



**The Diversity of Asian Capitalisms: a comparative analysis in the context of globalization.**

**International conference  
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The dislocation of social structures in Asia from the second half of the 20th century is clear, imposing research into the question of their dynamic and their endogenous and/or exogenous nature. A renewed interest in the socio-economic analysis models built around the notion of capital has broadened the inquiry, especially concerning the critical description of what is meant by 'development' and 'growth', which can be more objectively measured by their ecosystematic devastation, the ruin of the social fabric and their modes of recomposition.

More subject to observation and scientific analysis, the rural exodus, overpopulation of the mega-cities and the creation of slums and all kinds of prison systems are, with the modification of labour structures, the regional specialization in a global integration, obvious clues of these upheavals that take the form of a property transfer and labor transfer on a global scale.

In this context, the dramatic breakthrough of the China factor cannot overshadow the extraordinary diversity of the social, state, religious, institutionally traditional or cynically modernist factors, which regardless of their rationalizations, constantly feed the flow of capital.

**1 Axiology and new kinds of capitalism in Asian countries: between accumulation, profit and dispossession**

This theme covers sections 2 (local, national, regional and international dimensions) and 3 (State Influence). It follows from the observation of capitalist formations at very different scales, from old trading traditions localised along trade routes, or on the borders between mutually foreign societies (for example, the "Hindu" society and the "Tibetan" society), to international networks remaining connected to their original locations and now transplanted on to the modern organizations of capitalist exploitation. How people in minority regions of the major Asian countries, or colonized inwardly, as the Tibetans and the Buddhist and/or shamanist populations of the

borderlands of China and India, for example, become integrated into the process of change? How entrepreneurship strongly linked to religious and/or identity themes (Nepalese Sherpa entrepreneurs, Indian Marwaris, etc), all figures of businesspeople strongly bound to the international migratory networks, can be defined as working simultaneously for business success and for the progress of religion? May also be considered all forms of monetary investment or reinvestment and/or wages in intermediary services, which end up in some cases by considerably modifying the figure of States of origin (for example, the investments of Tibetan temples in Taiwan). These new dynamics shape the forms of capitalism that we want to study, between profit and donation, traditional trafficking and all forms of new merchant businesses. The rigorous scrutiny of these, apparently disparate cases, gives us a perspective to define "capital." It is, in all cases, a predominance of money which tends to produce more, and this hegemonic tendency can only exist when related to the dominance of ever widening social environments, by this same addiction to money.

## **2 Regional integration and national consequences**

The swift entry of Asian countries' emerging economies into globalization, their diversity (living standards, size, specialization) and particularly, their close interrelations with Japan and the newly industrialized countries (NIC) are also new academic issues.

These issues are related to regional integration, cf. Yiang Jiang (Sub-regional Economic Integrations), John Ravenhill (The New East Asian Regionalism: Much Ado About Nothing?). In the light of this, deepening knowledge with emphasis on the relation with the local development in various countries seems interesting

### ***Chinese Power and its effects***

As R. Boyer in (How *Does China's* Growth and Innovation Strategy Affect the World Economy?) and Yang Jiang in (China's Move to Preferential Trading) pointed out, the case of China should be studied apart from other countries in the regionalization and the globalization process. New Chinese power has countless and sometimes highly significant local effects. In the region, China is one of the main vectors of economic and social change. It is obvious for trade, investments, global companies and economic cooperation.

### ***The rapid mutations of Asian countries***

In relation to the new contemporary societal issues in Asian countries like, for example, improvement of the way of life; economic disparities, migrations, ecological issues, urbanization, transformation of agrarian societies are part of the themes that may deepened. Indeed, the spread of Chinese goods competition rules led to market homogenization.

Each country adopts a common logic where costs are a shared indicator. At the same time, each country implements different strategies to face competitors. For example, Malaysian Islamic finance and Indonesian agrarian capitalism are perfect illustrations of this assertion.

### **3 The issue of the role of the State**

It seems to us that the pioneering fundamental works of Wade (Governing the Market), Alice Amsden (the Rise of the Rest), Peter Evans, T. Sckokpol and E. Rushmeier (Bringing the State Back In), K.S. Jomo (A Question of Class) or Ha Joon Chang (Institutional Development) are not yet widely known. Indeed, out of the publications devoted to Asian development, they are rarely quoted. However, they strongly contributed to the growth of institutionalism in American, English and Asian contemporary political economy.

Their work intertwines historical, political, economic and sociological research in a singular way, in order to better understand the contemporary mutations.

Furthermore, the role of the “State as a developer”, especially the program planning in Asian countries (India, Malaysia, etc.) case studies could be shown by long term economic policies studies.

The varied reactions of the states against IMF recommendations and constraints to face the 1997 crisis, can be compared to recent public policy addressing the sub primes crisis. The incremental commitment or lack of commitment by the states in economic activities raise many issues.

Finally, the study of the respective bureaucratic apparatus, the ongoing transformation of the instruments of power as a result of the globalization of governance standards (the concrete means of which, still remain to be identified), as well as originating from the Chinese model, should be investigated.

Indeed, the Chinese model sways policies in almost every country. Depending on each country’s path, these include foreign investments, new production standards etc., as a result of the spread of Chinese goods. Yet behind all new goods, every new production processes, each new social relation, new socialization spaces take place.

### **4 Capitalist Entrepreneurship and Political power**

The characterization of capitalism in Asian countries is a recurring issue. This issue reflects the strict combination of institutional, political and sociological aspects. For example, in an early stage, singular forms of capitalism had been identified: the Crony Capitalism (that sheds light on collusions among political and business class) and the State Capitalism. Clientelism and political patronage of economy is a widely researched area (as, for instance, in Malaysia since the 90’s).

An interesting way of tackling these topics is to pursue research following Béatrice Hibou’s theoretical framework. In particular, she asks the question whether “entrepreneurship, financial, clientelist, administrative, regional, family, friendly, corporatist or individual logics intertwine and what kind of perspectives they provide to relationships and the internal power relationships within the society?” (*Anatomie de la domination*, 2011). Moreover, as Gilles Guiheux points out in the case of Taiwan (*Les grands entrepreneurs chinois à Taïwan*, 2002), it would be interesting to underline the relevance of the concept of an “entrepreneur class”.

### Timetable and responses

The call for papers is open and the scientific committee shall make a selection from among proposals.

The next stages are:

**1. Dead line for panel proposal : 30 October 2017**

**2. Deadline for proposals: 1<sup>st</sup> December 2017**

A maximum 500-word abstract must be submitted in **French or English** by December the 1<sup>st</sup> (2017) via <http://asiancapitalism.sciencesconf.org>.

To be mentioned : institutional addresses, status and e-mail address.

**3. Notification of the scientific committee's decision: 15 January 2018**

**4. Deadline for submission of completed papers: 30 April 2018**

Completed papers may be in French or in English.

The colloquium will be in French or in English.

### Publication

A selection of the papers presented will be published in the various languages of the colloquium.

### Organising Committee

Pierre Alary (Université de Lille 1, CLERSE, CASE)

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