

第7章

東アジア社会学の創成に向けて

——社会学のグローバルな展開

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はじめに

本稿は、筆者がこの数年間取り組んでいる Toward East Asian Sociologies: Keytexts From East Asian Sociologists と題する編著の形成過程を報告し、そこから見えてくる様々な問題の検討を通して、東アジア社会学は、社会学のグローバルな発展・展開であること、また東アジア社会学の意味、さらには東アジア社会学の創成のためには何が必要とされなければならないかを明らかにしようとするものである。

1. 発端

国際社会学会は、その出版委員会 (publication committee) を通じて、近年いわゆる西欧社会学とは異なる様々な社会学の潮流、伝統を紹介する活動を強めている¹⁾。本書は、その委員会の新しいシリーズ、ラテンアメリカ、東アジア、アフリカ、アラブ世界、東ヨーロッパ等々の、西欧社会学とは異なる社会学の潮流を、世界に向けて紹介するシリーズの一冊になるべきものである。

2010年7月第17回世界社会学会議がスウェーデンのヨーテボリで開催され、その大会期間中、筆者は出版委員会から、日本、韓国、中国、台湾から世界の社会学に紹介されるべきキー・テキストを選択し、編集して一冊の本を作ってくれないかとの依頼を受けた。その時、筆者は大変な仕事になると直感したが、即座にその依頼を受け入れることにした。何故ならば、4年後国際社会学会の世界社会学会議は、横浜で開かれる予定になっており、その横浜大会に合わせてこの本が出版されれば、東アジアの社会学を世界に知らしめる絶好の機会になる

と考えたからである。

2. 編集過程

この本の編集者として最初にやらなければならなかったことは、東アジアの4か国それぞれに編集委員会を立ち上げることであった。この委員会の役割は、それぞれの国の社会学の伝統の中から、5編のキー・テキスト、世界の社会学に紹介されるべき代表的な論文を選択し、それを英訳し、場合によって解説を加えることに責任を持つことである。

これらの編集委員会の設立のためには、私のこの地域での活動の結果として造られたネットワークを最大限活用した。韓国、中国、台湾にも何度か出向き、事情を説明した。この結果編集委員会は形成されたが、この過程からいくつかの問題点も明らかになった。一つは、編集委員会が私のパーソナルなネットワークに基づいて作られた限界である。編集委員会には、それぞれの国の代表的な研究者、学会理事などが含まれているから、論文の選考に問題はないと言えるだろうが、それでも私的ネットワークに基づく編集委員会の選択というバイアスは免れないかもしれない。第二の問題は、それとは反対に、国際社会学会の出版委員会の企画ということもあって、私と私が作り上げた編集委員会が論文を選択するという私的な側面が後景に退いて、この企画が学会レベルで公的に受け止められ、そのことが却って論文の選択を拘束してしまったのではないかということである。第三の問題は、東アジアには東アジア全体をカバーする国際的な社会学会が存在しないということである。編集過程で入手したラテンアメリカ社会学の巻の構想を見ていて感じたことは、ラテンアメリカは全体をカバーする学会を持ち、いろいろ議論を積み重ねているために、論文選択がスムーズで、間違いがなさそうだということである。東アジアには全体をカバーする国際学会はなく、その単位での議論の積み重ねもない。勿論、筆者が推進している東アジア社会学者ネットワークコンフェレンスや、環境、福祉、カルチュラル・スタディーズなど分野別の会議はいろいろ出来てきている。しかし全体をカバーする国際学会はなく、このことが世界におけるこの地域の社会科学の位置、地位を規定しているように思われる。

第四の問題は、この企画は国際社会学会、出版委員会の企画ではあるものの、企画推進の財政基盤が全くないということである。出版の条件は、出版プロポーザルが通り、最後は世界に通用する英文の内容が提出されるというものである。編集にかかる費用はもちろん、中国語、韓国語、日本語のテキストを世界標準のアカデミックな英語にするための費用も全くない。最終的には筆者が何とかする以外にない。幸い、台湾、韓国はそれぞれの学会が翻訳を担当して

くれることになった。しかし日本と中国は、筆者が何とかしなければならない。

3. キー・テキストの選択

キー・テキストの選択は、本書の成否を決定する最も重要なものであるから、この点に関して、もう少し詳しく論じておきたい。

結局のところ、論文の選択は各国別に作られた編集委員会の選択にゆだねざるを得なかった。その理由は、英語、韓国語、中国語が学術論文作成レベルで自由に使いこなせる人材が筆者の周りにはいなかった、いたとしてもその人に論文の選択と調整を依頼することができなかったことが大きい。筆者自身もその能力を持たないとすれば、選択は各委員会に任せる以外にないだろう。

筆者の企画の呼びかけ・要請は、プライベートな性格を持つものであったが、それはどちらかという学会レベルで、フォーマルな性格のものとして受け止められた。また各国の編集委員会の論文選択は、当然、それぞれの国の学問史、学会史、歴史—文化などによって制約される。さらに代表的な論文を集めて海外に発信するといった企画に前例がなかったことが結果を大きく左右した。その結果、中国では、各社会の発展段階を代表する論文が選択された。また韓国、台湾では、この種の企画が初めてのものだったことから、「自分たちの先輩をさしおいて、後輩の論文を選択するわけにはいかない」として、戦後第一世代の社会学者の論文が選択された。

以上のような論文の選択の仕方は、功罪半ばするだろう。こうした選択は、各国の社会学史を理解するのに役立つであろう。他方この選択は、若い社会学者の賛同を得ることが難しく、世界に紹介されるべき論文という性格を若干ゆがめることにもなりかねない。こうした問題点を理解すべく、筆者はいくつかの国際会議において、選択された論文を提示し、どのような反応が得られるか試してみた²⁾。結果は予想通りで、比較的若い世代の社会学者は批判的であった。

結果として、収録される論文は流動的であると言わざるを得ない。とりわけ筆者が直接コントロールできる日本の場合はそうで、今後変わりうる余地を十分残している。日本の場合、戦後第二世代の研究者の論文を多く集めることになった。例外は、国際社会学会の呼びかけに基づいてはじめられ、今日に至るまで受け継がれている「社会階層と社会移動」(SSM)研究の成果をまとめた比較的新しい論文である。SSM研究は、国際学会の呼びかけで始められ、その後他国の研究が下火になっても、連綿として受け継がれ、つづけられてきた世界に誇るこ

のできる貴重な研究である。これは抜かすわけにいかない。

4. Book Proposal

各委員会の論文の選択が終わり、ようやく Book Proposal を書くことのできる段階に到達した。国際的な市場で本を出版する場合、大手の出版社の場合、それがたとえ依頼された本であっても、その本が学術的価値があること、またその本の市場があることを主張し、覆面の審査委員の審査をパスしなければ、本を出版することはできない。今回の場合、国際社会学会の出版委員会の企画だから、この委員会が指定した審査委員の審査を通過しなければならないのである。

この Book Proposal は何度も書き直した。少なくとも 5 回以上書き直している。いろいろの人に審査してもらって、だんだんと問題が絞られてきた。本書を意義あるものにし、出版に値するものにするためには、最低限の二点を明らかにしなければならないということだ。

第一点は、東アジアの社会学ということで編集することを要請されたのであるが、編者が東アジアというまとまりに学術的な意味があることを証明しなければならないということである。皮肉なことだが仕方がない。審査員いわく、東アジアは地理的、地政学的には一つのまとまりとして意味を持っているだろうが、知的な概念としてどうだろうか。これだけ緊張と対立が顕著な地域で、東アジアの単位の下に社会学を括ることができるのだろうか。要するに、知的な概念として東アジアを鍛えなければならないというのである。

第二点は、各国から選択された論文は良いとして、それを国別ではなく、それを社会学の研究分野別に配列して、如何に首尾一貫した章立てにすることができるかという問題である。社会学の研究分野は、きわめて多様である。しかし選択された論文は、どちらかというと理論論文が多い。収録できる論文数は限られているから、読みやすい首尾一貫した構成にすることが極めて難しい。

5. Book Proposal 例示

以下現時点における Book Proposal を掲げておくことにする。

PROPOSAL FOR SSIS SERIES-SAGE

Toward East Asian Sociologies: KEYTEXTS FROM EAST ASIAN SOCIOLOGISTS

I. Objectives

Since the end of 20th century, calling for making of sociology which does not take nation state framework for granted is increasing. Closely related with this trend, various types of challenge to the dominant position which claims that Western sociology is identical with universal sociology. (I Wallerstein, R. Connell, Ulrich Beck, Michael Kuhn etc.)

This book is going to share with this new trend. The book edits and collects important articles to promote this trend. The uniqueness of this book is to collect important and historical articles which pave a road to birth of new sociology, East Asian sociologies which go beyond nation state framework.

In order to form new sociology, first of all, it is necessary for us to pay attention to the concept of East Asia as “regionality.” Up until now, many concepts of East Asia as regionality contain Japan, Korea, China, Taiwan and sometimes Hong Kong. But this book takes the West or United States’ presence and intervention in this region seriously. Without taking the West or the United States’ presence or intervention into consideration, we cannot understand precisely the tasks and problems in this region. Therefore East Asia covers Japan, Korea, China, Taiwan and the West or United States’ presence and intervention. The object of East Asian sociology should be Japan, Korea, China, Taiwan and the West or United States’ presence and intervention in the region. From this point, we can establish a new sociology beyond nation state framework. The concept of East Asia which I am using here is not mere geographical category. “East Asia” must be defined as an intellectual concept.

Attempts to make East Asian Sociologies have been conducted by several social

scientists in Japan, Korea, Taiwan, China and so on.

For example, Shigeaki Uno is trying to make science of North-East Asia (note: It is science of East Asia in the context of this book)ⁱ⁾. This science must be established by going beyond established regional studies. According to him, although the object of his science is Japan, China, Korea and Taiwan, it cannot be science which studies empirically each individual problem in each country. Parts of the region in any sense do not exist independently from other parts, but the parts exist interdependently with other parts. Therefore science of East Asia must grasp East Asia as a whole. It must deal with particular problems and tasks in the region but also universal tasks and problems which appear in the region.

According to Shigeaki Uno again, world historical meanings of big gap between the Western way of thinking and political culture, and non-Western way of thinking and political culture in East Asia have begun to be a problem since China became a world historical big country. The problem of reason which exists in the center of the Western thoughts has been emerged. Concretely the problem of modernization and scientific way of thinking-has appeared in the region. The main tasks of modernization in the region have been learning of reason and science from the West, developing its own way of self-recognition (creation of identity) to cope with Westernization, throwing its recreation back to the West and finally creating a new universal science which embraces Western universal science.

I would like to extend his science of East Asia further by following his discussion. First of all, he pays attention to reason and scientific way of thinking as impacts of the West. Impacts of the West were so great that science in East Asia accepted and introduced them into East Asia. But at the same time, it was inevitable to become cultural translation, because acceptance of scientific way of thinking and reason were greatly influenced by world view (perception of human, nature and society) and identity. As a result, science in East Asia had a unique science with different characteristics from Western science.

It was possible for East Asia to establish identity by using reason and scientific way of thinking. But it was unthinkable for identity building to be escaped from dominant influence of emotional and sentiment factors. Therefore it is necessary for us to re-investigate social scientific theories and methods around the relationship between reason,

science, identity and emotion, in order to establish science of East Asia.

How does he think the relationship between science of East Asia and East Asian sociology? He does not refer to this point. But he projects science of East Asia as a social science which is beyond each specialized discipline. Today, social sciences are moving to the direction, that is, social sciences can be categorized two categories, the first one is economics and second one is sociology in broader sense which investigates all objects of social science sociologically. In this context, his science of East Asia can be called as sociology of East Asia.

What kinds of discussion have been done in Korea about East Asian sociology? Kim Seung Kuk, a leading sociologist in Korea has been proposed quite unique sociology of East Asian Communityⁱⁱ⁾. His East Asian Community includes from India to Japan and from Indonesia to Mongolia. It has probability of including Russia, United States of America, Australia and New Zealand in the future. It is a socially constructed imagined community which will be a fruit of self-fulfilled prophecy. According to him, the thing which is piercing through this community is economic, political, social, cultural and religious hybridization covering all fields of society.

He also pays much attention to the fact that this community needs spiritual and ethical value orientations in order to get legitimacy of its community. These value orientations can be presented as follows. (1) Post-Statist Pacifism for a Peaceful Life, (2) Post-Materialist Idealism for a Simple Life, (3) Post-Competition Mutual Aid for a Caring and Sharing Life, (4) Post-Universalist Particularism for a Hybrid Life, (5) Post-Secularist Mysticism for an Imaginative Life. He calls totality of 5 value orientations as East Asianism and explains each value orientation as 5 functions of East Asianism. This East Asianism itself has been hybridized and developed extensively since the beginning of modern era.

Namely East Asian Community characterized by hybridization has been evolved historically by interaction of 5 functions of spiritual and ethical base. It has been East Asianizing Westernized East.

A Japanese sociologist, Shuto Toshikazu also has been paying attention to hybridization. He has been trying to establish East Asian sociology by conceptualizing China, Korea, Taiwan and Japan as hybrid modern and comparing 4 hybrid modernsⁱⁱⁱ⁾.

Based on theory of modernity by Anthony Giddens, he points out following 4 problems

in previous theory of modernization of East Asia. (1) It does not pay much attention to the fact that modernity shows various characteristics in institutional aspect. (2) It is not subjective enough to solve epistemological difficulty, that is, epistemological subject oneself also belongs to modernity as object. (3) The relationship between modernity and imperialism, colonialism, post-colonialism and globalization has not been investigated and left ambiguous. In order to solve these problems, he proposes idea of sociology of hybrid modern.

This sociology pays attention to a changing pattern of modernity. Borrowing from Yosuke Koto's discussion, Shuto understands it as follows. "Modernity which has been established in one region of Western Europe in 17th century has attained consistency and the highest degree of perfection as a system and prevailed all over Western Europe, in parallel to having shed cultural personality of Western Europe which produced modernity by itself." Next, this modernity has been prevailed all over the world through two world wars in the 20th century. In non-Western world, transplant and localization of modernity have been promoted with a background of unsymmetrical relationship between colonizer and colonized determined by violence apparatus, capital and idea of modern value. They have been promoted by taking various forms such as imperialistic invasion, colonial rule and post-colonialism after the Second World War. In the latter part of 20th century, spread of modernity has been progressed further and interaction between modernity and the indigenous has been promoted all over the world. Furthermore transition from modernity to post-modernity has been done by overcoming strain and contradiction in modernity in the West.

Shuto finds two changing patterns of modernity from above investigation. The first one is a changing pattern on time axis. The second one is a changing pattern on space axis.

The former is good at investigating change from modern to post-modern with background of Western Europe. The latter is suitable for investigating a variety of modernity and interaction of the indigenous in the process of advancement of globalization. Of course his goal is to clarify hybridization by combining two ways of investigation. But it is no doubt that to investigate changing patterns on space axis is becoming more and more important to achieve its goal. Sociology of East Asia is a comparative sociology of hybrid societies-Japan, Korea, China and Taiwan-investigating

changing modernities on space axis, based on conceptualizing changing modernities on time axis. As a result of this comparison, it is possible for us to be able to grasp East Asia as a whole, as a field and as a unit.

Do we have similar discussion about East Asian sociology in Taiwan and China? I do not want to introduce a specific discussion on East Asian sociology in Taiwan anymore here. But I would like to point out the fact that history of Taiwanese sociology itself is a typical East Asian sociology. There have been four stages of sociological development in Taiwan. The first stage was the Japanese colonial regime (before 1945). The second stage was the KMT (Kuo Min Dang party) government influences (1945-1970). Various departments of sociology were established in universities in the early 1960's with US assistance. It was the moment of a new birth of sociology in Taiwan. It was also during the 1960's that the first wave of study abroad from Taiwan to the US began. The 1970's was a transitional period from the second to the third stage. During the 1960's and 1970's, domination of American sociology's core paradigm was established step by step. The generational transition from Chinese-born sociologists to Taiwanese-born sociologists occurred. The third stage of sociology in Taiwan is characterized by indigenization and social reform, and the liberalization movement that began in the early 1980's. The indigenization movement emerged in sociology, psychology and anthropology as a collective action against over-dependence on American social science paradigms. Many sociologists trained in the US and returned to Taiwan joined this movement. They played active role in indigenization, social reform, and the liberalization movement. The intellectual landscape of sociology in Taiwan began to change radically. Many sociologists in the indigenization movement criticized their national sociologies, because they did not have a distinctive intellectual character, had a weak theoretical or and inadequate empirical research. They also collectively reacted to the dependent (too American, too little relevance to Taiwanese reality) nature of sociology in Taiwan. Consequently, in the fourth stage (since the beginning of 21st Century), according to Michael Hsiao, "collective consciousness" and "awakening" were formed. Sociology in Taiwan is making sociology socially and culturally relevant to the reality of Taiwan. By doing so, sociology in Taiwan is trying to maintain its universalistic character rather than its nationalistic character. Namely, it is trying to establish a global sociology by providing new elements stemming from diversified cultures

and nations. In the age of the internationalization of sociology, sociology in Taiwan can be evaluated as a forerunner of M. Burawoy's global sociology and public sociology.

In case of Chinese sociology, we have to remember that the rebirth of Chinese sociology was in 1979 and 40 years is too short to discuss about all important issues. But we also have to remember that all subjective and objective conditions which make quest for East Asian sociology possible have been ripe there since rebirth of Chinese sociology. This is why many attempts to create East Asian sociology have come from tradition of Chinese studies in Japan and Korea.

Let me summarize the discussion. East Asia as an intellectual concept includes the West, China, Korea, Taiwan and Japan. Sociology of East Asia, theoretically, is sociology looking for its identity under strong influence of Western scientific way of thinking, reason. Especially it is concerned with relationship between scientific way of thinking, reason and emotion, sentiment. In term of the object of Sociology of East Asia, it is comparative sociology between Chinese, Korean, Taiwanese and Japanese society which have distinctive unique character. This sociology investigates changing pattern of modernity on time axis, and at the same time, it tries to understand changing pattern of modernity on space axis. When we continue to do sociology of East Asia, we are able to see that we have to analyze the relationship between these societies, interdependence of these societies and East Asia as a whole, beyond comparison between each individual society.

It is important for us to understand and evaluate history of sociology in China, Korea, Taiwan and Japan from this goal of quest for East Asian Sociology and as a milestone to the goal. This book collects articles which can be evaluated as important classics from this criterion.

II. Selection of 5-6 articles

SSIS series editor Sujata Patel asked Shujiro Yazawa to play the role of coordinator of this project. Shujiro Yazawa accepted her request. By using a network between the Japanese Sociological Society, the Korean Sociological Association, the Taiwanese Sociological Association, the Chinese Sociological Association, and the East Asian Sociologist Network Conference, Yazawa called for establishing a committee in each country in charge of producing the book. The committee in each country is composed as follows.

Japan

Shujiro YAZAWA (Seijo University, President of the Japanese Sociological Society),
Chair

Koichi HASEGAWA (Tohoku University, Board member of JSS)

Kenji KOSAKA (Kwansei Gakuin University, Vice-President of JSS)

Harutoshi FUNABASHI (Hosei University, Board member of JSS)

Kazuhisa NISHIHARA (Seijo University, President of Japanese Social Theory
Association)

Daishiro NOMIYA (Sophia University)

Kiyomitsu YUI (Kobe University)

Korea

Hyun-Chin Lim (Seoul National University, Ex-President of KSA), Chair

Duke Jin Chung (Seoul National University)

Seung-Kuk Kim (Pusan National University, Ex-President of KSA)

Taiwan

Chang Ying-Hwa (Academia Sinica), Chair

Chen Dong-Sheng (National Taiwan University, ex-President of the Taiwanese
Sociological Association)

Tseng Yeng-Fen (National Taiwan University)

Hsung Ray-May (National Chengchi University)

Hwang Jinlin (Tunghai University)

Yi Chin-Chun (Academia Sinica, member of EC-ISA)

China

Li Peilin (Institute of Sociology, Chinese Academy of Social Sciences, Ex-President of
Chinese Sociological Association), Chair

Xie Lizhong (Peking University)

The committee in each country discussed two issues. The first issue is the objectives of this book. The second issue is the criteria for selecting five of the most influential articles from each country's sociological literature. At the first stage of discussion, each committee proposed very different criteria for selection. It is understandable, because the history of sociology in each country is different and unique. Therefore, Shujiro Yazawa visited each committee and discussed the criteria for selection. As a result of this mediation, we reached the common criteria for selection as follows.

Each society has its own history of sociological development. Choosing the five influential works should consider the historical and institutional contributions of sociological development in its own society.

Based on the above mentioned criterion, the most influential sociologists not only conducted indigenous research in his or her own society, but also engaged in dialogue with western sociological theories.

These most influential works enjoyed significant influence over later cohorts of sociologists in different specialized areas of sociology in each society.

III. Results of Selection: Introduction of Selected Papers and Authors

Japan

1. *Yanagita Kunio's Theory of Social Change* (1977) by Kazuko Tsurumi

Late Kazuko Tsurumi was a sociology professor at Sophia University. She earned Ph.D. at Princeton University. After returning to Japan, she compared indigenous theories of social change in Japan with functional theories of social change in U.S.A. She was a leading social scientist. Her collected papers were published by Fujiwara Shoten.

2. *A Design of Informatics: An Evolutionist's Wienerian View of Nature* (YEAR?) by Tamito Yoshida

Late Tamito Yoshida was an Emeritus Professor at the University of Tokyo. He was an ex-vice president of the Science Council of Japan and the president of the Japanese Sociological Association. He has been a leading theorist since 1960's.

3. *A Theory of Social Change* (1965) by Kenichi Tominaga

Kenichi Tominaga is an Emeritus professor at the University of Tokyo. He is a member of the Japanese Academy. He is regarded as representative of Japanese sociology.

4. *A Genetic Objectivation Theory of Contemporary Society* (1977) by Yusuke Maki (Munesuke Mita)

Munesuke Mita (Yusuke Maki is his pen name) is an Emeritus Professor at the University of Tokyo. He has been a leading social scientist since the late 1960's. His collected papers have been published by Iwanami Shoten.

5. *Sociology of Value* (1972) by Keiichi Sakuta

Shun Inoue is an Emeritus Professor at Kyoto University. He is an ex-President of The Japanese Sociological Society. His cultural sociology has been a springboard for younger sociologists, especially in the Western part of Japan.

6. *The Modern Stratification System and Its Transformation* (YEAR) by Kazuo Seiyama

Kazuo Seiyama is an Emeritus Professor at the University of Tokyo. Now he is a professor of sociology at Kwansei Gakuin University, Faculty of Sociology. He is a vice-President of the Japanese Sociological Society. He is a leading sociologist, not only in theory but also in social research.

Taiwan

1. *A Social Survey of the Kuting District of Taipei City* (YEAR) by Kwan-Hai Lung,

The founder of the sociology department at the National Taiwan University, Professor Lung Kwan-Hai received his Ph.D. from the University of Southern California in 1935. He taught first in Nanjing, China and then, after the 1950's, in Taiwan.

2. *Taiwan as a Laboratory For the Study of Chinese Society and Culture* (YEAR?) by Shao-Hsin Chen,

Professor Chen Shao-Hsin received his Ph.D. from Kansai University in 1957 and was recognized by the international community for his pioneering demographic work in

Taiwan.

3. *Sociology in China: Internationalization or Nationalization?* (YEAR) by Wen Chung-I
Professor Wen Chung-I received his M.A. degree from the history department of National Taiwan University in 1952. During his term as the president of the Chinese Sociological Association (changed to the Taiwanese Sociological Association in 1995), he led the association to join the ISA.

4. *Surprise as the Nascent Psychological State in the Western Sociological Thinking From "People" to "Population"* (YEAR) by Chi-Jeng Yeh,
Professor Yeh Chi-Jeng received his Ph.D. from the University of Missouri in 1973 and is considered the first new generation of Taiwanese sociologists educated abroad. Professor Yeh has taught at National Taiwan University from 1980 until 2007.

5. The Socio-economic Roles of the Entrepreneur's Wife: A Neglected Chapter of "Taiwanese Experience" (YEAR?) by Cheng-Shu Kao,
Professor Kao Cheng-Shu received his Ph.D. from the Ohio State University in 1978 and has taught at Tunghai University in central Taiwan since then.

China

1. "Extending the Conventional Frontier of Sociology". (*Journal of Peking University*. No. 5, 2003) by Fei Xiaotong

Fei Xiaotong (1910–2005) is China's most well-known sociologist. He was director of the Yenching sociological research division of Yunnan University, professor of sociology at Tsinghua University, professor and Associate Dean of the Central Institute for Nationalities, director of the Institute of Sociology of the Chinese Academy of Social Sciences, professor at Peking University, head of the Institute of Sociology and Anthropology, and president of the Chinese Sociological Association.

2. "Dan Wei: A Special Form of Social Organizations" (*China Social Sciences*. No.1, 1989) by Lu Feng

Lu Feng, born in 1955, graduated in 1982 from the Department of Political Science of the Central Institute for Nationalities. Currently, he is a professor at the School of Government of Peking University.

3. “Overall Report” by Lu Xueyi, Chiefly Edited by Lu Xueyi: *Report of Social Stratification in Contemporary China* (Social Sciences Academic Press, 2002)

Lu Xueyi is an Emeritus Member of the Academic Committee and a Professor of the Chinese Academy of Social Sciences (CASS). He was former director of the Institute of Sociology of CASS and president of the Chinese Sociological Association. Currently, he is director of the College of Arts and Social Sciences at the Beijing University of Technology.

4. “The Starting Analysis Concerning the Practical Process of Market Transition” by Sun Liping (*China Social Sciences*, No.5, 2002)

Sun Liping is a professor of sociology in Tsinghua University.

5. “Chinese Society and Chinese Experience” by Li Peilin, edited by Li Peilin: *Chinese Society* (Social Sciences Academic Press, 2011)

Li Peilin, born in 1955, is professor and member of the Academic Committee of Chinese Academy of Social Sciences (CASS), Director of the Institute of Sociology of CASS, and former president of the Chinese Sociological Association.

Korea

1. *A Search for Desirable Korean Identity* (YEAR?) by Sung-Chick Hong

Hong, Sung-Chick received his PhD in sociology from the University of Washington in 1959. He taught sociology at Korea University for over 30 years, until he retired in 1995. He held many academic and public positions, including president of the Korean Sociological Association (1967-68).

2. *The Church as a Public Space: Resources, Practices, and Communicative Culture in Korea* (YEAR?) by Yong-Shin PARK

Park, Yong-Shin received his PhD in sociology from the University of California at

Berkeley. Upon receiving his PhD, he began teaching sociology at Yonsei University. During his career at Yonsei, he served as the editor of a social theory journal, Phenomenon and Recognition, and was president of the Korean Social Theory Association.

3. *Sociology in a Divided Age* (YEAR?) by Lee Hyo Chae

Lee, Hyo-Chae is the first female sociologist in Korea. She earned her graduate degree in sociology from Columbia University. Coming back to Korea in 1957, she established the department of sociology in her alma mater, Ewha Woman's University, and taught there until her retirement in 1997. She offered the first gender studies program in 1977.

4. *Social Laws: A Study of the Validity of Sociological Generalizations* (YEAR?) by Kyung Duk Har

Har, Kyung-Duck earned the first PhD in Sociology from Harvard University in 1928.

5. *The Structural Change of Korean Society and its Modernization* by Man-Gap Lee

Lee, Man-Gap was one of the pioneers in survey research and field research in Korea. When Korean Sociological Association was established, he was one of the founding members. He became a member of Korean Academy of Sciences in 1975 and retired in 1986.

Based on each committee's selection, 4 committees and the editor decided to divide selected papers into the following 6 sections.

1. General introduction by Shujiro Yazawa, Kim Seung Kuk, Li Peilin and Hsung Ray-May.

This general introduction will provide readers history of sociology in Japan, Korea, China and Taiwan. In this history, authors will give us positions and meanings of selected papers in East Asian Sociologies.

2. Reconstruction of Western Sociologies

First of all, sociology in China, Korea, Taiwan and Japan has been developed by looking for its own identity under strong impact of Western sociology. The best typical example among them is Taiwanese sociology, that is, its history of sociology has been the first stage = introduction and digestion of Western sociology, the second stage = indigenization of Western sociology, the third stage = reflexive sociology and public sociology. In case of Korea and Japan, indigenization of Western sociology has been a very important task. But it is still a long way to go. In China's case, it is just facing this problem now. Sociology in East Asia has been strong influence of Western especially American sociology. But it is not simple introduction or imitation of Western sociology. It is a kind of cultural translation of Western sociology through the lens of unique world view and identity. You will find this characteristic in problem- setting, theory, methodology and all dimension of sociology of articles selected in this book.

3. Fundamental Problems of East Asian Sociologies

One of the most important problems of sociology in East Asia was how to develop society and to find economic, political, social and cultural bases of development.

Comparing with Western modernization theories, various theories of social development and social change have been presented. Late modernization, compressed modernization and indigenous development theory are among them. So many discussions on agents of development have been going on. Sociologists have been busy to investigate the relationship between family, community and development.

4. Sociological Theory

This section will examine how sociology in East Asia to introduce Western sociology, indigenize sociology and present universal theory different from Western theory. A distinctive characteristic of theory of sociology in East Asia is a strong orientation to rationalistic and scientific theory. The most influential theories has been Marxism and sociological functionalism especially Talcott Parsons. Many papers clearly show strong influence from unorthodox Marxism. But it also shows that selected papers were possible as a result of complete digestion of modern sociology.

5. Culture, Value and Identity

Papers in this section were discussing about identity and value by comparing identity and value in East Asia with identity and value in the West. They wanted to clarify similarity and difference between two. Furthermore one of focuses of their discussion was to investigate, again, relationship between family, community and society. One more characteristic of discussion on identity and value is that many discussions were concerned with one issue, that is, what does go beyond modern. Many papers had perspective of postmodern. In this context, sociology in East Asia and cultural sociology in East Asia are distinctive and important.

6. Social Stratification and Social Mobility

The final section will touch with importance of comparative studies in this region. All articles on social stratification and mobility in each country are summary of this study which has been proceeding since the beginning of sociology in each country. They must be a firm foundation of comparative study in the region.

IV. Table of content

1. General introduction by Shujiro Yazawa, Kim Seung Kuk, Li Peilin and Hsung Ray-May.

2. Reconstruction of Western Sociologies

Introduction Shujiro Yazawa

Kenichi Tominaga, A part of Theory of Social Change, Iwanami, 1965.

Wen Chung-I "Sociology in China: Internationalization or Nationalization?" Chinese Journal of Sociology, No.15: 1-28, 1991.

Li Peilin "Chinese Society and Chinese Experience" Li Peilin ed., Chinese Society, Social Sciences Academic Press, 2011.

Lee Hyo Chage, "Sociology in a Divided Age" Changjak gwa Bipyong vol.14 no.1, pp. 250-268, 1979.

3. Fundamental Problems of East Asian Sociologies

Introduction Shujiro Yazawa

Kazuko Tsurumi, *A part of Hyohaku to Teiju to: Yanagita Kunio no Shakai Hendoron* (Itinerants and Settlers: Yanagita Kunio's Theory of Social Change), Chikuma Shobo, 1977.

Kwan-Hai Lung, "A Social Survey of the Kuting District of Taipei City" (A General Summary in English), pp.1-21 in Kwan-Hai Lung, *A Social Survey of the Kuting District of Taipei City*, Taipei: Department of Sociology, Academia Sinica, 1967.

Fei Xiaotong, "Extending the Conventional Frontier of Sociology" *Journal of Peking University*. No.5, 2003.

Man-Gap Lee, "The Structural Change of Korean Society and its Modernization" Se-Jin Kim and Chi-won Kang, eds., *Korea: A Nation in Transition*. Seoul: Research Center for Peace and Unification. 1978.

4. Sociological Theory

Introduction Shujiro Yazawa

Yusuke Maki (Munesuke Mita) *A Part of A Genetic Objectivation Theory of Contemporary Society* (1977) Chikuma

Tamito Yoshida, "A Design of Informatics: An Evolutionist's Wienerian View of Nature" University of Tokyo Press, 1998.

Chi-Jeng Yeh, "Surprise as the Nascent Psychological State in the Western Sociological Thinking From 'People' to 'Population'"

Sun Liping, "The Starting Analysis Concerning the Practical Process of Market Transition" *China Social Sciences*. No.5, 2002.

Kyung Duk Har, *A Part of Social Laws: A Study of the Validity of Sociological Generalizations*, University of North Carolina Press, 1930.

5. Culture, Value and Identity

Introduction Shujiro Yazawa

Keiichi Sakuta, *A part of Sociologe de Devenir*, Yuhikaku, 1993.

Shao-Hsin Chen, "Taiwan as a Laboratory for the Study of Chinese Society and Culture" Bulletin of Institute of Ethnology, Academia Sinica, No.22, pp.1-9, 1966.

Lu Feng "Dan Wei: A Special Form of Social Organizations" China Social Sciences, No.1, 1989.

Sung-Chick Hong, "A Search for Desirable Korean Identity" Hanguk Sahoe Kaebal Yongu 25: 1-39, Asiatic Research Institute, Korea University, 1990.

Yong-Shin Park, "The Church as a Public Space: Resources, Practices, and Communicative Culture in Korea" International Journal of Korean History, Vol.11. Center for Korean History, pp.17-37,1990.

6. Social Stratification and Social Mobility

Introduction Shujiro Yazawa

Kazuo Seiyama, "The Modern Stratification System and Its Transformation" International Journal of Sociology, Vol.30, No.1, 2000.

Cheng-Shu Kao, "The Socio-economic Roles of the Entrepreneur's Wife: A Neglected Chapter of 'Taiwanese Experience'"

Lu Xueyi, "Overall Report" Lu Xueyi ed. Report of Social Stratification in Contemporary China, Social Sciences Academic Press, 2002.

7. Conclusion: Toward East Asian Sociologies by Shujiro Yazawa, Kim Seung Kuk, Li Peilin and Hsung Ray-May.

V. Audience and Existing Related Texts

The targets of the book are undergraduate and graduate students in Sociology and other social sciences, researchers in international sociology, and experts in East Asian studies who live all over the world. Many English books on sociology (Elliot A. et.al. 2013) and special fields of sociology in each country are available. English books on special fields of East Asian Sociology like gender (Jackson S. et.al. 2008), environment, cultural studies, social welfare are fewer than previous category of book, but still available. But the book of this kind of category has never been published. With Kim Seung Kuk and Li Peilin, I edited a book titled as *Quest for East Asian Sociologies* published by Seoul National University

Press in 2014. But this book is a collection of papers written by members of East Asian Sociologists Network Conference, not a collection of key texts.

VI. Translation

Translation of all Taiwanese texts, half of Japanese texts, one of Korean texts and two Chinese texts are already completed. Translation of all texts and native check will be finished in the end of December, 2015.

VII. Reference

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- Connell, R., 2007, *Southern Social Theory*, Cambridge, Great Britain, Polity.
- Elliot, A., Masataka Katagiri and Atsushi Sawai ed., 2013, *Japanese Social Theory: From Individualization to Globalization in Japan Today*, Oxford, Great Britain, Routledge.
- Kim Seung Kuk, 2014, "East Asian Community as a Hybridization: *A Quest for East Asianism*," Seung Kuk Kim, Peilin Li and Shujiro Yazawa ed., *A Quest For East Asian Sociologies*, Seoul, Seoul National University Press, pp.3-30. Jackson S. Jieyu, L. and Juhyun W. ed., 2008, *East Asian Sexualities: Modernity, Gender and New Sexual Cultures*, London, Zed Books.
- Kuhn M. and Shujiro Yazawa ed., 2013, *Theories about and Strategies against Hegemonic Social Sciences*, Tokyo, Center for Glocal Studies, Seijo University.
- Uno, Shigeaki, 2012, *Hokuto Ajia Gaku heno Michi (A Road to Science of North East Asia)*, Tokyo, Kokusai Shoin.
- Shuto, Toshikazu, 2012, "The Introduction of the Comparative Study of Hybrid Modern of Japan and China," *Journal of Japan-China Sociological Studies*, No.20, pp.9-20.
- Wallerstein I. et.al., 1996, *Open the Social Science: Report of the Gulbenkian Commission on the Restructuring of the Social Sciences*, Stanford, Stanford University Press

Notes

- i) Shigeaki Uno, *Hokuto Ajia Gaku heno Michi (A Road to Science of North East*

Asia), Kokusai Shoin, Tokyo, 2012.

- ii) Kim Seung Kuk, "East Asian Community as a Hybridization: A Quest for East Asianism" Seung Kuk Kim, Peilin Li and Shujiro Yazawa eds., *A Quest For East Asian Sociologies*, Seoul National University Press, 2014, Seoul, pp.3-30.
- iii) Toshikazu Shuto, "The Introduction of the Comparative Study of Hybrid Modern of Japan and China" *Journal of Japan-China Sociological Studies*, No.20, December, 2012, pp.9-20.

おわりに—残された問題点—

以上のような Book Proposal は、これまで多くの人に読んでもらい意見を寄せていただいた。今後も寄せられた意見を参考にしながら、改訂を続けなければならない。その際に解決しなければならない問題点は、以下のようなものになるだろう。

第一は、やはり東アジアとは何か、東アジアという単位を何故設定するのか、東アジアを単に地理的意味で使用するのではなく、東アジアを知的概念として彫琢する必要があるという点である。これまでの Proposal では宇野重昭氏の問題提起を踏まえる形で、東アジアを「アメリカの存在によって作られた中国、韓国、台湾、日本の関係構造」として考えたが、この点は多くの評者によって理解が得られていないように思われる。多くの評者から、この構造は何も東アジアにだけあるのではなく、世界的なものではないかといった意見が寄せられている。またこの4か国間には、協調というよりは対立・緊張が顕著であるにもかかわらず、何故4か国を単位とし、東アジア社会学を探究するのかといった疑問が寄せられている。

この疑問に関しては、Book Proposal 中にある Kim Seung Kuk の議論にあるように、「予言の自己成就」という答えも可能であろう。しかし筆者は、こうした疑問には、この地域が共有している中国文明（日本の場合は、J.P. アーナソン (J.P. Arnasson) が指摘する二重文明³⁾）を持ち出して応戦すると同時に、W. オースウェイト (William Outhwaite) が指摘する sociation, T. パーソンズ (T. Parsons) や多くの社会学者が指摘する societies, M. ショウ (M. Shaw) などが言及する「ナショナルな次元を超えたり、トランスナショナルな種類のサブカルチャーやネットワーク」を含む「東アジア社会」⁴⁾ が確実に形成されつつあることを指摘したりしてきた。今後これらの論点をより一層明確化するとともに、発展させていかなければならないだろう。

第二点は、これまた宇野重昭氏が指摘する社会科学とアイデンティティの関係、社会科学と

情動、情緒、感情などとの関係の問題である。これまでの社会科学は、認識論的基盤には着目するものの、情動、情緒、感情などをその認識をゆがめるものとのみ位置づけ、それらを排除したり、括弧に入れてしまったりすることが多かった。しかし社会科学と感情の関係は複雑であって、感情を否定する社会科学、合理性だけがあるわけではない。感情を否定しない合理性もあるはずである。東アジア社会学は、従来の西欧的合理性とは異なる新しい合理性を発見、彫琢することになるはずである。この問題は、パーソナルにリアルであるものという意味での理論の下部構造と社会的にリアルなものを確定する社会学理論の関係の問題である⁵⁾。この点は、今後徹底的に深めてゆく必要がある。

第三は、東アジア社会学と支配的な西欧社会学との関係の問題である。この点に関して筆者は、R. コンネル (R. Connell) の Southern Theory⁶⁾ と同じ立場に立っている。すなわち、東アジア社会学は、最初西欧社会学を導入することによって発展するが、次第にこの地域の独自の問題を対象にすることを通じて、東アジアにおいて本家よりも優れた西欧社会学を生産するようになり、さらにはこの地域における特有の問題を解くことを通じて、西欧社会学とは異なると同時により質の高い東アジア社会学を作り出すことになるというものである。勿論、これはあくまでも仮説であり、東アジアにおける今後の社会学の発展によって証明されなければならない。

注

- 1) たとえば、Sujata Patel ed., *The ISA Handbook of Diverse Sociological Traditions*, London, Sage, 2010.
- 2) The 10th East Asian Sociologist's Network Conference, 上智大学、2013年11月、Colloquium of Department of Sociology, National Sun-yat Sen University, 2013年11月、The 12s East Asian Sociologist's Network Conference, 北京大学、2014、10月等。
- 3) Johann P. Arnason, *Social Theory and Japanese Experience: The Dual Experience*, London, Routledge, 2010.
- 4) William Outhwaite, *The Future of Society*, Oxford: Blackwell, 2006.
- 5) これは、A. ゲールドナーが提起した Reflexive Sociology の課題でもある。Alvin Gouldner, *The Coming Crisis of Western Sociology*, New York: Basic Books, 1970.
- 6) R. Connell, *Southern Social Theory*, Cambridge: Great Britain, Polity, 2007.

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