

ABSTRACT

Welfare Provided by China's Guanxi for the Vulnerable Members of Society

- Focused on the New Generation of Migrant Workers -

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This thesis examines the process in which the new generation of migrant workers, that was born in the 1980s after China's reform and opening up, has formed the community arising from guanxi network and materialize welfare. Currently, China's new generation of migrant workers faces the crisis of 'atomization' and 'commercialization' in the cities and labor fields that are riddled with market logic. The new generation of migrant workers which has migrated to cities in the hope of becoming city people is treated as strangers and aliens and are discriminated against and neglected in the cities. And the labor fields regard the new generation of migrant workers merely as machines rather than human being and are interested only in their labor.

Thus, it is very important to provide welfare programs for the new generation of migrant workers to live in the cities, maintaining the dignity and sociality as human being. China's welfare realities, however, are such that the welfare benefits provided by the state are concentrated in people from cities due to dual social structure of urban and rural areas that has been maintained since the

establishment of the People's Republic of China. So the new generation of migrant workers, which is the group of immigrants, does not receive the welfare benefits properly provided by the state. Fortunately, the Chinese government has begun to pay attention to the enhancement of welfare for the new generation of migrant workers, who are vulnerable members of society, but considering that China is the most populated country in the world and is developing its economy, there are limitations to approaching the welfare for the new generation of migrant workers from the viewpoint of universal welfare.

This research approaches welfare for the new generation of migrant workers from the viewpoint of mixed welfare, and explored whether *guanxi*, which is based on human relations such as families, friends, and neighbors, functions as alternative main agent of welfare for the new generation of migrant workers. Through case analysis, roughly three implications regarding the enhancement of welfare for the new generation of migrant workers could be derived.

First, the community of new generation of migrant workers arising from *guanxi* contributes to welfare in the aspects of culture, psychology, and education of the new generation of migrant workers by materializing mutual aid within the community, and makes another community of migrant workers be derived, and attains the enhancement of moral cultural welfare by having the migrant workers consume the culture created by the members of the community.

Second, migrant workers communities arising from *guanxi* are not independent and competitive but open communities where mutual exchange and mutual aid are active among them, so the new generation of migrant workers has been receiving increasingly many welfare benefits through such communities.

Third, the new generation of migrant workers arising from *guanxi* was receiving economic support from other welfare main agents such as local governments, enterprises, and regional communities, and this shows that *guanxi* can become the alternative welfare main agent. From the viewpoint of the community, it can receive economic supports and provide welfare for more new

generation of migrant workers and even for their children, and also from the viewpoint of the state, it can contribute to the enhancement of welfare of new generation migrant of workers by dealing with communities at small cost.

The new generation of migrant workers whose goal is to become permanent city people, wanting 'living' rather than 'existence,' is forming protective devices for themselves by autonomously coping with the crisis of 'atomization' and 'commercialization.' What has played a decisive role in this process was the communities arising from guanxi.

The individual members of the new generation of migrant workers can be weak and vulnerable, but they exist as a community and achieve visible results and influence Chinese society, so these migrant workers communities are invited to various meetings of government organizations in China in the capacity of NGO and pronounce their opinions on the improvement of their welfare realities to established institutions. The Chinese migrant workers autonomous communities, however, are different from NGO in the Western concept in that, unlike NGO as the third sector confronting the state and the market, they struggle to survive the market with the help of the state and in cooperation with the state.

Key words: New Generation of Migrant Workers, Guanxi, Network, Community, Chinese NGO, Chinese Welfare, Mutual Aid, Psychological Welfare, Welfare Mix.