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OPENING (JOINT PLENARY) SESSION

Contouring a Contextual Global Sociology

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Contemporary globalization has redefined notions of time, space, distances, boundaries, and borders. It has changed the social, economic, cultural, and political environment and the nature of global interaction. Various contestations, interactions and collaborations occur at multiple levels. This presentation focuses on the role of the International Sociological Association (ISA) in the debates and dialogues about the globalizing of sociology. It considers the ways that the ISA reproduces but also challenges dominant hegemonic discourses and methodologies. The presentation explores the ways the ISA can be an intellectual and organizational space for contouring a contextual global sociology that facilitates sociologies in dialogue. The ISA's new initiative to create the first comprehensive *Global Mapping of Sociologists for Social Inclusion* (GMSSI) will be discussed. Developed to partially counter existing hierarchies of knowledge production in our discipline and association, the GMSSI aims to identify, connect and enable collaborations that can foster more equitable sociological knowledge production, exchange, dissemination, and action across the globe.

PLENARY SESSION: POSTCOLONIAL VS. POST-AUTHORITARIAN SOCIOLOGY

Sociology of Orientalism and Neo-Orientalism: Theories and Practices

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Since the Second World War, Western institutions have dominated global knowledge production due to their hegemonic economic power. This was the result of the industrialization and technological advancement of Europe and the US, as well as the urbanization and economic structures that led to the development of the modern educational system in the early twentieth century. These transformations exponentially increased the demand for resources for the society and the state in the western hemisphere. Hence, the state began to collaborate closely with the educational system in order to pursue its objectives. Particularly old colonial Europe, including Germany, France and the UK, established close ties with universities and scholars as they began to fund academic work on colonized geographical areas and their societies. European imperial states in the nineteenth century sent their “researchers” to Africa, Latin America, the Middle East and Asia, and many archeologists, anthropologists, and historians traveled and studied colonized lands. The main goal of these nations in funding academic research was to understand local cultures and societies in order to simplify the process of colonization as Said argues in his book, *Orientalism*. On the other hand, sociology – as a new field in the twentieth century – and sociologists had not really studied other cultures and societies until neoliberal globalization started to challenge global knowledge production in the 1980s. A new subfield of sociology began to emerge in the late 1990s, similar to International and Global Studies: transnational and global sociology. Since then, the field of sociology has been dominated by grant and career-making forms of scholarship which only slightly/hardly differ from the interests of states and organizations. However, I argue that this new form of scholarship or “Neo-Orientalism” as I refer to it, is not different from the earlier Orientalist production of knowledge, and is probably more damaging. This article examines the Sociology of Orientalism and its transformation into Neo-Orientalism over the last three decades.

The Crisis of Postcolonialism’s Afterlife: Toward a Post-Authoritarian Approach

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Sari Hanafi is currently a Professor of Sociology and Chair of the Department of Sociology, Anthropology and Media Studies at the American University of Beirut. He is also the editor of *Idafat: The Arab Journal of Sociology* (in Arabic). He is the Vice-President of both the International Sociological Association and the Arab Council for the Social Sciences. He is the author of numerous journal articles and book chapters on the political and economic sociology of the Palestinian diaspora and refugees; sociology of migration; transnationalism; politics of scientific research; civil society and elite formation; and transitional justice. Among his recent books are: *From Relief and Works to Human Development: UNRWA and Palestinian Refugees after 60 Years* (coedited with L. Takkenberg and L. Hilal, Routledge), *Palestinian refugees: Identity, space and place in the Levant* (coedited with A. Knudsen, Routledge), *The Power of Inclusive Exclusion: Anatomy of Israeli Rule in the Occupied Palestinian Territories* (coedited with A. Ophir and M. Givoni, 2009, in English, New York: Zone Books, and in Arabic, Beirut: CAUS), *The Emergence of a Palestinian Globalized Elite: Donors, International Organizations and Local NGOs* (with L. Tabar, 2005, in Arabic and English) and *Pouvoirs et associations dans le monde arabe* (coedited with S. Ben Néfissa, 2002, Paris: CNRS). His last book is *Knowledge Production in the Arab World: The Impossible Promise* (with

R. Arvanitis, in Arabic, Beirut: CAUS, and in English, Routledge, 2016). He is the winner of the 2014 Abdelhamid Shouman Award and 2015 Kuwait Award for Social Science.

We currently witness a wide and heated discussion all over the world over the crisis of postcolonialism. Perhaps the most heated moment can be depicted in the debate between Slavoj Žižek, Walter Dignolo, and Hamid Dabashi. The latter declares in his book *Can Non-European Think?* the independence, not just from the condition of postcoloniality, but from the limited and now exhausted epistemics it had historically occasioned. He doubts whether “European philosophers can actually read something [from the non-Europeans] and learn from it – rather than assimilate it back into what they already know.”

I will argue that the intersection between sociology and postcolonial studies does not go without problems, and reflects a crisis among the left which embraces postcolonialism as a solo perspective and distorts it while projecting it into a southern context. While I will draw upon the worldwide debate on this issue, I will focus on the analysis of scholarly work in the Arab World. I will highlight two features of the Arab left, being in excessive way anti-imperialist and anti-Western. I will suggest this postcolonial approach should be completed by what I call a post-authoritarian approach.

Whose Voice? Who Silences? Reflections on the Structures of Contemporary Worlds

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Scholarly conversation about knowledge production and hierarchies has typically focused on the unequal power between the Global North and South and the structures that amplify voices while silencing others. Using the issue of voices and silences as a starting point, I first consider two contemporary contextual factors, *i.e.* the drift towards authoritarianism and stifling of dissent in many democracies, and the racial cultural assemblages with global reach that involve extra-state actors, to outline how a set of ideas, including strident nationalist ideas, are circulated and augmented through multiple outlets while facilitating the trans-local processes of silencing and silences. I use examples from India and the US to trace the processes through which selected voices are amplified and others’ silences are enforced, circulated, and codified. I argue that we need to move away from looking at global- and national-level structures separately and develop theoretical and methodological frameworks that consider glocal spatio-temporalities, where our foci on the spatial and the temporal include systematic analyses of lives and structures on virtual spaces. Drawing upon my previous work on transnational forms of intersectionality (Purkayastha, 2012), and more recent work with Vrushali Patel on racial cultural assemblages, I will discuss voices and silences. I will show that the key challenge is to theoretically and methodologically develop ways to study silences. Yet these contemporary structures of silencing are growing rapidly, reaching through tangible and virtual spaces to add newer configurations to existing tapestries of power. A failure to understand the structures of silences within the contemporary drift towards authoritarianism will act as an impediment to creating truly global imaginaries of knowledge for more just worlds.

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PLENARY SESSION: SOCIOLOGY IN TAIWAN

XXX

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Reflections on Doing Sociology in Taiwan since the 1980s

Mau-Kuei CHANG, Research Fellow at IOS, Academia Sinica, Taiwan

Social Network Studies in Taiwan and Beyond

Yang-Chih FU, Research Fellow at IOS, Academia Sinica, Taiwan

CLOSING PLENARY: CONNECTING ACADEMIA WITH POLICY

Decolonial Theory and Dialogues on the Relevance of South African Sociology

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Since the Rhodes Must Fall movement and subsequent movements the South African academy has been shaken. The questions raised by students to decolonize universities vibrated in faculty corridors, and sociology was no exception. As students demanded something new, sociology departments across the country were forced to reexamine sociology curricula and many other processes, including a reexamination of knowledge excluded from sociology. Through an analysis of presentations in South African sociology departments between 2014 and 2016 and a review of themes for the 2015 and 2016 SASA congress this paper provides a map indicating how South African sociology has begun to reposition itself as a pluriversal discipline within the country and as a relevant player in building and contributing to international sociology. Through this mapping, the paper also brings forward further questions for South African sociology to ponder as it assesses its relevance.

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Fernando CASTAÑEDA SABIDO

PANELS

1A SOUTH-SOUTH RELATIONSHIP

The South-South Forum as a Space for South-South Global-Local Dialogue

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editor of ALAS journal *Controversias y concurrencias latinoamericanas*; editor of AAS journal *Horizontes sociológicos*; co-president of the Local Organizing Committee, vice-president of the Scientific Committee and panelist at the 2012 Second Forum of Sociology (ISA, ALAS and AAS).

In this presentation I will discuss the South-South forums' debate experience we have begun in Argentina, from the co-presidency of the local organizing committee associated with the Second ISA Forum held in Buenos Aires in 2012. On that first opportunity, the forum was entitled "Social sciences and coloniality of power, theory and praxis," and thereafter we have conducted other forums in Argentina, Brazil, Mexico and France.

The last one of these was associated with the Second Congress of the Argentinean Association of Sociology, held in 2016 in Villa María, Córdoba, Argentina, on the theme "Basics of ethical participation in scientific production and in higher education."

We understand these forums as "a moving space, an intellectual assembly to unite claims and struggles; for the production and dissemination of knowledge; and the generation of meeting and discussion points for intellectual, academic, public and social participation in issues relevant to different realities of the South."

The purpose is to establish the forums as a meeting space of social scientists from around the world, promoting a critical dialogue between different sociological and intellectual traditions to ensure plurality and intellectual autonomy to a non-Eurocentric global sociology. We think about the South from an epistemological rather than a geographical perspective. The questions and discussion axes that constitute the work agenda show concern for understanding and explaining the consequences of the global capitalist crisis at a local level; the role of power in knowledge production and the role to be played by critical and postcolonial sociological reflection in the analysis and proposals for a transformation of reality.

We believe that the understanding of social phenomena should also include a dialogue with different social actors (Bourdieu, 1985), especially with social movements that have emerged in Latin America in recent years. This means taking into account their many historical, social, economic and cultural determinations, which allows us to transcend generalizations and consider the contextual aspects that make them open, unfinished, complex and diverse phenomena, considering the prefiguration of different knowledge alternatives, at the joint of critical and postcolonial thought and emancipatory social practices.

Local Sociologies and their Role in Building a Global Sociology

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Today in countries of the South the young generations, more than their parents, are tackling the problem of identity. Neither romantic nationalism nor fundamentalist ideologies have been helpful for solving the problem. As far as the rush for virtual space and ICT is concerned, no positive impact on social identity has been observed. In contrast, the Internet has made the younger generation's minds and identities divided and scattered, due to the gap between local societies and the countries of the North in terms of knowledge capacities and technological production.

This paper aims to provide answers to the following question: How could sociology and sociologists contribute to the development of a genuine, socially embedded and translatable identity within the young generation in order to make dialogue and comparability of cultures a reality? This question can actually be divided into two: First, what kind of sociology can accomplish such a mission? Second, what processes are necessary for such a sociology to come into existence?

To answer these questions, one should distinguish between "*national (domestic) sociology*" and "*local sociology*." From the outset, sociology was based on comparing different societies and cultures. To be a sociologist one has to put oneself in the other's shoes, looking further from one's own culture and prejudices. Therefore national sociology, in its literal sense, would sooner or later come down to ideology and ethnocentrism, and so-called sociology not only cannot enter into multicultural dialogue with other sociologies but cannot help locate the youth's social identity within the global spectrum of identities.

In contrast to national sociology, "*local sociology*" can be defined as a sociology which tries to transform sociology from repeating theories that have been made in different conditions and on the basis of observations in Western countries or by Western sociologists into non-Western ones, to sociologies based on a deep understanding of the history and culture of particular societies. A local sociology with a good understanding of history, mythology and communication systems of one's own culture could be a good aid to better understanding a national society on a social scientific basis, a trustable source for the young generation to define its social/national identity, and a good help for participating in dialogues aimed at building a so-called postcolonial global sociology.

As an answer to the second question, the institutionalization of a scientific community through specific organizations can be mentioned. Such organizations should be non-governmental, non-ideological and part of the civil society. Concerning the role of universities in the process, two points deserve attention. First, social science departments and research centers at universities, as poles of qualified teaching and research, are the best place for a local sociology to emerge. Second, however, as local sociology grows, staying in the ivory tower of academia appears to act as a barrier for its development. To be able to accomplish its missions, it should diffuse into the national scientific community and national public research organizations.

Keywords: national sociology, local sociology, global sociology, social/national identity, scientific community, social embeddedness, translatability

The Democratization of Knowledge Production

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The democratization of knowledge production is a contemporary demand. Its development globally cannot circumvent local participation, although all the conditions for its recognition within the Western exclusive domain are not met yet.

To demonstrate this statement, we will refer to three lines of theoretical and methodological development as cases of local theoretical developments and their connection with globalization processes:

1. The renewed conceptualization in Ecuador concerning the "production of space, as reproduction of the relations of production (*or its replacement*)" in the well-known approach of Lefebvre. These approaches on the ordering of the territory and regional planning, economically linked with the transformation of the productive and energy matrix, accompany efforts to minimize the impacts of vulnerability (earthquakes,

flooding, *etc.*), protecting the environmental system in its interaction with the social system; prioritizing the objectives of "Good Living," gestating a new model of geographical redistribution of wealth, from a new model of social redistribution, on a platform of scientific and technical knowledge, to build a New Type of State.

2. A new role assumed for public universities, and their responsibility as "knowledge-generating institutions" to respond to the urgent demands of the nation and the Ecuadorean society, especially among the most vulnerable.

3. New opportunities for multi- and trans-disciplinary approaches to address urban development problems, and the growing demand for solving the environmental impacts generated by population growth, based on an ecological consciousness of the highest level, boosting the synergy of the methodology developed in the natural sciences for the measurement of environmental impacts decades ago, and new methodological approaches in the social sciences, such as the calculation of the "equivalent population."

Also, it should be noted that it is the context within which such contributions are produced which enables the input itself, as none of these contributions could have arisen without a process of social, economic, cultural and political changes, known in Ecuador as the Citizen Revolution. The scientific input can only emerge from liberating processes.

In the face of these changes and their many national, structural specific expressions, we can also contribute to overcome conceptual gaps and epistemic limitations through critical approaches ranging from the role of property and citizen participation to the weight of powers and freedom of expression, and the formation of regional blocks whose demographic weight and volume of natural resource are clear indicators of the beginning of the end of a unipolar world. The democratization of knowledge involves a close relationship between scientific and technological offerings of the social sciences.

1 B PUBLIC SOCIOLOGY

Knowledge Transfer in Sociology: What does it Mean? How can it be Improved?

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Knowledge production in the academic science shows a tension between R&D policies and evaluation practices based on relevant issues for disciplinary audiences, and the social and economic results that academic science is expected to generate. That increasingly affects the social sciences and sociology in particular.

On the one hand, there is a constant push toward a legitimation of social science as scientific knowledge according to practices of research communities originally coined by the natural sciences. We are witnessing a growing standardization of research evaluation and publication processes, usually in the form of scientific articles, as well as an internationalization of research, being English the main language. Both trends are important mechanisms that favor the diffusion of theoretical and empirical approaches that are coined by mainstream research communities in western countries.

On the other hand, there are growing expectations about the benefits of social science outside the academic domain. One of the key terms in the current organization of science and innovation is knowledge transfer. Research communities are increasingly expected to diversify their activities in order to make research results accessible to non-disciplinary users and resolve practical problems. This implies adapting to the situation and needs of the users in specific local contexts and also showing empirical evidence of the social impact achieved.

Although referred to by other names, knowledge transfer has always been an important issue for sociologists. The discussion about the uses of sociological knowledge has been one of the key debates that have structured the discipline. Several concepts have been used over the years, such as applied sociology, sociological practice, policy sociology, sociological engagement, and public sociology. Nevertheless, this discussion has been mainly shaped by the academic dynamics affecting the field: it has been rather internal to the discipline, directed to academic audiences, and often characterized by an important normative orientation.

Sociology has broadly investigated the utilization of knowledge in other disciplines, although systematic research on knowledge transfer in our own disciplinary domain is scarce. There are not many studies on the organization of the discipline in order to be useful and to maintain its strength both in the current system of knowledge production and other organizational domains. Some important questions are the following: How should sociological knowledge be organized in order to be translated to different publics and social needs? How can sociology developed in the context of application, and adapted to a broad range of social problems, improve its status in the current practices of academic organizations?

This paper will try to answer these questions by means of a cross-fertilization of approaches between the social studies of science and innovation about knowledge transfer, and some theoretical building blocks incardinated in the sociological canon. The paper will discuss the following issues: First, different meanings and components of knowledge transfer in sociology will be outlined. Second, some key issues from the organization of the discipline affecting knowledge transfer processes will be analyzed. We will use insights from the sociology of knowledge and professions to discuss the determinants of the utilization of sociology. Third, some strategies for sociology to improve knowledge transfer in combination with academic science will be discussed. This includes the role of additional knowledge, communication strategies, collaboration with non-academic partners, transdisciplinarity, the translation of complex sociological analyses to practice, and the double use of research for practical and academic purposes.

What can Sociology Do for the Welfare Reform? An Approach from Public Sociology
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Kazuo Seiyama, PhD, is President of the Japan Sociological Society. He is Emeritus Professor at the University of Tokyo, and Deputy Director of the Research Center for Science Systems, Japan Society for the Promotion of Science. Born in 1948, Seiyama graduated from the University of Tokyo in 1971, and was a graduate student in Sociology at the University of Tokyo (1973-8). His teaching career began in 1978 when he became Associate Professor in Sociology at Hokkaido University. Seven years later, he moved to the University of Tokyo, where he served as Professor until his retirement in 2012. After that, he taught sociology at Kwansai Gakuin University until 2016. He has published many books and articles about social stratification, sociological theory, social research and social welfare. His publications in English include *Inequality amid Affluence: Social Stratification in Japan* (with Junsuke Hara, 2005), *Liberalism: Its Achievements and Failures* (2010), "The Modern Stratification System and its Transformation," *International Journal of Sociology* (2000), among others.

In advanced societies with a declining birthrate and a growing proportion of elderly people, such as Japan, the social welfare system is under strong pressure of reconsideration. Unfortunately, theories on social welfare are divided along an ideological line. On one side, there is the so-called neoliberalism. According to this ideology, which is based on market fundamentalism, governmental spending on social welfare should be as minimal as possible. At the other extreme, there is a set of theories that, while emphasizing the social importance of welfare values, deny the necessity of considering feasibility conditions. For those who stand on this side, to give any consideration to restrictions to welfare imposed by limited resources is nothing but a serious deviation from "the ideal of a welfare society." Such theories may be characterized as "welfare absolutism."

To tackle the problem of welfare reform is an important task for contemporary sociology. Firstly, although at first glance the welfare reform problem might appear to be only one for advanced societies, at present most newly emerging industrial countries are rapidly adopting some welfare system, and how to construct a welfare system is becoming a common problem across the world. Secondly, welfare is typically a sociological question in the sense that from the beginning sociology, in contrast to economics as a science of efficiency, has been a social science that searches a desirable communal society. Thirdly, the task of arranging and constructing a desirable welfare system involves a certain degree of collaboration between professional and technical knowledge on various welfare-related institutions and the people's everyday understandings of how the system works. Without support and trust on the system, welfare society cannot be sustainable. Actually each country has its own welfare reform problem. It is different, for example, in Japan and the US. In Japan, the most enthusiastically discussed issue is whether and how Japanese society, with the highest rate of aging people human society has ever known, could afford to maintain and advance the current social security system. On the contrary, in the US the most serious political issue has to do with the Obama healthcare reform. On the surface, the problems seem different. Nevertheless, in both countries, there is an underlying common theoretical as well as ideological opposition suggested above.

It goes without saying that arguments of how to reform the welfare system should overcome the barren confrontation between ideological positions, and explore a realistic and desirable solution. Sociological approaches to the welfare system should be both normative and empirical. Sociology is a normative science since it has been undertaking the task of exploring a desirable communal society. Therefore, sociology of social welfare must put the highest emphasis on "the normative value of welfare society." At the same time, sociology is an empirical science. Sociological inquiries have been, and must be, based on social research data and empirical evidence. The concept of "public sociology" means something both practical and normative,

and this two-sidedness can be understood as representing an important aspect of public sociology.

This paper reconsiders and analyzes the current state of sociological approaches to welfare reform, and presents a concrete theoretical framework for welfare reform in aging societies.

Sociology and Sociologists between Science and Public Engagement: Searching for a New Role in Post-Crisis Greece

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In comparison with other European countries, sociology in Greece has been institutionalized at a late stage (at the dawn of the twentieth century) but since its initial steps it has had an impact in the country's public sphere. Sociological teaching has been introduced in the mid-war period, while sociology became an academic discipline with its own departments by the mid-1980s.

Public engagement of sociologists has been an established practice, despite the somehow delayed professionalization of sociology as a discipline. For many decades, sociology has been practiced more as a craft among social scientists rather than as an established discipline with its own methodological and theoretical approaches. Sociology departments have shifted their emphasis towards educating public servants with a wider sociological background and were less concerned with training social researchers and a new generation of young academics.

The lack of a national sociological tradition – due to the purely academic character of sociology up until the 1960s and the influence of various sociological traditions across Europe as many Greek sociologists pursued their postgraduate studies abroad – created a highly fragmented image of Greek sociology. On the other hand, the early institutionalization (1983) of syndicalism among sociologists in the pursuit of their interests as public servants, with the creation of the Association of Greek Sociologists (AGS), contrasts with a notable lack of a professional/academic and research-oriented sociological society, as the Hellenic Sociological Society (HSS) was only recently founded (in 2007) by a group of academic sociologists.

The uneven and fragmented picture of Greek Sociology before the economic crisis has contributed to the disorientation of sociologists and their false consciousness as to their role and informed public engagement. In many cases, populists/ideologues

have mistakenly been represented as sociologists engaged in the public sphere and have in fact delegitimized the role of professional sociologists. In the midst of the crisis, the limited financial resources for carrying out social research have strongly affected the public image of sociologists. In the post-crisis period, Greek sociologists (and sociology) are desperately seeking a new role aside from the obvious task to describe the increasing income inequalities and worsening socioeconomic situation of the lower social strata. The role of Greek sociologists is not merely to carry out a diagnosis of the current socioeconomic situation and construct macro-analyses, but more importantly to suggest remedies to specific/measurable social problems, pursue improvements and promote social cohesion.

2A DE-COLONIAL SOCIAL THEORY

Committing Sociology: Towards Global Approaches to Foster Decolonization and Reconciliation

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Terry Wotherspoon is Head and Professor of Sociology at the University of Saskatchewan, and Past-President of the Canadian Sociological Association. His research and publications, focusing on sociology of education, social policy, social inequality, and immigrant and indigenous populations, have been recognized with awards from the Canadian Education Association and the Canadian Association for Foundations of Education. He has served as Managing Editor of the *Canadian Review of Sociology* as well as a member of the Executive Committee and Board of Governors of Immigration Research West, and Chair of the Board of Governors for the Prairie Metropolis Centre. He has also been Adjunct Professor at Xi'an Jiaotong University, and Visiting Professor at Lanzhou University and Northwest University for Nationalities, all in China.

The denunciation by a recent Canadian Prime Minister of the practice of “committing sociology” has reinvigorated interest in the possibilities for public sociology across the nation. There is no shortage of areas for critical questioning, and solid sociological inquiry, analysis and insight are warranted. In public spaces, questions about such pressing issues as rights of immigrants and refugees, reconciliation with Indigenous peoples, persistent surfacing of racist discourses and other forms of exclusion, the capacity of welfare states with diminishing resources to attend to increasing social inequalities, and social actions to address climate change and serious environmental degradation coexist with troubling matters like domestic violence, addictions and depression, and divisions of labour in households struggling to meet monthly expenses. In addition, Canadian sociology spans two linguistic traditions that do not always engage closely with one another. While these issues appear in specific manifestations within particular local and regional contexts, they also have a significance that transcends such boundaries.

This paper addresses one such issue – reconciliation with indigenous people – that is significant both in its own right and in terms of its relevance to several of the aforementioned themes in diverse national contexts. The focus on reconciliation requires that we are aware of the past – in the context of the development of a settler society through processes of colonization – to understand the present and prospects for the future – with awareness of both the challenges associated with deep social problems as well as solid successes and capacities. Such processes require an understanding of experiences in other contexts, not only in other white settler colonies but also through relationships between Western nations and those in the Global South. Attention is given to the ways in which sociological analysis can draw from and become enriched by these experiences, exploring how new relationships based upon meaningful reconciliation and interaction between groups are compounded by ongoing problems and practices characterized in this analysis as democratic

colonization. The paper will proceed from an exploration of emerging initiatives and potential collaborations oriented to reconciliation in the Canadian context towards consideration of how these understandings can be broadened and enhanced in connection with similar issues and initiatives emerging across regional and national settings.

Palestinian Sociology: Divergent Practices and Approaches

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This paper aims to examine the practices and outlooks of Palestinian sociologists in an attempt to clarify divergent visions and positions both normatively and epistemologically. The evidence shows that there are differences in perceptions and approaches among members of the Palestinian scientific community regarding conceptual issues, a fact that reflects diversity of cognitive tendencies and visions on one hand, and the influence of globalized international scientific groups on the other, in addition to the desire of the Palestinian scientific community to be engaged with the global academy.

There are a number of reasons for this, among which are: First, the centralization of knowledge production and its legitimacy in the Global North, with the associated funding policies related to the fields of knowledge sanctioned by the North-American and European center and its impact on research funding abroad. This has generated a societal debate on funding, concerning its terms and prohibitions; second, the impact of post-colonial and subaltern studies and the "authenticity" discourse about the need for producing local knowledge in order to escape from the grip of Eurocentrism; third, the role of sociological knowledge production in a colonized society that entails the imagined roles of sociologists between the epistemology of commitment to the colonized society and a "universalist" scholarly discourse that equalizes and remolds knowledge regardless of multiple and different contexts. The previously mentioned issues reflect the debates in Palestine concerning the language used, and questions of authenticity and modernity; and debates about the local and the universal, in addition to the terms of knowledge production and different approaches among Marxists, modernists, post-modernists and Islamists.

The paper will also examine the different approaches adopted by (a) defenders of knowledge production derived from the Arab-Islamic cultural heritage; (b) defenders of the legacy of the Third World and the Global South and its appropriateness to knowledge production on Palestine; (c) intellectual tendencies which consider that the knowledge produced by Palestinians should pass through and be legitimated by knowledge producers in dominant countries for Palestinian sociologists to achieve cognitive visibility at the level of international scientific groups so as to overcome localism and isolation; and (d) trends defending culturalist-folkloric approaches.

Epistemic Interventions for Creating a Global Sociology

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It is now well established that there are key methodological constituents that have organized unequal and uneven growth of sociological knowledge internationally. Immanuel Wallerstein suggested five key variables: a) the mode of historiography; b) the parochiality of universalism; c) the analysis of (Western) civilization; d) its Orientalism and e) its attempts to impose a theory of progress (Wallerstein, 1997). Decolonial theory has enlarged these characteristics to discuss a gamut of epistemic issues that

includes not only a critique of the linear theory of historiography, an epistemic theory of interiority together with that of coloniality but a theory of multiple and repeated binaries, with a sociological theory of racial and sexual difference.

In this paper, I suggest that the starting point for doing global sociology is to deconstruct the inherent Eurocentrism present in the discipline's cognitive frames. Also, I suggest that Eurocentrism is not merely represented in sociological theories and methods but is also enmeshed in practices and sites that administer and govern sociological knowledge, such as journals and curricula. Additionally, Eurocentric frames are organically connected with the discipline of anthropology with which sociology was interfaced through coloniality. The paper then discusses the other three methodological constituents that help frame global sociology: provincialization, methodological nationalism, and endogeneity. It concludes by suggesting that global sociology is possible if we work with these methodological constituents at many levels.

2B EUROPEANIZATION AND POST-COLONIAL EUROPE

Victims of Geography or Politics? – Public and Policy Sociology in the Periphery

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This paper deals with the current state of sociology as a discipline in a small European country in the (semi) periphery of Europe within the process of internalization of social sciences and Europeanization of science policy. Centre-periphery relations not only exist between the Global North and South. Within Europe there is an ongoing process of Europeanization in many policy areas, along with countermovements. The paper draws on the model of the centre and periphery relations within the context of the Europeanization process in science policy and its possible consequences on sociology in the (semi) periphery of Europe. Peripheral countries have rarely managed to have a distinctive impact on the elaboration of important scientific issues like research priorities, while they are encouraged to adapt national science management issues to those from core scientific countries.

For instance, the most recent European policy initiatives like the concept of smart specialisation or funding through structural funds strengthen the integration processes among member states by performing similar procedures, rules and norms. However, they have also brought a specific "research culture" embedded in a system of norms and values about the role of science in society. Along with that process there is a growing institutionalization of the discipline through the rise of sociology departments at universities accompanied at the same time by financial "starvation" of research funding caused by crisis and austerity measures. A permanent challenge for Croatian sociology remains how to raise its international visibility (quality) and local relevance in order to secure more research funding.

According to some authors dominant public sociology represents the end of the crisis in sociology while professional and policy sociology does not progress without limitation. For some critics, commitment to now institutionalized and widely embraced perspectives have resulted in a heavily politicized sociology, at the expense of scientific rigor and clear scientific standards. How do these different assumptions reflect the scientific and public reputation of sociology on the periphery? Former president of the Croatian Sociological Association criticized Croatian sociology for keeping the role of system legitimation even in the transition period and for being a "provincial discipline," internationally unrecognized and irrelevant. What is the state of the art of Croatian sociology now? How will it achieve higher levels of international collaboration and professionalization in (local) policy orientation?

The recent example given in the paper refers to the vigorous debate that stirred up the sociological community in Croatia by criticizing the most relevant (local) middle-range theory on egalitarianism as the dominant societal value recognized as a main obstacle to entrepreneurship. Empirical evidence of still prevalent egalitarian values opened the controversy about counter-entrepreneurial social environment. Egalitarian syndrome (the original name of the concept) reached the headlines in newspapers and TV discussions, which is the only case of public media attention to a sociological concept. The debate initiated a critical, reflexive and instrumental discussion around the public-policy relationship in Croatian sociology.

The Production of Knowledge in the Public Domain: A Case Study of Polish Attitudes towards Recent Migration into Europe

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Recently Europe has witnessed an unprecedented influx of refugees from Africa and the Middle East caused by ongoing war, upheaval of political and social life and worsening economic conditions in their home countries. The UNHCR (2016) estimates that "in 2015, over 1 million people – refugees, displaced persons and other migrants – have made their way to the EU, either escaping conflict in their country or in search of better economic prospects." These people, many of whom are children, require basic humanitarian provisions such as clean water, healthcare, emergency shelter and legal aid.

The EU suggested that member states should either accept a quota of refugees or pay "a solidarity contribution" for every refugee that they do not accept. Against this backdrop, Poland has refused to accept any immigrants, arguing that this should be a sovereign decision. A key driver for this position is a growing opposition to Muslims.

This paper examines the competing dialogues around the issue. It draws out the competing ideologies and the claims for dominance in the construction of truth over immigration and asylum. These views include, for example, extremist ring-wing organisations such as Obóz Narodowo-Radykalny (ONR, the National Radical Camp) which claim that refugees will be involved in sexual violence against Polish women and are likely to be terrorists. These opinions were met with opposition from some Polish academics and Christian charity organisations taking a more humanitarian stance. Functioning in the public space as a conglomerate of stereotypes, these views are voiced in order to build political capital, academic opinions and charitable perspectives.

The paper draws on Berger and Luckmann's (1966) social creation of knowledge, assuming institutionalisation through reciprocal interaction and acting out acquired ideas. Particularly interesting here is the extent to which this is possible if the actors involved stand on diametrically opposing sides of the socio-political spectrum.

This paper will analyse knowledge creation and dissemination through competing social authorities, based upon the Polish approach to the refugee crisis. It will examine which of these authorities is dominant, and why, taking into account an implicit, intangible network of relationships between these seemingly independent entities.

Institutionalizing Sociology in Moldova

Tatiana SPATARU, Moldova

The process of formation and development of Moldovan sociology counts more than half a century. The history of Moldovan sociology finds itself at the crossroads and in the fusion of various research traditions. Absorbing the spiritual potential of the Romanian monographic sociological school and the tradition of Russian sociological thought, and subsequently assimilating the foreign theoretical and methodological experience of Western European and American studies, has allowed for our own domestic development. This period of time, on the one hand, testifies to the difficult historical fate of Moldovan sociological science, subject to ideological influences during the Soviet period, and on the other hand, shows its actual capabilities and degree of practical effectiveness. The study of the genesis of Moldovan sociological science and its component part – academic sociology – leads to the most significant results and conclusions of great interest for understanding the development of sociological thought and its critical analysis.

Today, sociological studies are mainly concentrated in Chisinau, the capital of Moldova. High-level academic research is represented by the Center of Sociology and Social Psychology at the Institute for Political and Legal Researches of the Academy of Sciences of Moldova; the Faculty of Sociology at the State University of Moldova; the nongovernmental sector and national organizations and subsidiaries of these sociological organizations abroad.

An important event for the development of sociology in Moldova was the founding of the Association of Sociologists in 1976 by the corresponding member of the Academy of Sciences of Moldova, Andrei Timus. Under the aegis of the Association of Sociologists from Moldova, especially in the period when its leader was Professor A. Timus, numerous scientific conferences and symposiums, national and international workshops and seminars on various topics of social life were held. Being organized in sections, the Association has served as a coordinator of sociological investigations in the field of labor sociology, people's community development, rural and industrial sociology, sociology of culture and media, *etc.*

3A POST-SOCIALIST TRANSITIONS 1

A Moral Dialogue in Albania: The case of the Current Movement for a Good Society

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Lekë Sokoll is a Full Professor of Sociology at the Aleksandër Moisiu University of Durrës, Albania. He is the founding Executive Director of the Albanian Institute of Sociology (AIS), and founding President of the Balkan Sociological Forum (BSF, 2012). Since 1986 he is engaged in research, studies, publishing, teaching and practice in sociology. He holds the first PhD in Sociology in the history of Albania. He is the author of 25 books, almost all pioneer in Albania, in theoretical sociology, sociology of social problems,

and methods of scientific research. He is the current Vice-Rector for the Scientific Research of the University of Durrës, General Secretary of the Albanian Sociological Association (ALBSA), and editor-in-chief of the journal *Social Studies*.

After the third ISA Conference of the Council of National Associations (Ankara, May 2013), Albanian sociology has seen many positive changes, including the reorganization of the Albanian Sociological Association (ALBSA), and a sustainable growth in every aspects, based on the principle "slowly but surely." Sociology in Albania is now institutionalized. What comes after has to do with Albanian "proactive sociology," with the increasing impact of sociology and sociologists in the development of society. This paper deals with the "Movement for the good society," the current intellectual movement promoting the "good" in Albanian society, initiated and led by the ALBSA. It presents how this movement has emerged, raised and developed, and how it is going on.

The idea of this movement emerged from a dialogue with students from the two major universities of the two main Albanian cities: Tirana and Durrës. A draft with some "ethical standards" was drawn up, asking people to get involved, based on Aristotle's brilliant idea of the good that develops through continuous acting in accordance with virtues. An avalanche of activities was organized all over Albania and in neighboring countries, such as Kosovo and Macedonia, and even with the Albanian diaspora in many other countries, first of all in auditoriums at universities and schools, and to some extent in the media, especially the social media. As a result, a wide coalition for a good society was created, including hundreds of social scientists, thousands of students, and other people. The results, albeit modest, show that this kind of movement is important especially for countries in "anomie" (a condition in which society provides little moral guidance to individuals, following Durkheim's concept) such as Albania, which finds itself in a "moral transition" after a very severe postcommunist transition. This movement shows the importance of sociology not only as a study of social life, but also as a social movement. The "Act Now Strategy" is a method for increasing the role of sociology, and enhancing the image of sociologists in society.

Sociology in the Cultural Political Economy of Post-Socialist Transitions: Towards a Critical Analysis

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The role of sociology in communist countries of Eastern Europe, its institutional development, specifics of national sociological traditions, its often controversial and ambiguous relationship with the political system, and (limited) debates with the international sociological community have been the subject of extensive sociological research. We also have a relatively good overview of the state of development of sociology and its institutional conditions in post-socialist Eastern Europe. However, the role of sociology in the processes of post-socialist transitions remains curiously under-researched, if not completely overlooked. This is somewhat surprising, since these processes have been and continue to be the subject of considerable research interest. Consequently, we have relatively little structured and reliable information

about the role of sociology in steering post-socialist transformations. In this paper we will try to shed some light on this topic, analyzing both the role of sociology as a science and specific expertise, and the impact of sociologists in their different roles – as academics, educators, public intellectuals, experts, or politicians.

Sociology, like other social sciences, had the potential to play a big role in these processes. Namely, post-socialist transition was a major societal transformation and involved a (sometimes) radical redefinition of economic imaginaries, *i.e.* the semiotic systems providing the foundation for the living experience in an extraordinarily complex world with a constitutive role in real existing economies. We should further note that imaginaries are especially susceptible to changes in periods of crisis.

For the purpose of this analysis we are adopting the Cultural Political Economy approach to post-socialist transitions and will explore the role that sociology played in this process. First, we will explore the contribution of sociology to processes of variation of discourses and practices, which may lead to a variety of alternative paths. Second, we will scrutinize a selection of particular discourses, a process in which sociology could play a role by privileging and interpreting some of them, *e.g.* by providing legitimization through interpretation of specific phenomena. Third, sociology can contribute to retaining specific resonant discourses, a process in which discourses and practices are included in individual and collective routines and identities in widely accepted strategies and state projects, and are even materialized in the physical environment. Fourth is the reinforcement of these discourses. Sociology can be a device that privileges some discourses over others. Last but not least, we will explore the processes of selective recruitment, inculcation, and retention by national sociological communities, associations and academic institutions by privileging those individuals who correspond to dominant discourses.

Analysis will be based on ten semi-structured interviews with academic sociologists from different Eastern European countries. We see this as a preliminary analysis, to be expanded and upgraded with specific national case studies. Recent developments in Eastern Europe – with a notable shift towards nationalism and less democratic forms of governance – imply that sociology may play an increased role in reflecting and moderating these processes, so knowledge about specific mechanisms is of vital importance.

Post-Imperial Legacy: Value-Behavioral Matrixes of Societal Development in Eastern Europe

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In this paper, a special case of application of the “old” concept of “imperial dependence,” which seemed to have been left in the past with the collapse of modern empires, will be considered to explain specific features of the post-Socialist development of East European societies.

Here we present the outcomes of empirical testing of the thesis about the cultural reproduction of imperial dependence in Eastern Europe post-imperial regions. This dependence contributes to differences in the post-socialist development of societies. The study is based on the European Values Survey (EVS) empirical data for 22 countries located in Europe on the territories of the former Ottoman, Russian, Austrian and German empires. On the basis of the cluster analysis done on empirical data of cultural parameters (value orientations and legitimation of the social order, identity and attitudes to social activity), we test significant conclusions about the following: (1)

the significance of "imperial history" in the modern development of societies; (2) the significance of the "value-behavioral matrix" as the "*longue durée*" structure that defines both the capacity and limitations of societal development; (3) the associated dependent feature of the modern development of post-imperial countries.

3B POST-SOCIALIST TRANSITIONS 2

Sociology and Law: The Role of Court Reforms in Transforming Azerbaijan Society

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This paper addresses the distinctiveness of Azerbaijani practice of sociology by studying the role of the court reforms in transforming Azerbaijan society. Both in the judicial system and in the minds of the population, there are still problems with the past communist regime in modern Azerbaijan. The conducted survey allows us to show the character and essence of this problem and identify ways of improving the judicial system in the country in line with the requirements of a democratic society.

The majority of the surveyed believe that a democratic transformation of society cannot be successful and private enterprises develop without a legal base and a sound judicial system capable of offering effective protection of private property rights, control after execution of the agreed responsibilities, protection of the rights of economic subjects, creation of stable conditions for the activity of native and foreign investors, and fostering of market relations. One of the reasons why the judicial power is not able to fully satisfy the demand for such services is that this demand is artificially lowered because of the population's distrust of the judicial system. The other reason why the demand for judicial services is lowered is the lack of economical growth, hence a lack of demand for resolution of economic arguments. It is evident that an activation of the commercial activity and successful implementation of economic reforms would foster an increase of the demand for judicial services.

The study of opinions of business managers, representatives of the general public and judges and employees of the court machinery, and the analysis of their judgments and proposals allow us to reveal some of the most relevant issues related to the work of courts and the performance of judicial services, and to point to paths for an extended access of the population and the business sector to such services, which would help to further improve the judicial system and allow for a more effective implementation of the judicial reform's goals in Azerbaijan.

Russian Sociology and its Functions in Contemporary Russian Society

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V.A. MANSUROV, President of the Russian Society of Sociologists, Russia

Russian sociology has a long and turbulent history. It started in the nineteenth century as a merger between social philosophy and the expanding methods of gathering data. Pitirim Sorokin was a towering figure of Russian sociality at the turn of the century. Later as a political émigré in the US, he summed up his experience in revolutionary Russia in the concepts of social stratification and social mobility, in a consistent attempt to add up structural and cultural factors of social change. It is not accidental that his legacy is hailed now in Russia as one of the guidelines for the study of the current stage of Russian development.

After a long lapse of time, Russian sociology came back to life in the 1950s. Its revival owed to the persistence and spirit of a few enthusiasts – Vladimir Yadov, Boris Grushin, Tatyana Zaslavskaya among others. While they were allowed to conduct empirical studies, any venture into theoretical fields was frowned upon by the ruling party. However, they found a way to challenge the tenets imposed by the doctrinaire dominance of one theory and one party. Their efforts led to a growing popularity of sociological ideas and particularly ideas of social change and its inevitability in any society, even societies that looked totally immutable. Sociology broke through bans on theorizing and thereby paved the way for a flow of new ideas about society and its future in Russia.

The history of Russian sociology largely determines its present state, its problems and strength. In the mid-1990s Russian sociology came to be torn between the growing commercialization of life and the opening vistas of academic studies. The sociological field split into several segments – academic sociology, marketing studies, and public opinion research. Commercial studies siphoned off skilled researchers from academic sociology, but the damage was later patched up by a legitimization of theoretical forays and a growing attractiveness of academic studies among young university graduates.

Nowadays Russian academic sociology is fulfilling four major functions in Russian society and social science in general. Firstly, it has explored the transition process. Russian society is in a unique position of transcending state socialism and inventing its own kind of capitalism. The process is fraught with challenges and mishaps. It is to a large extent informed by the cultural factor – the patterns and traditions inherited from the past. It also requires a lot of innovation in the economic, social and political realms. The convergence of various trends yields results that are dissimilar to transitions in other countries. The outcomes of transition turn out to be a subject that only sociology can adequately tackle. Sociological thinking is important as some philosophers propose to view the process in cultural terms only – as a transition bound from the cultural “path” and “institutional” straitjacket. Contemporary sociology provides a different approach which takes into account the conflict and alliances of various political, economic and social forces. Secondly, contemporary Russian sociology provides counsel for decision-makers who are often befuddled by a sequence of events and their outcomes. Thirdly, sociology serves the civil society in an oblique fashion by making the results of its studies public. To be understood, sociologists have to master a particular language which often lacks some of the logical links present in normal discourse. Fourthly, Russian sociology plays a critical function. The transition process is often meandering towards dubious outcomes. The causes of problems that arise out of it has to be the subject of critical deconstruction.

Russian sociology has been and remains part and parcel of world sociology and is determined to contribute to worldwide coming debates.

Sociologies in Dialogue: Macedonian Sociology between Survival and Internalization

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theories, sociology of ethnic groups, sociology of nationalism, and sociology of sport. He has participated in scientific research projects in Macedonia and abroad, and has presented papers as author or co-author in several national and international scientific meetings and conferences. Currently he is the President of the Association of Sociologists of the Republic of Macedonia, Vice-President of the Macedonian Centre for Culture and Arts, and Vice-President of the European Movement in Macedonia.

Antoanela Petkovska is a Full Professor at the Institute of Sociology, Faculty of Philosophy at the Ss. Cyril and Methodius University in Skopje, Macedonia. Her main fields of interest are: sociology of culture, sociology of art, sociology of youth, sociology of Macedonian culture, European civilization, and gender and society. She took part in several scientific projects: Macedonian Literature and Art in the Twentieth Century (Macedonian Academy of Sciences and Arts); Creative Industries Mapping in the Republic of Macedonia (Ministry of Culture of the Republic of Macedonia and British Council Macedonia, 2007-8); European Value Survey international project (national project manager), financed by the Faculty of Philosophy and FIOM (2007-9); Research of the European values of the citizens of the Republic of Macedonia (2010-13). Her most important publications are: *Essays on the Sociology of Culture*, Skopje: AZ-BUKI, 2009; the textbook *Sociology* (co-author), Skopje: Studentski zbor, 1998; *Sociology of the Macedonian Fine Arts (1945-1980)*, Skopje: Makedonska civilizacija, 1997; *Macedonian Sociological Terms Dictionary* (co-author), Skopje: Institut za sociologija-Filozofski fakultet and MANU, 1995; *Social Aspects of the Monumental Art in the Republic of Macedonia After the Liberation*, Skopje: Makedonska kniga, 1986. Petkovska is a former President of the Association of Sociologists of the Republic of Macedonia and current President of both the Macedonian Center for Culture and Arts and the Macedonian section of Jeunesses Musicales International.

It is very challenging for a sociologist to discuss sociologies in dialogue amidst the turmoil and dynamic changes going on in the world. But to discuss sociologies in dialogue from the standpoint of a sociologist who comes from a country which has faced tremendous social, economic, cultural and political changes in a relatively short period of independence, and to also consider all these in the Balkans' historical, social, and political context, is even more difficult.

In this paper we would like to elaborate our standpoint on the state of affairs of the Macedonian sociology and the possibility for creating opportunities for its participation in the process of internationalization of the social sciences. Since the possibility of an exchange of ideas and opinions on various social issues (historical, political, religious, etc.) is related to the historical, cultural and social settings of societies, we will begin with a brief introduction of the historical and social context of the establishment and development of Macedonian sociology (sociological studies and research institutions).

Furthermore, we will refer to the problems that Macedonian sociology is facing with the re-building and further development of the Macedonian sociological scientific community. The focus will be on the role of the institutions responsible for sociological education and research in Macedonia, as well as their cooperation and communication with other sociological institutions in the region and beyond. There is an evident need for increased cooperation, for the sake of improving sociological studies at all levels, and widening its involvement in international research projects.

Naturally, as it happens in a period of crisis, the scientific community, particularly in the social sciences, is faced with a lack of financial support for research. Financial funding for sociological research projects from the government and also from representatives of the "international community" located in Macedonia (various NGOs, foundations, etc., that "distribute" financial support from various foreign state institutions) is rapidly decreasing in Macedonia.

The newest trend in Macedonian sociology is the fragmentation of the sociological study, or, to be more precise, its "interdisciplinarization": there is a trend of establishing interdisciplinary undergraduate studies like family studies, gender studies, even social work, whose students can graduate without taking any obligatory course in sociology.

The last problem we will refer to considers the role and status of sociologists within Macedonian society. Despite the existence of sociology in Macedonian society for over 50 years, sociologists are barely recognized on the labor market in Macedonian economy. People from the "older" and more established, or rather "prestigious" social sciences like law, economy, pedagogy, *etc.*, are "occupying" administrative positions, organizational positions and positions in the social service and education. Even though sociologists are still present in secondary education (less so in primary education), their status is still threatened. In this context, we will briefly touch upon the role of the Association of Sociologists of the Republic of Macedonia in promoting sociology in the Macedonian society and connecting Macedonian sociologists with the international sociological community, as well as promoting Macedonian sociology abroad.

4A MULTIPLE MODERNITIES AND LOCAL SOCIOLOGY

Sociology as a Witness of Multiple Modernities

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In this paper about the development of sociology in a postcolonial society, attention is drawn on Shmuel N. Eisenstadt's concept of multiple modernities and the genealogical analysis of how Mexico has thought about itself as a modern society. Social sciences, and particularly sociology, have been an instrument to think about Mexico as part of the modern world but have also provided a critical approach to the project of modernization.

In the nineteenth century sociology became a source of inspiration for the Educational Reform of 1868. The curricula of the just established Escuela Nacional Preparatoria was founded on Auguste Comte's "encyclopedic law." Herbert Spencer was also very influential among Mexican intellectuals at the end of the nineteenth century and beginning of the twentieth century. But a romantic and critical vein was also introduced in Mexican thinking through anthropology, by the German-American anthropologist Franz Boas and his disciple Manuel Gamio, whose ideas were very influential in post-revolutionary Mexico. These two veins are very important to understand the development of Mexican sociology and how they have built an understanding of Mexico in the modern world. How should we understand the multicultural character of Mexico? the relation between modern and traditional Mexico? the traits of a postcolonial society? and other (non-western) countries?

There has been a permanent tension between a modern view of Mexico, following the American route, and a romantic view, seeking for a new historical route. Both are modern in essence and are a natural consequence of a process very similar to the core idea of multiple modernities: the assembly process of the non-modern institution with the modern institution. Sociology has been a witness and a main character of this process and some concepts and theories like dependency, the modernization process, internal colonialism, patrimonialism, decolonization, and multiculturalism provide us with a lens to see the complexity of the assemblage of tradition and rupture, universalism and particularism, rationality and irrationality, knowledge and wisdom, science and common sense.

The Crisis of Unplanned Expansion of Sociology in the Global South: Problems and Prospects of Sociological Education in Bangladesh

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Sociology as a branch of social science, after originating in Western Europe in the nineteenth century, has spread to all corners of the globe, leading to a “decentralization” of sociological study. Though the expansion process opened up scopes and spaces for sociological education in peripheral societies, substantial drawbacks have become essential concomitants of this proliferation. The development of sociology in the Global North and South is associated with continuing crises. Similarly, sociology in Bangladesh, since its inception as an academic discipline in 1957, has been in perpetual encounter with a multitude of challenges – academic, institutional, socio-structural, and other. Using a conceptual thread comprised of the decentralization of sociology and the crisis of teaching sociology, and taking Bangladesh sociology as a case study of sociology in the Global South, this paper critically examines the nature of current problems of sociological education in Bangladesh, specifically the problematic issues of teaching sociology at tertiary or university level. It also points out a few potential areas of sociological teaching and research in Bangladesh.

A combination of methods – incorporating content analysis of secondary sources including research work on the development of sociology in Bangladesh, and qualitative interview of selected key sociologists from Bangladesh – was adopted in collecting information on the current status and future potentials of sociology in Bangladesh. All collected data were analyzed qualitatively. The findings from this research suggest that major problem areas of sociological education in Bangladesh include academic constraints like Eurocentrism and the hybrid nature of the discipline; institutional constraints like the lack of printed and e-books and journals, the production of low-quality books in Bangla, the lack of modern classroom facilities, and teachers’ and students’ politics; and sociopolitical constraints like the lack of a clear conception on the nature of sociology by the general public, and political instability and its effects on the overall education system.

This paper also finds that the prospect of sociological education in Bangladesh lies in a number of institutional measures, including the introduction of full-fledged semester systems in sociology departments in universities, engaging students in more field-based activities, the introduction of active and collaborative learning methods, and proliferation of applied, public and advisory sociologies.

Finally, the article concludes that the decentralization of sociology took place in the Global South in the form of spreading teaching institutions only, with a scarcity in original sociological knowledge production. In the absence of a planned scheme of expansion, this incomplete decentralization acts as a key factor behind the epistemological problems faced by sociology in the Global South, especially in Bangladesh.

Key concepts: teaching sociology, Bangladesh, decentralization of sociology, Global South, crisis

Sociology in Portugal: Local, National and International Dialogues

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Although the institutionalization of sociology in Portugal was only made possible after the revolution of 1974, it is currently characterized by a remarkable vitality, apparent for instance in the number and diversity of members of the *Associação Portuguesa de Sociologia* as well as that of participants at its national conferences. However, significant challenges have also emerged, stemming not only from the expansion and diversification of sociologists, but also from the economic crisis, austerity policies, the enlargement of social science specializations, and the pressures in politics and the media to give advantage to business, law and engineering professionals, courses and research.

The present paper will be organized in three sections. Firstly, we will analyse the existing courses of sociology in Portugal (at BA, master and PhD level) as well as the regional location, activity sectors and professional positions of those who have graduated in sociology. Secondly, we will discuss the participation of those different profiles in the *Associação Portuguesa de Sociologia* throughout time and the ongoing efforts to improve such participation. According to Burawoy's typology, we suggest that, despite some tensions, academic and critical sociologies have been developed and working together in Portugal, but the connection with a large group of applied sociologists has weakened over time. Public sociology may be the missed link to foster a dialogue among sociologists and other sectors of society. Our national association's current strategy to develop such links will be sketched. Thirdly, we will present a broad overview of the internationalization of Portuguese sociology, through collaboration in projects and networks, especially with Europe and Portuguese-speaking countries like Brazil and Angola.

4B INTERNATIONALIZATION AND INDIGENIZATION

Debating Indigenization and Internationalization: Recent Developments of Sociology in Taiwan

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and was a visiting scholar at Harvard-Yenching Institute in 2014-15. His current research focuses on popular protests and changing state-society relations in contemporary China, and China's growing impacts on Taiwanese society. He is the author of *Transforming Rural China: How Local Institutions Shape Property Rights in China* (Routledge, 2004), and the co-editor of *Social Capital and its Institutional Contingency: A Study of the United States, China and Taiwan* (Routledge, 2013).

Over the past decade or two, we have witnessed two seemingly contradictory currents in Taiwanese sociology. On the one hand, there has been a request for internationalization of the discipline, which prescribes that sociologists should seek for more interactions with the international community and make their research known to the outside world. On the other hand, there has been a call for indigenization, which encourages sociologists to reflect critically on theories and methods they employ to conceptualize their research, for sociology, as a discipline originating from the West, is thought to be exogenous to local society and therefore needs to be "indigenized" before it can be applied. Some even go so far as to suggest that Taiwanese scholars should construct concepts and theories based on local cultures in order to build their own epistemic tradition, distinctive from Western ones.

While these two currents do not necessarily contradict each other in nature, considerable tensions and contradictions emerge in practice. Among these, the most salient one, which also leads to profound consequences, is the publication strategy. In order to "internationalize" their research, sociologists have to publish in a foreign language (predominantly English) that is alien to local people and unused in Taiwanese society. Moreover, these publications tend to frame their questions to meet research agendas of the foreign (international) audience instead of the local one. As a result, the local (namely, Taiwanese) epistemic community rarely read these publications, making them less relevant to local society. In contrast, advocates of indigenization, who insist on establishing "academic subjectivity" by developing theories and methodologies more attuned to local society, tend to publish their research in their native language (namely, Chinese). Consequently, their scholarly efforts to "indigenize sociology" have remained largely unknown to the outside world and hence are often criticized as merely "parochial."

In this paper, we examine the genealogies (in the Foucauldian sense) of both internationalization and indigenization in the context of sociopolitical changes in Taiwan in the past two decades. In so doing, we also investigate how the debates surrounding indigenization vis-à-vis internationalization have evolved over time, and how institutions and individuals develop strategies to cope with them. Although the debates are ongoing and unsettled, we argue that the relations between internationalization and indigenization are more of dialectics than a dilemma. To resolve the current tensions, we advance a synthetic proposal to suggest that internationalization and indigenization can be both achieved through enhanced dialogues between the local and the international epistemic communities. Furthermore, we propose that such dialogues, to be carried out through what can be called "the translingual practice" (a concept borrowed from Lydia Liu and further developed by Wang [2004] based on Bourdieu's theory), be consciously pursued by both local and international scholars in an ever globalizing academic world.

From Politics to Policies: The New Sociology of Latin America

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Member of Saint Antony's College of Oxford University, Fellow at the Woodrow Wilson International Center for Scholars, the National Autonomous University of Mexico (UNAM). He served on the International Sociological Association Executive Committee in 1994-98 and 1998-2000. He has been President of the Venezuelan Sociological Association, Director of the Latin American Sociological Association, and Global Secretary of the International Forum for Social Science and Health. He has 23 books published or edited in different languages and more than 200 scientific articles.

Regional sociologies must show a professional particularity that goes beyond the simple difference of their territorial origin. National-level sociology such as the French or German, or regional-scale sociologies such as the European, African, Arab as well as the Latin American must portray something more than a territorial-based professional practice.

There is the presumption that the territory where it originated is that of a society with particular historical conditions that have a bearing on the way of doing sociology. Regional-scale sociology must display a specific type of theory and special features of professional practice. Methods and contents of vocational training, as well as professional association mechanisms, must show some of its characteristics.

Sociology in Latin America has been marked since its inception by two fundamental features which have shaped its evolution and peculiarity: the search for the social uniqueness of the region, and political commitment. That is, first, the will to understand and explain the region's ethnic, political and economic uniqueness; and second, the will to translate these interpretations and theoretical constructs, from different political perspectives and ideologies, into political action.

Over a century of existence Latin American sociology evolved from a philosophical and humanist tradition into a scientific perspective; and from a political, sometimes epical, vision of the sociologist's role to a professional view of the occupation in charge of policies.

The macro social analysis, which took countries or regions as its unit of analysis, has moved into a micro social analysis which addresses communities or specific population groups. Great research issues have been replaced by limited problems. Deductive explanation starting from the great theories remains, but professional practice now works with inductive processes or constructivist approximations that emerge from research findings. Methodologies in use are still qualitative, and although the use of quantitative studies has started to spread, its presence is still limited and restricted to descriptive statistics.

The presentation of results has undergone changes in its literary form. The report, which was the dominant style, has lost its significance, but persists along a growing number of publications in journal article format. The book as a privileged form of publication has been replaced by journal articles. Books by one author have been replaced by multiple authors' thematic compilations.

Finally, dreams about a sociology that not only understands society but tries to change it, have become more modest. The political vocation remains, but pretensions of revolutionary politics have turned into social policies. Latin American sociology is flourishing in the modest and useful professional work.

A Missed Cognitive Chance for Social Knowledge

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In 1991, I gave a paper at the annual meeting of the Hungarian Sociological Association, which was subsequently published under the title "The Cognitive Chance of Central European Sociology" in the volume *Colonisation or Partnership? Eastern*

Europe and Western Social Sciences, edited by M. Hadas and M. Vörös (Budapest: Replika, 1966, pp.11-19). Here I discussed the specific local social knowledge and sociological perspective developed in Central Europe in general, and in Hungary since the 1930s in particular. I put forward the claim that these could enrich international sociological knowledge if the appropriate channels for their transmission were found. To my surprise, the paper provoked lasting and heated debates within Hungarian sociology so much so that a recently launched journal, *Intersections* as well as the 2015 annual meeting of Hungarian sociologists devoted a whole section to a discussion of the issues I had raised there. In this contribution to the conference in Taipei I intend to present the main claims and arguments of that old paper and then discuss the reasons for its lasting impact as well as the causes of the failure of its optimistic predictions.

5A CRITICISM OF UNIVERSAL PARADIGMS

Unexpected Distribution of Children's Subjective Well-Being Around the Globe: An Interpretation Based on Modes of Production of Knowledge about Happiness

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Since the first international comparative studies on happiness, it became established knowledge that there is a strong correlation between the wealth of nations (GDP per capita) and the levels of happiness of their adult members. Thus, the divide between rich and poor societies was translated into the divide between happy and unhappy societies.

However, the results of the first global study on children's well-being (Children's Worlds, www.isciweb.org, financed by The Jacobs Foundation, n> 35,000 within 15 countries, aged 8-13) could not produce a similar correlation at national level between GDP and subjective well-being of children. For example, it was found that children in medium-income countries (such as Romania, Colombia, and Turkey) have the highest levels of measured happiness within the whole sample while children from some wealthy societies (South Korea, Great Britain) are among the unhappiest.

In order to solve this puzzle I offer an interpretation based on the modes of production of knowledge about happiness. Analyzing the approaches to children's happiness, I found them inspired by the already crystallized Western- and adult-centric views on happiness, which normatively link this concept with achievements and material possessions.

I show that a more refined look on children's happiness should examine a much larger array of societal factors which contribute to subjective well-being (considered by

[Veenhoven, 1993](#) under the name “livability”). The concept of livability is dual in nature: not only the offerings of society matter for individual happiness, but also its requests ([Veenhoven, 2000](#)). I argue that this would explain why in countries with highly challenging and competitive school systems (South Korea, Great Britain) children are under strong pressure – which lowers their levels of happiness ([Rees & Main, 2015](#)). Some possibilities for analyzing and testing this hypothesis, based on sociology of childhood and well-being theory are further presented.

This allows me to draw some conclusions on the social embeddedness of knowledge production, and opens a discussion on the sociology of knowledge, with a special focus on the recently developing of the sociology of happiness.

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Sectarianism Without Sects? Challenging the Mainstream Analysis of Conflict in Lebanon and the Middle East

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This paper challenges the mainstream analysis of sectarianism in Lebanon and proposes some conceptual and methodological revisions. It considers that the understanding of conflict in Lebanon (and in many Arab countries, especially since 2011) as being mainly sectarian is a typical orientalist pitfall. At the conceptual level, the paper warns against three common conceptual traps in the study of sectarianism: (1) the assumption that sectarian identities are fixed, (2) the assumption that societies are divided into separate homogeneous sectarian groups, and (3) the assumption that sectarian heterogeneity breeds conflict and violence. These common misconceptions have consolidated the idea that the Lebanese society (as well as many Arab societies) are fragmented along sectarian lines and are formed of groups of people who are in conflict because of identities and old animosities. At the methodological level, the paper sheds light on the possible coding bias created by the heavy reliance on sectarianism as an interpretive frame in most studies. Similarly, the paper argues that adopting sects as a unit of analysis in the study of sectarianism is one of the most common methodological mistakes in the literature. Examples from Lebanon are provided to show the added value of thinking critically about sectarianism. While the paper acknowledges the reality of sectarianism in its social implications, it questions the assumption that sects are the main “groupings” in society. Finally, the paper calls for a move beyond identity politics and argues that the misconceptions in the study of sectarianism have had important implications in terms of the policy prescriptions proposed in Lebanon and the Arab countries. Therefore, understanding conflict as essentially sectarian has been the basis for the proposition of consociational, federal or partition solutions in many conflict countries in the region. The paper argues that these “remedies” are prescribed on the basis of wrong diagnosis.

Sociologies in Dialogue: An Asian Perspective

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Sociology is the science of examining society, and society is not a neutral concept. There are different subfields and approaches in sociology. Different societies have their own country-specific histories, social settings, and systems. In my presentation, I discuss how sociologists from different societies carry on dialogues under different circumstances. I explore the commonalities and peculiarities inherent in developing dialogues among sociologists in different contexts and discuss this issue based on some empirical evidences of social inequality from a cross-national perspective.

5B AUTHORITARIANISM AND DIFFICULT EMERGENCE OF SOCIOLOGY

Why Sociology is Too Lean in the UAE? Is There More Hope for Social Sciences in the Future?

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Rima Sabban is Associate Professor of Sociology and Assistant Dean for Research and Graduate Studies at Zayed University, UAE. She is academically active in areas of feminization of migration, labor, gender and family, and the Gulf region. She received multiple national and international grants awards; DIFI (Doha International Family Institute) where she reviewed Gulf family literature; a Research Fellowship from the Japan Society for the Promotion of Science; the National Research Foundation under which she worked on the globalization and the transformation of the UAE family. She took part in multiple research projects in the MENA region, with the UNDP; the Amsterdam University; ILO; Dubai Municipality; the Dubai Executive Council of Dubai. She served as Head of the Department of General Education at the University of Dubai; the Dean of Student Affairs at the American University of Sharjah. Sabban is the author of two books, *Maids Crossing* and *Motherhood*.

The United Arab Emirates is a country which has only two official departments of sociology in more than 25 universities operating in the seven emirates of the Union. The UAE was founded only 45 years ago, and the first Department of Sociology was integrated within the first established university five years after the foundation of the UAE federation. 27 years later, the second Department of Sociology was established in a semi-private university (Sharjah University). These have been the sole sociology departments in the whole of the UAE. However, their popularity is receding and they encompass a predominantly female body of students. Humanities and social sciences departments, on the other hand, are larger in number and mostly serve a large growing community of students, both nationals and expatriates in the UAE and the region. However, the number of humanities and social sciences departments is still minimal compared to the larger number of business and information technology departments and colleges. Higher education in the UAE has shown fast growth but sociology was not an attractive field. Studies and researchers have not yet analyzed this phenomenon. Moreover, there is a dearth of statistics on the topic, and lack of deep analysis of the progress, changes, and issues encountered by actively engaged individuals and communities in the field of sociology. This paper addresses the issues and the structural challenges facing sociologists in the UAE. It will also note the conditions of the social sciences at large and conclude with few directions and policy suggestions. The paper is of a descriptive nature that attempts to offer a comprehensive analysis at this point.

Methodologically the paper uses, in addition to secondary research, open-ended interviews with administrators, academics, and students. Since the researcher is a sociologist and primarily teaching at one of the national universities of the UAE, she will utilize the internal resources of faculty and students to discuss some of the issues facing the social sciences at the College of Humanities and Social Sciences, a

college which was restructured more than three times. Lately, it came to be called the College of Sustainability Sciences and Humanities, under which the department of social sciences operated. Under the new administration, the name has changed again and the department became a college housing two other departments of Arabic, Islamic and Emirati Studies, with the hope that it grows with more majors, other than the two currently operating ones, *i.e.* International Studies and Emirati Studies. The author will also interview other faculty and administrators at the first National University, in addition to others at two of the most prominent private universities: the New York Abu Dhabi University, and the Sorbonne Abu Dhabi University.

Social Science under Authoritarianism: Challenges to Knowledge Production in Turkey

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The authoritarian conservatism of the Justice and Development Party has become more evident as the government consolidated itself in the aftermath of its third term with the June 2011 elections. The imposition of conservative religious moral and social norms on the society and the extensive crackdown on academics in the aftermath of the coup attempt on July 15, 2016 have had significant impact on knowledge production. This presentation aims to discuss the present condition in Turkey in terms of academic freedom and autonomy of universities.

Practicing Sociology in Syria: Dilemmas in the Context of Authoritarianism and Conflict

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This paper is about the development of Syrian sociology and challenges sociologists are facing while practicing sociology in the context of authoritarianism and conflict.

Sociology started in Syria in the 1950s. It was first taught in Damascus University in the Department of Philosophical and Social Studies within the Faculty of Humanities. This remained the case until the late 1980s, when the department was divided into two branches: Philosophy and Sociology. The latter was turned into an independent department at the turn of the 21st century.

Under the Baath Party, sociology deteriorated gradually. This can be explained by three main factors. First, the so-called "democracy of education" – the policy that opened education, including higher education, to all. This led to a huge increase in number of students, especially in the humanities and social sciences. Second, imposing the Baathist ideology on education. The third factor is linked to the second, namely choosing most teaching assistants and international scholarships' grantees per their loyalty to the party and the authorities rather than their qualifications. Scholarship grantees were sent to the Soviet Union and Eastern European countries, where degrees were given easily. This led to flooding the Department of Sociology with professors of limited capacity and knowledge, who relied on their loyalty to the Baath Party and the authorities to get promotions and advance their careers.

This is how sociology has been marginalized and devalued as a science. The Syrian revolution against corruption and tyranny was a historical imperative. The Arab Spring

revolution encouraged the Syrian people to rise for their freedom and dignity. After several years of conflict, the result is a deep polarization of different segments of the Syrian society, between those who support the Assad regime and those who oppose it. The emergence of extremist "Islamic" groups added another layer to this polarization, namely between those who call for democracy and equal rights, and those who call for an "Islamic caliphate." Naturally, sociologists are divided and polarized as well.

6A SOCIOLOGIES IN DIALOGUE

Sociological Imagination and the Alternatives to an Unequal World: Futures in Dialogue and Diapaxis

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<http://futureswewant.net>. Professor Schulz's research focuses on globalization, media, movements, and democratic imagination. He is author of the six-volume book series on Internet and Politics in Latin America (Frankfurt: Vervuert, 2003) and editor of the *Current Sociology* special issues on Values and Culture (2011) and Future Moves (2015). Among his many journal articles are "Collective Action across Borders" (*Sociological Perspectives*, 41:3) and "Debating Futures" (*International Sociology*, 31:1, forthcoming). Schulz won for his work international distinction, including the ISA's Bielefeld Prize for the Internationalization of Sociology, the Eastern Sociological Society's Candace Rogers Award, and the American Sociological Association's Elise Boulding Award. He is currently working at the New School for Social Research on a project about "Reclaiming Futures." See <http://markus-s-schulz.net>.

This paper explores conceptualizations of "future" in different sociological traditions, including not only the dominant Anglophone and Eurocentric lineages but also the sometimes more, sometimes less globally visible intellectual movements from the Global South. It examines how implicit assumptions and explicit operationalization shape sociology's ability to address the future. It argues that the stakes are not merely theoretical but also practical because methodological pre-decisions shape the social sciences' relations to public debate and their abilities for tackling the emergent challenges of our time. Sociology was geared since its inception toward the collective reflection of not only present or past conditions of social existence but also of potentials for change. While deterministic and expertocratic closures limited its potential, shifting epistemological, institutional, and social constellations allow the expansion, evasion, and re-emergence of open and contestable future orientations. Critical thinkers and social movements from the Global South have not only challenged Eurocentric notions of development and modernity, dependency and the coloniality of power but have also advanced "other knowledges" for alternative possibilities such as "pachamama" and "buen vivir." The project of a forward-oriented global sociology and related social sciences requires dialogue and diapaxis between nationally or linguistically rooted discourses, North and South, to address the myriad issues across borders.

The Sociology of Generations and the Possibility of a Global Dialogue about Social Change

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variable employment patterns on people's relationships. He is a chief investigator on the Australian Government funded study Life Patterns, which has tracked the transitions to adulthood of two generations of Australians. His recent books include *Youth and Generation* (SAGE, with Johanna Wyn), the four-volume collection *Youth and Young Adulthood* (Routledge, with Andy Furlong), and the edited collection *Youth Cultures, Transitions, and Generations: Bridging the Gap in Youth Research* (Palgrave, with Andy Bennett).

The sociology of generations has returned to prominence in theorizing young lives and the impact of social change on the life course. Claims of generational change, intergenerational inequality or intergenerational value clashes are also central to public debate in the media and politics across many countries. Recently some sociologists have developed Karl Mannheim's original proposal that changing social conditions can give rise to new generational subjectivities to argue that a new global youth generation has arisen, characterized by a cosmopolitan world view. Yet, these claims risk universalizing the experience of particular groups of young people in the Global North, and rarely engage in a sustained way with research and theorizing from the Global South.

This paper will develop the concept of social generations through a consideration of the intersections of biography and history in specific locations, drawing on examples from my own longitudinal research with young people in Australia, but also discussing research on and theorizing of generations from Africa, Asia and South America. Young people are particularly implicated in new mobilities – the flows of people, capital, goods and ideas across places. They are often in the vanguard of creating new patterns of life in the context of these mobilities, and in doing so they are forging distinctive ways of living that distinguish them from previous generations. However it is also essential to recognize the vast differences in young lives across place, including whether they are from the Global North or South, or live in rural or urban areas.

The conditions that shape youth experience vary across time, space and social position. Despite the large divisions that continue to shape young lives in different places around the globe, these lives are ever more interconnected, making an awareness of other ways of living difficult to avoid. While a global generation as a homogenous "cosmopolitan" entity is an impossibility, sociology will need to work across borders to develop conceptual devices attuned to the way that the current young generations around the world are increasingly connected by digital technology, new demands for education, the impact of neoliberal economic pressures and associated forms of inequality, which in different ways shape almost all young lives.

Across their diversity, these young lives in the vast majority of cases will be very different to their parents' lives. Yet this does not mean that the new lives they are forging will look the same across different parts of the world. Understood in this way, the sociological concept of generations may provide a basis for a global dialogue among sociologists and facilitate engagement by sociologists in public debate about social change and the future.

The Brazilian Sociological Society and the Internationalization of Sociology

Tom DWYER, University of Campinas, Past President of the Brazilian Sociological Society (SBS), Brazil

Carlos Benedito MARTINS, University of Brasília, and President of the Brazilian Sociological Society (SBS), Brazil

The Brazilian Sociological Association (SBS) was born in the early 1950s thanks to an incipient ISA, which invited the São Paulo Sociological Society to become a member. Since then a number of Brazilian sociologists have been office holders or quite

involved in the ISA, and in this way have contributed to making the ISA more international and to ensuring ISA officers have a constant presence at Brazilian sociological conferences. Also Brazilians have been one of the most well represented nations at ISA conferences and forums and in ISA research committees. Unfortunately however, more Brazilian presence at international conferences has not translated into more international publications.

Our reflection is based on four sources: a survey conducted among members of the SBS in 2009 (presented for the first time in English), an analysis of databases, the literature, and international experiences of the authors.

We find it helpful to see language as the key structuring variable of international contacts: firstly there is internationalization with other Portuguese-speaking countries, the "Lusophone" world. A second tier, conducted in Spanish (regrettably often using "Portunhol"), involves our regional neighbors and Spain. The third tier involves interactions with sociologists who use other European languages – especially English, followed by French, Italian and German. These three tiers have their own institutions, scientific journals and flows of students and professors. Since 2005, the SBS has been actively opening up a new tier of internationalization with colleagues whose native languages are mostly non-European, and with whom we have traditionally not have contact.

Brazil, Russia, India, China and South Africa have over 40% of the world's population, and about 25% of both the world's landmass and economy. Since 2007 the emergence of the BRIC and since 2012 the BRICS grouping has led to a new horizon of internationalization. What goes on in these countries is unknown not only to sociologists in fellow BRICS countries, who exhibit greater familiarity with European and US societies and sociologists.

Sociological associations from these countries have sponsored the production of limited mutual understanding between sociologists in these countries. Since 2010 there have been many meetings – quite a number of them under the auspices of the ISA, starting in Gothenburg in 2010. Also one handbook was published on social stratification in the BRIC countries in 2013, and another handbook on the sociology of youth in these diverse BRICS societies and cultures will be published in 2017. The main part of the paper will draw insights for sociological theory from these and other joint efforts, and also for the practice of sociology. This effort will also permit sociologists from Europe and the US to become familiar with new realities.

The Network University project was launched in November 2015 as a "state policy" by the BRICS leaders, and a line of teaching, research and student exchange in "BRICS sociology" has been contemplated. This project gives us a new opportunity to use currently available material and to develop further resources to push understanding and internationalization to a new level.

6B LOCAL KNOWLEDGE PRODUCTION IN SOCIOLOGY

Academic Journals as Drivers of Globalization and the Policies of National Assessment on Scientific Quality

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Internationalization of universities is today a global process. In Italy, internationalization refers primarily to the ability to attract foreign students into the Italian academic system and to compete in teaching and research activities with universities in other European countries and beyond. Less emphasis is given to the efforts of academic

journals intended as a venue for international scientific debate and as a means of improving the dissemination of content produced by the national scientific community towards transborder cooperation, and vice versa.

In this sense, it can be said that academic journals act as drivers of globalization, establishing themselves as a place of dialogue and potential international discussion. We say "potentially" because in Italy the policies of national assessment on scientific quality seem to favour internationalization as a one-way process, rewarding "outgoing internationalization" (essays by Italian authors published in foreign journals) and penalizing "incoming internationalization" (essays by foreign authors published in Italian journals). The report reviews recent events related to the evaluation of scientific journals in Italy, in reference to the sociological fields, and the multiple meanings internationalization may be invested with by the national policies of quality of research evaluation.

Evaluating the Scientific Quality of Arab Journals in the Social Sciences

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An important part of the Arab social science production is being published in journals. This is required not only by the promotion and advancement' needs of professors and researchers at the university, but also by the will to diffuse the newest developments in the knowledge sphere and to call out scientific debate.

Which social science disciplines have the most outstanding presence in Arab journals? To what extent Arab journals in the social sciences are contributing to quality knowledge production in some of the main disciplinary fields, such as sociology, anthropology, history, economics, psychology, political science, gender and cultural studies, *etc.*? Do social scientists prioritize theoretical and conceptual issues or the study of Arab cultures and societies? What are the themes that are most salient in Arab social science journals?

By selecting eight journals published in Arabic and representing different geographical areas of the Arab World, we intend to proceed to an evaluation of the articles' content, methodology, their focus on the society of origin or in other Arab societies, their theoretical background, the cited references, the use of translation, *etc.* To be able to implement this analysis, it will be limited to the last five years. We will establish a list of items through which to read and evaluate the journals' articles. We are also planning to quantify the journals' qualitative data as well as compare the journals that compose the sample. We expect to verify whether Arab journals in the social sciences are effectively contributing to the emergence of a better knowledge of Arab societies, or are still lacking the necessary scientific conditions to be at the service of Arab societies' development.

Sociology by Pilipinos ("Pilipinong Sosyolohiya"): Reflections to Inaugurate a National Sociology in the Philippines

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Dennis S. Erasga is Full Professor of Sociology at the Behavioral Sciences Department, De La Salle University, Manila, Philippines. Professor Erasga obtained his PhD in Environmental Science from the University of the Philippines, Los Baños in 2006. He is an active member of the Philippine Sociological Society (PSS) since 1990 and once served as its Board Secretary from 2004-2007. His research interests range from social theorizing to discourse analysis, disaster narratives, climate change and food production, ecocriticism, sociology of literature, and recently, history of sociology. With these topical interests, he published articles in various international and local journals including a book, *From Grain to Nature: A Rice-Based History of Philippine Environmental Discourse, 1945-2015*, published in 2012. This

book was awarded the 2012-2013 St Miguel Febres de Cordero Outstanding Book (English category) and also nominated as an entry to the National Book Award search in the same year.

In the Philippines, the existence of a Pilipino-brand sociology is taken for granted by the epistemic community of Pilipino social scientists, most regrettably by sociologists. Therefore the following questions are, in order: Is there really a localized and autonomous sociology "by Pilipinos"? How do we describe its contemporary features and map its (in)adequacy? And why is it important, even strategic, to claim its existence in the country at this point in time? To assess the presence (or absence) of an authentic Pilipino sociology, three pivotal prerequisites and their corresponding set of epistemic concerns are invoked as reference points.

First, the "ethos of research" prerequisite stipulates the "embryonic rationale" for launching sociological research in the country as opposed to a mere pursuance of personal and institutional agenda. Second, the "niche of issues" prerequisite charts the locations and spaces to be explored by any sociological investigations. It is in their vicinities where authentic dynamics of Pilipino realities are assumed to be naturally unfolding. And third, the "ambit of discourse" prerequisite assembles the "structures of communication" and the "language of interaction" projected to emerge from and be engendered by the epistemological and methodological affordances of the previous two prerequisites, respectively.

To situate such local developments in Philippine sociology, the present essay argues that the timing of the resurgence of nationalistic sentiments for a homebred sociology so conceived is linked to a set of looming issues debated in the global scenes. These include among others (1) the divide between "monolithic sociology" sponsored by the West vis-à-vis the "autonomous sociologies" vigorously inaugurated by the South (and elsewhere); (2) the three-tiered morphing of sociology from being a product of a particular cultural "experience," to an intellectual climate born from the clash of literary and positivistic "perspectives," to a formal and bounded "discipline" housed in academic and research institutions altogether seen as upsetting outcomes of the eventual hegemony of positivistic practices; and (3) the problematic nature of "constructing knowledge" (*episteme*) treated as strategic proprietorship pitted against the emancipatory effect of understanding (*nous*) as the ultimate goal of the sociological enterprise.

The concluding portion of the essay celebrates the emancipatory promises of "Pilipinong Sosyolohiya" (PS, loosely translated *Sociology by Pilipinos*) while commemorating its nexus with the critical habitus of sociologists globally. These features are lodged in Pilipinong Sosyolohiya's reconceptualization of sociological theory and research methodology via the lens of Pilipino cultural idiosyncracies. The local concept of *dalumat* (loosely translated as "reflective/reflexive" thinking duality), for example, recalibrates the ethos of theorizing more as an attitude geared towards building interpersonal as well as national understanding than as an essentially knowledge production activity. Methodology, on the other hand, is grasped both as a "context" and "extension" of *pakikipagkapwa* (loosely translated as an individual's capability to "feel" the presence of others in one's self) rather than a mere cold, rigid, and unattached procedural protocol of social research.

7A SOCIOLOGY IN THE TIME OF NEO-LIBERALISM

Whither UK Sociology: The Effects of 'Neo-Liberal' Policies on the Production of Knowledge in the UK and their Implications for Global Sociology

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Higher education in the UK is currently facing further transformation with, for example:

- Legislation before Parliament which will open the way to the growth of private universities with their own degree awarding powers
- The introduction of a Teaching Excellence Framework (TEF) likely to set criteria which will be very difficult for sociology to meet
- The likelihood of further changes to the Research Excellence Framework (REF) which could eclipse sociology in the service of greater emphasis on interdisciplinarity
- The effects of "Brexit" on academic research collaborations

This paper will explore the effects of these changes, alongside existing responses, by universities, to the REF and the funding structure. We will draw on data collected for a BSA research project into the consequences – intended and unintended – of the REF in 2014 and on recent debates about the future of sociology as a discipline in the UK. We will explore the relationship between these shifts in policy and practice on the production of sociological knowledge, and go on to discuss the ways in which these policies have been "exported" to, or are being developed, elsewhere in the world. We will stress the importance of developing stronger networks and collaborations between sociologists, which both recognize local contexts and produce knowledge which crosses borders and boundaries, in order to ensure that the quintessential, critical and potentially transformative aspects of our discipline are retained and that sociological research does not become simply useful background knowledge in the service of scientific, technical, medical, commercial and political developments.

The Revival of Soviet Sociology and the Capacity for Sociological Imagination

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While writing the brief history of Russian sociology we paid special attention to the process of "sociological revival" and institutionalization in the late Soviet period (1958-1992). Our sources are biographies, memoirs and documents of the time as well as reviews of the state of the discipline relevant for the period.

This "sociological revival" occurred in the particular international context of the Cold War under the doctrine of "peaceful coexistence" and in the period of the Political Thaw of the Soviet regime. The Soviet sociological project at the time was dually oriented and in a Janus-faced position – between the party state service and what was perceived as authentic empirical research of social reality. We argue that the party state mattered in the project of sociological revival in several ways. It legitimized empirical social research via an ideological backing of social demand; it promoted a partial institutionalization of academic and industrial sociology; and it circumscribed theoretical ambitions of sociological endeavor.

For studying sociological revival, we also have to take into account the public culture of the Thaw, the Prague Spring with its hopes, and the following bankruptcy of such hopes. Biographical research on the first cohort of Soviet sociologists revealed that they identified themselves as the Soviet "generation of the 1960s." They had strong childhood memories about WWII (the Great Patriotic War won by the Soviet Union); they hated the Stalinist totalitarian regime with its mass purges, political repression and its Gulag system of industrialization. They shared a strong belief in what they thought to be authentic Marxist social theory and socialist values and considered sociological research to be an important element of the liberal reforms aimed at building the

authentic socialist society. They considered sociology to be a profession with civic commitment.

The values of the 1960s generation presumed the opportunity of effective dialogue between the Soviet intelligentsia and the reformist-oriented segment of the power elite. They perceived the revival of sociological knowledge production in the Soviet society "as means and symbol of Soviet modernization or more accurately, as the tool for the improvement of national economy and ideological party work" (Firsov, 2001). They shared the strong hope that empirical research would reveal social problems and thus have an important impact on state policies.

One of the effects of the partial institutionalization and ideological legitimization became circumscribed into a theoretical horizon which is often referred to as "theoretical poverty of Soviet sociology": critical theorizing was thin and sociological imagination was limited. Discussions took place under external and internalized censorship. A specific genre of policy reports was prevailing in sociological writing. Though unruly sociologists tried to overcome these limitations launching the seminar movement, its effect was short-term and contributed to oral discussions rather than to quality sociological writings. Several exceptions are discussed that only prove the rule.

Policies on Gender Inequalities and Social Justice in Pakistan

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This paper is based on quantitative and qualitative research, with face-to-face interviews and focus group discussions with female respondents of eighteen years and above, of different education levels, and living in rural areas; eight focus groups were conducted within varied groups and in diverse settings. As Pakistan ranks at the second lowest position, globally, on the Gender Equality Index, it is crucial to put forward more dynamic viewpoints since most of the time women have been ignored and their inputs not recognized. In Asia, and especially Pakistan, women's involvement and struggles for their rights has a short history. It is embedded in native methods of female help, the past practices of colonization, and the present actuality of shared globalisation. The recent history of Pakistan shows that much attention has been given by scholars and lawmakers to improve the conditions for gender equality; women's rights have been addressed by the democratisation process by passing women-friendly legislative acts.

This paper seeks to deal with gender inequalities and their influence on women's health from a cosmopolitan vision, so as to understand the incongruities of the cultural

contradictions in our global age. Social justice is seen as the removal of overbearing impediments, formations, traditions and procedures that deny women's existence and recognition. Sociocultural surroundings act as a major factor that determines how social justice should be carried out in Pakistani communities. Therefore, the focus is on women's efforts and how they organize considering the impediments they face in achieving their rights. Asian countries are a distinct area with its valuable past and multifaceted corridors for transformation. Asia is supposed to come together with western replicas of growth and expansion, balancing the modernity paradigm to show arrangements of how women are made stronger.

In this paper, the results of our empirical study indicate that violence is a basic part of women's lives in Pakistan. Globally, the information shows that innumerable women are subjected to violence, whether physical, sexual or psychological. The aim is to determine men's attitudes towards young and old women's health, and how they care about it. Argument will be based on the results of the research, where the quantitative data and the focus group discussions concentrated on exploring the effects of gender inequalities on women's health. It also explores whether gender equality could work in the private or public realm, and how and why gender inequality takes place. How can it change gender and social power structures? The question remains whether there is going to be an upsurge of differently innovative and originating group awareness.

7B SOUTHERN SOCIOLOGY IN TRANSITIONS

The Question of Identity in Arab Constitutions and Women's Issues: Between Social Prohibitions and Projects of Change

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The issue of identity and civilizational affiliation is one of the most salient dilemma obstructing the development of draft constitutions during the change period in the Arab region. It is also a most sensitive and controversial issue because of the existing sentiment towards values of cultural affiliation, particularly in relation to attempts to constitutionalize human rights in conformity with international conventions and charters in their aspects related to women.

This controversy has been in existence since the first stages of building the nation-state and the first efforts to enact laws regulating and determining its nature and guaranteeing human rights at all levels. The state's nature and the laws guaranteeing human rights at the constitutional and legislative levels has always aroused acute disagreement between political forces that historically used to share the principle of liberation and aspiration for change but were divided by the visions of the very state's nature and social projects.

Politically speaking, this historical controversy has always existed between supporters of the civil state and the laws that result from it, and the supporters of the civil state with an Islamic reference. During the first constitutional stages, this latter trend prevailed in Arab countries because it was embodied in Article Two of most of their constitutions, which identifies the state's religious identity, in addition to other articles that identify the nature of the specific civilizational affiliation to the detriment of the universal human affiliation. This article, along others, had immediate as well as subsequent impacts, particularly in relation to women's issues, including the identification of their status in the social hierarchy. These issues are the most significant indicators of contradiction between the effective steps towards change and the scope and extent of real regression in terms of the rights gained and provided for in the constitutional articles

under scrutiny. These concern, in particular, equality and non-discrimination, which remained relative in terms of effective practice and participation opportunities, characterized by a lot of gaps and obscured immutability as they were not considered by the process of change for ideological reasons attributed specifically to the cultural and religious legacy, as if the fundamental values and precepts of Islam were in contradiction with the values of democracy and human rights.

This issue has constantly been considered from an academic point of view through a number of studies containing considerable data which can be used for further examination. These can also be used to explore the milestones of change and understand the reasons for inertia, hence explain the reasons of the ebb and flow between progress and regression in terms of positions towards the Constitution and its articles relative to identity and cultural peculiarity – thus identifying the vacillating positions of the political reformist parties and civil society organizations which are ideologically divided around issues of women's rights and women's effective participation. These positions are inconsistent with and justified by religion whose interpretation differs from one school of thought to another. Furthermore, such positions are backed by a number of Islamic jurisprudential texts that conform to the traditional values which are usually pushed to the level of theories explaining the peculiarity-related positions that constantly hamper the process of building a conception of a conformable Constitution enabling women, as a key element of democratic development, to aspire to building and founding a prosperous society based on the values of justice and human respect as an absolute truth, irrespective of sex, doctrine and cultural affiliation.

New Figures of the Practice of Sociology in Post-Revolutionary Tunisia in a North African Perspective

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Mounir Saidani was born in 1958. After spending his life in several Tunisian towns, he is now living in Tunis. He graduated from Tunis University and taught French for eighteen years. Since 2000 he is teaching sociology at several Tunisian universities. Married to an English university teacher, his two daughters are studying abroad, in France and Germany. Over the last 30 years, he has had different cultural and social activities as a member of many cultural associations and organizations such as the Tunisian Federation of Cinema Clubs and the Children Book Association. Within these associations and cultural clubs, he has been animating for more than twenty years events and cultural debates on movies, literature, and other arts productions.

In my research, I build on a paper I presented at the ISA conference of the Council of National Associations in Ankara, May 2013, entitled "The challenging new environment of the sociological work in Tunisia." At the time I said that the ongoing democratization of society would have a major influence on this work. Since then, I have continued observing and reflecting on the practice of sociology in post-revolutionary Tunisia. Many occasions were offered to me to observe sociology in practice in Algeria and Morocco. Participating in North African and Arab conferences and other meetings dealing with theoretical and methodological aspects in the area of the social sciences, I was able to conduct a close observation and get various insights. This allowed me to pursue in the same path but with a wider comparative perspective.

Over the last four years, novelties could be observed in the realm of practicing sociology in Tunisia. This is particularly true for the young generation of recently graduated sociologists. Thus this will be the focus of my essay. Samples of this can be observed in three spaces:

- At universities, where new sociological and anthropological curricula were set. This is the case of my own faculty and of another one where an anthropological center

was set up with a very wide range of international collaboration, especially with German universities and research centers. In my own department, and since April 2015, a very interesting experience was conducted to produce a sociological documentary entitled *Après le printemps, l'hiver*. This visual sociological documentary, considered to be a crowning achievement, was made possible thanks to the collaboration of Tunisian students and young researchers in sociology with Italian researchers at the Visual Sociology Laboratory, University of Genoa, Italy. One can say that the dissemination of sociological knowledge is wider and wider.

- In NGOs and civil society organizations, which increasingly rely on the sociological knowledge for their activities and open actions. Since their MA learning years, a growing number of students in the discipline have managed to build relationships with a very wide range of youth, charitable, political and developmental organizations. As these organizations need surveys and other types of sociological investigations to adjust organized interventions, engaged young sociologists have grasped the opportunity to improve their know-how in the field. And this is more than a simple stopgap if we look at the lack, if not the total inexistence, of any field training in university curricula.

- In new constitutional institutions. This is especially true of the Authority for the Truth and Dignity, which has recruited about a dozen of young sociologists who have to examine thousands of files coming from victims of ill-treatment, oppression and crimes perpetrated during the past decades under the rule of totalitarian Bourguiba and Ben Ali regimes. This is an unprecedented opened window towards memory, and collective and individual identity issues.

The university is no more the unique center for producing sociological knowledge, and academic sociology is no more the only sociology. The wide range of theoretical and methodological implications of this new and revolutionary situation will be scrutinized in the paper.