

The background of the slide is a soft, misty landscape. It features rolling hills or mountains in the distance, partially obscured by a light mist. In the foreground, there is a calm body of water, likely a lake, which reflects the surrounding greenery and the pale sky. The overall color palette is dominated by various shades of teal, light blue, and pale green, creating a serene and atmospheric setting. The text is overlaid on this background, centered horizontally.

Chinese Diaspora in Modern World History

Chinese Capitalists

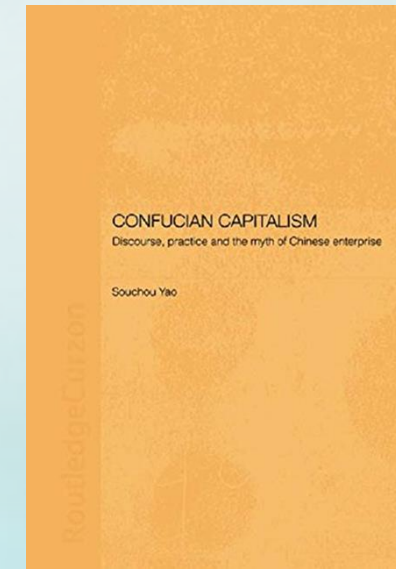


- The Master said: “If seeking wealth (any means of escaping poverty) presented itself that did not involve doing wrong, I too would seek it, even if I had to work as a guard holding a whip outside the market place.
- But if it is not an acceptable goal, I will follow my own devices.”

子曰：“富而可求也，虽执鞭之士，吾亦为之。如不可求，从吾所好。”



“Confucian capitalism”



- “new scientific term used to define the cultural traits of East Asian industrial society.
- the rapid growth of the East Asian economies in the late 20th C –four dragons: Korea, Taiwan, Hong Kong, and Singapore.
- Characteristics: industriousness, discipline, sentiment (ren qing), networking (guanxi), collectivism and social humanism
- since 1997, such Confucian virtues have obtained the new name “Asian values.”
- Western values? Western political institutions such as Western legal systems, political parties, parliaments, and division of powers.



Tu Wei-Ming:

“These include the idea of the self as a center of relationship, a sense of the community of trust modeled on the family, the importance of established ritual in governing ordinary daily behavior, the primacy of education as character building, the importance of exemplary leadership in politics, the aversion to civil litigation, the belief in consensus formation and the practice of self-cultivation. The value system that seems to be most compatible with these features is commonly labelled.”

“...the claim that Confucian ethics has been instrumental in developing the functional equivalent of the “Protestant ethic” in East Asia will have to be substantiated by a series of focused investigations.”

Chinese Immigrants' rags to riches stories:
Have they achieved all this through Confucian values, or
have they done so out of desperation for survival?

- Family-centredness' equates to 'cheap' labour, limited market knowledge in a host city makes people look inward to what they know and cultural differences force people into tightly-knit groups (Yao, 2002).
- "forming family" (cheng jia) "watching shop" (kan dian), "relationships" (guanxi), trust (xingyong) and business networks
- Among the Belaga towkays, we find ourselves in an unfamiliar Chinese world which features tedium, anxiety, disappointment, resentment, self-interest, exploitation of kin and failed guanxi.



Max Weber's:

--Yet, redemption is expressed only in a systematic and rationalized “world view,” and attains a specific fixed significance only in relation to this “world view.” For the meaning as well as the intended and actual psychological quality of redemption can only be defined based on its connection to the “world view.”

--Weber thought that the worldview characteristic of East Asia could be understood by examining Confucianism and Tao-ism. Worldviews could be easily understood by studying how the world and God were represented.

Chih-yu Shih *Editor*

Producing China in Southeast Asia

Knowledge, Identity, and Migrant
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BEIJING AND THE CHINESE DIASPORA IN SOUTHEAST ASIA *To Serve the People*



0022-4634

Volume 50 | Number 4 | December 2019

The Singapore
Bicentennial
Issue,
1819–2019

Journal of SOUTHEAST ASIAN STUDIES



Video clips

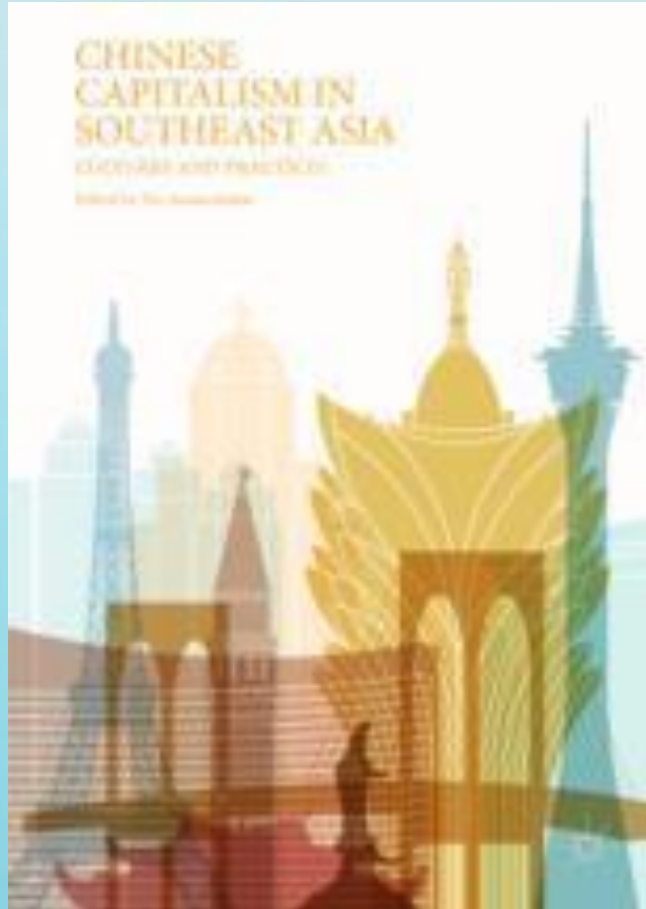
- Four Asian Tigers: Singapore, Hong Kong, Taiwan and South Korea
- <https://www.youtube.com/watch?v=MBQUa9he-cs>

Beginnings of Chinese Capitalism

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CHALLENGES AND PROSPECTS

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New Concept:

Chinese Capitalists

Familiar Concept:

Notes

Notes

Others