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# 可持续与包容性发展 ——全球城市的多元实践

2017年同济大学城市与社会国际学术论坛论文集

主 编 朱伟珏 周 俭  
副主编 钟晓华 邓世碧

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# 前言

“城市与社会”国际学术论坛是由同济大学主办,城市与社会研究中心和同济大学社会学系等多家单位共同承办、协办的跨学科国际学术交流盛宴,旨在聚焦前沿城市议题、促进城市研究相关领域不同学科之间的深入交流和广泛讨论,为同济大学学科发展和国际学术研究网络的建立提供强大动力。“城市与社会”国际学术论坛有两种组织形式,一种是集中组织的大型会议,每两年举办一届;另一种是不定期的小型系列研讨会。2015年4月,以“社区·空间·治理”为主题的第一届论坛顺利召开,聚焦中外城市社区在发展演变、转型重构、制度机制等方面的经验与问题,并于会后整理出版了《社区·空间·治理:2015年同济大学城市与社会国际论坛会议论文集》。2016—2017年,会议承办方同济大学社会学系和城市与社会中心继续依托学校及本论坛学术委员会的支持,邀请知名的中外学者围绕相关议题举办了11期(共20余场)“城市对话”系列学术研讨会。在前期积累的基础上,第二届大型论坛于2017年10月召开,以促成相关领域的跨学科、跨国界对话及交叉学科合作为目标,在理论建构、实证研究、规划实践、政策创新等方面进行多维度学术交流。

近年来,随着城市化、全球化、数字化进程的深入,城市在经济、社会、政治和文化等诸多方面的不平等正在加剧。如何应对这些问题,成为摆在全世界面前的共同命题。联合国新近出台的《2030年可持续发展议程》及人居Ⅲ《新城市议程》都将包容性发展作为重要议题,许多全球城市也把建设多元均衡、公平公正、流动活力、安全稳定的包容性社会作为自身战略目标。与此同时,中国的“十三五”规划首次将“包容性发展”加入实现国民经济发展目标所要具备的先决条件。可见,包容性发展已成为全球共识与“中国话语”。基于此,2017年“城市与社会”国际学术论坛以“可持续与包容性发展——全球城市的多元实践”为主题,聚集来自国内外不同学科的城市研究领域专家与社会研究领域专家,共同研讨国内外全球城市在包容性发展方面的理论建构与多元实践。

本论文集共收录15篇文章,根据关注议题的差异划分为五个章节:城市化理论与可持续发展、文化场景与全球城市、移民融入与包容发展、存量更新与多元协同,以及遗产保护与社区治理。

在“城市化理论与可持续发展”章节中,劳伦斯·罗兰—伯格关注西方与中国在城市研究理论方面“延续的断裂性”与“断裂的延续性”问题,致力于推动城市社会学理论向“后西方”转变;莎伦·佐金则探讨了城市主要基于土地控制产生的多个维度与多重矛盾。

在“文化场景与全球城市”章节中,张元皓通过文莱洞和韩流两个案例介绍韩国首尔的城市场景及其意义;吴军对北京的三个城市社区发展的文化动力进行分析;汪弘枫则对上海徐汇滨江和法国里昂汇流区的改造活动进行比较研究,探究文化设施对城市更新的作用。



在“移民融入与包容发展”章节中,水上徹男从历史和现状的角度介绍了日本的“商业城堡镇”中的日裔巴西人社区,以及地方政府针对性的多元文化导向政策;王雪梅以北京海淀区肖社区为例,分析城乡接合部流动人口聚集区的社区生态变迁;洪伟则追溯了穆斯林群体在近代上海地区的发展与融入历史,以及当前城市融入面临的挑战。

在“存量更新与多元协同”章节中,陆勇峰结合上海江浦社区辽源西路睦邻中心周边地区的综合更新,探索了老旧住区更新规划中的多方协同机制;谭露露对成都市小街区的更新思路及其“1+N”机制进行了反思;刘琦和邹昊阳以上海江湾—五角场副中心为例,研究了协同机制下的大城市副中心演进策略。

在“遗产保护与社区治理”章节中,普拉西多·冈萨雷斯·马丁内斯结合上海虹口港1933老场坊和音乐谷的案例,对遗产原真性重新进行概念化;程情仪和刘佳燕以1999年“9·21”地震后台湾桃米社区的发展为案例,分析社区媒介如何影响了社区的社会资本;张若曦等人通过厦门沙坡尾的案例,探究资本、权力及人文博弈下的历史街区空间再生产问题;郭湛达以上海虹口港为例,对城市历史文化遗产密集区的发展困境及可能的路径进行了研究。

可以看出,本论文集以中国、尤其是上海的案例为主,但也兼顾日本、韩国、法国等国家的城市实践,作者们通过分析具体案例并结合理论,分别从文化场景、移民融入、城市更新、遗产保护等角度,表达各自对可持续和包容性发展的理解。此论文集的出版,不仅是对2017“城市与社会”国际学术论坛的最终总结,也是未来对话与合作的新起点。

编委会

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# 城市化理论 可持续发展

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# Post-Western Theory and Urban Sociology in Europe and in China

*Laurence Roulleau-Berger*

**Abstract** Post-Western Sociology is non-hegemonic and critical, constructed from conjunctions and disjunctions, continuities and discontinuities between Chinese and European Sociology which cannot be conceived according to a binary mode. It relies on different knowledge processes: 1) knowledge niches which appear to be specifically European or Chinese intermediary epistemological processes which encourage the partial transfer of knowledge from Europe to China and from China to Europe, 2) Transnational epistemological spaces in which European knowledge and Asian knowledge are placed in equivalence, and 3) the formation of theoretical “common spaces” and “proper spaces”.

In this communication we will draw some theoretical and empirical discontinuous continuities and continuous discontinuities between European and Chinese urban sociologies. So we firstly will introduce the question of sociological heritages and circulation of knowledge, for example Marxism' theory and Chicago's School in urban sociology. Then we will describe transnational theoretical spaces through some theoretical and empirical discontinuous continuities between Chinese and European urban sociologies in dealing with the transversal problematic of migration, integration and segregation; we will draw theoretical continuous discontinuities through the problematic of public space, social differentiation and collective action, it also means identify knowledge niches in Chinese and European contexts.

**Keywords** Post-Western Sociology; transnational epistemological spaces; discontinuous continuities; continuous discontinuities

## 后西方理论与欧洲和中国的城市社会学

劳伦斯·罗兰-伯格

**摘要** 后西方社会学是非霸权和批判的,建立在不能套用二分模型的中国社会学与欧洲社会学的连接与分离、连续与不连续的基础之上。它依赖于不同的知识进程:①知识领域,特别是介于欧洲或中国的认识论进程,它鼓励将部分知识从欧洲传到中国 and 从中国传到欧洲。②跨国的认识论空间,在其中欧洲知识和亚洲知识并置。③理论的“公共空间”和“适当空间”的形成。

在这一交流中,我们将讨论欧洲和中国城市社会学的一些理论和实证的非连续的“连续性”和连续的“非连续性”。因此,我们将首先引出社会学传统和知识传播的问题,例如马克思主义理论和城市社会学的芝加哥学派。之后,我们将通过中国和欧洲城市社会学方面的一些理论和实证的非连续的“连续性”来描述跨国理论空间,以解决“移民”“融合”与“区隔”的横向问题;我们将通过“公共空间”“社会分化”和“集体行动”等问题来分析理论上连续的“非连续性”,它同时也表示中国和欧洲背景下的认同知识领域。

**关键词** 后西方社会学;跨国的认识论空间;不连续的“连续性”;连续的“非连续性”

*Post-Western Sociology* is non-hegemonic and critical, constructed from conjunctions and disjunctions, continuities and discontinuities between Chinese and European Sociology which cannot be conceived according to a binary mode. It relies on different knowledge processes: 1) knowledge niches which appear to be specifically European or Chinese intermediary epistemological processes which encourage the partial transfer of knowledge from Europe to China and from China to Europe, 2) transnational epistemological spaces in which European knowledge and Asian knowledge are placed in equivalence, and 3) the formation of theoretical “common spaces” and “proper spaces”. In this article we will draw some theoretical and *empirical discontinuities* and *continuous discontinuities* between European and Chinese urban sociologies. Then we will introduce the question of sociological heritages and circulation of knowledge, for example Marxism’ theory and Chicago’s School in urban sociology. Then we will describe transnational theoretical spaces through some theoretical continuities between Chinese and European urban sociologies in dealing with the transversal problematics of *Right to the City and Housing, Migration, Integration and Segregation*; we also will draw theoretical continuous discontinuities through the problematic of *Public Space, Social Differentiation and Collective Action*. It also means identify knowledge niches in Chinese and European contexts, so we will introduce the topic of *Local knowledge and the invention of the City*.

## 1 What about Post-Western Sociology?

We are at the centre of a global turning-point — distinct from those before and their ephemeral nature — a turning-point in the history of the social sciences<sup>[1]</sup>. In today’s world, the social sciences have become internationalised and have been rejuvenated in other societies such as Asian societies ... Centres of gravity in human science knowledge have been displaced towards Asia — South, East, Central and Pacific Asia — where, in regional forums, intellectuals from China<sup>[2]3–23;[3,4]</sup>, from Japan<sup>[5,6]</sup>, from Korea<sup>[7]</sup>, from India<sup>[8]</sup> continually discuss the modes of producing epistemic autonomies in a context of non-Western hegemony.

The early construction of dominances and hierarchies between Western, Eastern and Far-Eastern contexts has produced instances of ignorance and occultation of entire bodies of knowledge. Western social scientists have no so much access to the narratives of distant societies such as Japan, China, Korea ... have continually found refuge in ethnocentric positions. However, if Japan, Korea, India ... have been engaged in partial Westernisation processes for several decades and Korea for a little less, the thirty years of Maoism closed the gates to China with the result that Chinese intellectuals could not participate in the development of social sciences, a forbidden field from 1949 to 1979.

And we can perceive a diversity of Westernisms — some more Eurocentric, others more Americanocentric — either merging or in tension. As there is a diversity of

Westernisms there is also a plurality of Easternisms situated in different epistemic spaces and constructed and ordered into hierarchies according to differentiated political, historical and civilisational processes.

Rajev Bhargava<sup>[8]</sup> considers of epistemic injustice three forms:

- the imposition of a change affecting the content of the epistemic frameworks
- the alteration of fundamental epistemic frameworks
- the damaging or loss of the capacity of individuals to maintain or develop their own epistemic frameworks

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.

So new centres of knowledge production are born out of:

- a) the refusal to imitate Western epistemic framework
- b) a concern to control hybridizations of Western and non-Western knowledge based on the dynamics of the de-territorialization and re-territorialization of non indigenous knowledge
- c) the recognition and validation of places of conjunction and disjunction between Western and non-Western knowledge
- d) the existence of “epistemic white zones”, that is, zones in which the epistemic frameworks constructed in different societal contexts cannot come into contact

In China, the assertion of an epistemic autonomy among sociologists for example means the re-establishment of continuities with epistemic frameworks which had been constructed before 1949 then forgotten. For example Li Peilin and Qu Jingdong<sup>[9]</sup> distinguish different moments in the scientific history of Chinese sociology in the first half of the 20th century. *The first marxist Chinese sociology* used to rely both on historical materialism and scientific socialism; historical materialism is a kind of “new sociology”, a “modern sociology”, which distinguishes itself from traditional Western sociology. Then the *social survey movement* corresponds to an important movement hatched at the beginning of the 20th century. It also means, however, the creation of specific paradigms freed from Western presuppositions, and the production of a mosaic of constructivisms<sup>[4]</sup>.

After Post-Colonial Studies, we are purposing to produce *Post-Western Sociology* in this context of globalization and circulation of ideas, concepts and paradigms<sup>[10]</sup>. *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<sup>[11]</sup>. It does not equate Post-Western Sociologies with “Sociologies of South countries”, “Sociologies of East Asia” or “Sociologies of non-Western countries”, even should not equate them with “anti-Western sociologies”<sup>[12]</sup>.

*Post-Western Sociology* is constructed from conjunctions and disjunctions which cannot be conceived according to a binary mode. It relies on different knowledge processes<sup>[11]</sup>:

- a) “Knowledge niches” which appear to be specifically European or Asian and do not signify a transferability of knowledge
- b) Intermediary epistemological processes which encourage the partial transfer of knowledge from Europe to Asia and from Asia to Europe
- c) Transnational epistemological spaces in which European knowledge and Asian knowledge are placed in equivalence
- d) The formation of “common spaces” and “proper spaces”

In this article we will draw some continuities and discontinuities between European and Chinese Urban Sociologies.

## 2 Heritages and common knowledge in European and Chinese urban sociology

### 2.1 Marxism and Urban Sociology

Marxism has permeated both French sociology and Chinese sociology.

French School of Marxist Urban Sociology was defined as a critical sociology and appeared ten years after the American explosion of *urban studies* with Raymond Ledrut who published in 1968 *Urban Sociology*, Paul Henri Chombart de Lauwe who created at EHESS the Centre de Sociologie urbaine, Henri Lefebvre, marxist philosopher, who published in 1968 *The right to the City* et Christian Topalov in 1974 *Real estate developers. Contribution to the analysis of capitalist housing production in France*. Mention should also be made of an article by Manuel Castells published an article in 1968 *Is there an urban sociology*; he makes his entrance alongside other young who critic power centered on the analysis of the capitalist production of the city? urban policies of the State and social movements<sup>[13]</sup>. In 1981, *French School of Marxist Urban Sociology* is declining after a rapid and short expansion of urban studies. At the end of seventies a new critical urban sociology is emerging by the disciples of Michel Foucault as Isaac Joseph<sup>[14]</sup> and Murard and Zylberman<sup>[15]</sup> with the Journal *Recherches* created by Felix Guattari in 1968 and later with *Annales de la recherche urbaine* in 1978. In the perspective against the hegemony of diverse marxisms Yves Grafmeyer and Isaac Joseph introduced in 1979 in France (Lyon) the Chicago School in urban sociology. They wanted not develop fieldwork sociology about daily life, an urban sociology rid of global theories. This major event in the history of French sociology took place in University Lyon 2. Then in the eighties, in France, the central object of urban sociology became the “problem of the suburbs” which will impose on sociologists a new reflection on the city largely inspired by the School of



Chicago on which we will return; François Dubet and Didier Lapeyronnie<sup>[16]</sup> announced that the question of segregation comes to replace that of exploitation. However Edmond Preteceille and Marco Oberti<sup>[17]</sup> will distinguish several spatial figures of urban segregation, more or less strong and complex according to social categories: ghettos, rich neighborhoods, beautiful neighborhoods, ethnic enclaves, gated communities, gentrified neighborhoods, mixed neighborhoods.

In Chinese sociology we could consider a marxist urban sociology or more precisely a critical urban sociology which still does exist through different topics. The problematic of social division of space and social stratification, new middle classes and gentrification is central in Chinese urban sociology. Through the differentiation of urban lifestyles and the urban modes of consumption the theoretical objective is to improve the stratification of new middle classes<sup>[18-20]</sup>. Privatization of housing and urbanization in the perspective of critical sociology Guo Yuhua<sup>[21]</sup>, is a way to introduce the awakening of citizens' rights awareness and the formation citizen's in dealing with housing as a private sphere and its identity politics. About urban inequalities, so many studies have been realized about the urban segregation of migrants with the multiplication of urban villages<sup>[22]</sup>. More recently the concept of new urban underclass is also used to describe the urban poverty. From 1990's the urban economy developed rapidly, living standards in Chinese cities improved greatly but because economic collapse and bankruptcy, unemployment and poverty. Guan Xinping<sup>[23]</sup> has distinguished four forms of urban poverty : 1) poverty produced by exclusion of subsistence security system. 2) Poverty caused by personal and family reasons. 3) Poverty caused by lay-offs. 4) Poverty caused by business downturn, especially in old industries bases and are old depleted resources and mines. We could add a new form of poverty with the category of homeless.

## 2.2 Chicago's School Heritage

The Chicago School was very influent in European, especially in French, as in Chinese sociology. It means the birth of the urban sociology.

In France, in 1979, Yves Grafmeyer and Isaac Joseph introduced the work of the Chicago School, then little known in France to introduce a tradition of research in urban sociology very different from the French sociology of the moment. The presentation of this current of research takes place at a time when some French sociologists in the 80s and 90s, including Lyon — and I have been part of it — are starting to work in the neighborhoods — the suburbs — where the questions of crime and deviance, where the first riots take place; these events recall the history of the city of Chicago. The numerous monographs made by Robert Park and his followers focused on the social and spatial trajectories of immigrants, daily mobility, neighborhood relations, associative life, spatial segregation of minorities, juvenile delinquency, gangs, homeless, prostitution ... Issues related to immigration and integration will take on an important status. The introduction of the work of the Chicago

School will lead to the development of a new French urban sociology around similar themes: urban “milieux” and downtown areas<sup>[24]</sup>; migration and ethnic economies<sup>[25,26]</sup>; residential trajectories and urban life<sup>[27]</sup>; youth, marginalization and intermediate spaces<sup>[28,29]</sup>; ethnicity and social worlds<sup>[30,31]</sup>; drugs’ economy and youth<sup>[32]</sup>; urban poverty and homeless<sup>[33]</sup>. These works have privileged methods of ethnographic observation, life stories, case studies, analysis of personal documents .... In the foundation of this urban ecology “*the city is considered as the natural environment of forms of sociability that elaborate daily in a complex game between organization and disorganization, identities and mobilities, frequentation of the similar and experience of the other. In a text that he has always considered as a key moment in his itinerary (Resistances and Sociabilities, 1978), Isaac Joseph sketched the outlines of a research program that refocused on the question of urban cultures, by illuminating it, through a close dialogue with the writings of Georg Simmel and Erving Goffman*”<sup>[34]</sup>IV.

If in the French urban sociology that developed from the 80s the localized approach could be privileged as in the “community studies” linked to the Anglo-Saxon tradition, we can observe the same movement in Chinese urban sociology since the 80’s linked to the influence of Fei Xiaotong. It should also be remembered that the representatives of the Chicago School, Robert Park and his son-in-law Robert Redfield, came to teach sociology in China in 1931—1932 and in 1948. Fei Xiaotong in the refoundation’s process of Chinese sociology, was strongly inspired by them. The Chicago School is one of the most important scientific community in the history of sociology, has played a major role in the history of Western sociology but also has a continuous influence in non-Western countries, especially in China. Urban sociology and what Zhou Xiaohong<sup>[35]</sup> identified as social psychology, the two major fields in Chicago school influenced so much the first generation of Chinese sociologists. Chinese sociologists very early know about urban sociology, and so many scientific exchanges Chicago School’s reference appears like a theoretical mark, especially in community surveys. The influence of Chicago’s School was pregnant in the two contexts, French and Chinese sociologists have mobilized Chicago School to understand urban neighborhoods, peer groups, gangs, communities of migrants, tribe society ... Today Chicago School in Chinese Sociology is taking again a new important status in all studies on *shequ*; Liu Neng<sup>[36]</sup> showed how Fei Xiaotong, inspired by Chicago School, has developed a space-based sociology where he has used a territorial unit of analysis in rural China especially in three villages in Yunnan in 1940. He purposes to come back to space-based sociology in relying on the methodological concept of «spatial contextuality» connected with the Andrew Abbott’s sociological theory focused on the analysis of social life and social actions in a specific time-space context.

### 3 Theoretical continuities in urban sociology and transnational concepts

In this part, we would deal with the continuities of sociological knowledge and transnational concepts of some major theoretical issues in French and Chinese urban sociologies. This approach while not exhaustive is rather eloquent regarding what remains of common knowledge. We have identified the following topics as illustrations of shared theoretical space: the right to the City and housing; migration, integration and segregation.

#### 3.1 The Right to the City and Housing

In France, over the last twenty years, urban renovation and demolition operations have taken place in working-class areas and older districts in several French cities. This signifies the eviction of tenants and the demolition of social housing buildings. For example, in Vénissieux and La Duchère, in the Lyon region, the demolition of towers ... represented an important moment in the history of French cities and the construction of urban memories. In 1994, ten towers that had been walled up for ten years in Les Minguettes residential area, Vénissieux, in the agglomeration of Lyon — a city with a working-class background — were destroyed; a symbol of the working-class suburban landscape had disappeared. Between now and 2030, as part of the city's major urban projects, a vast program of urban regeneration is planned: 1 200 housing units will be demolished, 2 000 will be created and 4 000 renovated. During these urban renovation operations, forced removals occur, which then undo protections, suspend residential rights and result in the partial or total loss of community social ties and a protective environment<sup>[37]</sup>. However, it is important to distinguish here between cases of forced removals and expulsion procedures founded on the illegality of residential situations. The suspension of the right to reside signifies forms of urban eviction; in France, the stated objective of urban renovation and social diversity policies is to fight against urban segregation, but they break up households and re-concentrate the poorest families in new zones of urban relegation. In the case of demolitions, residents express their anxiety for the future and their attachment to a local community, in other words to the uses of urban spaces and practices<sup>[37]</sup>. Speaking about the right to the city through housing, French sociologists use the concepts of the social effects of eviction, the loss of sociability networks and of belonging to the neighborhood, the feeling of no longer being attached to a local community.

In Chinese cities, *urban villages*, situated in areas of urban transition between cities and rural areas, have emerged in a process of accelerated urbanization where an increasing number of migrant workers, especially youths, are arriving. These urban villages are akin