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田中重好 折晓叶 / 主编

公共性的比较社会学研究

# COMPARATIVE SOCIOLOGY



# PUBLICNESS



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A 公共性的比较社会学研究  
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SOCIOLOGY  
OF  
PUBLICNESS



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2012年12月31日时)

# Preface

*Shigeyoshi Tanaka*

This book examines the nature of “publicness” that is deeply embedded in daily societal life. Comparative sociology of publicness does not provide a single definition for publicness, which can be used as a yardstick to compare the nature of publicness in different societies.

This book does not begin by discussing the nature of ideal publicness or what publicness should consist of. Yet, neither am I deliberately avoiding these issues, nor think that I am avoiding defining publicness. Instead of providing discussions that revolved around the ideal type of publicness or definitions of publicness, I approach these issues from the perspective that there exists a type of publicness in daily life that is implicitly shared by societies and regulates the fundamental structure of people’s behaviour in society. Thus, the very foundation of this book is the importance of fully understanding the nature of publicness that is embedded in ordinary and daily life.

Drawing on the focus of this book, I believe that Japan and China have their own forms of publicness. Thus, this book emphasizes the application of “publicness” within societies to examine how the foundations of this key term are laid in the society. Once this has been ascertained, it then explores the extent to which we can bring forth the dynamics for creating new types of publicness in the future. Thereafter, the aim is to question the current status of societies using clues derived from the term

publicness.

In addition, the book uses these clues to confront the crisis currently facing sociology and re-examine sociological theory. At first glance, the multiple forms of publicness may appear as assertions that are contradictory; however, it is by no means contradictory.

I believe it is natural for us to construct sociological frameworks that not only can coexist but also are appropriate for different societies. There is no denying that sociology, a discipline that pursues the logic of modern society, first emerged in Western countries, where it was subsequently acknowledged as an academic discipline. Thereafter, sociology in Asian countries came into being through the importation of these frameworks from Western paradigms. We will also later discuss in this book, how the concept of publicness—a key concept in sociology—greatly differs in the context of social realities. This notion has become evident with the progression of globalization.

Another important point is that it is no longer possible to consider Western values as the only legitimate sense of publicness. However, the fact that Western societies, both in the past (former colonies) and present (own societies), have betrayed the concept of human rights, a concept which was also born in the West, is not the issue at hand. Rather, we focus on the fact that the concept of publicness, born in Western societies, does not fit well within the daily lives of Asian societies. Note that this is regardless of whether it receives approval as a principle or there exists at the level of social reality other forms of publicness, which have been created by each society over the course of history; we may term this as forms of publicness being historical path-dependent. Thus, the comparative sociology employed in this book discusses these different forms of publicness.

By using publicness as a key concept to analyze Japanese society, it becomes clear that the society has experienced its own fundamental social transitions. More specifically, the continuing dissolution of the state

publicness that had supported Japan's modernization makes it possible to derive other forms of publicness, including "publicness from below" and "regional publicness." Thus, it is necessary for Japanese sociology to carefully investigate how publicness is generated from regions.

In the case of Chinese society, a number of issues have emerged amidst rapid changes occurring since China embarked on its reformation and expansion programs. These include how Chinese society changed from the perspective of publicness and the current status of and future changes to public and private divisions. Although this book does not reach any definitive conclusions on these topics, I hope it is able to generate debates on how Chinese society was formed through the process of social change. To discuss China's concept of publicness, we refer to its society as one in which the Chinese people have ordinary daily lives and not those modernized by Western concepts of civil society. Although the situation in Chinese society is partially elucidates when we use modern civil society as our benchmark, we tend to disregard its totality, that is, the overall associative structure of Chinese society.

General sociological theory discusses the connections between publicness and justice. Having indicated the characteristics of publicness in what Ulrich Beck terms second modernity as being (1) opposing the market, (2) opposing anything nationalized, and (3) embracing the individual/individualization, this book discusses the importance of publicness and justice in the 21st century.

To summarize the issues presented here, this book contains a compilation of theories on city and power that are intimately connected to publicness. Hiroo Fujita, who initiated research on publicness in daily life and whose works continue to shed light on it, unfortunately passed away in the middle of this research. I believe that Fujita would have wished for this book to be finished and published. As a memoir to his work and sheer dedication, it is my desire to see his essays on city and power reprinted.

Finally, I would like to thank all the contributors of this book. I am very



privileged to have such an extraordinary scholars as partners. And special thanks are due to Doctor Zhu Anxin who is teaching at School of Social and Behavioral Sciences Nanjing University and Doctor Gao Na who is a sociology instructor at Southeast University. Both of them helped me a lot at various stages of this comparative-study project. Thanks also to Ms. Maejima Noriko. Although She is very busy writing her dissertation, she assisted me perfectly with Zhu Anxin and Gao Na. And I am deeply grateful to Social Sciences Academic Press, especially to Mr. Tong Genxing and his excellent work team.

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It still seems that there is a huge gap in the mutual understanding between Japan and China, in spite of long history of cultural exchange. I do hope this small book could help to bridge the gap a little. And if it becomes true, it will be a grate pleasure for us. At the end, I wish Professor Fujita Hiroo, the founder of this study would be satisfied with this book in heaven.

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Part One

Toward Comparative Sociology of  
Publicness



# **Chap.1**

## **A Comparative Sociology of Publicness**

*Hiroo Fujita*

### **Publicness and Society**

#### **Street-Corner Globalization**

At present, the developed countries are seeing declining birthrates and aging populations, while at the same time, the developing countries are experiencing population explosions. The homeless of developed countries and the street children of developing countries live out their daily lives on the streets, in the shadows of glass skyscrapers that are monuments to wealth and prosperity. Rapid globalization raises a host of challenges relating to the environment, human rights, welfare, poverty, news reporting, homelessness, feminism, minorities, and other issues.

The development of various media is bringing major changes to human relations. Globalization is causing enormous changes in people's daily traveling distances. Businessmen, tourists, students, refugees, and others are traveling on a global scale. The number of people living in foreign countries is increasing dramatically. More than a million Japanese reside outside Japan, and the number of registered foreigners living in Japan has exceeded two million. According to the United Nations, in 2003 the total number of immigrants in the world reached 191 million.



In many countries, vehicles are driven on the right-hand side of the road. But in Japan, the United Kingdom, Australia, India, and some other countries, people drive on the left-hand side. In most former British colonies, people drive on the left. Japan's used cars are very popular in other countries. But these cars, with their steering wheels on the right, are the cause of unlikely accidents in the countries to which they are imported. In London, to help pedestrians from other countries avoid getting into traffic accidents, the walkways at street crossings are emblazoned with written warnings to "LOOK RIGHT." Many Japanese have the experience when they are abroad of nearly colliding into others. That's because the direction in which Japanese people reflexively turn when trying to avoid a collision is typically the opposite of that of people in other countries. The divergent road rules across the world reflect the societies that they developed in. The United Kingdom has 4.2 million video surveillance monitors. It is said that a citizen of London is filmed by cameras 300 times a day. At public transport depots in Beijing, when a bus or subway arrives, transferring passengers all rush to get on or off. When a bus stops, everyone throngs together at once, and in the crush it is impossible to move. The authorities seek to somehow impose order on the passengers with the slogan, "For orderliness, wait for passengers getting off before boarding."

Even within one country, the creation of order takes various forms. In the case of escalator etiquette, in Kanto [the eastern region of Honshu, Japan's main island] passengers who want to stand do so on the opposite side than is customary in Kansai [Western Honsho]. An escalator is a moving staircase; it is a corridor. But there are many areas where there is no set custom as to which side should be left open for those who want to walk. This is because away from the congestion of the big cities, few people will walk up or down the steps when they are on the escalator.

People's perception of rules varies widely depending on the society. In Europe and the United States, discussion about suppression of human