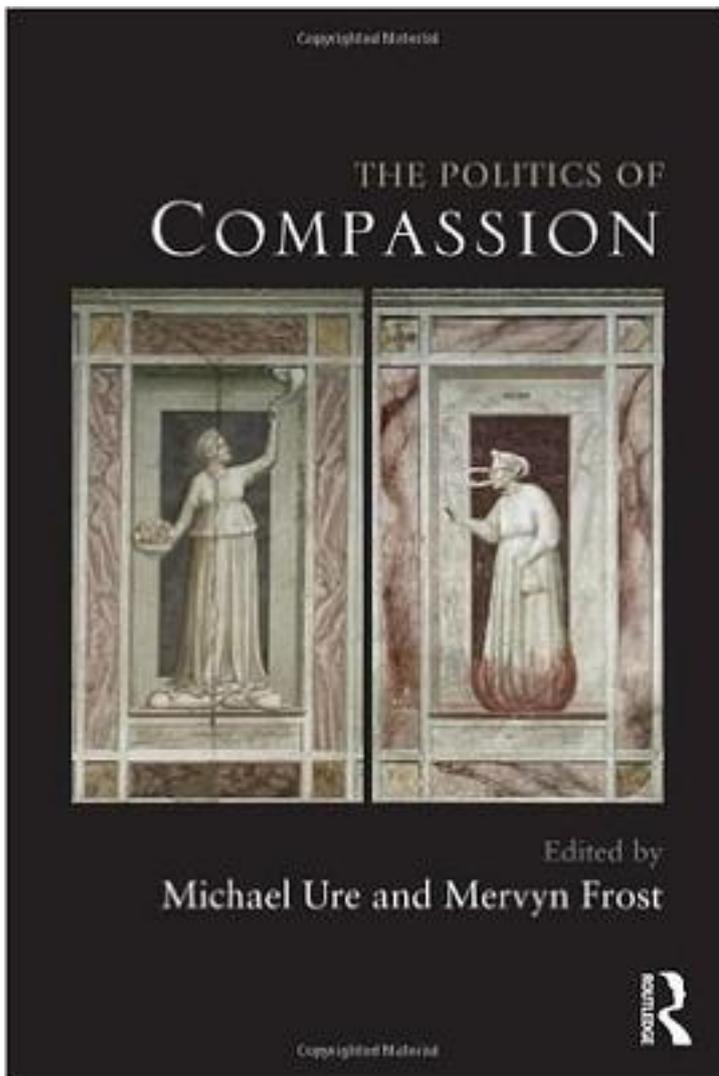


The Politics of Compassion



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著者:Bin Xu

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The 2008 Sichuan earthquake killed 87,000 people and left 5 million homeless. In response to the devastation, an unprecedented wave of volunteers and civic associations streamed into Sichuan to offer help. *The Politics of Compassion* examines how civically engaged citizens acted on the ground, how they understood the meaning of their actions, and how the political climate shaped their actions and understandings.

Using extensive data from interviews, observations, and textual materials, Bin Xu shows that the large-scale civic engagement was not just a natural outpouring of compassion, but also a complex social process, both enabled and constrained by the authoritarian political context. While volunteers expressed their sympathy toward the affected people's suffering, many avoided explicitly talking about the causes of the suffering—particularly in the case of the collapse of thousands of schools. Xu shows that this silence and apathy is explained by a general inability to discuss politically sensitive issues while living in a repressive state. This book is a powerful account of how the widespread death and suffering caused by the earthquake illuminates the moral-political dilemma faced by Chinese citizens and provides a window into the world of civic engagement in contemporary China.

作者介绍:

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标签

社会学

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死亡

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评论

structural conditions at the macro level & agents & a case in China

the so-called primary stage of socialism or "capitalism without welfare" lol.
尤其在2020的这个时刻，以旧事话新题了。

I did not get the distinguished feature of politics of compassion. This book is full of stories and details, supported by news, policies and interview data. But it's lack of theoretical inquiry. It's also a pity that the author did not give a clear definition of civic engagement, which is actually controversial concept in English literature.

灾后救援与恢复重建时期社会组织和公民参与为什么被以不同态度对待；三天降旗哀悼仪式何以被设立；国家如何塑造引导抗震救灾记忆，豆腐渣校舍问题如何被遮蔽，关于事件的调查如何被镇压。In the long run, the post-earthquake civic engagement did not lead to significant changes in structural relations between the state and civil society, civil society became even more fragmented. The real problem is not about civil society per se but about the polity.

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