

Current
Sociology

Current Sociology

Current Sociology
@CurrentSociology

홈

정보

사진

리뷰

좋아요

Contact

이벤트

게시물

페이지 만들기

👍 좋아요

📶 팔로우

➦ 공유

...

메시지 보내기

사진



출판사 위치: 리우데자네이루
4.9 ★★★★★

💬 메시지 응답률 높음

👤+ 친구에게 페이지 좋아요 요청

An official journal of the International
Sociological Association.
Impact Factor (2015): 1.643
Ranked: 31 out of 142 in Sociology

@CurrentSociolog

👍 9,042명이 좋아하고 8,997명이 팔로우합니
다

📍 33명이 이곳을 방문했습니다

정보

전체 보기



Current Sociology

@CurrentSociology

홈

정보

사진

리뷰

좋아요

Contact

이벤트

게시물

페이지 만들기



Current Sociology

2월 3일 오후 8:11 · 🌐

Meet Professor Sang-Jin Han, Professor Emeritus, Seoul National University and our #SociologistOfTheMonth. Below he recounts how he came to study sociology:

"When I was a young high-school student in Korea, I experienced the April student revolution in 1960 and the military coup d'état in May 1961. These events were radically opposed in terms of ideological orientation and political outlook. After the coup, I sadly observed that respected teachers who had been active in the organization of their labor union after the revolution were forced to leave the school. This experience sparked my interest in sociology because I became curious about how ordinary people and even students can change history.

My college years at Seoul National University, which I entered in 1963, were full of turmoil and tension. The campus was swept by the 1964 student protests and rallies against the Korea-Japan renormalization talk led by the military general, President Park Chung-hee. Due to the profound and controversial legacy of Japanese colonialism, most of the students, professors, and the public at large felt shameful and resentful over the deal in progress. Thus, I organized a student circle called the "Study Group of Korean Thought" to seek a foundation for national subjectivity. In 1965, however, the circle was shut down by the government, which officially accused the group of being an underground organization. I was drafted into the army.

My life as a graduate student from 1970 onwards was also tainted by confusion and uncertainties. I was deeply interested in the Frankfurt school of critical theory, particularly Habermas. For political reasons, however, I was charged with a violation of the anti-communist law – the most fearful weapon wielded by the military regime. After being subjected to painful experiences, I barely managed to leave for the USA to pursue my doctoral study in sociology.

In 1979, I wrote my dissertation on Foucault and Habermas, and then spent two years in West Germany to conduct postdoctoral research with Offe. I came back to Seoul in 1981 to teach at Seoul National University, and soon became deeply engaged in public debates raising critique against both conservative authoritarian forces and radicalized revolutionary students. It was through these debates, and based on my empirical research, that I developed my theories.

I found that the most significant democratic transformers came from those groups who, as members of the increasing middle class, were younger and more highly educated, and thus more capable of nurturing such an important social identity as minjoong (民衆: popular common people).

Current Sociology

@CurrentSociology

홈

정보

사진

리뷰

좋아요

Contact

이벤트

게시물

페이지 만들기

Thus, I developed my theory of Joongmin (中民: middling grassroots), which soon gained public recognition as a great number of white-collar workers and professionals joined the June democratic movement in 1987. Later, I taught at Columbia University in New York as a Visiting Professor from 1991 to 1992. I also served as the chairman of the Presidential Committee for Policy Planning during the government of the late Kim Dae-jung (2000-2003). I retired from Seoul National University in 2010 and have since been teaching at Peking University in China every fall as a visiting Professor. I created the Joongmin Foundation for Social Theory (<http://www.joongmin.org>) and the Joongmin Research Institute (<http://www.hantheory.org/>) in Seoul and have been immersed in research to reexamine and revitalize the key points from which I started my intellectual life – that is, critical theory and middle class politics.”

번역 보기





Current Sociology

2월 7일 오전 4:21 · 🌐

Have a look at the special subsection on Emancipatory Catastrophism, Climate Change and Risk Society (included in vol.63, issue 1 <http://journals.sagepub.com/toc/csi/63/1>), organized by our #SociologistOfTheMonth, Sang-Jin Han. Why did he organize this issue?

"I got the idea from the late Ulrich Beck in November 2013 when I joined in the climate change workshop held in Potsdam, Germany. I was fascinated by this concept for several reasons. First, it clearly reflects the ethos of critical theory as my specialized field of research. Second, the concept makes it possible to view the global trends of socioeconomic polarization as an instance of overdetermined contradiction. Third, a catastrophe can evolve into either an emancipatory or an apocalyptic trajectory. Thus, we can ask where the key factor for such divergence comes from. Last but not least, I felt that there is greater emancipatory potential in East Asia, where much of authentic cultures and traditions are still kept alive, sensitizing us to the reality of risk society with a strong appeal to overcome it. Hence, I invited Beck and his 'Cosmo-Climate' research team to Seoul in July 2014. We had intensive and stimulating public debates on this concept together with another key concept – metamorphosis – that Beck brought to Seoul."

[번역 보기](#)

Special subsection on Emancipatory Catastrophism,
Climate Change and Risk Society

JOURNALS.SAGEPUB.COM



Current Sociology

@CurrentSociology

홈

정보

사진

리뷰

좋아요

Contact

이벤트

게시물

페이지 만들기

Have you read the article by our #SociologistOfTheMonth Sang-Jin Han, "Emancipatory catastrophism from an East Asian perspective: Feedback from the dialogue organizer" (<http://journals.sagepub.com/doi/pdf/10.1177/0011392114559851>)? It will be available on #freeaccess throughout February. How did his article fit into the special subsection on Emancipatory Catastrophism, Climate Change and Risk Society included in vol.63, issue 1 (<http://journals.sagepub.com/toc/csi/63/1>)?

"I have taken an action-theoretical perspective to identify social actors who are more capable than others of pushing and pulling social transformation. I also conducted statistical analyses to find where they are, how they differ from others, and why this is so. I have learned that for conventional tools in sociology, for instance, the social classes defined by the combination of some 'objective' variables simply fail to provide sufficient explanations when applied to socio-political issues. In contrast, the identity concept worked well. Thus, I constructed the identity concepts emerging out of the processes of communication. Particularly, the choice of whether one sees the world from the eyes of citizens or government has turned out to wield profound influence on the formation of social identities. Encouraged by this finding, I distinguished four identity concepts: Public Citizens, State Citizens, Popular Citizens, and Welfare Citizens. In my empirical analysis, I crossed two axes; that is, the citizen-government axis referred to above and the middle class-low class axis we use conventionally. The first two of the aforementioned identities are from the same middle class but divided by the citizen-government axis. Likewise, as the same low class, the last two identities are also divided by the citizen-government axis. The emancipatory potentials have been found to be far greater among Public and Popular Citizens in East Asia. For instance, an analysis of a 2012 citizen survey in Seoul, Beijing, and Tokyo clearly showed that after the 2011 Fukushima disaster in Japan, Public Citizens are far more emancipatory than State Citizens in the sense that they support a fundamental change in the nuclear power plant policy; Popular Citizens then come next. I have published papers in this regard, and I am now preparing for books to demonstrate the emancipatory potentials of Public Citizens in the context of East Asian risk society."

번역 보기

Emancipatory catastrophism from an East Asian perspective, by Sang-Jin Han

JOURNALS.SAGEPUB.COM



Current Sociology

2월 14일 오전 12:14 · 🌐

Learn more about our [#SociologistOfTheMonth](#), Sang-Jin Han's research – what does he see as the wider social implications?

“My research entails a wider frame of second-modern transformation. To me, second modernity signifies a serious battlefield today. It is not clear which direction we are moving forward. Is the direction a more democratic and participatory risk governance, or a more bureaucratic and authoritarian – or even populist – trajectory? Nothing is predetermined. The battlefield is serious but fluid, as we can see in the USA and England today and even more so in fragile countries. We definitely need good theorizations as well as practices. I am determined to work for an emancipatory transformation, but it is important to mention that I have never defended a radicalized ‘bi-polarizing’ concept of transformation. On the contrary, I have defended a ‘middle way’ (中道: zhongdao) strategy, which has deep roots in Asian political philosophy. The zhongdao politics possesses its own principles and ethics and attempts to open up a broad framework of cooperation by linking social groups which would otherwise remain split off. Perhaps because I had defended this position with my theory and empirical analysis, in January 2016, I was invited to take the co-chairmanship of the preparatory committee for the People’s Party, a third political party in Korea that earned 38 seats out of 300 in the general election last April. I consider it as a great victory in both theory and practice. Yet the future outlook is still blurred, as exemplified by the continuing massive candlelit protests, the impeachment of President Park Geun-hye through the resolution of the National Assembly, and the contested process of constitutional court hearing. All in all, the future will depend on how social groups, including politicians, interact with each other. In the last class of my graduate seminar at Peking University on December 20, 2016, I suggested that we pay keen attention to the two historical circles in movement: ‘the linked forward-moving circles’ (聯進環: lianjinahuan) and ‘the linked backward-moving circles’ (聯退環: liantuihuan), which interact with each other.”

[번역 보기](#)



좋아요



댓글 달기



공유하기

Current Sociology

@CurrentSociology

홈

정보

사진

리뷰

좋아요

Contact

이벤트

게시물

페이지 만들기



What are the areas of future research that Sang-Jin Han perceives? Have a look at the text below, and his recommended links:

"An interesting topic of future research for me is the relation between second modernity and rationality. Max Weber's concept of purposive rationality (Zweckrationalität) shows salient characteristics of modernity. Yet, its limits are also clear today. When he wrote an essay on the sociology of understanding in 1907, however, Weber started from an interesting yet ambiguously broad concept of 'Richtigkeitrationalität.' 'Richtig' in this context is not simply 'correct' in the normative sense but primarily refers to something that we share not always explicitly and rather often implicitly based on regularized or patternized frequencies. A careful examination of this text reveals that Weber took this concept to be a broad background concept from which other specific types of rationality evolved in history. But Weber later dropped this concept completely when he attempted to formulate clear-cut and logically consistent ideal types of rational behavior. I now seek to go back to this point and revisit the concept of rationality. Habermas is important in this regard because with the concept of communicative rationality, he has made great contributions going beyond Weber. Despite this contribution, however, it is still puzzling how emotion can be linked to rationality. Emotion here should not be seen simply as unpredictable dispositions but should refer to a 'common feel' (共感: gonggan) running deeply through lived histories and shared 'heart regimes'. We share common feel as we do common sense. In this way, Weber's concept of Richtigkeitrationalität may mean something which is close to the rationality of common feel and common sense. Here, it is tempting to ask whether this concept can serve as a potential basis of rational politics and judgment in the age of second modernity. This is why the Chinese cultural tradition emphasizing the balance between Qing (情: emotion) and Li (理: reason) and its outcome of Qingli society and politics is distinctive. I am interested in exploring whether this salient Chinese tradition can be fruitfully linked to Weber's marginalized concept of Richtigkeitrationalität and formulate an explicit concept of 'common-feel' rationality for a better understanding of second modern transformation that we are undergoing today."

Joongmin Foundation for Social Theory:

<http://www.joongmin.org>

Joongmin Research Institute:

<http://www.hantheory.org/>

Europe-Asia Research Network (EARN):

<http://www.earnglobal.org/>

Sang-Jin Han on Wikipedia:

[https://en.wikipedia.org/wiki/Han_Sang-jin_\(sociologist\)](https://en.wikipedia.org/wiki/Han_Sang-jin_(sociologist))