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Loïs Bastide is now a postdoctoral fellow at the Department of Sociology of the University of Geneva, where he works on a research project on pandemic planning, at a global level, in an international research team. In his Phd dissertation, he worked on the transnational labor migrations of Indonesian workers to Singapore and Malaysia. His research topics are: globalization processes; transnationalism; migrations; subaltern politics; subjectivation processes. He has published *Habiter le transnational : Migrations et travail entre Java, Kuala Lumpur et Singapour*, ENS Editions, 2015, and articles among : « Troubles dans le local »: Migrations transnationales et transformations culturelles à Java. *Critique Internationale* 66(1)- 2014. (Avec Bourrier M. et Burton-Jeangros C.), Sous surveillance. Possibilités et limites du régime de la preparedness : le cas de la pandémie H1N1. *Socio-anthropologie*, 29, 157-171- 2013. Migrer, être affecté : Pratiques de l'espace, structures de sentiment et subjectivation entre Java, Kuala Lumpur et Singapour. *Revue Européenne des Migrations Internationales* 29(4) -2014.

Ahmed Boubeker is Professor of sociology at University of Jean Monnet, Saint-Etienne. Specialist of the post-colonial immigration He has published many articles and books among : *Postcolonial breaks, the new faces of the French society*, La Découverte, Paris, 2010- *L'exercice du culte musulman en France. Lieux de prière et d'inhumation* (en collaboration avec Franck Fregosi), La documentation française coll, 2006- *Les mondes de l'ethnicité. La communauté d'expérience des héritiers de l'immigration maghrébine*, Balland coll. Voix et regards, 2003- *Histoire politique des immigrations (post)coloniales* (avec Abdellali Hijjat), Editions Amsterdam, 2008- *Frontière d'Empire. Soldats coloniaux et immigrations des Suds*, sous la direction de Nicolas Bancel, Pascal Blanchard, Ahmed Boubeker et Eric Deroo, La Découverte - Essais & documents, 2008

Christine Détrez is Associate Professor in Department of social sciences at ENS Lyon, HDR in sociology, Centre Max Weber, Ecole Normale Supérieure de Lyon. Her research fields are Gender Studies (questions of resistance and domination) and Cultural Studies (teenagers' cultural practices). Her last books are : - Octobre Sylvie, Détrez Christine, Mercklé Pierre, Berthomier Nathalie, *L'enfance des loisirs. Trajectoires communes et parcours individuels de la fin de l'enfance à la grande adolescence*, Paris, La Documentation Française, 2010 - Détrez Christine, Vanhée Olivier, *Les Mangados*, Paris, Bibliothèque Publique d'Information, 2012 - Détrez Christine, *Femmes du Maghreb, une écriture à soi*, Paris, La Dispute, 2012 - Détrez Christine, *Sociologie de la culture*, Paris, Armand Colin, 2014 - Détrez Christine, *Quel genre ?*, Paris, Thierry Magnier, 2015.

Stéphane Dufoix is an Associate Professor of Sociology at the University of Paris Ouest Nanterre, HDR, the current chair of the Sociology Department and the former director of the Sophiapol (Political Sociology, Philosophy and Anthropology) research unit. His research focus includes globalisation theory, historical sociology of social science, sociological and historical semantics of concepts, and political sociology of national identity discourses. His publications include: *Les Diasporas* (Paris, PUF, 2003 ; english translation by University of California Press, 2008); *Les mots de l'immigration* (with Sylvie Aprile, Paris, Belin, 2009); and *Loin des yeux près du cœur. Les Etats et leurs expatriés* (co-edited with Carine Guerasimoff and Anne de Tinguy, Paris, Presses de Sciences-Po, 2010). He has recently published *La Dispersion. Une histoire des usages du mot diaspora* (Paris, Editions

Amsterdam, 2012, english translation to be published by Brill, 2016) and co-edited with Alain Caillé, *Le Tournant global des sciences sociales* (Paris, La Découverte, 2013). He is currently writing with Vincenzo Cicchelli a Handbook of Global Studies (to be published by La Découverte, 2016). His current research topic is about the rise of globalisation theory.

Chen Guangjin, born in May, 1962, is Professor and Director of the Institute of Sociology, Chinese Academy of Social Sciences (Peking), Dean of Department of Sociology of Graduate School at CASS. He also is Vice President of the Council of Chinese Association of Sociology, Executive Member of China Society of Research on the Private Economy. Chen has numerous publications in rural sociology, social structures and social inequalities, and social governance. His recent publications include books *Livelihood of Contemporary China* (2010), *Social Structures in Contemporary China* (2010) and articles “*Harmonious Society in One Decade*” (2013), “*Who are the Chinese private entrepreneurs?*”(in English, 2006), etc. Professor Chen is also P.I. of some state-level research projects.

Han Sang-Jin is Professor Emeritus at Seoul National University (SNU) and currently teaches at the Department of Sociology, Beijing University as Visiting Professor. He obtained BA and MA from SNU and PhD from Southern Illinois University, USA. He lectured at Columbia University in New York, École des Hautes Études en Sciences Sociales in Paris, University of Buenos Aires, Argentina. He served as Chairman of the Presidential Committee on Policy Planning during Kim Dae-jung administration and President of the Academy of Korean Studies. He is the author of *Divided Nations and Transitional Justice*, *Habermas and the Korean Debate*, *Contemporary Society and Human Rights*, *Theory of the Middling Grassroots*, *Korea’s Third Way*, and *Bureaucratic Authoritarianism in Korea*. He currently stays at Aix-en-Provence for an ERC project on liberalism (LIBEAC).

He Rong is Associate Professor at Sociology Institute of Chinese Academy of Social Sciences. Her research has two main focuses, one is Max Weber’s sociology from the perspective of the interaction of economics and sociology, the other is sociological studies on Chinese religion, including Weberian theoretical inquiries and historical, empirical study of Chinese religion. A book, *Various forms of religious economies: theoretical inquiries based on Chinese experience* will be published soon. In 2009, she published a book about Weber’s economic sociology, *Economics and Sociology: Max Weber and the Basic of Social Sciences*. Among other publications since 2008: “On ‘Jun’: Tracing the meaning, context and influence of the Chinese idea of social justice”(*Sociological Studies*, 2014); “Religious giving in contemporary China”(*Sociology of Religion*, 2014) ; “Max Weber on State and Economic Development: Approach to a new political economy” (*Journal of China Agricultural University*, 2011); “Judged by Karma: Belief in karma and the socio-economic status in contemporary China”(*Religious Cultures in the World*, 2010) ; “Regulation and Development: Institutional analysis of the relationship between the Chinese Imperial government and the Buddhist Monasteries”(*Society*, 2008); “Max Weber’s Sociology of Religion: comparative sociology based on the Occidental models ”(*Social Theory*, 2008).

Razmig Keucheyan is an assistant professor in sociology at the University of Paris-Sorbonne. He is the author of *The Left Hemisphere. Mapping Critical Theory Today* (Verso, 2013), and has edited a selection of Antonio Gramsci’s *Prison Notebooks*. He recently published, in French, *La nature est un champ de bataille. Essai d’écologie politique* (La Découverte, 2014, English translation forthcoming with Polity Press). Personal website: <http://razmigkeucheyan.wordpress.com/>

Kim Sang Jun is a sociologist and Professor of Kyung Hee University, Graduate School of Public Policy and Civic Engagement. He was educated at Seoul National University (BA), New School for Social Research (MA), and Columbia University (Ph D). His recent books on the democratic transformations of various societies in the late modern age (*Unknown Democracy*, 2009; *The Evolution of Democracy in Asia, Latin America, and the Islam World*, 2014), and the historical analysis of the civilizational legacies of East Asian societies (*Sweat of Mencius, Blood of the Sacred Kings*, 2011; *The Political Unconscious of Confucianism*, 2014) have aroused wide scholarly interests and debates in Korea and been awarded by many institutions. His articles in English include “Moralpolitik” in *Blackwell Encyclopedia of Sociology* (2007), “The Genealogy of Confucian Moralpolitik and Its implications for Modern Civil Society,” in *Korean Society: Civil Society, Democracy and the State* (2002), “Democracy and Reflexive Consensus: Reinvigorating the Concept of ‘The Civil Society,’” *Korean Sociological Journal* 42(4) (2008), “Reconsidering the Term “Asian Values” and Reformulating the Debate: What is Ethical in Confucian Ethics?” *Korea Journal* 42(4). (2002), “Ritual and Power: A Narrative Analysis of the Confucian Ritual Disputes in the Seventeenth Century Korea,” in *Korean Social Science Journal* (2001).

Michel Lallement is Professor of Sociology at the CNAM (Conservatoire national des arts et métiers), Paris, France. His research affiliations are with the Lise-CNRS. He has written numerous books and articles on work, employment, industrial relations and international comparisons, including *Le Travail. Une sociologie contemporaine* (Gallimard, 2007), *Le travail de l'utopie. Godin et le Familistère de Guise* (Les Belles Lettres, 2009), *Le travail sous tensions* (Sciences Humaines, 2010), *L'Âge du Faire. Hacking, travail, anarchie* (Paris, Seuil, 2015) and *Logique de classe. E. Goblot, la bourgeoisie et la distinction sociale* (Les Belles Lettres, 2015).

Danilo Martuccelli is a Professor of Sociology at the Faculty of Humanities and Social Sciences, Université Paris Descartes. He is member of the Institut Universitaire de France (IUF) and affiliated with the research centre CERLIS – CNRS. He has held Visiting Professorships in several universities in North and South America and has been invited as plenary lecturer in several international conferences. His work focuses on Social Theory, Individualism and Individuation, Political Sociology, Education, French literature and Populism and his research has been carried out in France and in Latin America. He has published over a hundred articles in national and international journals and more than twenty books, among them: *Sociologies de la modernité* (Gallimard, 1999), *Grammaires de l'individu* (Gallimard, 2002), *La consistance du social* (PUR, 2005), *Forgé par l'épreuve* (Armand Colin, 2006), *The Latin-american challenge: democracy and social cohesion* (2009 - with B.Sorj), *La société singulariste* (Armand Colin, 2010) and *Desafíos comunes* (2 vols., 2012 - with K.Araujo). His last book is *Les sociétés et l'impossible* (Armand Colin, 2014).

Qu Jingdong is Professor at the Department of Sociology, Peking University, the former Deputy Director, National Institute of Social Development and Institute of Sociology, Chinese Academy of Social Sciences. Research Field: Social Theory, Sociology of Organization, Studies on Social Structure and Social Development. MA.(Philosophy, Fudan University), PH.D (Sociology, Chinese Academy of Social Sciences). Main Works: *Durkheim's Theory of Education and Human Nature*, Shanghai: Shanghai Sanlian Press, 2005.*Freedom and Education: On Philosophy of Education of John Locke and Jean Jarques Rousseau*. Beijing: Sanlian Publishing House, 2012. *Collected Works of Emile Durkheim* (10 Vols. Editor and Translator), Beijing: The Commercial Press, 2015. *An Introduction to Chinese Sociological Classics* (Ed. With Li Peilin), Social Sciences Academic

Press. Main Papers: “From total dominance to technical governance: an analysis on thirty years during reform period”, *Social Sciences in China*, vol.6, 2009. “The Project System: A new form of State Governance”, *Social Sciences in China*, vol.5, 2012. “Possession, Operation, and Governance: Three Conceptual Dimensions on Town and Township Enterprises”, *Chinese Journal of Sociology*, vol.1-2, 2013.

Laurence Roulleau-Berger is Research Director at CNRS, Triangle, ENS de Lyon. She has got Ph.D and Habilitation in Sociology at University of Lyon. She is Co-Director of LIA CNRS-ENSLyon/ CASS « Post-Western Sociology in France and in China ». She was Visiting Scholar in University of Berkeley, at Institute of Sociology of CASS (Beijing) during all the year 2006, Visiting Professor at University of Lausanne and in Beijing University in 2011. She has done research in Europe and in China in urban sociology, economic sociology and sociology of migration. Since 2006 with Chinese sociologists she is involved in an epistemological way on “Post-Western Sociology”. Her works have seen numerous articles and twenty books among : *Youth and work in the Post-Industrial City of North America and Europe*, (ed) Brill Publishers, 2003- *Gender and Migration*, PUF, 2010 - *Dewesternization of Sociology. Europe in the mirror of China*, L’Aube, 2011 (translated in Chinese in 2014)-co-edited with Li Peilin *European and Chinese Sociologies. A New Dialogue*, Brill Publishers, 2012 -co-edited with Li Peilin *Internal and international Migration*, Routledge Publishers, 2013- co-edited with Liu Shiding *Economic Sociologies in France and in China. Crossed Perspectives*, ENS Publishers, 2014.

Young-Hee Shim is an Endowed Chair Professor and a sociologist at the Law School, Hanyang University, Seoul, Korea. Dr. Shim’s general interests are on social changes in East Asia, particularly on second modern transformation and individualization, focusing on women and the family. Her publication includes: “*Family-Oriented Individualization and Second Modernity*” (2010), *World at Risk and the Future of the Family* (2010), *Gender Politics and Women’s Policy in Korea* (2006), *Sexual Violence and Feminism in Korea* (2004).

Sun Feiyu is Associate Professor of Sociology in Peking University of China. He is Dr. of Philosophy of Social and Political Thought, York University, Toronto, ON, Canada. He is also a member of AAS (Association for Asian Studies) in North America. He does sociological research from a double perspective of China-Western traditional culture and thoughts. In the last ten years, he has been doing sociology fieldworks about China’s culture as well as revolution in various places of China, mostly in traditional countryside. His published papers are mostly on sociological studies about both China and social theories. His book *Social Suffering and Political Confession: Suku in Modern China* has been published by World Scientific Press in December of 2012.

Xie Lizhong Professor and chairman of the Sociology Department, and Director of the Institute of Sociology and Anthropology, Peking University. He received his PhD from the Graduate school of Chinese Academy of Social Science in 1992. He was a Teacher of the Department of Philosophy in Jiangxi University from 1982 to 1989, and work at Sociology Department of Peking University since 1992 as Researcher Fellow, Associate Professor, Professor, Vice chairmen and Chairman. His research interests are Sociological Theory, Social development, Modernization and Postmodernization, Social policy. He is the chief editor of *Journal of Social Theory*. His representative books are: *An Introduction to the Changes of the Contemporary Society in China* (Baoding: Hebei University Press, 2000); *Social Theory: Reflection and Reconstruction* (Beijing: Peking University Press, 2006); *Towards a Pluralistic Discourse Analysis: The Implications of Postmodernism theory for*

Sociology (Beijing: China Renmin University Press, 2009); *The Discursive Construction of Social Reality: Analyzing the New Deal for Example* (Beijing: Peking University Press, 2012); *Postsociology* (Beijing: Social Science Academic Press, 2012).

Kazuhiko Yatabe is associate professor at Paris-Diderot University, in the Department of Languages and Civilizations of East Asia (LCAO). He studied political science first at Keio University in Japan, before transferring to Paris at the Ecole des Hautes Etudes en Sciences Sociales (EHESS) where he undertook his researches on the Japanese presence in France and obtained his Phd in sociology. He was appointed associate professeur at Lyon 2-Lumières (Department of Anthropology and Sociology), before joining the Japanese Section of LCAO in 1998. Since then, his work focuses on Japanese modernity, seen from different perspectives : migration, culture, individuation process. In the last few years, he has conducted a seminar on the theme of “non-Western modernity” with the Turkish sociologist Nilüfer Göle (EHESS). He was also part of the editorial staff of the weekly *Courrier International*, since its publication in 1990 until 2014.

Zhao Liwei is Assistant Professor of Sociology at Institute of sociology, Chinese Academy of Social Sciences. His research interests mainly in western social theory (especially in the classical social theory) and western history of ideas on the one hand, on the other hand, he concerns early Chinese sociology (1910—1949) and Chinese traditional social thoughts. He attempts to inquire into the rise of social theory as a new kind of theory form in the nineteenth century and the formation of main traditions of western social theory. In recent years, one focus of his study is the social theory of Talcott Parsons and the tradition of American sociology, in the domain, he has published several papers (“Societal Community and Social Solidarity: Parsonsian Approach to the Question of Modern social Integration”, 2007; “Talcott Parsons on ‘Education Revolution’”, 2009), and his work « The Normative and Freedom: Studies in Parsonsian Social Theory » which is a comprehensive interpretation of Parsons’ social theory is forthcoming.

Loïs Bastide, Post-PhD, department of sociology, University of Geneva : *Affects and political subjectivation*

Jacques Rancière's philosophical concept of political subjectivation is a way to account for social change, by focusing on the emergence of new political subjects, and of new political claims. In this presentation, I try to approach this concept through a sociology of affects. Indeed, leaning on empirical material drawn from a research about Indonesian migrant workers in Malaysia and Singapore I show that affective states can precede and prepare the shaping of a critical point of view on dominant social norms and values. My discussion will thus aim to clarify the relationship between the affective dimension of social experiences, and political subjectivation process. Luc Boltanski's pragmatist definition of critique will help achieving this, by providing a possible conceptual path between affects and the emergence of new political claims. By linking affects, defined as a non-discursive experience, and *critique*, understood as a discursive practice, I will try to suggest a possible sociological approach to the process of political subjectivation.

Ahmed Boubeker, Professor of sociology, Jean Monnet University, Centre Max Weber : *Ethnicity and Individuation*

In France, when we speak about ethnic groups or about immigrant communities, we often forget the fact that the immigrants are members of the global society and that they join too individual dynamics of assertion. But how an individual can become himself when he stays a victim of the stigmatization? If as says Robert Castel any individual cannot exist without basic supports, we can also think of these assizes as a capacity to refer to a memory or a shared experience. This prospect of search makes a reference to a register of objectivity which exceeds the individual as individual by giving to him a type for lack of rights. Through a tension between individuation and logic of group, it is a pragmatic perspective of ethnicity that is so imperative. And the experience of the immigration from the Maghreb incites the researcher to rediscover the individual not as the representative of any culture, but as being situated in the crossroads of various worlds and multiple forms of subjectivation.

Chen Guangjin, Professor and Director of the Institute of sociology, Chinese Academy of Social Sciences : *Youth Generation, Trust and Social Justice in China*

The data used in this report is from the CSS2013 (China Social General Survey in 2013), which conducted by Institute of Sociology, Chinese Academy of Social Sciences; the sampling approach applied in this survey is the so-called Proportionate Stratified Sampling, covering 520 urban communities and villages from 260 counties (some of them are districts and cities at county level) in 28 provinces. This report assumes that there are structural differences in the social attitudes of young people, not just because they live in different stages of their life circle, also because they experienced different stages of the social transformation of China: they are higher educated, more often using the internet, more frequently engaged in global things, less influenced by the traditional institutions of Planning Economy, and so on. The youth group's social attitudes will be more open and modern or even post-modern, for example, more inclusive to other social groups/class, more democratic

on political issues, more active on issues of environment protection, etc. On the spectrum of social attitudes of the three groups, the elderly group will stand on the other end opposite to the youth group and the middle-aged group will be somewhere between the two ends. To a great extent, this assumption would be supported by our data, but not in all aspects. We can still see the influences from the so-called great tradition which dominated in Chinese society before 1949, and the so-called communist new tradition which dominated in 1950-1977.

Christine Détrez, Associate Professor of sociology at ENS Lyon, HDR, Centre Max Weber : *Domination, resistance and agency*

Is « agency » the answer to « domination »?

The issue of « domination » is central in Western sociology. But sociologists argue about the possibility and the efficiency of resistance in such theoretical frame. Indeed, domination was mainly dealt with by Bourdieusan movement, following and developing Max Weber's approach of domination. This theoretical frame raises lots of questions about the « dominated » : why don't they revolt? The question is not only theoretical, and the sociology of cultural practices has highlighted popular cultural practices. This interest for resistances was recently updated with Gender studies : the concept of « agency » is useful to describe women's practices, between domination and emancipation. If agency allows women to escape sometimes from domination, can the « agency » really be thought as empowerment? If the topic of agency raises the question of individual action and its efficiency, it also raises the issue of the legitimacy of the interviewed speech versus the interviewer's one. We will try to answer to these questions through a survey, led among women writers living in Algeria and Morocco.

Han Sang Jin, Professor of sociology Emeritus, Seoul University, visiting Professor Peking University : *Cultural Landscape under Transformation Post US-hegemonic Trend in Korea*

This paper explores the profound change in the cultural landscape in Korea with respect to the question of national identity vis-à-vis the West in general and the USA in particular. The linkage effects of the three factors illustrated in this paper, that is, new social actors of the middle class, post-conventional value orientation in the globalizing world, and the new media, will likely be felt stronger as time goes by. Likewise, the conventional image of the United States as a big brother will likely face many more challenges to come. And yet, on the whole there seems to be good prospects and increasingly better opportunities for Koreans and Americans to reconstruct their cultural relationships on the basis of mutually shared universal values, (neither ethnocentric/parochial self-interest nor conventionally given stereotypes). The proven fact that young Koreans with a higher educational background, as a rational core of the middling grassroots, are increasingly learning toward universally acceptable global values instead of the old style of nationalism clearly point to the possibility of a better inter-cultural dialogue between Koreans and Americans and, hence, between the East and the West.

He Rong, Associate Professor, Institute of sociology, Chinese Academy of Social Sciences, Beijing : *Where is the 'West' and What is 'Beyond' : Max Weber's concept of 'the Occidental' institution and its reception in China*

One of the basic concept of Max Weber's comparative-historical study of world civilization is "the Occidental". E.g., His strong argument of the uniqueness of "the Occidental", from math, architecture, music, to law, state and capitalism, in his famous "Vorbemerkung" to *Gesammelte Aufsätze zur Religionssoziologie*, is very impressive, with the Eurocentric tone. But combing through Weber's work, the evidence of a clear dichotomy of the west and the east is inadequate, which means that, what in contrast with the west may not be the east. Besides, the concept of the Occidental comes into being at a fairly late time, i.e. after 1910. So "where is the west, and what's beyond the west" will be relevant to understand Weber's theoretical ground of his general history.

This study shows that "the Occidental" theme becomes very active in Weber's study of music. By tracing the mature usage of it in "Vorbemerkung", this term turns out to be a combination of several factors essential to the rise of modern capitalism, and potentially a model of economic development and social transformation. This leads to Weber's position of multiple modernities. While the latent contrast of the east and the west becomes visible, even offending to a non-westerner, especially after translated into Chinese.

This study tries to figure out different layers of the meaning of "the Occidental", and Weber's intention for an inclusive general cultural history, will be helpful to do post-western sociology in a global era.

Razmig Keucheyan, Assistant Professor, University Paris Sorbonne, Gemass : *The Globalisation of Critical Theory*

Critical theories are increasingly globalized. Globalization affects trade, finance, communication, literature, etc. It also concerns critical theories. Ideas have always moved around the globe. The globalisation of thought in general, and of critical thinking in particular, is not a new phenomenon. However, starting from the last third of the 20th century, there has been an acceleration of this globalization of critical theories. Thus, among the most read and debated critical thinkers today, we find the Peruvian Anibal Quijano, the Slovene Slavoj Žižek, the Indian Gayatri Spivak, the Japanese Kōji Iwakura, the Mexican Nestor García Canclini, the Argentinean Ernesto Laclau, the Cameroonian Achille Mbembe... among many others. This geographic diversity is new in the history of critical theories. Europe remains an important centre for the production of critical theories. But for the last thirty years or so, a profound movement has started, that has led to the delocalization of critical theories in new countries. The aim of this talk is to try to understand the main determinants of this globalisation of critical theory. I will be concerned with the content of contemporary critical ideas, as well as their social and political conditions of production. In fact, what we need to understand is the interaction between the two.

Kim Sang Jun, Professor of sociology, Kyung Hee University : *Overlapping Modernities and 'The Rise of the Rest'*

The dominant discourses of modernity presuppose the Western European origin of modernity. This presupposition has been accepted as a kind of unquestionable truth. In this presupposition, European modernity obtains the status of universality. This paper questions that presupposition. Eurocentric theories of modernity inevitably privilege a specific time and space and a specific version of modernity. Non-European modernities are unavoidably and

permanently lacking, incomplete, and backward in these discourses. Recently theories of multiple modernities have emphasized the multiple features of modernity. Understanding modernity in plural terms is an advance in the discourses of modernity. Nevertheless the discourse of multiple modernities is not free from the strong presupposition that modernity itself--however multiply it unfolds in these days--was the exclusive invention of Western Europe. This paper locates the historical origins of modernity (proto-modernity) in the birth of ethical religions and the establishment of ancient empires (Christian-Roman, Hindu-Indian, Confucian-Chinese). The historical modern era began when the encompassment of the sacred over the mundane in the civilizations of proto-modernity was completely reversed. The Western experience of Reformation is just an example of this reversion. This paper maintains that both the origin of proto-modernity and the beginning of the historical modern era are multiple. Thus begun modern era has passed the second stage of colonizing/colonized modernity and the third stage of global modernity in order. Thus formed three layers of modernity--proto, colonizing/colonized, and global--coexist and overlap these days. This paper calls this complex formation of modernity 'the historical formation of overlapping modernities'. It also reflects upon the meaning of the recent phenomenon of so-called 'the rise of the rest' from the perspective of the theory of overlapping modernities.

Michel Lallement, Professor at Cnam, Chair of sociology, Lise : *Institution as a multipolar process. An analytical outline inspired by Durkheim*

From a durkheimian point of view, an institution is usually considered as an equivalent of a social fact, namely a set of norms that closely determine the way to act and to think. By using the durkheimian writings themselves, this communications aims to show that it's possible to provide a new heuristic potential to the concept of institution, more suited to the contemporary societies. The condition is to distinguish different institutional components and to analyze institution as a multi-polar process. Some empirical illustrations will help to support this neo-durkheimian approach.

Danilo Martuccelli, Professor of sociology, University Paris Descartes, Cerlis : *How to study the individus in the South ?*

The debate about the production of individuals in social sciences has been and is still rooted in a particular cultural tradition (that from modern Western societies), and its explanation has been mainly linked to the analytical framework given by the institutional individualism thesis. Based upon empirical and socio-historical studies, I will argue in this presentation that this analytical framework is not suitable for the comprehension of individuation processes in Latin-American societies. Furthermore, I will discuss a perspective and analytical tools that prove to be more useful to approach the study of these processes in non-Central societies.

I will develop my argument in three steps.

- Firstly, I will analyze the sociological tradition of institutional individualism and its limits to describe what our studies have shown for the case of Latin-America.
- Secondly, I will present the specific modality of individual to be found in Latin America: the "relational hyper-actors".
- Thirdly, I will discuss a sociological definition of the distinctive individuation model in Latin-America society: the agentic individualism.

Qu Qingdong, Professor of sociology, Peking University : *New Tradition of Classical and Historical Studies in Chinese Modern Transformation*

In order to understand the reality of Chinese society, it should be return to the theme and context of modern transformation of Chinese social thoughts. By re-interpretation on theory of the Three Eras from classics - Spring and Autumn Annals, Kang Youwei proposed that if the Chinese society successfully moves to the Era of Peace from Era of War, the Idea of Cosmos Unity should be established as the universal value for world history, and Confucius Religion should be built for cultivation of mores. On the contrary, Zhang Taiyan upheld the tradition of "Six Classics are all Histories", and pushed forward the academic change from classics to history, which was carried out by Wang Guowei and Chen Yinke. Through method of synthetical deduction in social sciences, Wang Guowei interpreted classics by history in the work of Institutional Change in Yin and Zhou Dynasty, confirmed the original principle of Zhou Regime and Etiquette on basis of patriarchal clan system, and its spirit of law, mores and institutions. On the other hand, Chen Yinke investigated thoroughly the Middle Age of Chinese history from perspective of concourse and inter-attestation, outlined a historical landscape of interfusion between Hu and Han nationalities, mixing of various religions, migration of diverse crowds, and integration of different cultures and mores. In short, there are two waves of change of thoughts in Chinese modern transformation, which set up the new tradition of Classical and Historical Studies, and institutional and spiritual sources of social and political construction from then on.

Laurence Roulleau-Berger, Research Director at CNRS, ENS Lyon, Triangle : *Doing Post-Western Sociology : domination, resistance and individuation*

We have entered a period of de-Westernization, glocalization of knowledge and coproduction of the construction of connected knowledge. This is a silent revolution in social sciences which imposes theoretical and methodological detours, displacements, reversals and conversions. After Post-Colonial Studies, we have witnessed the emergence of what we called Post-Western Sociology in this context of circulation of ideas, concepts and paradigms. Post-Western Sociology is first and foremost rhizomatous in that it is constructed from connections between points located in knowledge spaces governed by very different regimes of signs and the non-correspondence of different types of situated knowledge. We are in the midst of a "glocal change" which is distinct from previous changes and appears to be a bifurcation in the history of sociology. For doing Post-Western Sociology the most pressing task, however, is to investigate the ways in which continuities and discontinuities, connections and disjunctions are formed between seats of knowledge located at different places in the world and potentially capable of bringing to light a "transnational intermediate space" that is both local and global. Using the intersection of viewpoints on *domination, resistance and individuation* which have meaning for both Chinese and French sociologists, we shall shed light upon the theoretical continuities and discontinuities of Chinese and French Sociologies while allowing the specific spaces and shared spaces in the elaboration of connected knowledge to appear.

Young-Hee Shim, Professor of sociology, Hanyang University : *Family Risk and Individualization in East Asia : Variations and Contextualization*

This communication investigates family risks from the perspective of risk society. Conceptual distinction is made between the first modern and the second modern type of family risk as well as between its objective and subjective dimensions. The major finding in terms of variation of family risks is that the second-modern type of risks is more conspicuous

than the first-modern one in Seoul and Tokyo whereas the reverse is the case in Beijing. Yet these two types of risk coexist in all three cities. The contextualized relationship between the objective and subjective dimensions shows the tendency that the risk perception moves up or down in a way reflecting the official statistics of family risks. We argue that this pattern of contextualization can be explained by social construction of risks.

Sun Feiyu, Assistant Professor of sociology, Beijing University : *His Majesty The People : an analysis of the infant-People of China's révolution*

With the help of Freudian theory, this paper firstly tries to analyze the term "People" out of China's revolution that was represented by a political technique called Suku that was used during the Land Revolution for various purposes. Throughout this analysis, this paper wants to show that there are intimate relationships between the revolutionary term "people" and Freud's analysis of infant. People are naturally the Chinese traditional peasants; however, peasants are not naturally the people. People must be born just like baby; however, people were also considered as the most powerful force for revolution and the hope of China's future. With this analysis, this paper wants to show that, the "people" who was recognized politically as the subject as well as major force of Chinese revolution and the "People's Republic of China", indicates an oriental Oedipus myth of revolution. However, just as the Oedipus myth that was analyzed by Freud himself, this oriental revolutionary Oedipus myth also falls into the eternal circle of history.

Xie Lizhong, Professor and Director of department of sociology, Beijing University : *What is the Post-western Sociology ?*

Post-Western sociologies are some new type of sociologies formed after the "Western Sociologies". However, we should not equate Post-Western Sociologies with "Sociologies of East countries", " Sociologies of South countries", "Sociologies of East Asia" or "Sociologies of non-Western countries", even should not equate them with "anti-Western sociologies". Post-Western Sociologies are some systems of sociological knowledge which beyond the boundaries between Western and non-Western countries, and are constructed through communication and dialogue among those sociologists who are familiar with Western sociological discourses and non-Western sociological discourses in Western and non-Western countries. Like the "Western sociologies", they will also be plurals in forms, rather than to be a singular form. We make hard to construct and develop such "post-Western Sociologies", not because "Western Sociologies" are only suitable for describing and understanding the social reality in Western countries, not suitable to describe and understand the social reality in non-Western countries, but for the proliferation of sociological discourses, to increase the diversity of sociological discourses, to offer more possibilities for us to describe and understand the social reality. There are two tasks that we must to do for the construction of Post-Western sociologies. The first is to strengthen the discourse exchange and fusion between Western sociologists and non-Western sociologists, and the second, is to promote mutual understanding through joint field investigation between the two sides, to create some new sociological discourses that beyond limits of Western Sociologies and non-Western Sociologies.

Kazuhiko Yatabe, Associate Professor of sociology, Paris Diderot University : *The "Overcoming Modernity" debate and the Japanese Sociology*

The aim of the article is to discuss the difficulties about the Japanese social sciences, and sociology in particular, has had to face since they integrated the academic world as scientific discipline at the end of 19th century. We will focus especially on a period which seems crucial to understand their complex relations with occidental knowledge. It concerns the period of the Pacific War, in which the intellectuals were confronted with the sensitive problem of the "Overcoming Modernity", a theme expected to accompany the Japanese hyper-nationalistic politics. What were the consequences of this debate for the intellectual field after the war, and for the Japanese sociology of today? We will try to answer this question by referring to the works of Yoshimi Takeuchi, one of the most accurate thinkers of contemporary Japan.

Zhao Li Wei, Associate Professor and Vice-Director of Social Theory Department, Institute of sociology, Chinese Academy of Social Sciences, Beijing : *Reception of the American concept of social control in Chinese Sociology (1930-1949)*

"Social control" is an idea proposed by early American Sociologists, one of central concepts in the early American Sociology. In modern sociology, social control is used usually in sense of its narrow and negative meanings, but in its early history, its proposers and users just emphasized its broad and positive meaning. More important, unless the concept is put in the context of "Gilded Age" and "Progressive Era" in the American history, connect it with American "social gospel movement", we can't grasp those essential questions which concerned the idea, such as social control and social order, social control and social reconstruction, social control and good society (so called sociodicy), social control and democracy, etc. It is very interesting that some of early Chinese sociologists (e.g. Wu Zelin, Sun Benwen) very emphasized this American sociological concept and introduced it into Chinese Sociology ; more important, these sociologists reinterpreted the concept based on Chinese traditional culture and China's social condition in that age, attempted to propose a thought of reconstruction of Chinese Society.