This conference was made possible by the generous support of the Fudan-UC Center on Contemporary China.

The conference organizers gratefully acknowledge additional support from The Top University Strategic Alliance (TUSA), Taiwan and The Center for Chinese Studies, UC Berkeley.

The Field of Guanxi Studies

March 6-7, 2015
9:00 a.m. to 6:00 p.m.

March 6: 180 Doe Library, UC Berkeley

March 7: Institute of East Asian Studies, 1995 University Avenue, Berkeley, Suite 510

Institute of East Asian Studies, University of California, Berkeley

and

Fudan-UC Center on Contemporary China
The Field of Guanxi Studies

Agenda

Friday, March 6: 180 Doe Library

9:00 – 9:15 am

Welcoming Remarks
Thomas Gold, UC Berkeley
FAN Lizhu, Fudan University

9:15 – 10:45 am

CHEN Na, Fudan University, discusses *Dyadic Characteristics of Guanxi and their Consequences* by Jack Barbalet, Hong Kong Baptist University

Jack Barbalet, Hong Kong Baptist University, discusses *The Overlapping Development of Guanxi: A Historical Analysis on the Clientelistic Relationship in Chinese Society* by CHEN Na, Fudan University

Discussion

Coffee Break

11:00 – 12:30 pm

Mike Peng, University of Texas, Dallas, discusses *The Dynamics of Political Embeddedness in China* by Heather Haveman, University of California; Berkeley, JIA Nan, University of Southern California; SHI Jing, Australian National University; and WANG Yongxiang, University of Southern California

Heather Haveman, University of California, Berkeley, discusses *Behind the Length of Contract During Market Transitions* by Mike Peng, University of Texas, Dallas; EN Xie, Xi’an Jiaotong University; and Brian Pinkham, Western University

Discussion

12:30 – 2:00 pm  Lunch Break

2:00 – 3:30 pm

David Wank, Sophia University, discusses ‘*Four Dishes and Soup*: Using the Power of Guanxi as a Mechanism for Combatting China’s Burgeoning Epidemic of Chronic Disease’ by Elanah Uretsky, George Washington University

Discussion

Coffee Break

3:45 – 5:15 pm

ZHOU Xueguang, Stanford University, discusses *Styles of Guanxi as Governance in Grassroots Institutions in Contemporary China* by Sophia Woodman, University of Edinburgh

Sophia Woodman, University of Edinburgh, discusses *From Formal Structure to Social Capital in the Chinese Bureaucracy: Concepts, Measures and Patterns* by ZHOU Xueguang and LU Qinglian (Angela), Stanford University

Discussion

Saturday, March 7: IEAS, 1995 University Ave., Berkeley

9:00 – 10:30 am

PAN Tianshu, Fudan University, discusses *The Increase in Job-search Networks in China 1978-2009* by BIAN Yanjie and ZHANG Lei, University of Minnesota and Xi’an Jiaotong University

BIAN Yanjie, University of Minnesota, discusses *Guanxi Matters: Insights from Ethnographic Field Research on Stigma and Mental Health in Urban Shanghai* by PAN Tianshu, Fudan University

Discussion

Coffee Break

10:45 – 12:15 pm

QI Xiaoying, Hong Kong Baptist University, discusses *Guanxi, Weiqi and Chinese Strategic Thinking* by PAN Zhongqi, Fudan University

PAN Zhongqi, Fudan University, discusses *Guanxi and Social Movements* by QI Xiaoying, Hong Kong Baptist University

Discussion

12:15 – 1:30 pm Lunch Break

1:30 – 3:00 pm

James Farrer, Sophia University, Tokyo, discusses *Guanxi’s Gravity: The Colonial Endeavour, Survival, and Morality in 21st Century Xinjiang* by Tom Cliff, Australian National University

Tom Cliff, Australian National University, discusses *Cosmopolitan Guanxi Practice: A Qualitative Study of Skilled Migrants’ Social Networks in Shanghai* by James Farrer, Sophia University, Tokyo

Discussion

Coffee Break
3:15 – 4:45 pm

FAN Xiucheng, Fudan University, discusses *From Goudui to Beijing: Notes on Guanxi and Class Formation in the PRC* by John Osburg, University of Rochester

John Osburg, University of Rochester, discusses *Guanxi, Commercial Friendship and Relationship Marketing in B2C Service Settings* by FAN Xiucheng, Fudan University

Discussion

Coffee Break

5:00 – 5:45 pm

Concluding Roundtable

Richard Madsen, UC San Diego
SU Yang, UC Irvine
YAN Yunxiang, UC Los Angeles
YANG Mayfair, UC Santa Barbara

5:45 – 6:00 pm

Closing Remarks

Thomas Gold, UC Berkeley
FAN Lizhu, Fudan University

6:00 pm Conference Adjourns

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**Conference Abstracts**

*Dyadic Characteristics of Guanxi and their Consequences*

**Jack BARBALET**, Hong Kong Baptist University

**Abstract:** Research on guanxi is conducted principally within the disciplines of anthropology, business studies and sociology. It typically takes the form of empirical case studies, applications of extrinsic theory and literature reviews cum trend reports. The present paper, on the other hand, provides an analysis of guanxi in consideration of its elemental relations, components and properties. Discussion indicates the limitations of treatments of guanxi in terms of guanxi bases, tie-strength and the conveyance of influence and information. Having established the characteristic features of guanxi discussion then turns to how it may be an option or choice of commitment for persons and groups in contemporary China, its form and role in marketized exchanges, and its significance for the development of civic engagement.

*The Increase in Job-Search Networks in China, 1978–2009*

**BIAN Yanjie**, and **ZHANG Lei**, University of Minnesota and Xi’an Jiaotong University

**Abstract:** This paper, for the first time in the research of Chinese social networks, documents and analyzes an increasing trend of job-search networks in China from 1978 to 2009. Job-search networks supply information and favoritism, both increasing over time. The growing trends parallel the rise and growth of the non-state sector, but are constrained by the improvement in formalized rules of meritocracy used to screen job applicants. Persons from humble and socially disadvantaged backgrounds are more likely to use social
contacts for jobs, whereas the highly educated are less likely to do so.

The Overlapping Development of Guanxi: A Historical Analysis on the Clientelistic Relationship in Chinese Society

CHEN Na, Fudan University

Abstract: Guanxi is a long tradition in Chinese society. As society changes, the feature of Guanxi changes. To better understand the Guanxi phenomenon in today's China, it is necessary to study its history and historical changes. In traditional rural society, an important form of Guanxi is "traditional rural clientelism", which refers to the negotiated power relationship between the landlord and the tenant. Based on fieldwork data and other literature, this paper examines the overlapping development of clientelism in three historical stages — "traditional rural clientelism", "socialist rural clientelism", and "reform-edition clientelism", that is, the changing clientelism in traditional rural China, in the collectivized rural China, and in the on-going post-Mao reform.

Guanxi’s Gravity: The Colonial Endeavour, Survival, and Morality in 21st Century Xinjiang

Tom CLIFF, Australian National University

Abstract: Many Han in Korla, South Xinjiang, feel that guanxi is crucial to shaping, if not determining, their life chances. As such, I suggest that guanxi networks (guanxi wang关系网) are integral to the informal governance structures of the party and state, and may be conceived of as an institution in the sociological sense. Being bottom-up as well as top-down, and intangible but with very tangible effects, Han guanxi networks are particularly resilient and transformative, and consequently play an important role in making Xinjiang more like the core area of China—part of a process that I term "normalisation." "Gravity," in the title, thus refers to the centripetal forces acting on Xinjiang society as a result of the normalisation of certain guanxi practices, as well as to the importance, in terms of individual survival and social reproduction, of having "good guanxi." Also of grave importance is the question of the morality of guanxi practices, the answer to which is not always self evident to those engaged in such practices (everyone in China). The question of morality is particularly relevant in view of recent events in China, not least the most concerted and high-level "anti-corruption, anti-decadence" drive, and factional purge, to be undertaken since the early reform era.

Guanxi, Commercial Friendship and Relationship Marketing in B2C Service Settings

FAN Xiucheng, Fudan University

Abstract: China is a relational society and guanxi is viewed as the key to understand social behavior and economic miracle recently made in Chinese community. Guanxi research has focused on how people leverage on existing ascribed relationship and related purposive networking behavior in daily life and business domain. Less attention is paid to how guanxi is developed as a kind of achieved relationship. Specifically given the institutional improvement and speeding up urbanization in China, ascribed guanxi is less important than before and people are seeking to obtain social benefits from ongoing economic transactions. On the other hand, extant
research focus on organizational level and more research is needed to examine dynamic process of guanxi at individual level. To fill this gap, this paper will explore the dynamics of employee-client relationship in high contact service settings in which the service provider and the customer interact frequently over a long period of time, close relationship is likely to develop and evolve into friendship. We argue that commercial friendship is a form of guanxi and need further study in the future.

In the last two decades, relationship marketing has emerged as a new paradigm for marketing academia and practitioners around the world. Long-term relationships with customers are perceived as the key to business success. Personal relationship between service provider and customer are more important than loyalty programs in many cases. During service encounters the customer can easily develop commercial friendships with the service providers through interaction. This research tries to bridge two different domains of relationship marketing and guanxi, comparing the differences and similarities between guanxi and commercial friendship, and analyzing the antecedents and consequences of commercial friendship.

**Cosmopolitan Guanxi Practice: a Qualitative Study of Skilled Migrants' Social Networks in Shanghai**

James FARRER, Sophia University

Abstract: Since the earliest scholarship on guanxi by scholars such as Tom Gold (1985) and Mayfair Yang (1994), China has grown into a global economic power. A natural question then is how China’s globalization is transforming the nature of guanxi practice. One line of research focuses on the transnational ties of Chinese entrepreneurs (Ong 1999). But this can only be part of the picture. Here I would like to consider how non-ethnic Chinese participate in guanxi practice. This paper idea investigates how guanxi works for non-Chinese skilled migrants in Shanghai, including a wide-range of corporate transfers, professionals, entrepreneurs, culinary workers, academics and others living in Shanghai. This qualitative study, involving interviewing over 300 international migrants in Shanghai over several years yields insights regarding their social networks and how they use them in various arenas including employment, friendship, sexuality, and business dealings. This study not only elucidates the cross-border and intercultural nature of guanxi practice but allows us to consider the cultural bases of guanxi from the perspectives of outsiders building social ties inside of China, including their instrumental uses of friendship and affinal ties. In particular culturally different notions of friendship seem to pose an obstacle to extensive intercultural guanxi practice. Osborg (2013) has shown that much of Chinese business culture depends on the idea of “fictive brotherhood” among elite Chinese men. Western notions of friendship seem on the surface, to be more limited in terms of mutual obligations. Using the accounts of expatriates in Shanghai I find that migrants generally adopt a Chinese model of friendship in some contexts and a western model in others, displaying a kind of flexible cosmopolitan guanxi practice.
The Dynamics of Political Embeddedness in China
Heather A. HAVEMAN, UC Berkeley; JIA Nan, University of Southern California; SHI Jing, Australian National University; and WANG Yongxiang, University of Southern California

Abstract: Over the past 35 years, markets developed rapidly in China, creating new business opportunities, increasing competition, and heightening uncertainty. But the political system remained autocratic and became decentralized, which gave local officials authority over local businesses and increased their dependence on business to meet official growth targets. We argue that as market development proceeded, politically embedded firms (those with ties to state authorities) bore lower regulatory burdens and had easier access to state-controlled resources, faced less uncertainty, and could more easily grasp new opportunities; therefore, they performed better than politically unembedded firms. Political embeddedness was especially important in more competitive markets because there was more uncertainty there, and for smaller firms because they were not well-positioned to handle increased competition. We investigate two causal mechanisms: access to bank loans and protection from pressures to make loans to business-group members. Analysis of panel data from 1992 to 2007 on all listed firms supports our arguments about firm performance and both causal mechanisms. These results indicate that connections between economic and state actors have highly contingent effects — strong in some contexts, for some firms — and that they operate through flows of funds into and out of firms.

From Goudui (勾兑) to Beijing (背景): Notes on Guanxi and Class Formation in the PRC
John OSBURG, University of Rochester

Abstract: Based on ongoing research with a group of wealthy businessmen in southwest China, this paper examines recent transformations in guanxi from their perspective. I begin by describing the dominant form of guanxi cultivation in the business world during the 90s and 2000s, referred to as goudui in southwest China. I argue that goudui practices were open to a rather wide class spectrum, sometimes bringing together peasant farmers with government officials, who relied upon assumed shared tastes and cultural idioms to frame their alliances. However, as the second generation rich (fuerdai) has come of age in the past decade, this once rather open field of building connections through entertaining, gift giving, and mutually beneficial partnerships has narrowed considerably. Guanxi building practices among the elite have shifted to more exclusive domains of consumption (golf, wine, auto clubs, etc.) rendering them inaccessible to non-elite groups. Increasingly entrepreneurs I have interviewed use the term beijing to capture this exclusive form of guanxi, which is ultimately derived from family background. I hypothesize that the recent corruption crackdown by Xi Jinping, which has effectively (though perhaps only temporarily) insulated officialdom from most external ties, will only exacerbate this trend.

Guanxi Matters: Insights from Ethnographic Field Research on Stigma and Mental Health in Urban Shanghai
PAN Tianshu, Fudan University

Abstract: Drawing upon ethnographic research on stigmatization and mental health, this paper discusses the limits
and strengths of guanxi for achieving and maintaining rapport with patients and their caretakers, volunteers, social workers, and medical professionals. As a meaning laden-term, guanxi is context-specific and needs to be unpacked for the purpose of clarifying its actual role and function in facilitating dynamic relationships during fieldwork. By way of reflecting on episodes of field encounter in different local settings, this paper provides a realistic understanding of guanxi as both a rhetorical device and relational indicator with strong moral and ethical implications.

Guanxi, Weiqi and Chinese Strategic Thinking
PAN Zhongqi, Fudan University

Abstract: In their perceptions and preferences of Guanxi, the Chinese follow a relational way of thinking, which is in a stark contrast with the American generic way of thinking. This difference lies in how the Chinese and Americans behave in playing board games and engaging with others in real life. The game of Weiqi signifies the Chinese way of gaming, whereas the game of Chess denotes the Western way of gaming. The Chinese strategic thinking is relational and best exemplified in the way that the Chinese perceive and deal with various Guanxi in the game of Weiqi. The Chinese prefer to define its strategic goals in relative terms, employ a combination of various means to achieve a good and stable Guanxi with other countries without defining any of them, or to be defined by any of them, as an enemy. The Chinese also tend to favor a flexible foreign strategy with contingent adaptation as its principle, a favorable balance of shi as its linchpin, and such shortcomings as nearsightedness, greediness and impatience with its taboos.

Behind the Length of Contract During Market Transitions
Mike W. PENG, University of Texas, Dallas; EN Xie, Xi’an Jiaotong University; and Brian PINKHAM, Western University

Abstract: The length of contract is a solid indicator of the comprehensiveness of a contract. What determines the length of contract governing buyer-supplier relationships during market transitions? By integrating transaction costs economics with the embeddedness perspective and the institution-based view, we develop a model that incorporates specific investments and perceived opportunism, strategies to select suppliers, and buyer firms’ confidence in the institutional environment. We further posit that buyer firms’ dependence on suppliers moderates these relationships. We hypothesize that these factors influence the length of contract with suppliers through a moderated mediating model. Our data are collected nationwide via face-to-face interviews with 328 executives in 164 Chinese firms who shared information about 774 buyer-supplier contracts. We find that all the proposed factors significantly influence the length of contract. Overall, we suggest that scholars adopt an explicit lens of contracts when probing deeper into the intriguing use of contracts in buyer-supplier relationships during market transitions.

Guanxi and Social Movements
QI Xiaoying, Hong Kong Baptist University

Abstract: There is an extensive literature on social movements and social networks. It is anomalous, therefore, that treatments of Chinese social movements seldom discuss guanxi. There are, however, some obvious reasons for this. While economic liberalization has produced the conditions for the emergence of
social movements in China, including peasant and also labour movements, they are typically spontaneous and short-lived. Guanxi, on the other hand, is understood to operate through long term commitments. And yet it is widely agreed that in order to achieve almost anything in China, guanxi connections must be engaged. Through an examination of social movements in contemporary China the paper will show that guanxi is not only relevant to the formation and mobilization of social movements but also to our understanding of how guanxi operates in the context of movements as well as attempts to repress and undermine them. It will be shown that by theorizing social movements in China in terms of guanxi there is scope to augment social networks approaches to social movements.

‘Four Dishes and Soup’: Using the Power of Guanxi as a Mechanism for Combatting China’s Burgeoning Epidemic of Chronic Disease
Elanah URETSKY, George Washington University

Abstract: In December 2012, China's incoming President, Xi Jinping, announced a set of austerity measures that would form the basis of his trademark crusade against official corruption. He began with restrictions on the lavish banquets that are characteristic of political relations in contemporary Chinese society. Government officials and businessmen in post-Mao China have grown to rely on banquets replete with expensive alcohol, cigarettes, and food (often followed by some sort of female-centered entertainment that can include the services of a commercial sex worker) to pave the way to success in a market economy that operates under the guise of a Leninist bureaucracy. Xi told party officials to limit themselves to 'four dishes and a soup' (sige cai yige tang) when entertaining guests. He extended his reach to smoking shortly before Chinese New Year of 2014 with announcement of a policy prohibiting government officials from smoking in public and using public funds to buy cigarettes. Xi's policies, which struck at the very heart of the informal mechanisms that have become central to party politics in China, aimed to limit corruption. But those same policies could have formed the basis of an aggressive public health campaign because they restricted officials from engaging in practices that rely on excessive eating, drinking, smoking, and even commercial sex, which all have the potential to place people at risk for the types of chronic diseases, sexually transmitted infections, and even HIV that have been ravaging the Chinese populace for the past twenty-five years. This paper will discuss how guanxi making exposes men to myriad chronic diseases and sexually transmitted infections including HIV through the rituals of yingchou. Addressing these diseases within the Chinese context is thus not simply about implementing interventions focused on changing individual behavior but rather must take into account the cultural rituals that fuel such behavior.

Time Efficiency and Network Portfolios in Business: The Evolution of Guanxi Practices
David WANK, Sophia University

Abstract: Guanxi is time-consuming. Its characteristic practices of disinterestedness and giftgiving to create reciprocal obligations require much face-to-face interactions. However, in business time is money. This raises the question of how an entrepreneur manages increasingly numerous ties with officials? I suggest an answer by proposing such concepts as “time efficiency”, “network portfolio”, and “investment” and “disinvestment” to illuminate the increasingly complex
configurations of networks in business. I adopt an evolutionary perspective that emphasizes the interplay of the changing political economy, the expanding opportunities for entrepreneurs, and changing practices to simultaneously manage existing ties while seeking out and cultivating new ties.

**Styles of Guanxi as Governance in Grassroots Institutions in Contemporary China**

Sophia WOODMAN, University of Edinburgh

Abstract: Local collective institutions in China make citizens legible to the state. While the reforms of the last three decades have profoundly altered the social and economic landscape, local citizenship remains an administrative ideal in the Chinese governance system. This form of rule enables what I term "socialized governance," a personalized mode of integrating people through maintaining direct contact with them and enmeshing them in social networks that link to the state. Establishing guanxi relations with each person recognized as a member of their territory is a key task of the basic level organizations of the Chinese state, the urban residents committees and rural villager committees. Based on 2008-2009 ethnographic research in four such committees in Tianjin Municipality, this paper describes socialized governance in action, covering issues of participation, claims-making and social welfare. Following Mayfair Yang's seminal work, guanxi practice has most often been conceptualized as undermining or subverting state rules. Based on the data considered here, I argue that guanxi is fundamentally ambivalent, serving both as a means through which state control is extended and a mechanism for claims-making and pressure from below. This blending of formal and informal dimensions of rule, of political and social controls, has been a feature of local governance in China since late imperial times. As Yang noted, guanxi forms are gendered, and this paper describes how the role of women in the routine management of emotion is central to the operation of socialized governance. It also shows how social exclusion is deployed as a local technique of low-cost repression, and how social distance is used as a technique in more bureaucratic forms of administration carried out by formal government agencies at local level.

**From Formal Structure to Social Capital in the Chinese Bureaucracy: Concepts, Measures and Patterns**

ZHOU Xueguang and LU Qinglian (Angela), Stanford University

Abstract: Much of the guanxi or social capital literature focuses on informal social relations. In this study, we consider the link between formal structure and social capital in the organizational context. Formal organizations provide stable structures of positions, boundaries, and authority relationships that facilitate and shape patterns of interactions and the accumulation of social capital. The recent development of social network analysis provides useful tools for depicting and analyzing such patterns. Using a data of personnel flows in a large Chinese bureaucracy, we propose to (1) conceptualize several lines of social capital based on formal organizational structures, (2) develop measures of these analytical concepts, and (3) illustrate their implications for understanding variations in social capital in the Chinese bureaucracy, both across bureaucratic arenas and over time. Our analyses shed new lights on Chinese guanxi in the organizational context and open up new venues for understanding their implications for personnel mobility and organizational performance.
Jack BARBALET is Chair Professor in Sociology and Head of the Department of Sociology at Hong Kong Baptist University. He was previously Professor of Sociology at the University of Western Sydney and Professor and Head of Sociology at the University of Leicester. Barbalet began teaching sociology at the Australian National University but his first academic appointment was in economics at the University of Papua New Guinea. Barbalet researches sociological theory, the sociology of emotions and economic sociology. His publications include *Emotion, Social Theory, and Social Structure* (Cambridge, 2001), *Emotions and Sociology* (Blackwell, 2002), *Weber, Passion and Profits* (Cambridge, 2008) and *Religion and the State: A Comparative Sociology* (with Bryan Turner and Adam Possamai) (Anthem, 2011) as well as papers in *Asian Studies Review, British Journal of Sociology, Journal of Classical Sociology, Sociological Review*, and *Theory and Society*. Barbalet currently researches aspects of Chinese society, including guanxi, family structure, and wealth migration, as well as connected themes in Chinese and Japanese religion. Many of Barbalet’s papers can be accessed through his website, www.jackbarbalet.com/.

Yanjie BIAN is a Professor and Dean of the School of Humanities and Social and the Founding Director of the Institute for Empirical Social Science Research Science at Xi’an Jiaotong University (China). He is also a Professor of Sociology at University of Minnesota. Bian received his Ph.D. at the State University of New York at Albany. Currently, he is the Lead representative of China of East Asian Social Survey and International Social Survey Program (ISSP). Bian served as the Chair Professor (2005-08) and Head (2002-06) of the Division of Social Science at Hong Kong University of Science and Technology (HKUST). His recently co-authored articles and book chapters include “Subjective Wellbeing of Chinese People: A Multifaceted View”, “East Asian Social Networks”, and “Housing Inequality in Transitional China.”

Na CHEN 陈纳 received his academic degrees from Temple University and University of Pennsylvania in the U.S. and Peking University in China. Over the last ten years Dr. Chen has taught at Shanghai Normal University, Fudan University in China, and Wabash College in the U.S. Currently he is a research fellow at the Center for Social Development, Fudan University, and research associate at the School of International Relations and Pacific Studies, University of California at San Diego. His research interest includes sociology of religion, sociology of development, and intercultural communication. He has published dozens of papers and book chapters both in Chinese and English. His recent research includes an ethnographic study of the "Confucian Congregation" in Southeast China, the current revival of Confucianism and the reconstruction of Chinese identity, and the case study of clientelism as a guanxi tradition in an East China rural community.

Tom CLIFF is a Postdoctoral Fellow in the School of Culture, History and Language at the Australian National University. He is part of a team researching “Informal Life Politics”, or
how people organize themselves to protect themselves from state action or a lack of state care. He received his Ph.D. in Asian Studies from the Australian National University. Cliff’s recent publications include articles in The China Journal, The China Story, and China Perspectives. His current research interests include identity and experience of settler populations on China’s frontier, empire and migration, state-society relations, and informal life politics.

Lizhu FAN 范丽珠 is Professor of Sociology and a Vice Dean at the School of Social Development and Public Policy at Fudan University. She is also the Managing Associate Director at the Fudan-UC Center on Contemporary China. She received her Ph.D. in Sociology from the Chinese University of Hong Kong. As a pioneer scholar on the study of sociology of religion in China, she has engaged in historical and ethnographic studies of Chinese folk religious beliefs, sociological theories of religion, and the study of the trends of folk religious beliefs in modern Chinese society. Her most significant works include The Religion and Faith Transition of Chinese in the Contemporary Era: Field Research of the Adherents of Folk Religion in Shenzhen; China and the Cultural Sociology of Religion (co-authored with James Whitehead and Evelyn Whitehead) and Sociology of Religion: Religion and China (co-authored with James Whitehead and Evelyn Whitehead). Academic articles include "Conversion and Indigenous Religions in China" (Co-authored with CHEN Na) in the Oxford Handbook of Religious Conversion and "The Cult of Silkworm Mother as a Core of Local Community Religion in a North China Village" in China Quarterly.

Xiucheng FAN 范秀成 is a Professor of Marketing and the Director of the Center for Service Marketing and Management at School of Management, Fudan University. He was the Fulbright scholar to Wharton School of University of Pennsylvania, and held visiting professorships at Hanken Swedish School of Economics and Business Administration of Finland, Management School of Robert Shuman University of France, etc. His research interest includes services marketing, relationship marketing, and branding. He has published 16 books (including translation) and over 90 papers in academic journals, including Journal of Consumer Research, Journal of the Academy of Marketing Science, Journal of Business Research, International Journal of Human Resource Management, Journal of Consumer Marketing. He is the associate editor of Nankai Business Review, an area editor of Journal of Marketing Science, and on the editorial board of Journal of the Global Academy of Marketing Science, International Journal of Consumer Research, and Journal of Chinese Marketing

James FARRER is a Professor of Sociology and Global Studies at the Sophia University in Tokyo. He received his Ph.D. in Sociology from the University of Chicago. Farrer is the author of Globalization, Food and Social Identities in the Asia Pacific Region (2010), Opening Up: Youth sex culture and market reform in Shanghai (2002), and forthcoming books "Globalization and Asian Cuisines: Transnational Networks and Contact Zones" (expected Fall 2015), and "Shanghai Nightscapes: A Nocturnal Biography of a Global City" expected out in print this year. His current research focuses on
cities in East Asia, including transnational migration, nightlife, sexuality, and foodways.

**Thomas B. Gold** is a Professor of Sociology at the University of California. Since 2000 he has also served as Executive Director of the Inter-University Program for Chinese Language Studies (IUP), a consortium of 14 American universities which administers an advanced Chinese language program at Tsinghua University in Beijing. At Berkeley he has also served as Associate Dean of International and Area Studies, Founding Director of the Berkeley China Initiative, and Chair of the Center for Chinese Studies. Gold serves on the editorial board of many scholarly journals. In addition to *Social Connections in China: Institutions, Culture, and the Changing Nature of Guanxi*, co-edited with Doug Guthrie and David Wank (Cambridge University Press, 2002), the volume which prompted this conference, Gold has published *Laid-Off Workers in a Workers’ State: Unemployment With Chinese Characteristics*, co-edited with William Hurst, Jaeyoun Won and Li Qiang (Palgrave-McMillan), *New Entrepreneurs of Europe and Asia: Patterns of Business Development In Russia, Eastern Europe and China*, co-edited with Victoria Bonnell (Sharpe) and *State and Society in the Taiwan Miracle* (Sharpe, 1986). He is currently working on *Remaking Taiwan: Society and the State Since the End of Martial Law*. He received the Chancellor's Award for Civic Engagement in 2010.

**Heather A. Haveman** is a Professor of Sociology and Business at the University of California, Berkeley (website [http://www.heatherhaveman.net](http://www.heatherhaveman.net)). She received a BA in history and an MBA in management and finance from the University of Toronto, and a PhD in Organizational Behavior and Industrial Relations from UC Berkeley. Before coming to Berkeley in 2006, she held positions at Duke (1990-94), Cornell (1994-99), and Columbia (1998-2007). She studies how organizations, industries, and employees’ careers evolve. Haveman is the co-author of *Magazines and the Making of America: Modernization, Community and Print Culture* (2014). Her published studies, which have appeared in both sociology and management journals, investigated California thrifts (1872-1928 and 1960s-1990s), Iowa telephone companies (1900-1917), Manhattan hotels (1898-1990), California hospitals (1978-1991), U.S. electric power plants (1980-1992), American magazines (1741-1860), and large Chinese firms (2005-2007). She is working with three talented junior scholars on a multi-part study of ties between Chinese listed firms and state bureaucrats. The paper for this conference is the first part of that project.

**Richard Madsen** is Distinguished Professor of Sociology at UCSD, Director of the Fudan-UC Center on Contemporary China and Acting Provost of Eleanor Roosevelt College 2014/15. He has been called "one of the modern-day founders of the study of Chinese religion" by noted journalist Ian Johnson. He is author or co-author of 12 books on Chinese culture, American culture, and international relations, including *Habits of the Heart* (Berkeley, University of California Press, 1995), *The Good Society* (New York, Knopf, 1991), and *Chen Village under Mao and Deng* (Berkeley, UC Press, 1992). He is currently working on a book about happiness in China,
which he describes as an exploration on searching for a good life in China in an age of anxiety, tapping into people's sense of meaning.

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