

# **International Conference: Max Weber and China: Culture, Law and Capitalism**

‘韦伯与中国：文化、法律与资本主义’ 国际大会

5-6 September 2013 (Thursday and Friday)

SOAS, University of London

英国伦敦大学亚非学院，2013年9月5-6日

## **Organisers and Sponsors**

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- Weber Study Group, the British Sociological Association (BSA) 英国社会学韦伯分会
- *Journal of Max Weber Studies* 《马克斯·韦伯研究》
- CCPN Global (a global Academic Society for Advancing the Study of China and the Chinese from a Comparative Perspective) 全球中国比较研究会
- *Journal of China in Comparative Perspective Network* (JCCP) 《中国比较研究》
- European Studies, University of Reading 英国雷丁大学欧洲研究项目
- Arthur Probsthain Bookshop 亚瑟·普罗布斯坦书店

# CONTENTS

- I Welcome statement 欢迎辞
- II Introduction 大会简介
- III Keynote speakers and closing plenary panelists 嘉宾演讲者
- IV. Schedule 安排
- V Programme 程序
- VI Abstracts 摘要
- VII Essential Information 重要信息
- VIII Venues and map 地址和地图

**Disclaimer:** While every effort has been made to ensure that the information on the speakers, topics and times are correct at the time of publishing, in the event of unforeseen circumstances, the organisers reserve the right to alter or delete items from the conference programme

# **I Welcome statement**

Almost a century after Max Weber's completion of his epic study of China we welcome you to an occasion which recognises his extraordinary capacity both to capture his time in the broadest comparative and historical perspective and to advance theory – across disciplines.

This conference is for enthusiastic scholars who recognize that the combined study of Weber and China can contribute as much to understanding the world to come as he did to the developing twentieth century.

We have joined together out of shared scholarly interest in the conference theme, not as part of the programme of the big associations and institutions. That we meet in London is a marker for the global significance of our theme and we hope you can enjoy your stay here beyond the conference.

We thank all our sponsoring groups and especially SOAS for providing the local organization. Above all we thank you for helping to make this a fitting celebration of global scholarly collaboration.

Martin Albrow

Xiangqun Chang

Athena Leoussi

Ernest Caldwell

Chair and Co-Chairs of the Conference Programme Committee  
and the rest of Programme Committee Members:

Hong Bo

John Breuilly

Kent Deng

Carlos Frade

Julia Strauss

Sam Whimster

## II INTRODUCTION

### **China, the West and the Future of Global Capitalism**

The future of the global economic system depends on the West's relations with China. A hundred years ago Max Weber, famous as a founder of modern Western social and political science, wrote a classic study of cultural factors that hindered the rise of Western style capitalism in non-Western contexts.

Social scientists from China and around the world gather at SOAS, University of London, on 5-6 September for the conference "Max Weber and China: Culture, Law and Capitalism" to re-examine his thesis and ask how far his pioneering social scientific methods can illuminate the very different conditions of economic growth of today.

A series of keynote addresses by world renowned Weber experts engage Weber's theories from four different perspectives. Su Guoxun, the foremost Chinese expert on Weber, from the Chinese Academy of Social Sciences and Harbin University of Technology, points out some of the misconceptions that led Weber to misinterpret certain elements of Chinese culture and seeks to develop more refined method of inter-civilizational analysis. Internationally recognized Weber expert, Wolfgang Schluchter from Heidelberg University shows how Weber used Confucianism as a test for developing a typology and sociology of religions and attempted thus to provide a more nuanced contextualization of western and non-western thought and religions. He warns against the mis-application of Weber's method today. University of Washington sociologist, Gary Hamilton's presentation acknowledges the limitations of Weber's categories for analyzing China; however, instead of completely dismissing Weber's methods, he seeks to develop them further into a useful set of concepts capable of better defining some sense of Chinese 'exceptionalism'. Likewise, Boston University's Stephen Kalberg argues for the continued relevance of Weber's systemic approach to the comparative analysis of civilizations. Each keynote address offers a critical reappraisal of Weberian theory and its contemporary relevance.

Twelve formal panels comprised of over thirty China and Weber scholars from SOAS, North America, Europe and Asia test the boundaries of Weberian analysis from the perspective of diverse academic fields such as comparative law, sociology, anthropology, history, religious studies, and economics. Through discussion, critique, and reflection the participants ascertain the potential for expanding or refining Weber concepts, methods, and conclusions.

The closing session will be an Open Forum on 'The Future of Capitalism' with invited speakers: Ann Lee, New York University, former Wall Street financier, author of *What the US can Learn from China*; Martin Jacques, former editor of *Marxism Today*, author of *When China Rules the World*; Stephen Chan, SOAS, Editor of *The Morality of China in Africa: The Middle Kingdom and the Dark Continent*; and Scott Lash, Goldsmiths, author of the forthcoming *China Constructing Capitalism: Economic Life and Urban Change*.

### III Keynote speakers & closing plenary panelists

(in alphabetical order)

#### Keynote speakers:

- **Gary Hamilton**, Professor of International Studies and Sociology, Associate Director, The Jackson School of International Studies, University of Washington, USA
- **Stephen Kalberg**, Associate Professor of Sociology, University of Boston; Affiliate of the Center for European Studies, Harvard University, USA
- **Wolfgang Schluchter**, Emeritus Professor of Max Weber Institute for Sociology; Co-Director of Centre for Advanced Study to Promote Interdisciplinary Dialogue and Research (Marsilius Kolleg); University of Heidelberg, Germany
- **Guoxun Su**, Emeritus Professorial Fellow of Institute of Sociology, Chinese Academy of Social Sciences (SASS); Professor of Department of Sociology, Harbin Engineering University, China

#### Closing plenary panelists:

- **Stephen Chan**, OBE; editor of *The Morality of China in Africa: The Middle Kingdom and the Dark Continent* (the unique collection of essays gathers together for the first time both African and Chinese perspectives on China's place in Africa). Dean of Law and Social Sciences; Chair in International Relations, SOAS, University of London, UK
- **Scott Lash**, co-author of a newly released book *China Constructing Capitalism: Economic Life and Urban Change*; Professor of Sociology and Director of Centre for Cultural Studies, Goldsmiths, University of London, UK.
- **Ann Lee**, author of the book *What the U.S. Can Learn from China* (the Gold winner of the 2013 Independent Publishers Awards in the current affairs category); adjunct professor in finance and economics at New York University and Professor at Sias International University, China
- **Martin Jacques**, author of the global best-seller book *When China Rules the World: the End of the Western World and the Birth of a New Global Order* (2009, 2012). He is a visiting senior research fellow at IDEAS, the London School of Economics; a Visiting Professor at Tsinghua University, China.

## IV SCHEDULE

### DAY 1 (5th September, Thursday)

9:00-9:30 REGISTRATION AND COFFEE

9:30-9:45 **OPENING REMARKS:**

Paul Webley, SOAS Director

Martin Albrow (Bonn, Germany)

9:45-10:45 **Keynote** - First Max Weber Studies Annual Lecture:

Wolfgang Schluchter (Heidelberg, Germany)

10:45-11:00 Coffee/Tea

11:00-12:00 Joint Plenary:

11:00-11:30 Athar Hussain (LSE, UK)

11:30-12:00 Sam Whimster (Max Weber Studies and Global Policy Institute, UK)

12:00-13:00 Streams

1:00-2:00 Lunch

2:00-3:15 **Keynote:** Guoxun Su (CASS and HEU, China)

3:15-3:30 Tea/Coffee

3.30-4:30 Joint Plenary:

3:30-4:00 Bryna Goodman (Oregon; USA)

4:00-4:30 Karen Turner (Holy Cross and Harvard Law School)

4:30-6:00 Streams

6:00-7:00 Reception

### Day 2 (6th Sep, Friday)

9:00-10:00 Streams

10:00-10:15 Coffee/Tea

10:15-11:30 **Keynote:** Stephen Kalberg (Boston, USA)

11:30-12:50 Joint Plenary:

11:30-12:10 Judith Farquhar (Chicago, USA) and

Lili Lai (Peking University, China)

12:10-12:50 Martin Albrow (Bonn, Germany) and

Xiaoying Zhang (Beijing Foreign Studies University)

12:50-2:00 Lunch

2:00-3:15 **Keynote:** Gary Hamilton (Washington, USA)

3:15-3:30 Tea/COFFEE BREAK

3:30:-5:15 **Closing Plenary** - The future of capitalism:

Stephen Chan (SOAS, UK)

Scott Lash (Goldsmiths, UK)

Ann Lee (New York, USA; Sias International, China)

Martin Jacques (LSE, UK; Tsinghua, China)

5:15-5:30 **CLOSING REMARKS:**

Stephen Chan (SOAS, UK)

Xiangqun Chang (CCPN Global; SOAS, UK)

## V. 程序中文

### 第1天(9月5日, 星期四)

9:00-30 注册

#### 9:30-9:45 开幕辞

- 伦敦大学亚非学院院长 保罗·韦伯利(Paul Webley)
- 马丁·阿尔布劳 Martin Albrow (德国波恩; 英国社会学学会)

9:45-10:45 **主题演讲** - 《马克斯·韦伯研究》首届年度演讲:

施鲁赫特 Wolfgang Schluchter (德国海德堡)

10:45-11:00 咖啡/茶歇

11:00-12:00 全体会议:

11:00-11:30 阿塔·侯赛因 Athar Hussain (英国伦敦经济学院);

11:30-12:00 山姆·威姆斯特 Sam Whimster (《马克斯·韦伯研究》)

12:00-13:00 平行会议

#### 1:00-2:00 午餐

2:00-3:15 **主题演讲**: 苏国勋 (中国社会科学院; 哈尔滨工程学院)

3:15-4:15 全体会议:

3:15-3:45 顾德曼 Bryna Goodman (美国俄勒冈);

3:45-4:15 高鸿钧 Karen Turner (美国和理; 哈佛)

4:15-4:30 咖啡/茶歇

4:30-6:00 平行会议

6:00-7:00 招待会

### 第2天(9月6日, 星期五)

9:00-10:00 平行会议: 法律, 资本主义

10:00-10:15 咖啡/茶歇

10:15-11:30 **主题演讲**: 斯蒂芬·凯尔伯格 Stephen Kalberg (美国波士顿)

11:30-12:55 全体会议:

11:30-12:10 冯珠娣 Judith Farquhar (美国芝加哥) 和

赖立里(中国北京大学医学部人文研究院);

12:10-12:50 马丁·阿尔布劳 Martin Albrow (德国波恩; 英国社会学学会) 和  
章晓英(中国北京外国语大学英语学院)

#### 12:50-2:00 午餐

2:00-3:15 **主题演讲**: 韩格里 (美国华盛顿)

3:15-3:30 咖啡/茶歇

3:30-5:15 **闭幕全体会议**: 资本主义的未来

- 斯蒂芬·陈 Stephen Chan (英国伦敦大学亚非学院)
- 斯科特·拉什 Scott Lash (英国伦敦大学哥德斯密学院)
- 李雨 Ann Lee (美国纽约大学; 中国西亚斯国际大学)
- 马丁·雅克 Martin Jacques (英国伦敦经济学院; 中国清华大学)

#### 5:15-5:30 闭幕辞

- 斯蒂芬·陈 Stephen Chan (英国伦敦大学亚非学院)
- 常向群 Xiangqun Chang (全球中国比较研究会; 英国伦敦大学亚非学院)

# V PROGRAMME

## DAY 1 (5th September, Thursday) – Morning

Time	Agenda	Location
9:00 – 9:30	<b>REGISTRATION</b>	Reception
9:30 – 9:45	<p><b>OPENING REMARKS:</b></p> <p><u>Chair:</u> <b>Dr Hong Bo</b>, Reader in Financial Economics Department of Financial &amp; Management Studies SOAS, University of London, UK</p> <p><b>Welcome:</b> Professor Paul Webley, SOAS Director</p> <p><b>Introduction:</b> Professor Martin Albrow, Fellow of Käte Hamburger Centre for Advanced Study, University of Bonn, Germany; Honorary Vice-President, British Sociological Association</p>	G2 (144)
9:45 – 10:45	<p><b>Keynote - First Max Weber Studies Annual Lecture:</b></p> <p><u>Chair:</u> <b>Sam Whimster</b>, Editor of <i>Max Weber Studies</i>; Professor of Sociology and Global Policy Institute, London, UK</p> <p><i>How ideas become effective in history. Max Weber on Confucianism and beyond</i></p> <p><u>Speaker:</u> <b>Wolfgang Schluchter</b>, Professor Emeritus of Sociology and Director of the Marsilius-Kolleg, University of Heidelberg, Germany</p>	G2 (144)
10:45-11:00	Coffee/Tea	Reception
11:00 – 12:00	<p><b>Joint Plenary:</b></p> <p><u>Chair:</u> <b>Dr Athena Leoussi</b>, Co-Director of European Studies, University of Reading, UK</p> <ol style="list-style-type: none"> <li><i>Selection Through Examination in the PRC</i> <b>Athar Hussain</b>, Professor and Director of the Asia Research Centre, the London School of Economics and Political Science (LSE), UK</li> <li><i>A Weberian social-economic analysis of China and the West</i> <b>Sam Whimster</b>, Editor of <i>Max Weber Studies</i>; Professor of Sociology and Global Policy Institute, London, UK</li> </ol> <p><b>Questions &amp; Answers</b></p>	G2 (144)



<p>12:00 - 13:00</p>	<p><b>Streams:</b></p> <p><b>I. Chinese Law in Comparative Perspective:</b>  <u>Chair:</u> <b>Mr Ernest Caldwell</b>, Lecturer in Chinese Law, SOAS</p> <ol style="list-style-type: none"> <li><i>Max Weber decoded: capitalism, companies, and shareholder liability in China and beyond</i>, <b>Dr Anselm Stolte</b>, Freie Universität Berlin, Germany</li> <li><i>Legal Education in Contemporary China: A Weberian Perspective</i>, <b>Dr Elena Consiglio</b>, University of Palermo, Italy</li> </ol> <p><b>II. Revisiting Weber on the Modern Chinese Economy</b>  <u>Chair:</u> <b>Dr Andrea Janku</b>, Senior Lecturer in the History of China, Department of History, SOAS, UK</p> <ol style="list-style-type: none"> <li><i>Non-Vanishing Mediators: Imperialism and Cultural Difference in the Religion of China and Interwar Guomindang Discourse</i>, <b>Professor Maggie Clinton</b>, Department of History, Middlebury College, USA</li> <li><i>A 'Weberian Minority Report': Who Changed China since 1800</i>, <b>Dr Kent Deng</b>, Reader in Economic History, LSE, UK</li> </ol> <p><b>III. Re-Reading Weber</b>  <u>Chair:</u> <b>Dr Carlos Frade</b>, Senior Lecturer in Sociology, University of Salford; Chair of Weber Studies Group, British Sociological Association (BSA), UK</p> <ol style="list-style-type: none"> <li><i>Confucianism and Weber's Reexamination of the Protestant Thesis</i>, <b>Dr Christopher Adair-Toteff</b>, Fellow of University of South Florida, USA</li> <li><i>Max Weber in dialogue with China</i>, <b>Mr Peter M. Kuhfus</b>, Senior lecturer, University of Tuebingen, Germany</li> </ol>	<p>L67 (50)</p> <p>G51 (50)</p> <p>G3 (50)</p>
<p><b>1:00 – 2:00</b></p>	<p><b>LUNCH</b></p>	<p>Reception</p>

## DAY 1 (5th September, Thursday) – Afternoon

<p>2:00 - 3:15</p>	<p><b>Keynote:</b>  <u>Chair:</u> <b>Dr Xiangqun Chang</b>, Co-Director of CCPN Global; Research Associate, Centre for Chinese Studies, SOAS, University of London, UK</p> <p><i>Rereading Max Weber based on Chinese language and cultural context</i>  Speaker: <b>Guoxun Su</b>, Professor Emeritus of Institute of Sociology, Chinese Academy of Social Sciences (CASS); Professor of Sociology, Harbin Engineering University, China</p>	<p>G2 (144)</p>
<p>3:15-3:30</p>	<p>Coffee/Tea</p>	<p>Reception</p>
<p>3:30</p>	<p><b>Joint Plenary:</b>  <u>Chair:</u> <b>Dr Peter Flügel</b>, Reader in the Study of Religions; Department of the Study of Religions, SOAS, UK</p> <ol style="list-style-type: none"> <li><i>'Not a Club for Ethical Culture': Politics, Law and Capitalism in Early</i></li> </ol>	<p>G2 (144)</p>

<p>- 4:30</p>	<p><i>Chinese Stock Exchanges Selection</i>, <b>Bryna Goodman</b>, Professor of History and Director of Asian Studies, University of Oregon, USA</p> <p>2. <i>Religion in the service of the state: A Reassessment of Weber's view of the Chinese tradition</i>, <b>Karen Turner</b>, Professor of History and Research Scholar, College of the Holy Cross; Harvard Law School, EALS, USA.</p> <p><b>Questions &amp; Answers</b></p>	
<p>4:30 - 6:00</p>	<p><b>Streams:</b></p> <p><b>I. Confucianism and the Work Ethic</b></p> <p><u>Chair:</u> <b>Dr Athena Leoussi</b>, Co-Director of European Studies, University of Reading, LSE</p> <p>1. <i>Neo-Confucianism and China's economic success</i>, <b>Dr Carlos Frade</b>, Senior Lecturer in Sociology, University of Salford; Chair of Weber Studies Group, British Sociological Association (BSA), UK</p> <p>2. <i>Max Weber, China, Confucianism and Capitalism</i>, <b>Dr Ivan Hon</b>, English Editorial Advisor, The UK Research and Development Centre for Chinese Traditional Culture, UK</p> <p>3. <i>Max Weber and the Genealogy of Heterodoxy</i>, <b>Xinyu Cao</b>, Associate Professor, Institute of Qing History, Renmin University of China</p> <p><b>II. Chinese Enterprise</b></p> <p><u>Chair:</u> <b>Dr Kent Deng</b>, Reader in Economic History, LSE, UK</p> <p>1. <i>"Fertile Virtue Wealth" (Wode Caifu): Wealth Management, Economic Rationality and the Administration of Market Socialism</i>, <b>Assistant Professor Lily H Chumley</b>, Department of Media, Culture and Communication, New York University, USA</p> <p>2. <i>Network Capitalism in Chinese Society: Re-examination on the Case of Taiwanese Manufacturing Small and Medium-Sized Enterprises from 1950 to 1990</i>, <b>Dr Tingting Chang</b>, Tsinghua University, China</p> <p>3. <i>Community and association among Ningbo merchants in 1950s Shanghai</i>, <b>Dr Carles Brasó Broggi</b>, Chiang Ching-kuo Foundation at Shanghai, Taiwan</p> <p><b>III. Law in China</b></p> <p><u>Chair:</u> <b>Dr Carol Tan</b>, Reader in Law, School of Law, Chair, Centre of South East Asian Studies, SOAS</p> <p>1. <i>The Legal Ethos of Late Imperial China: Two Neglected and Rival Legal Specialists</i>, <b>Dr Po-Fang Tsai</b>, Department of Sociology, National Taiwan University, Taiwan</p> <p>2. <i>Reconstructing Weber's ideal-type of legitimacy to meet China's world</i>, <b>Dr Ming-Feng Liu</b>, National Quemoy University, Taiwan</p> <p>3. <i>The West in the East: Max Weber in "Post-modern" China</i>, <b>Dongsheng Zang</b>, Associate Professor of Law, Director for Asian Law Center, University of Washington School of Law, USA</p> <p><b>IV. The Chinese State and Market Socialism</b></p> <p><u>Chair:</u> <b>Professor Martin Albrow</b>, Fellow of Käte Hamburger Centre for Advanced Study, University of Bonn, Germany; Honorary Vice-President, British Sociological Association (BSA), UK</p>	<p>L67 (50)</p> <p>G51 (50)</p> <p>G3 (50)</p> <p>G2 (144)</p>

	<p>1. <i>Weber Fever: An Intellectual History of Max Weber in Reform-era China</i>, <b>Ms Angeline (Angie) Baecker</b>, Tsinghua University; Michigan University</p> <p>2. <i>21st Century Governance, China and the 'Beijing Consensus': From Weber to Justin Yifu Lin -- A comparative approach of three models of economics and governance</i>, <b>Mr Thierry Michaux</b>, Corporate Strategy Manager, E-B-E, UK</p> <p>3. <i>Weber's Capitalist Spirit and the Symbiosis Values</i>, <b>Professor Hong Qian</b>, Director of Institution for Global Symbiosis, China</p>	
6:00-7:00	<b>Reception</b>	Staff Common Room

## DAY 2 (6th September, Friday) – Morning

	<p><b>Streams:</b></p> <p><b>I. On Rationalization in Weber</b></p> <p>Chair: <b>Dr Athena Leoussi</b>, Co-Director of European Studies, University of Reading, UK</p> <p>1. <i>Western Rationality and the Problem of Abstraction</i>, <b>Andreas Georg Stascheit</b>, Professor and Fellow, Institute for Advanced Study in the Humanities - KWI, Essen, Dortmund University of Technology, Germany</p> <p>2. <i>Max Weber on Religious Ethics and Human Conduct</i>, <b>Mr Marcelo da Costa Maciel</b>, The Federal Rural University of Rio de Janeiro, Brazil; and <b>Ms Wania Amélia Belchior Mesquita</b>, The State University of Norte Fluminense, Brazil</p> <p><b>II. Chinese Investment</b></p> <p>Chair: <b>Hong Bo</b>, Reader in Financial Economics Department of Financial &amp; Management Studies SOAS, University of London, UK</p> <p>1. <i>Can the Market become a Religion in China? Applying Max Weber to Twenty-first Century Chinese Consumer Culture</i>, <b>Dr Stefan Schwarzkopf</b>, Copenhagen Business School, Denmark</p> <p>2. <i>The Chinese bond market; history, evolution and regulatory issues</i>, <b>Ms Nadiya El Hana</b>, School of Oriental and African Studies (SOAS), University of London, UK</p> <p><b>III. Modernity and the Rise of China</b></p> <p>Chair: <b>Dr Andrea Janku</b>, Senior Lecturer in the History of China, Department of History, SOAS, UK</p> <p>1. <i>A New Discussion of the Weber's Thesis on Modernity with reference to China's Modernity</i>, <b>Professor Vittorio Cotesta</b>, Roma Tre University, Italy</p> <p>2. <i>The creative mastery of space technology: Reconstructing Weber's thesis on Chinese modernity</i>, <b>Dr Jianxiang Bi</b>, Associate Head of Department, Senior Lecturer in Strategy and International Business, Department of Business &amp; Management, University of the West of England, UK</p>	
9:00 – 10:00		V121 (65)
		V221 (40)
		V223 (40)

10:00–10:15	Coffee/Tea	VS
10:15 – 11:30	<p><b>Keynote:</b></p> <p><u>Chair:</u> <b>Professor Martin Albrow</b> <i>Major Dimensions of Max Weber's Sociology of Civilizations: East and West</i></p> <p><u>Speaker:</u> <b>Stephen Kalberg</b>, Associate Professor, Department of Sociology, Boston University, USA</p>	V211 (168)
11:30 – 12:50	<p><b>Joint Plenary:</b></p> <p><u>Chair:</u> <u>Dr Carlos Frade</u>, Senior Lecturer in Sociology, University of Salford; Chair of Weber Studies Group, British Sociological Association (BSA), UK</p> <p>1. <i>Nationality Medicines in China: Institutional Rationality and Healing Charisma</i>, <b>Judith Farquhar</b>, Max Palevsky Professor of Anthropology, Department of Anthropology, University of Chicago, USA and <b>Dr Lili Lai</b>, Senior Lecturer, Medical Humanities Institute, Health Sciences Centre, Peking University, China</p> <p>2. <i>World beyond worlds: Max Weber, China and the 'impartial spectator'</i>, <b>Martin Albrow</b>, Emeritus Professor, University of Wales and Fellow, Käte Hamburger Centre for Advanced Studies, University of Bonn, Germany and <b>Dr Xiaoying Zhang</b>, Associate Professor and Head of Journalism Department, Vice Dean of School of English and International Studies, Beijing Foreign Studies University, China</p> <p><b>Questions &amp; Answers</b></p>	V211 (168)
12:50– 2:00	<b>LUNCH</b>	VS

## DAY 2 (6th September, Friday) – Afternoon

2:00 – 3:15	<p><b>Keynote:</b></p> <p><u>Chair:</u> <b>Wolfgang Schluchter</b>, Professor Emeritus of Sociology and Director of the Marsilius-Kolleg, University of Heidelberg, Germany</p> <p><i>Is Weber's analysis of China (circa 1913) still useful a century later?</i></p> <p><u>Speaker:</u> <b>Gary Hamilton</b>, Henry M. Jackson Professor of International Studies and Associate Director of The Jackson School of International Studies, University of Washington, USA</p>	V211 (168)
3:15-3:30	Coffee/Tea	VS

<p>3:30 - 5:15</p>	<p><b>Closing Plenary: the future of capitalism</b></p> <p><u>Chair:</u> <b>Sam Whimster</b>, Editor of <i>Max Weber Studies</i>; Professor of Sociology and Global Policy Institute, London, UK</p> <p><b>Panellists:</b></p> <ol style="list-style-type: none"> <li>1. <b>Stephen Chan</b>, OBE; editor of <i>The Morality of China in Africa: The Middle Kingdom and the Dark Continent</i> (this unique collection of essays gathers together for the first time both African and Chinese perspectives on China's place in Africa). Dean of Law and Social Sciences; Chair in International Relations, SOAS, University of London, UK</li> <li>2. <b>Scott Lash</b>, co-author of a newly released book <i>China Constructing Capitalism: Economic Life and Urban Change</i> (2013); Professor of Sociology and Director of Centre for Cultural Studies, Goldsmiths, University of London, UK</li> <li>3. <b>Ann Lee</b>, author of the book <i>What the U.S. Can Learn from China</i> (the Gold winner of the 2013 Independent Publishers Awards in the current affairs category); adjunct professor in Finance and Economics at New York University, USA; and Professor of Sias International, China</li> <li>4. <b>Martin Jacques</b>, author of the global best-seller book <i>When China Rules the World: the End of the Western World and the Birth of a New Global Order</i> (2009, 2012). He is a visiting senior research fellow at IDEAS, the London School of Economics; a Visiting Professor at Tsinghua University, China.</li> </ol>	<p>V211 (168)</p>
<p>5:15-5:30</p>	<p><b>Closing remarks</b></p> <p><u>Chair:</u> <b>Mr Ernest Caldwell</b>, Lecturer in Chinese Law, SOAS</p> <ol style="list-style-type: none"> <li>1. <b>Professor Stephen Chan</b> (see the above)</li> <li>2. <b>Dr Xiangqun Chang</b> (Co-Director of CCPN Global; Research Associate of Centre for Chinese Studies, SOAS, University of London, UK)</li> </ol>	<p>V211 (168)</p>

## V ABSTRACTS

**Notes:** The book of abstracts is listed in alphabetical order. Due to funding and other unexpected reasons some of the authors are unable to participate in the conference. Their papers have been excluded in the conference Programme, but their abstracts have been included here for your reference.

Confucianism and Weber's Reexamination of the Protestant Thesis, **Dr Christopher Adair-Toteff**, Fellow of University of South Florida, USA). **Abstract:** When Max Weber first published *The Protestant Ethic and the Spirit of Capitalism* he expected criticism would come primarily from theologians; however, most of it came from historians. Weber's response was that they misunderstood his thesis and they misrepresented his conclusions; consequently, they did not prompt him to reconsider his thesis about Protestantism and its connection to the origins of capitalism. What did compel him to reexamine it were his own comparative investigations into the various economic ethics of the world religions and specifically his work on Confucianism. Both Confucianism and Puritanism shared a type of ascetic rationalism, but Weber believed that this similarity was superficial. Instead, there were fundamental differences between the 'cultural' religion of Confucianism and the 'salvation' religion of Puritanism. As Weber showed in the 'Resultat' section in the volume on Confucianism, these differences included the role of magic as well as the variations in the importance of family and tradition. They also encompassed the ways in which members of each religion related to the world and the different beliefs regarding sin and salvation. As his comments in *Wirtschaft and Gesellschaft* and in his late lecture course on *Wirtschaftsgeschichte* indicate, his reexamination did not lead him to reconsider his thesis. Instead, as the 'Vorbemerkung' to the *Gesammelte Aufsätze zur Religionssoziologie* makes clear, he became even more convinced that it was the type of rationalism found specifically in the West which fostered the rise of modern capitalism.

World beyond worlds: Max Weber, China and the 'impartial spectator', **Martin Albrow**, Emeritus Professor, University of Wales, and Fellow, Käte Hamburger Centre for Advanced Studies, University of Bonn, Germany); **Dr Xiaoying Zhang** (Associate Professor and Head of Journalism Department, Vice Dean of School of English and International Studies, Beijing Foreign Studies University, China). **Abstract:** Ideas of the world in the West have roots in ancient and Christian thought and have been used in multiple ways in both public and academic discourse. They have a central place in Max Weber's comparative studies of religion but the question in principle of their applicability in non-Western contexts is not one he raises. Translation of Weber into Chinese renders world with Shi Jie and Tian Xia but their place in Chinese frame of thought raises questions about two ideas central to Weber's account of Confucianism, adaptation to the world and inner-worldly. Other thinkers like John Dewey and Bertrand Russell who had lived and taught in China appreciated a different world from the West. Through dialogue we can approach a shared account of different world as a better alternative to discard the idea of the world altogether.

Weber Fever: An Intellectual History of Max Weber in Reform-era China, **Ms Angeline Baecker** (Tsinghua University, China; Michigan University, USA). **Abstract:** This paper will be an intellectual history focusing on the mainland Chinese reception of Max Weber's works in the 1980s and early 1990s, a period of great historical transition and ideological rupture in which Weber's writings came to function as a cornerstone in the emergent post-socialist rhetoric of liberal reform. Focusing on two

Chinese translations of "The Protestant Ethic and the Spirit of Capitalism" (Sichuan People's Press, 1986; Sanlian Publisher, 1987), Chinese scholars quickly identified "two Webers," one an Americanized version promoted by Talcott Parsons, the prominent sociologist and first English translator of The Protestant Ethic; the second a "German Weber" truer to Weber as a historical figure and political creature of his times. Believing Weber's work to be intimately relevant to the future of China's development, scholars such as Su Guoxun, Gan Yang, Yu Xiao, Wang Rongfen, Wei Zhangling, and Xu Hongbin championed the German thinker to academic audiences, inspiring an eponymous passion for his works ("Weibo re," or Weber fever). Through close analysis of their writings and translations, this paper will define Weber's influence in Reform-era re-evaluations of the relationship between culture, capitalism, and political economy, while also arguing that Weber's anti-Marxist view of the role that culture plays in the rise of capitalist societies ultimately came to function as a vehicle for the ideologies of capitalist modernization that characterize China's political economy today.

Weber's Daoism: Sources, Framework and Neglect, **Jack Barbalet** (Professor and Head of Sociology, Hong Kong Baptist University, HKSAR, China). **Abstract:** The paper fills a gap in the discussion of The Religion of China by focusing on Weber's treatment of Daoism. The paper presents an examination of Weber's use of sources in his construction of Daoism and his location of mysticism and religion in the early Daoist text, Daodejing. Second, Weber's treatment of Daoism "and Confucianism" within the orthodox/heterodox framework is examined and shown to be a European projection inadequate for understanding Chinese state practices. Finally, it is shown that Weber's approach prevents appreciation of the contribution of Daoist thought to a Chinese entrepreneurial spirit. By reformulating Weber's argument concerning culture and economy this important and neglected aspect of Daoism is highlighted.

The creative mastery of space technology: Reconstructing Weber's thesis on Chinese modernity, Dr **Jianxiang Bi**, Associate Head of Department (Senior Lecturer in Strategy and International Business, Department of Business & Management, University of the West of England, UK). **Abstract:** Do ideas matter in explaining the rise and fall of great technology powers? To decode the puzzle, the purpose of this paper is to reconstruct Weber's thesis by synthesizing the assumptions of adjustment to and mastery of the world for explicating innovation in the Chinese space industry. The paper argues that disenchantment as the spirit of rational capitalism for experiment-based trial and error drives China to regaining its leadership in technology in order to break the iron cage of knowledge, organizations, and innovation. The ideal of adjustment to the world serves as a rational means of the learning curve to push for knowledge acquisition and knowledge creation, with the objective of mastering technology in the targeted industry.

Community and association among Ningbo merchants in 1950s Shanghai, **Dr Carles Brasó Broggi** (Chiang Ching-kuo Foundation at Shanghai, Taiwan). **Abstract:** The causality between the ethos of cultural communities and economic transitions comes from Hegel's universal history and from the dichotomy between ecommunity and association, made by German sociologist Ferdinand Toennies. According to Toennies, an association (Gesellschaft) is a rational organism that belongs to the modern era, typically the industrial firm or the state bureaucracy, while the ecommunity (Gemeinschaft) is governed by emotional stimuli that characterizes traditional societies such as regional clans or national identities. The influence of this dualism is evident in Max Weber's Economy and Society and in the development of his theory of rationalization. According to Weber, the ethos of certain communities can

lead or hinder economic transitions. This paper will use this conceptual framework to explain the evolution of a concrete social group, the community of Ningbo merchants of Shanghai. This community was particularly active in building industrial capitalism in Shanghai, the city that epitomized modernity in China. Based on empirical research, this paper will try to understand Weber's conception of communities (*Vergemeinschaftung*) and associations (*Vergesellschaftung*) by analyzing the social conflict that emerged during the 1950s between three social actors: a textile corporation that was founded by Ningbo private entrepreneurs, the community of Ningbo merchants organized in regional guild halls and the Chinese Communist Party that led the transition to socialism. This paper will try to define the different ethics and notions of social rational action that were inherent in them, in order to understand the transition from capitalism to socialism that occurred in the 1950s.

Max Weber and the Genealogy of Heterodoxy, **Professor Xinyu Cao** (Associate Professor, Institute of Qing History, Renmin University of China). **Abstract:** Despite criticism of the underlying "European exceptionalism" and the empirical invalidity of Weberian sociology with respect to China's religions, there is no applicable historical study that explicitly unravels the geneticism of Weber's study of China. This paper examines Weber's great debt to missionary Sinology, especially the ethnography of the Dutch Sinologist J. J. M. de Groot. By tracing de Groot's notion of Chinese religions and heterodoxy in Weber's work, the author questions whether de Groot's misinterpretation of Chinese sources contributes to the underpinnings of Weber's grand postulation on China's religions.

Network Capitalism in Chinese Society: Re-examination on the Case of Taiwanese Manufacturing Small and Medium-Sized Enterprises from 1950 to 1990, **Dr Tingting Chang** (Tsinghua University, China). **Abstract:** Weber's critics on Confucianism and Taoism used to explain the underdevelopment of capitalism in Chinese society. Yet, the economic success of post-war Taiwan has challenged Weber's critics on the underdevelopment of capitalism in Chinese society. The rise of capitalism in post-war Taiwan is usually regarded as 'network capitalism' highlighting the significance of the Chinese social networks for capital formation and mobilization. Much has demonstrated that a social network strategy allowed the mobilization of capital through informal social networks. It is argued that network capitalism mediated hierarchical corporate structure, market, and social and cultural norms. However, the challenges of network capitalism to Weber's critics on Chinese culture and the underdevelopment of the capitalism remained uncompleted. The Weberian revisionists argued that the political and economic institutions of the time which Weber analysed in China were totally a different environment from the environment in modern days. It is not only the Confucianism and Taoism that are analysed in Weber's research. The political, economic and the social institutions at that time were integrated into Weber's work on China. This revision highlights the significance of the formal institutional settings and institutional changes over time in history. The focus on the changes of the formal institutions (particularly the changes of economic institutions) identifies the ignorance of the impacts of institutional changes on the use of the social networks for the formation of network capitalism. In Taiwan, the Japanese colonial period ends in 1945 and the KMT government launched several significant economic development policies in the 1950s and the 1960s. However, network capitalism did not emerge until the 1970s. On the other hand, Chinese culture and the social networks exist in Taiwan for centuries. Little has explained why the use of the social networks for capital formation and mobilization did not prosper before the 1970s. Moreover, little has been done on quantifying the social networks for capital formation and mobilisation. This paper takes the case of Taiwan's manufacturing small and medium-sized enterprises (SMEs) to answer these questions. Taiwan's manufacturing SMEs



are characterised with strong social networks constructing the manufacturing industrial structure. These export-oriented SMEs proliferated in great numbers (around 90%) in manufacturing industry and contributed around 60-70% to the growth in exported goods in the 1970s and 1980s. The approach of the New Institutional Economics (NIE), the social institutional theory and the approach of the historical legacy are applied to analyze the case of Taiwan's manufacturing SMEs. This paper argues that the institutional changes, particularly an open market, influenced the use of the social networks by the Taiwanese manufacturing SMEs for capital formation and mobilization after the 1970s. An open market became more important when the Taiwanese SMEs transplanted network capitalism in China after the 1990s. Furthermore, this paper quantifies the use of the social networks for capital formation and mobilization by demonstrating the financial sources of the SMEs for business operation during the post-war period. The findings of this paper clarify the significant impacts of the formal institutional changes on the use of the social networks for the emergence of network capitalism in post-war Taiwan. These findings also underline the analysis of formal institutions when interpreting Weber's critics on China and Chinese society.

"Fertile Virtue Wealth" (Wode Caifu): Wealth Management, Economic Rationality and the Administration of Market Socialism, **Assistant Professor Lily H Chumley and Jing Wang** (Department of Media, Culture and Communication, New York University, USA). **Abstract:** "This paper considers the relationships between individual rationality and administrative rationalization in China by examining the recent development of Chinese bank-based wealth management (licai) services. The development of a market economy in China has often been described from liberal perspectives, according to which economic rationality is a natural human "propensity" which governments and regulatory regimes seek to control or suppress. However, using a Weberian framework (Weber 1978) market socialism can be described as an array of legal and governmental frameworks designed to produce—as well as control—new markets and new forms of economic rationality, both formal and substantive. In this paper, we look at the development of wealth management services in China since 2005, from a regulation, to an enormous market in WMPs at state banks for low- and middle-income families, to a new set of regulations concerned with curbing risky investments (Rabinovitch 2013). Drawing on the work of Cheng and Zhang (2010) regarding the history of Chinese state interventions in gambling, we examine the development of licai from a law, to a discourse, to a practice, to a total social fact. In the process, we consider levels of rationality and rationalization in market socialism, in the relationship between technocrats and experts (financial media professionals, financial experts, regulators, investment bankers, etc.) and the masses of "stock-trader-people" or gumin who are increasingly putting their money into stocks, funds, and other instruments of financial capitalism (Hertz 1998, Tsai 2002, Chumley and Wang n.d.). Cheng Tijie and Zhang Yunling. 2010. *The Sociology of Gambling in China*. Paths International Ltd. Chumley, Lily and Jing Wang. n.d. (forthcoming) *If you don't care for your money it won't care for you: Chronotopes of Risk and Return in Chinese Wealth Management*. In C. Loussouarn and A. Pisac, ed. *Qualitative Research in Gambling: Exploring the Production and Consumption of Risk*. Routledge Hertz, Ellen. 1998. *The Trading Crowd: An Ethnography of the Shanghai Stock Market*. Cambridge University Press Rabinovitch, Simon. 2013. *China to Tighten Shadow Banking Rules*. In *Financial Times* (February 26). Tsai, Kellee. 2002. *Back-Alley Banking: Private Entrepreneurs in China*. Cornell University Press Weber, Max. 1978 *Economy and Society*. G. Roth and C. Wittich, ed. University of California"

Non-Vanishing Mediators: Imperialism and Cultural Difference in the Religion of China and Interwar Guomindang Discourse, **Professor Maggie Clinton** (Department of History, Middlebury College, USA). **Abstract:** Frederic Jameson has written that Protestantism in Weber's Protestant Ethic functions as a "vanishing mediator" that exits the historical stage after facilitating the rise of modern capitalism. Yet, in Weber's comparative religious studies, Protestantism does not vanish at all, but instead persists to demarcate essential cultural differences between the West and non-West. These differences assume greater importance in light of the fact that Weber penned these works amidst Germany's acquisition of a colonial empire encompassing China's Shandong peninsula. The Religion of China's intermittent mentions of imperialism lend the work a disjointed quality, alternately recognizing and denying China's contemporaneity with the West. Weber moreover presents the advent of modern business practices in Canton (resulting from the influence of Protestant-ethic-driven foreigners) without the pessimism attending his lament in the PE that the West had become entrapped in a "shell hard as steel." This paper examines the significance of Weber's "non-vanishing" Protestant mediator from two perspectives. First, how it functioned in the RoC to differentiate "the West" and "China" just as European (including German) imperialism was entwining them. Second, how the narrative persistence of Protestantism in RoC helps illuminate the function of Confucianism in statist "Confucian ethics" discourses that appeared in China soon after Weber's death. During the 1920s and 1930s, Guomindang theorists argued that Confucianism was necessary for capitalism to thrive in China. In this discourse, Confucianism could never vanish from the historical scene, but had to persist to demarcate China's difference, playing a role similar to that of Protestantism in RoC.

Legal Education in Contemporary China: A Weberian Perspective, **Dr Elena Consiglio** (University of Palermo, Italy). **Abstract:** Legal Education in Contemporary China: A Weberian Perspective A well-known, and often discussed, aspect of Weber's critique of imperial Chinese officials—particularly local magistrates—highlights the contradictory nature of their judicial roles and their lack of specific legal training. More recently, Robert Marsh, and several other scholars, have drawn on numerous primary language sources inaccessible to Weber to persuasively reject many of his more negative theses regarding late imperial Chinese bureaucracy and law. Leaving this debate aside, this paper does not engage Weber's own claims about imperial Chinese legal education, and instead aims at comparing his claims on the character, function and significance of legal education in the construction of the modern state and in the development of a capitalist economy against the specific features of legal education and legal profession in contemporary China. Recent reforms of the criteria and requirements for qualification as a lawyer or judge imply a potential trend towards greater legal professionalization. In this paper, Weber's views on legal education are paired with a description of the nature and characteristics of Chinese legal education (including contents and teaching methods) and their relation to the actual practice of law. In the light of this preliminary comparison, the second part of the paper assesses the influence of such education on the formation of a distinct class of legal experts. During China's transition from a socialist planned economy to a socialist market economy, the political elite relied upon legal scholars to assist with drafting laws on highly technical matters. Evidence suggests that these academics were able to introduce some liberal legal principles (e.g., the presumption of innocence in criminal procedure law). The influence of legal academia, however, is often halted by party control, as it appears to be the case in other authoritarian states. By examining the key issue of the influence of Chinese legal academics on legal reform, the discussion assesses the potential contributions, and problems of applying Weberian categories to explain the Chinese experience. In the

light of the previous analysis, the last part of the paper revises Weberian claims and articulates a thesis on legal education in contemporary China.

A New Discussion of the Weber's Thesis on Modernity with reference to China's Modernity, **Professor Vittorio Cotesta** (Roma Tre University, Italy). **Abstract:** In the first part of the paper M. Weber's standpoint will be analyzed. Through the distinction between forms of rationality and rationalization the concept of modernity will be reconstructed. M. Weber formulates the concept of modernity and of Western civilization by investigating how, in Chinese, Indian and European civilizations, the problem of the philosophical and theological justification of human sufferance, perceived as unjust, is solved. Modernity, according to Weber, combines various processes of rationalization that, together, create the traits of Western society. For Weber, furthermore, Western society represents an exceptional and unique case. In the second part of the paper, three conceptions, all critical of Weber's theory, are discussed i.e. the ones of J. Goody, K. Pomeranz and of S. N. Eisenstadt. In the third part, Goody's and Pomeranz's standpoint is criticized since it is based on a single-factor epistemological approach " technique and production technologies as the sole engines of history " while Eisenstadt's proposal is accepted. On the basis of some of the indications of this author, it is shown how the Weberian elaboration is based on the assumption of a unique connection between a theological process of rationalization and other process of rationalization (scientific, political, juridical, economic). The hypothesis set forth is that the various processes of rationalization, the connections of which are seen by Weber as unique structure, might instead even be combined in other forms. So, economic and scientific rationality, for example, can be combined with other forms of theological rationality and might solve, in a different way, the problem of the justification of evil " theodicy" and give rise to forms of modernity different from the ones already achieved in the West.

A 'Weberian Minority Report': Who Changed China since 1800, **Dr Kent Deng** (Reader of Economic History, London School of Economics (LSE), UK). **Abstract:** Max Weber's observation on traditional China has created an impression that there was a majority shared values that hindered China's progress towards capitalism. It is no doubt a powerful argument with a range of evidence. However, there is a fundamental problem of what may be called a 'populist bend', meaning that the majority mattered in China or the 'tyranny of majority'. The Weberian view can explain why and how China did not move towards modernity. But it cannot explain why and how China has been one of the most changing societies in the world after 1840. This paper examines the movers and shakers in Chinese society and argues that opposite to the popular illusion, all (yes 'all') changes in China has been initiated, pushed and implemented by a tiny (yes 'tiny') minority in society in the past 170 years. So, it is a case of the 'tyranny of minority'. The implication is that Chinese did not develop capitalism not because of the general public did not want to but because the elite and the power-holders chose not to. In this context, all the Chinese traditional values are highly malleable and very rarely become an obstacle to changes.

The Chinese bond market; history, evolution and regulatory issues, **Ms Nadiya El Hana** (School of Oriental and African Studies (SOAS), University of London, UK). **Abstract:** This research is a critical analysis on the Chinese bond market. In the current global financial context, the United States and the European Union are regarded as the two major players. Nevertheless, after the Asian crisis (1997-1998), when financial markets were on the brink of collapsing, China became a key player in the global financial system and is nowadays one of the largest foreign reserve holder in the world. In

particular, China's capital market between 1999 and 2007 experienced a significant growth in terms of institutional and supervisory framework. These changes were accompanied with a series of new laws related to the banking and securities sectors. Further reforms, were also introduced so as to increase the transparency and efficiency of the Chinese markets. Although, important results have been achieved to this end, there are still several sectors which need substantial improvement. Among these, for instance, the Chinese bond market is still considered small and underdeveloped. This is due to many factors, for instance low creditor protection in the event of default, lack of sound accounting and credit quality assessment by credit rating agencies, lack of legal framework etc. Since the maintenance of financial stability has systemic implications, it is crucial to take stock of the steps taken so far to make the Chinese bond market more developed and efficient. A well regulated and functioning bond market, in fact, facilitates smooth operations and access to funds for investors. All this considered, this work will be organised as follows. The first part of the research will review historical background information on the rise and evolution of the Chinese bond market. In doing so, three periods will be on focus; 1. Bond market during the pre-communism 2. Bond market after the foundation of the People's Republic of China 3. the Chinese Bond Market today. Secondly, the analysis is concerned with the regulation, the size, the type of investors and the financial instruments traded in. Based on these data, this research will then provide some reflections on present shortcomings and possible ways to tackle them. Finally, the outcomes of this analysis will bring this research to a conclusion.

Nationality Medicines in China: Institutional Rationality and Healing Charisma, **Judith Farquhar** (Max Palevsky Professor of Anthropology, Department of Anthropology, University of Chicago, USA); **Dr Lili Lai** (Senior Lecturer, Medical Humanities Institute, Health Sciences Centre, Peking University, China).

**Abstract:** Nationality Medicines in China: Institutional Rationality and Healing Charisma Judith Farquhar Lili Lai In this paper we discuss the relationship between a "rational" regime of emergent knowledge about China's minority nationality medicines and many local and "charismatic" approaches to healing in China. The national initiative to "salvage and sort" local medical traditions has led some to feel that much of value in folk healing is being lost, as local ethnically-marked assemblages are institutionalized and rendered systematic. Medical knowledge reform seems to violate custom, disembodiment expertise, and occlude healing power. We argue, however, that traditional medicine development is not best treated as an imposed regime that can only destroy "wild" healing. Rather, newly formalized knowledge systems may generate new forms of charisma, yielding a more heritable, more widely embodied, more nationally powerful form of healing. Rational systems of medical information cannot, in the end, be external to medical art or healing charisma. We invoke Max Weber's distinction between rational and charismatic forms of authority as a way of appreciating the full import of his use of the notion of rationalization: in concert with the rise of nation-states, rationalization is a name for the process that encompasses the legal formalization, institutional development, and epistemological disciplining that increasingly dominate the social life of the modern nation. Being social, however, no regime can ever be purely "rational." Moreover, we seek to show that the rational and the non-rational have a co-constitutive relationship, not just in theory but in historical practice in China.

Neo-Confucianism and China's economic success, **Dr Carlos Frade** (Senior Lecturer in Sociology, University of Salford, Chair of Weber Studies Group, British Sociological Association (BSA), UK).

**Abstract:** This paper has a twofold purpose: to determine the current position and role of (neo)Confucianism in contemporary Chinese society and culture in connection with Max Weber's thesis thereof as predominantly oriented to adaptation to the world, and to explore possible sources and sites

of creative tensions and dispositional strivings to 'reach out beyond the world'. The paper argues that the currently fashionable trend to erect China's economic success as evidence against Weber bears only an instrumental relation on Weber's views. This use of Weber is part of an influential attempt, tacitly or explicitly sanctioned by diverse intellectuals and scholars, to provide with the necessary legitimacy the newly acquired status of China as world power, which is thus (re)presented as a kind and above all modern power. In this connection, the current promotion of Confucianism tends likewise to (re)present the latter as an ethics that, against Weber's thesis, has historically fostered a thriving trade and today fosters successful capitalist enterprises, and has done so in a way not dissimilar to the way in which ascetic Protestantism shaped the wholly new conduct of life typical of modern capitalism. However, such critiques turn Weber's thesis on its head, as modern capitalism in China has been introduced from without and as an already constituted form whose mechanical workings need energies and motivations very different from those needed in bringing it about. It is in this context that the paper tries to determine the extent to which (neo)Confucianism may nurture the motivations and dispositions needed both for the expansion of capitalism and for coping with the disruption that the latter causes. The paper's claim is not simply that this analysis vindicates Weber's thesis on Confucianism, but, more importantly, that Weber's approach demands a complementary investigation into the possible sources of creative tensions in contemporary Chinese society. The paper thus proposes an exploration of the extent to which the political terrain can be one of such sources.

Success of China's economy: the Victory of Karl Max or Max Weber? **Professor Xujun Gao** (CDHK & Law School, Tongji University Shanghai, China). **Abstract:** It is no doubt, that Chinese economic reform is one of the most successful on the world. Thanks to insisting on the reform policy, China has become a member of the world's major rising markets. This reform hat not only improved the welfare of most of the population in China greatly, but also and is wielding increasing influence on the global economy. To many experts, China's economic success is a miracle of Asia and the world as well. What leads to the success of China's economy? There are at least two different opinions. Chinese government thought it is because of the theory of Karl Max. other scholar believe that the theory of Max Weber hat contributed to it. The author will try to find an answer to this question in this article.

'Not a Club for Ethical Culture': Politics, Law and Capitalism in Early Chinese Stock Exchanges, **Bryna Goodman** (Professor of History and Director of Asian Studies, University of Oregon, USA). **Abstract:** From the first 19th century translations of Western economic treatises into Chinese, Chinese interpretations of economics were characterized by tensions between free-market logic and state interventionist notions of national necessity. After 1911, Chinese understandings of market economics became infused, as well, with changing notions of societal participation and individual agency. This paper examines developing Chinese understandings of the stock exchange in theory and practice. The paper looks at the economic writings of Chinese intellectuals together with the events and public discussion of the Shanghai Exchange Bubble of 1921. In the 1921 Bubble, Shanghai saw the emergence of as many as 150 speculative Chinese exchanges, with copycat exchanges in other cities from Nantong to Tianjin. In Shanghai, exchanges multiplied both because of the inconsistent application of Chinese law and because the semicolonial legal framework of the city enabled entrepreneurs to escape Chinese legal regulation. The experience raised the question of businessmen's understanding of their relation to the Chinese national economy, and to issues of legal and economic sovereignty. This paper examines a public controversy over these issues in the form of

a public debate between individual businessmen and the Shanghai Chamber of Commerce over issues of economic development, freedom, and national sovereignty.

Is Weber's analysis of China (circa 1913) still useful a century later? **Gary Hamilton** (Henry M. Jackson Professor of International Studies, Associate Director of The Jackson School of International Studies, University of Washington, USA). **Abstract:** The most pressing task for Weberian scholars interested in contemporary China is to establish a methodologically sound way to account for the developmental history of the modern East Asia. The task is both important and urgent because scholars are now in the process of constructing a new narrative accounting for the rise of China to global prominence. William Callahan, in an insightful article in the *Journal of Asian Studies* (2012), sees this process as the search for "Chinese exceptionalism" and labels the many efforts to come up with a theory of Chinese exceptionalism as "Sino-speak." As Callahan makes clear, however, the rising tide of Sino-speak is seriously flawed; it is less the product of reasoned historical analysis than an effort to create a 'discursive legitimacy for Sinocentric hegemony in the twenty-first century.' I want to propose that those of us who find inspiration in Weber's search for Western exceptionalism should, with the same persistence and methodological rigor that Weber displayed, take up the challenge of defining Chinese exceptionalism. In this presentation, I suggest an approach that may allow us, collaboratively, to address this challenge. Ironically, the starting point for this discussion has to be a critical assessment of the adequacy of Weber's typological framework for the analysis of Asia. I will argue that Weber's typological framework, which led to Weber's great insights about Western civilization, does not work equally well for the analysis of Asia. Although many of Weber's concepts are less than adequate for our task, we nonetheless need to use Weber's ideal-typical methodology to develop a more useful set of concepts. I start this effort to define Chinese exceptionalism by offering, in Weber's terminology, a typology of 'legitimate domination' more attuned to East Asian civilization. This typology is based on the centrality of obedience to role relationships instead of 'the authoritarian power of command.'

The Charisma of Martyrdom in Modern China: A Case Study **Ms Keren He** (PhD candidate, Stanford University, USA). **Abstract:** In Max Weber's notion of charismatic authority, the death of a charismatic figure is likely to bring the social movement s/he triggered to a chaotic end. This paper examines the opposite scenario in which it is the death of the charismatic figure that marked the establishment of symbolic authority. It is from one chapter of my PhD dissertation which studies the theatric violence performed by Chinese political martyrs and the leadership they set up through a powerful mode of emotional mobilization. In this paper, I examine the unknown story of Feng Xiawei (1880-1905), a Chinese worker of humble origin who committed suicide to protest against the exclusion act of Chinese workers in America. But his death had complicated political consequences other than merely fan the fire for his cause. Revolutionaries and reformers competed to commemorate his martyrdom, each trying to recruit him into their own camp. Merchants hyped their "national goods" by using his name as trademarks, and practitioners of popular religions worshipped him as their new god. In addition, Feng's suicide did not fail to catch the eye of journalists and novelists of the late 1910s, whose dramatic representations in turn inspired martyrs with different political causes in later years. How shall we understand such a diversified political community created around Feng's name? By looking into Feng's own writings and the perception of his case in public, I argue that Feng's case points to a new type of leadership. Instead of rallying the public around a living, insurmountable and omnipotent political persona, as Weber describes, this leadership is established by the martyr's

absence and therefore remains merely symbolic, open to emulation, and subject to the flux of interpretation. While it remains a conundrum, both theoretical and practical, as how Weberian charismatic leaders could exert their mobilizing agency without falling into the trap of personal cult and manipulation, Feng's case suggests a possible way out of this impasse. It steers the essentially elitist politics of charisma towards a populist or even democratic dimension in the modern age.

A critical analysis of the definition of small and medium enterprises across countries between Germany and China, **Ms Antje Heinrich** (Ruhr-University Bochum, Germany). **Abstract:** Kleine und mittlere Unternehmen (KMU) stehen häufig einer Vielzahl von Problemen gegenüber, wie beispielsweise Schwierigkeiten bei der Beschaffung von Kapital, Mangel an qualifiziertem Personal und administrative Hürden. Aufgrund ihrer bedeutenden Rolle hinsichtlich der Schaffung von Arbeitsplätzen, der Förderung des Wettbewerbs und der finanzpolitischen Auswirkungen stellen sie jedoch das Rückgrat einer Wirtschaft dar und erfahren deshalb oftmals eine gesonderte Förderung durch die Regierung. Auch die Regierung der Volksrepublik China hat dies erkannt und in jüngster Vergangenheit gezielte Gesetze erlassen und geändert, die das Wachstum und die Rahmenbedingungen von KMU in China fördern und verbessern sollen. Im Rahmen der Forschungsarbeit findet eine konkrete Betrachtung dieser rechtlich ergriffenen Maßnahmen statt. Explizit wird mittels der Methode eines funktionalen Rechtsvergleichs der Fragestellung nachgegangen, durch welche Gesetze und mittelstandsfreundlichen Bestimmungen KMU in China gefördert werden und wo speziell die Gemeinsamkeiten und Unterschiede zu den deutschen Mittelstandsförderungsgesetzen liegen. Das bisherige Forschungsvorhaben konzentrierte sich schwerpunktmäßig auf die Abgrenzung des in den Gesetzen und mittelstandsfreundlichen Bestimmungen genannten Adressatenkreises der KMU-Förderung. Sowohl aus chinesischem als auch deutschem Blickwinkel bestehen unterschiedliche Abgrenzungsmöglichkeiten von KMU. Neben länderspezifischen Unterschieden ergeben sich auch differierende Definitionen innerhalb der beiden Länder, welche zu Unsicherheiten bezüglich der Förderungsmöglichkeiten führen können. Die sich dabei für den Forschungsfortgang ergebenden Herausforderungen bestehen darin, eine fundierte einheitliche Definition von KMU herauszustellen. Im Rahmen einer Präsentation werden die unterschiedlichen Möglichkeiten der Abgrenzung von KMU vorgestellt sowie die länderspezifischen Definitionen kritisch diskutiert.

Max Weber, China, Confucianism and Capitalism, **Dr Ivan Hon** (English Editorial Advisor, The UK Research and Development Centre for Chinese Traditional Culture, UK). **Abstract:** This paper will evaluate Max Weber's view that while the Protestant work ethics and other cultural elements created by John Calvin's teaching on predetermined salvation had contributed to the emergence of modern capitalism in Western Europe, Confucianism was linked with the failure of the development of modern form of capitalism in China. I will analyse Weber's comparison of the dialectics between this and other world, world affirmation and rejection, the transformative power, degree of rationalisation and asceticism in Puritanism and Confucianism. I will then discuss how New Confucian thinkers like Du Weiming and Yu Yingshi criticised Weber's views on Confucianism and refuted his argument that the contribution made by Puritanism to work ethics, economic activities and the development of modern capitalism could not be found in Confucianism based on the dialectics between this and other world, world affirmation and rejection, the transformative nature, asceticism and elements positive to economic development in Confucianism, as well as the weaknesses in Weber's thesis. I will suggest the reasons for Weber and New Confucians' different views on Confucianism. In the conclusion, based on the above analysis, I will suggest to what extent Confucianism was linked with the failure of the

development of capitalism in pre-modern China and to what extent it has contributed to the rapid economic development of the East Asian areas influenced by Confucianism since the 1970s, and the economic success of China over the last thirty years, as well as how that indicate the limit of Weber's arguments on China, Confucianism and capitalism.

Selection through Examination in the PRC, **Athar Hussain** (Professor and Director of the Asia Research Centre, the London School of Economics (LSE), UK)

Major Dimensions of Max Weber's Sociology of Civilizations: East and West, **Stephen Kalberg** (Associate Professor, Department of Sociology, Boston University, USA). **Abstract:** Max Weber is seldom acknowledged today as a sociologist of civilizations. However, his works span a variety of civilizations, past and present. Moreover, his analytic treatise, *Economy and Society*, provides arrays of broad-ranging ideal types that, taken together, can be understood as offering a sophisticated "civilizations analytic." Indeed, this massive conceptual matrix can be comprehended as grounding a systematic approach to the study of civilizations. Uniquely Weberian in its emphasis upon *verstehen*, multicausality, and rigorous cross-civilizational comparisons, as well as the rationalisms of China, India, and the West, this approach retains the potential to rejuvenate the study of civilizations today.

Max Weber in dialogue with China, **Mr Peter M. Kuhfus** (Senior lecturer, University of Tuebingen, Germany). **Abstract:** My paper is focused on the 'message' of Max Weber's essay 'Der Konfuzianismus' (1915). It is based on German, English and Chinese language materials, 19th and 20th centuries. A reexamination of Weber's sources, supplemented with additional contemporary texts not included in the essay's introductory footnote, casts the 'Konfuzianismus' essay in a different and new light. This new approach yields two results: firstly, the standard interpretation of Weber's intent in connection with his 'Protestant ethic' essay needs to be modified and extended. Secondly, the new interpretation allows a more nuanced understanding of the role and influence of Max Weber's writings in the People's Republic of China. In broader terms, the new interpretation of 'Konfuzianismus' also provides new perspective on the inter-civilizational exchange between East and West.

The Power of Legislative Oversight, **Haimo Li** (department of politics, New York University, USA). **Abstract:** "Between the possible scenarios of "legislative despotism" and "legislative instability," a special emphasis on legislative oversight could be the third way out of political impasse. Though theoretically speaking, this third way (almost always) could be ambiguous and fluctuant. In this paper, the author recounts Weber and Sun Yat-sen's different pathways in tackling this problem. If we take Weber's claim seriously, then probably we have to admit that Weber's central concern was to build up a dynamic parliamentary system within a semi-presidentialism-oriented political structure. This combination is the hidden key feature and everlasting motif in Weberian argument. It is only under this particular condition, his parliamentary oversight model will make full sense. We can see a lot of intellectual overlaps between Sun and Weber, for example, both of them strive for their ideals within a semi-presidentialism society after the virtual demise of the old paradigm of monarchy, both of them intend to emphasize legislative oversight's importance, and target at Modern Bureaucracy's potential destructive power. Both of them want to supplement the modern representative democracy with some extra (but not ultra) methods. However, there are at least three huge distinctions between their stances and propositions. Sun tend to believe the feasibility of direct democracy, the adoptability of a



political tutelage model, and what is more crucial, the fragmentation of the representative institution and the extraction of oversight power from the real legislative branch. One key explanation for this might be located in the fact that while Weber holds a favor in parliamentarism, Sun arguably leans toward a presidentialism, even though both of them might staunchly endorse the bigger blueprint of semi-presidentialism. Comparatively, for a typical semi-presidentialism, Weber's original plan is still the best one. The simple reason would be it guarantees representative institution's integrity, while simultaneously avoids the threatening possibility of its dominant supremacy.

Meaning of Colours and Chinese Culture Reflected in Blush, **Ms Mingxia Li** (University of the West of Scotland (UWS), UK). **Abstract:** Blush is a 1994 film directed by LI Shaohong, a female member of the world famous Fifth Generation director in China. It was awarded a Silver Bear at the 45th Berlin International Film Festival of 1995 and a Golden Peacock (Best Film) at the 27th International Film Festival of India of 1996, and several other domestic awards. Furthermore, it ranked the number four box office hit in China in 1995 [Film Art, 3 (1996), "Domestic Box Office Record in 1995 (Top Ten)", p. 4]. I choose to examine two aspects of this film: 1. How the colour(s), especially the colour red and yellow, are used in the film, which not only foreshadows the tragic destiny of the married couple, XiaoEh and Lao Pu, but also deconstructs the myth of Chinese women's liberation promulgated by the official discourses and accepted by the Chinese masses. 2. How do those colour(s) reflect in the two female protagonists' clothing that explores the personalities of women in Chinese culture.

Christian Enterprises: The Protestant Ethic and Social Trust in Contemporary China, **Xiangping Li** (Professor of sociology of religion, East China Normal University). **Abstract:** The internal relationship between Web's Protestant ethics and social trust of "Christian enterprises", has become major model for the practice of Protestant ethic in contemporary China. My paper mainly based on the interview about 50 "Christian owners" whom have their companies or enterprises, explore the deep functions of Protestant ethic in constructing social trust or Chinese "spirit enterprises", and compare it with other religions.

Reconstructing Weber's ideal-type of legitimacy to meet China's world, **Dr Ming-Feng Liu** (National Quemoy University, Taiwan). **Abstract:** In Weber's construction of ideal-types of legitimacy, bureaucratic rational-legal Herrschaft provides his basic standard of comparison for state-society relations, with the charismatic and traditional types being variants in an overall perspective focused on the centralized and vertical state. His theory stems from a monotheistic Weltanschauung, i.e. Judao-Christianity, which leads to the logos-centrism and state-centrism. By contrast a polytheistic view produces a horizontal perspective which fits not only China, but also the Weltanschauung of our time: a world of neo-tribalism. As opposed to Weber's vertical perspective, this paper presents a horizontal one by focusing on the concept of governance which concerns the composition of different political forces. It adopts two dimensions of the political, input (mode of decision-making) and output (accountability), to measure the configuration of political forces to generate four ideal-types of legitimacy, the bureaucratic-legal, charismatic, traditional, and factionalist. This new approach is suitable for understanding the dynamics of China because of its effectiveness in registering change, and more importantly arrives at a general theory of legitimacy in a deductive fashion.

Analysis of interpersonal interaction in differential pattern and capitalist economy of traditional Chinese society. **Ms Amei Ma** (School of Humanities and Social Sciences, North China Electric Power

University, Beijing, China). **Abstract:** This paper uses the method of comparative study to analyze Max Weber's views about Protestant ethics and Confucianism, so that to examine what is the economic role of the Confucian philosophy in traditional Chinese society. Two major themes emerge from this paper. The first theme is that Weber's conclusion, based on comparative study of Protestant Christianity, Confucianism and Taoism, which Confucianism and Taoism hinder the rational capitalist economy generating, is correct. However, his description and judgment of China achieved by "ideal type" research methods and comparison logic is lacking of persuasion. That is, his reasoning process couldn't be convinced. The second, why Confucian philosophy killed the bud of the rational capitalist economy is what it advocate are behavior rules of human being. These rules lead to differential pattern in interaction. The interactive mode, characterized of traditional Chinese society, goes against capitalism. As far as the benefits of interaction, Confucian philosophy even has higher degree of rationality than Protestantism. Differential pattern has no contribution to the development of capitalist economy, yet it's good at maintaining whatever is based on it. The paper concludes that cultural and economic under different ideology playing different roles in different ways couldn't be considered as "ideal type" directly. Primary cause of capitalism and economic ethics must be found in culture and society themselves.

Max Weber on Religious Ethics and Human Conduct, **Mr Marcelo da Costa Maciel** (The Federal Rural University of Rio de Janeiro, Brazil); Ms Wania Amélia Belchior Mesquita (The State University of Norte Fluminense, Brazil). **Abstract:** "The theme of religion was one of the most strongly mobilized within the reflection of Max Weber. His sociological studies about the world religions constitute a considerable part of his work, marking his intellectual production at the time of maturity. The purpose of this article is not to provide an overview of the contributions of Weber's sociology of religion, but to highlight an issue that seems to guide his comparative studies of religions, which is to say the influence of religious beliefs in the conduct of practical life. Religion will be addressed not only in its practical dimension, that is, as a set of precepts which, founded on certain beliefs, guide the behavior of the faithful, but also as a thinking that produces an image of the world and as a way of assigning meaning to human existence. Based on the concept of "economic ethics", we want to highlight how the images of the world produced by the major world religions (especially Protestantism, Confucianism, Hinduism and Judaism) are responsible, in part, by the variability of economical conducts. In this sense, we will look at, for example, the explanation of Weber to the fact the capitalist system have been a singularity of the West, although in other civilizations (such as Chinese), there has been some of the necessary conditions for its development. We believe, therefore, be possible to demonstrate that the emphasis on the practical effects of religious beliefs, as well as the recognition of religion as a form of rationalization of the world, are the central dimensions of Weber's thought about religious phenomena"

21st Century Governance, China and the 'Beijing Consensus': From Weber to Justin Yifu Lin -- A comparative approach of three models of economics and governance, **Mr Thierry Michaux** (Corporate Strategy Manager, E-B-E, UK). **Abstract:** The aim of the paper is to demonstrate that three major models of governance or "consensus" are in competition for 21st century governance: their epistemological, philosophical theoretical, modelling and application will define the view and understanding of the future of society. The paper demonstrates that the Confucian Chinese "Beijing Consensus" and the "Traditional Continental European Consensus" have strong similarities and are compatible with each other. Both models have a constructive cultural approach of the evolution of society, that is aimed to ensure harmonious soft transition between different stages of development,

and which represents a major comparative advantage in 21st Century Governance on the currently dominant paretian Anglo-Saxon "Washington Consensus" model. The paper is organised in four parts: I. The first part presents the "Traditional Continental European Consensus". It explains how continental European philosophers like Weber, Durkheim, Mauss and Renouvier, have developed in the 19th and early 20th century a vision and a model of a constructive and progressive view of society, economics and governance which was still very powerful and visible in Europe in the second part of the 20th century in the work of Marcuse, Habermas, Adorno, Levis-Strauss, Bourdieu, Foucault and Herbert Simon. II. The second part defines the "Anglo-Saxon Model" and the "Washington Consensus" which became a dominant model of economic and governance in the second part of the 20th century. It shows how the subjacent economic theories assert that knowledge and traditional cultures are epiphenomena that should be replaced or normalised on the basis of a universal theory of individual random actions of people, and of the paretian rational laws of the market. III. The third part introduces the work of Justin Yifu Lin, and other Chinese scholars, and their theorization of the "Beijing Consensus" to demonstrate that from an epistemological, philosophical, theoretical, modelling, and implementation point of view, the traditional Confucian approach and "The Beijing Consensus" uses cultural constructive endowing factors to ensure harmonious soft transition between different stages of development. IV. The Fourth part explicates how the Justin Yifu Lin's Chinese Confucian cultural endowment and comparative approach of economics is in agreement with traditional continental European constructive cultural views and models of the evolution of society. It underlines how both models have similarities which can be uses as the epistemological premises for 21st century governance and economics theories.

The Capitalist Ethic and the Spirit of Maoism? The Rise of China, **Mr Raza Naeem** (Research Fellow, Graduate Institute of Development Studies, Lahore School of Economics, Pakistan). **Abstract:** The paper attempts to understand the rise of China in terms of its political economy, not just in the last few years but in the context of its recent history, especially the abolition of monarchy in 1911-12 and the Maoist Revolution in 1949, whose achievements in getting rid of imperialist control, abolition of feudalism, female emancipation, free health and literacy, and nationalization of the means of production via socialism laid the material bases for China's subsequent achievements in the twentieth and twenty-first centuries. Yet most Western observers, fascinated by the more recent 'capitalist' era of Chinese economic development (beginning with the ascent of Deng Xiaoping) and its recent average annual growth rates of 9 to 10 percent, fail to appreciate the rise of China in terms of its revolutionary history. However it was the Maoist era which initiated and inaugurated China's astonishing achievements in sustainable economic growth, redistribution and bringing the maximum number of people out of poverty in the twentieth century, albeit with a remarkable degree of population control. Therefore China has in fact been 'rising' not since the last few years coinciding with the Wall Street crash of 2008-2010, but since the 1950s. The paper will also be highlighting China's cultural rise in terms of analyzing its cinematic and literary achievements as logical corollaries to its economic rise, especially analyzing the work of China's prominent writers Lu Xun (whose work single-handedly brought China into the modern world/20thcentury) and Yu Hua, reflected in the recent award of the Nobel Literature Prize to Mo Yan, as well as an evaluation of its pre-eminent film-maker Zhang Yimou. The paper will thus be an original and timely contribution to an understanding of the rise of China (since the 1940s) the 100th anniversary of the Xinhai Revolution (February 2012), not just for neighboring countries like Pakistan, but for developing countries in general, especially in the aftermath

of the Wall Street crash of 2008-2010, thus validating Pakistani resistance poet Habib Jalib's 1960s lament of not learning from China's model, and 'saluting from afar'.

Weber's Capitalist Spirit and the Symbiosis Values, **Professor Hong Qian** (Director of Institution for Global Symbiosis, China). **Abstract:** Weber's Capitalist Spirit and the Symbiosis Values While humanism and rationalism highly lifted the human desires to physical wealth, John Calvin who encountered political failure went to the Alps Mountains to meditate. As a result, the Protestants eventually received the spiritual belief, which kept up with the times, in the mundane world: even though they believed to create as much as wealth as possible, those 'creators' still lived a simple life. In other words, those Protestants used the wealth for reproductive investment or philanthropy rather than personal consumption. This kind of capital accumulation not only inspired the social creative potentiality, but also was in accordance with God's will. Due to this, Weber found the internal relation between the protestant ethic and the spirit of capitalism. However, when the Merchant Culture, motivated by Modernism, Deveolpism and Practicalism, developed in an unbelievable speed throughout the world, capitalism encountered the limits of its self-development, antagonism and being treat negatively. As a result, when dealing with the relations between human beings and nature, humans and humans and humans and themselves, the protestant ethic and Weber's capitalism spirit encountered great predicament. Moreover, from the 20th century until now, people (those were from Europe, US and Soviet Union came first and those from Asia, Africa and Latin America came after them) tried to solve these problems by socializing the capitals or capitalizing the society. However, it was proved that those efforts achieved no success, instead, during the process of socializing the capitals and capitalizing the society in national practices, two kinds of Darwinisms appeared: the A Darwinism which aimed at capturing wealth and the B Darwinism which concentrated on grasping power. Both A and B Darwinisms are the forms of extremity of Darwinism. What shall we do? According to our self-experience, combining the ancient Oriental wisdom as well as the discovery of symbiogenesis of Modern Biology, I propose a kind of Chinese philosophy in the background of global ecology-- "the Value of Symbiosis," and I will introduce this point of view by reading A Decalogue by Symbiosis and try to provide a way of solving those problems.

"Weberian Legal Rationality and the Concept of Law. **Professor Xiangyang Qian** (Associate Professor, Law School, Sichuan University). **Abstract:** Weberian theory of legal rationality does not successfully apply to traditional Chinese law. The conception contained in it about what the law is demonstrates a Western parochialism in the understanding of the nature of law. But this is something good instead of bad because such a comparison and contrast gives us a better chance to tell the superficial phenomena from what could be taken as the essential nature of law. Then we could have a better chance to strip off this western parochialism together with the parochialism in the traditional Chinese conception, and accordingly be closer to a universal concept of law.

Rationalizing Chinese Business: Trade in Qing Mongolia, **Mr Zhijian Qiao** (PhD candidate, Stanford University, USA). **Abstract:** Between late seventeenth and mid-eighteenth centuries, the Qing Empire doubled its territory by engulfing Mongolia, Tibet, and Xinjiang. These newly pacified areas attracted many Chinese traders, which led to the rise of big Chinese businesses on the Northern frontiers. By examining the trading operations and firm structure of Dashengkui, the leading Chinese firm in Qing Mongolia, this paper analyzes the institutional arrangements that enabled Chinese businesses like Dashengkui to deal with the challenges of long distance trade on the Northern frontiers. I found that

both formal and informal institutions played important roles. For instance, to overcome the logistical difficulties of the long distance trade across the Gobi desert, Dashengkui depended on formal institutions----strict rules and regulations----to organize personnel and to distribute responsibilities. Moreover, I argue that institutional rationalization was key to Dashengkui's success. To operate on an imperial scale that ensured its monopoly in Western Mongolia, Dashengkui gradually developed a communal ownership structure that allowed managers and employees to hold majority share of the firm, thus offering significant incentives for them, and making the firm operating independently from founders' families. On the other hand, Dashengkui also relied upon informal institutions, such as religious rituals and native place ties among fellow merchants from Shanxi. These seemingly irrational factors, as I will argue, were fundamental to build strong trust within the firm and between firms, a crucial factor in operating long-distance trade. My paper shows that some of the most dynamic institutional changes of early modern Chinese business took place on the remote frontier rather than in the core economic zones of the empire. Dashengkui's institutional evolution demonstrates that the process of economic rationalization was already well underway among Chinese business operations in the early modern era. Yet Dashengkui's reliance on informal institutions also points to the limitation of the "rationalization" theory: in contrast to the Weberian formula, the seemingly irrational factors complemented rational factors in the functioning of successful businesses.

How ideas become effective in history. Max Weber on Confucianism and beyond, **Wolfgang Schluchter** (Professor Emeritus of Sociology and Director of the Marsilius-Kolleg, University of Heidelberg, Germany)

**Abstract:** Max Weber's interest in East Asia starts as early as 1898, but it comes to fruition only after 1910. Instead of continuing his essays on ascetic Protestantism, as promised to the public, he embarked on a comparison of world religions, in which he included Confucianism, although he did not regard it as a religion in the strict sense of the term. As a matter of expediency, he used Confucianism, however, as the most pronounced counterexample to ascetic Protestantism, seemingly similar from the outside, but totally different from the inside. So Confucianism is included in his attempt to provide a sociology and typology of religious rationalism. Confucianism is also used as a backdrop to understand the singularity of the Western development. The sketch, as he calls it, is not meant as a full-fledged analysis of this intellectual and social movement nor of Imperial China at large. Therefore, it is very dangerous to apply Weber's analysis to the current situation in China (after the Cultural Revolution and the one-child policy). I call this the fallacy of misplaced application. This does not rule out, however, to use Weber's methodology and conceptual tools to a certain extent for such an analysis.

Can the Market become a Religion in China? Applying Max Weber to Twenty-first Century Chinese Consumer Culture, **Dr Stefan Schwarzkopf** (Copenhagen Business School, Denmark).

**Abstract:** In terms of household final consumption expenditure (HFCE), China is now the third largest consumer market in the world. It is predicted to overtake Japan by the end of 2013 and the United States by 2015. Yet, despite the rapid growth of China's consumer society in the last decade, Chinese consumer behaviour has largely remained an enigma for Western companies. Market researchers and advertisers not only complain that China does not provide the infrastructure necessary to conduct detail market and consumer surveys. More importantly, culture-based attitudes towards individual's action, courtesy-bias, and lack of context, co-operation and language equivalence with Western markets make research on Chinese consumers a very complex affair. I argue that these difficulties arise not so much because of a cultural misunderstanding of Chinese consumers and market conditions. Such views, often replicated in contemporary market and social research on consumption in China,

construct a certain essential Chineseness as the other of Western normality. In order to understand why market and consumer research struggles so much to come to terms with the challenge of China, the social-cultural origins of these modes of social research need to be recognized in the first place. My argument is that market and consumer research in particular, and modern marketing management in general, is different in character because of the way it emerged within the context of late nineteenth-century American Protestantism. Applying a Weberian framework, I show that market and consumer research techniques have their origins in secularized Protestant religious techniques and dispositions which allowed late nineteenth-century American marketers to create a civil religion around notions of individual choice. This raises questions not only with regard to the export of Western marketing methods to China. More importantly, the paper provides insights into a non-Protestant variety of capitalism as it emerges in China at the moment. Weber *Konfuzianismus und Taoismus* (1915/1920) ascribed a distinct lack of enthusiasm for action to Chinese culture per se. Yet, Chinese consumer acts of buying, bargaining, rejecting, recommending, sharing, blogging and protesting have nothing of the traditional Confucian strive for overall social harmony. We therefore see emerging in the Chinese consumer market a variety of capitalism that relies on very different notion of acting, action and choice as those that emerged in Western Protestantism.

Ethics and entrepreneurship, **Dr Ka Wai Shiu** (King's College London, UK). **Abstract:** This research aims to investigate ethics and entrepreneurship from a social insurance decision making of entrepreneurs perspective in Chinese context. The ethical values e.g. familism, work ethics, individualism and rule of law are derived from cultural values such as Chinese tradition, the Marxism and the globalization, to explain the legal compliance of social insurance of entrepreneurs in China. Hofstede (1980; 1991; 2010) is our theoretical model. The ethical values are then connected the cultural dimensions "power distance, individualism, masculinity, uncertainty avoidance, long-term orientation and indulgence versus restraint (Hofstede, 2010). In other words, the close connection between ethical values and cultural dimensions seems to argue that cultural dimensions predict the legal compliance of social insurance of entrepreneurs. This research therefore connects cultural dimensions, legal compliance and entrepreneurship in capitalism together in Chinese context.

Western Rationality and the Problem of Abstraction, **Andreas Georg Stascheit** (Professor and Fellow, Institute for Advanced Study in the Humanities - KWI, Essen, Dortmund University of Technology, Germany). **Abstract:** The discussion presented in this paper starts from traces of Edmund Husserl's early works, particularly the *Logical Investigations*, in Max Weber's methodological writings. In the essay "Roscher and Knies: The Logical Problems of Historical Economics", Weber explicitly refers to Investigation V "On Intentional Experiences and their 'Contents'" and to the second section of Investigation VI "Sense and Understanding", where Husserl introduces the distinction between categorial intuition and sensuous intuition. Taking up Weberian topics from a Husserlian perspective, Alfred Schutz had developed the concept of relevance as a theoretical framework for a scientific understanding of the rational structures of human action. By recapitulating the history of Husserl's work on the revision of Investigation VI, started only a few years after the initial publication, the paper reconstructs a few lines in the development of Husserlian thought from the *Logical Investigations* to Husserl's later work, particularly referencing abstraction as fundamental issue in theory and method of the social sciences. "My difficulty is still the element of historicism which, at least in my mind, attaches to the concept of ideal type, a concept that to me always suggests a fictitious entity rather than an abstraction. I still prefer to speak of models...", Friedrich von Hayek writes to Alfred Schutz in a letter

dated December 25, 1942, prior to publishing Alfred Schutz' paper "The Problem of Rationality in the Social World" in *Economica* in May 1943. ("Hayek, F. A. Correspondence". Alfred Schutz Papers. General Collection, Beinecke Rare Book and Manuscript Library)

Max Weber decoded: capitalism, companies, and shareholder liability in China and beyond, **Dr Anselm Stolte** (Freie Universität Berlin, Germany). **Abstract:** One of the key foundations of modern capitalism is the institutionalized ability to combine the capital of several investors in joint business concerns. Based on my recently submitted doctoral thesis, this paper outlines the activities, legal forms, institutional frameworks and managerial prerequisites of companies in China as described in the academic literature available to Max Weber. These findings are compared with Weber's own statements and set in the context of his assertions about the cultural origins of shareholder liability and modern company law, which he first voiced in his doctoral thesis on Mediaeval Southern European commercial partnerships. The results of this analysis indicate that the rise of modern capitalism cannot be understood as an isolated, primarily Western European event, but that - in particular according to the insights drawn from Weber's nowadays unfortunately rarely utilized sources - the development of modern company law was the joint accomplishment of several cultures. Some of the most important contributions came from the Near East with its vast trade and migration (involving, among others, Islamic and Jewish communities). The paper concludes with an evidence-based hypothesis for further research about the cultural concepts and political thinking underlying Weber's theory on the foundations of modern capitalism.

Rereading Max Weber based on Chinese language and cultural context, **Guoxun Su** (Professor Emeritus of Institute of Sociology, Chinese Academy of Social Sciences (CASS); Professor of Sociology, Harbin Engineering University, China). **Abstract:** This paper aims to re-interpret the relative discussion in Weber's "Confucianism and Taoism" by bringing it into the context of Chinese language and culture and by showing that Max Weber interpreted Chinese cultural phenomena in terms of western cultural concepts, categories and criteria. For instance, he viewed Confucianism as a religion on the basis of western concepts, and ignored the essential difference between the Chinese sense of the functional analogy of "religion" and religion from the theological meaning based on western redemptive religions' "ultimate concern". This is one of the most important reasons for his misunderstanding of Chinese culture. The same problem is also reflected in his cognition of ancestor worship in folk belief, as well as in the "unity of Heaven and Man". It should also be acknowledged that the profound ideographic difference between Chinese and western language and culture is another reason for Weber's misunderstanding. It shows that cross-cultural study needs to strictly follow the "intersubjectivity" principle. The essential purpose of this article is to attempt to seek a common foundation of universal values since the enlightenment, to be for plural-civilisations and shared by all human beings.

The Legal Ethos of Late Imperial China: Two Neglected and Rival Legal Specialists, **Dr Po-Fang Tsai** (Department of Sociology, National Taiwan University, Taiwan). **Abstract:** Although Max Weber pointed out the importance of the Literati or Mandarin and their cultural ethos, mainly Confucianism and Taoism, in the order-maintaining of imperial China, his analysis of the carrier strata left some problems to be elaborated advancedly. One is the structural differentiation and social mobilization caused by civil service examinations (CSE). The literati who did not pass the CSE to become civil servants, such as the local magistrate, often earned their living as legal and financial advisors of the

mandarins. Private secretaries and litigation masters were the most commonly seen occupations, and they became growingly involved into the local legal practice. Coming along with this trend, the other problem is the cultural ethos shared or not within the three roles—local magistrate, private secretary, and litigation master. While they might have a similar experience of Confucianism during their examination life, there existed different professional ethics and religious faiths after they separated in the career-paths and practiced their own jobs for many years. As far as these two observations are concerned, this paper attempt to extend Weber's analysis of literati into local legal practice. Using the different texts left respectively by local magistrate, private secretary, and litigation master, I try to compare their different self-images and prejudices against one another. The implication of this paper is double: Weber's insight could be revived again by investigating the structural differentiation within the literati strata, but the ethical analysis indicates a much more complicated ethos than his "Confucianism and Taoism" theme.

Religion in the service of the state: A Reassessment of Weber's view of the Chinese tradition, **Karen Turner** (Professor of History and Research Scholar, College of the Holy Cross; Harvard Law School, EALS, USA). **Abstract:** The success of China's post Maoist turn toward state sponsored capitalism and the regime's adoption of Confucian values to support the new economic order calls for a challenge to Max Weber's argument that classical Chinese religious beliefs remained in the realm of magic rather than rationality and that these patterns hindered economic development. Many objections have been raised by sinologists to question Weber's scheme. But in this paper, I want to approach Weberian China in a different mode. First, I will analyze how excavated texts and revisionist views of transmitted texts reveal that a high level of formal rationality shaped the Chinese bureaucracy in the formative era of the imperial state, the fourth through the second centuries B.C.E. Legal and administrative codes aimed to discipline central and local officials in order to measure, manage, accumulate and extract human and material resources to support the state. A conception of "bio-power" similar to that described by Foucault for the early modern West informs many writings. Second, I will argue that preoccupation with standardization and calculation did not mean that religious forces were absent in bureaucratic life. Officials were armed with manuals that dictated behavior according to religious prescriptions. More importantly, I demonstrate that texts that Weber associates with religious ends, such as the Confucian classics and ritual books, in fact encode the assumption that the natural world no longer exists in a primitive, natural state, but is marked by the state builder's grid. Religion in early China thus sanctioned an efficient economic order in a manner very different from the individualistic salvation- oriented Calvinist system. But much earlier than in the West, the Chinese developed an efficient blueprint, sanctioned by sacred texts, for managing the economy to serve the state.

A Weberian social-economic analysis of China and the West, **Sam Whimster** (Editor of *Max Weber Studies*; Professor of Sociology, Global Policy Institute, London, UK). **Abstract:** Weberian scholars will know that Max Weber spent the last decade of his life labouring over the *Grundriss der Sozialökonomik*, a multi-volume encyclopaedia on economy and economizing (*Wirtschaften*). Non-specialists will know Weber for his case studies, most famously his Protestant Ethic and the Spirit of Capitalism, and his General Economic History. The challenge of Weberian social economy is to connect the typological/theoretical approach of *Economy and Society* with the case studies and narrative histories. Accordingly we should treat the modern Chinese economy as a case study analysed with the theoretical tools, especially those of Chapter Two ("Soziologische Grundkategorien des Wirtschaftens") of *Economy and Society*. *Sozialökonomik* is the art of economizing and this can be



directly linked to the Chinese pragmatic approach to economic reforms. It contrasts to the neo-liberal tenets of the Washington consensus of the 1990s, which operates from first principles. Weber did not regard economizing as an abstract theory with universal application. Capitalist economizing demands a rational awareness by economic subjects of what they are doing – it cannot be traditionalist or overdetermined by politics. The basic idea is to turn a profit by whatever means possible and to be able to calculate what that profit is and what future opportunities might be exploited. Economizing is conditional upon the local: resources, history, sectional interests, opportunities that present, politics and power, religious traditions and morality, and economic thinking and its influences (Ricardo in London, Menger in Vienna, Schmoller in Prussia, Hamilton in Washington, and so on.) His key concepts are economic power, 'Verfügungsgewalt' – the power of disposition, appropriation, the forms of the division of labour, the forms of organization, the nation and its state, and societalization ('Vergesellschaftung'). This enables us to analyse Chinese economic development over the last decades in its own terms, and not judged against a normative model of what proper capitalism should be.

The West in the East: Max Weber in "Post-modern" China, **Dongsheng Zang** (Associate Professor of Law, Director for Asian Law Center, University of Washington School of Law, USA). **Abstract:** The paper examines reception (or the lack of it) of Max Weber in China's legal field (among China's legal theorists including people who are interested in sociology of law) from the 1980s to the present. It divides the reception into two periods: the reading of Weber as a modernist project from 1985 to 1992; and the reading of Weber in ""post-modern" China, from 1993 to the present. At the center of the inquiry is to see how Chinese legal theorists treated Weber as an icon for the "West" in their own reform or anti-reform agenda in China.

## VII ESSENTIAL INFORMATION

1. To ensure the smooth running of the conference, all delegates are required to abide by the conference schedule and regulations.
2. During the event, press conferences are not allowed to take place at the venue of the conference without permission from the Conference Programme Committee. Neither can books and leaflets or any other products be sold or distributed without seeking prior permission from the organisers.
3. The conference takes place in central London. Please travel with care. Keep yourself and your belongings safe.
4. Throughout the conference please switch off your mobile phone or set it to vibrate only to avoid causing any disturbance.
5. The programme is very full. We will have to maintain very strict time discipline to allow everyone their 30 minute including Q & A slots.

6. Location of the conference: because of asbestos has been found in the Khalili Lecture Theatre we have to change our venue in SOAS's two campus (see maps in next page):

### 5th Sep (Russell Square, the main campus):

- Registration desk, located to the left of the main reception in the main building
- G2 Lecture Theatre (144 capacity), Ground Floor, Main Building, SOAS
- G3 (50 capacity) - by the main reception
- G51 (50 capacity) ground floor - close to the KLT
- L67 (50 capacity) - on the lower ground floor furthest away from the G2
- Staff Common Room for the reception

### 6th Sep (Vernon Square):

- V211 (168) - Second Floor, SOAS, University of London, Vernon Square, Penton Rise, WC1X 9EW
- V221 (40) - Second Floor
- V223 (40) - Second Floor
- V121 (65) - Ground Floor

7. On the 5<sup>th</sup> Sep All the hospitality, registration, book stands, evening reception, etc will take place on the left part of the main reception in the main building on the Russell Square Campus; on the 6<sup>th</sup> Sep all activities will take place on the Vernon Square Campus. For those who notify the Registration Desk transport will be provided on the 6<sup>th</sup> September for those who prefer to assemble at the Russell Square Campus at 8.30 am for travel to Vernon Square., and back again at 5.45 pm.

8. During the conference there are 6 volunteers who wear yellow T-shirts. They are Mimi Ajibade', Anlan Chen, Wewei Chen, Mieke Houvenaghel, Michael Lin, and Ghayda Nawres. Please find them for any help whenever you need it.

9. After you have arrived London if you need any help please contact the following people:

- Martin Albrow: 07867767232
- Xiangqun Chang: 07910 716068
- Jane Savory: 07954 992 092

and at the Centres and Programmes Office, SOAS, University of London, Thornhaugh Street, Russell Square London WC1H 0XG, UK; Tel: +44 (0)20 7898 4892; Fax: +44 (0)20 7898 4489;

Email: [js64@soas.ac.uk](mailto:js64@soas.ac.uk); Web: [www.soas.ac.uk/centres](http://www.soas.ac.uk/centres)

## VIII VENUE AND MAP

**SOAS Russell Square Campus: Thornhaugh Street, Russell Square, London, WC1H 0XG**



**Vernon Square Campus: Vernon Square, Penton Rise, London WC1X 9EW**

