

English:

Bullying within the wealthy:

In the book *Crazy Rich Asians*, even though many people were family members, they still talked behind everyone's back, and went to extreme lengths to get what they wanted. For example one of Nick's family members/ family friends Jacqueline Ling got her daughter to go to the wedding to try to embarrass and make fun of Rachel so that she and Nick would break-up. Also, Nick's mother went to extreme lengths by hiring a private detective to get dirt on the girlfriend of her son. Additionally, different families would bully one another. In the book, specifically at the wedding the book goes into detail about how one family wouldn't sit next to each other, or how one family refuses to sit in front of another family. Those are just a few examples of the bullying and meanness that happens within the rich community.

Racism within the Asian community:

"While it is being billed as an Asian movie, it is made up almost entirely of east Asians," said Thanapal. "The few brown people featured in it are seen in service positions to the glamorous and wealthy Chinese characters. The dominance of east Asia in the worldwide imagination of who constitutes the idea of Asia is troubling, especially since brown Asians make up a sizable portion of the continent."

A key criticism of the film is that it entirely erases the 15% of those in Singapore who are Malay and the 6.6% who are Indian. "Brown Asians have been overlooked from the American definition of Asian for generations," Thanapal said.

The journalist Cat Wang pointed out that in the context of Singapore, the film "renders minorities invisible".

"The movie perpetuates the misguided view that to be Asian means to be Chinese," she wrote.

"So while critics and starstruck fans have hailed *Crazy Rich Asians* as a decisive victory for Asians everywhere, in reality, such an assessment is simplistic at its very best and destructive at its very worst."

<https://www.theguardian.com/film/2018/aug/21/where-are-the-brown-people-crazy-rich-asia-ns-draws-tepid-response-in-singapore>

The movie is getting criticism because of the lack of diversity within the Asian people that they cast. There was a lack of Indian and dark skin Asian, but I do think that they did that for a reason. In the book one of the points was for the mother to make sure that she stayed as "fair" as possible. Her and other characters. And if the book is any reflection of the lifestyle of the

actual "Crazy Rich Asians", I wouldn't be surprised if the %1 of the %1 are light skin, and work really hard to be lightskin. There are racial issues everywhere. Even in America, some of the most wealthy, famous, and successful people who force themselves to the top are fair skin. That's the preference so I'm not surprised that it is not different in the book, and I wouldn't be surprised if there was no difference in real life.

Income discrimination:

In the book, so many of the rich families wanted to make sure that the people that their kids/friends were with came from "good households". In other words they wanted to make sure that they had money or their families came from a lot of money. One of the reasons why Nick's mother hated Rachel was because she wasn't rich. A lot of them think that if someone doesn't have money then they are not good enough. I understand that they want to protect themselves and their families from people who are just there for their money, but the way that they go about it is very mean and it comes off as them looking down on the people that aren't as rich as them.

"Tiger Moms"

Chinese parents can do things that would seem unimaginable -- even legally actionable -- to Westerners. Chinese mothers can say to their daughters, "Hey fatty -- lose some weight." By contrast, Western parents have to tiptoe around the issue, talking in terms of "health" and never ever mentioning the f-word, and their kids still end up in therapy for eating disorders and negative self-image. ... Western parents are concerned about their children's psyches. Chinese parents aren't. They assume strength, not fragility, and as a result they behave very differently.

In one study of 50 Western American mothers and 48 Chinese immigrant mothers, almost 70% of the Western mothers said either that "stressing academic success is not good for children" or that "parents need to foster the idea that learning is fun." By contrast, roughly 0% of the Chinese mothers felt the same way. Instead, the vast majority of the Chinese mothers said that they believe their children can be "the best" students, that "academic achievement reflects successful parenting," and that if children did not excel at school then there was "a problem" and parents "were not doing their job."

Cultural Assimilation:

"The most commonly understood form of assimilation is that of cultural assimilation. This involves ethnic groups taking on the cultural signifiers of the host nation. Here minority groups are expected to adapt to the everyday practices of the dominant culture through language and appearance as well as via more significant socioeconomic factors such as absorption into the local cultural and employment community. It is

agreed that, in this regard, assimilation becomes easier for the children of immigrants who are invariably socialized and educated in the culture and history of the dominant society from a young age.”

“Assimilation is a much contested notion whereby on entering a new country immigrant groups are encouraged, through social and cultural practices and/or political machinations, to adopt the culture, values, and social behaviors of the host nation in order to benefit from full citizenship status. In this view of assimilation, over time, immigrant communities shed the culture that is embedded in the language, values, rituals, laws, and perhaps even religion of their homeland so that there is no discernible cultural difference between them and other members of the host society.”

“Despite these debates, how far migrant communities have ever assimilated into the host culture has been disputed by writers across many disciplines—including sociology, race and ethnicity studies, and postcolonial theory—from the 1960s onward. Instead, many writers accept that immigrant communities maintain a significant level of their cultural heritage, and indeed many first-generation immigrants reject the culture of their new country of residence and maintain their previous life in self-sufficient segregated migrant communities.”

In the book the cultural assimilation was reversed in a way. In the book the people who are born American but she are Chinese or Aisian are actually looked down upon. In the book someone was too “Westernized” then they were seen as less than. Also the people who are from Mainland China were looked down upon as well.

Double Standards:

The Westernaed and Mainland China thing is a good example of some of the double standards that occur within the book, and I think real life. It seems as though a lot of people in the book want to be Chinese, or Singaporean. People from other countries like Taiwan, Malaysia, or other Asian countries are looked down upon. However, it is even worse to be from Mainland China. It seems as though as close to Chinese you are the better, but if you are actually from China or Mainland China then you are worse than anybody else. Also a majority of these judgements in the book come from Singaporean people.

The way the rich treat one another:

The messy ones:

1. Racism
2. Overall meanness
3. Spite
4. Envy
5. Greed
6. Some act fake
7. Will do anything in their power to get what they want
8. Usually everyone knows who they are

The non-messy ones

1. Stay out of drama
2. Very private
3. Not many people know who they are
4. Modest
5. Careful about how they spend their money
6. Handles family matters privately

7. Has a small circle of people around them

The way the rich treat other people:

The messy ones:

1. Extremely nosy
2. Looks down on people
3. Outgoing at times
4. Very shady
5. Has an edge to their tone of voice
6. Seemingly aggressive
7. Very assertive

The non-messy ones:

1. Calm
2. Treats everyone like normal human beings
3. Kind
4. Usually quiet/ keeps to themselves
5. More down to Earth
6. Care about things other than themselves

Social Studies:

How her family got rich:

Some of the main ways that people gain their fortunes in Singapore: (Form the book and research)

1. Real Estate (This is a big one)
2. Restaurants
3. Old Money passed down
4. Stocks (In different countries besides China)
5. Investments (In different countries)
6. Landlords
7. Property Developments
8. Family businesses passed down
9. Acting
10. Social Media Influencing
11. Private Investing
12. Doctors/ Lawyers
13. Hotel tycoons
14. Marrying rich people

How the people around her became rich:

(Can pick from the list above)

History of the extremely wealthy in Asia:

In the early 19th century, trading competition in Asia was fierce, and the British were looking to protect their interests to the East from Dutch interference. To them, Singapore seemed like the perfect place to set up camp. **In 1819, the British landed near the mouth** of the Singapore river and negotiated a treaty with local rulers to create a new major port city. “It was clear for colonial officials that Singapore should be the original trans-Pacific trade point, because of its geographical location,” says Yi Li, a teaching fellow at London’s School of Oriental and African Studies. “It was really seen as the place to go to set up headquarters and operations, and attracted lots of rich, wealthy merchants.”

The British traders who flocked to Singapore made money by acting as agents for western suppliers who were looking to get their goods to Asian merchants. Along with territories in Malaysia, Singapore came under direct **British crown control in 1867**, following decades during which **local chiefs** were pressured into giving up their territories to the British East India Company.

During that period, Singapore—along with Malaysia’s Penang Island—became a hub for migrants looking to seek their wealth and fortune from the rich resources across southeast Asia, particularly in the tin-mining and rubber industries. **These migrants** often came from southern China, some bringing global trade connections due to their involvement with the European tea trade, which had started a century earlier.

Business was made much easier in Singapore, as British efforts to stimulate trade, capital and industry in the city were pull factors for ambitious Chinese workers and merchant traders who were looking to get away from their homeland turbulent political and social climate at the time. Small numbers of Chinese elites flourished spectacularly in their new home, though others were not as lucky and had to take on **unskilled, hard labor jobs**. “The really big wave [of immigration] happened between 1840 and 1940,” says Seng Guo-Quan, Assistant Professor in History at the National University of Singapore, “when an estimated 20 million migrants left China for mainly Southeast Asia.

“Old Money” vs. “New Money”:

According to several studies, determining economic boundaries is contingent firstly on the geographic location in which a person lives. Another factor when determining wealth comes with an increase in the offshore wealth management industry, which makes measuring income far more tricky than it was before the 1980s.

“Old Money”

- Tend to keep money in the family
- Invest in long-lasting material goods
- Spending habits are steeped in tradition
- Prone to planning rather than spontaneity
- Frugal

“Old money” spenders were born into wealth, so they usually haven’t experienced life without the money they currently have. Generally speaking, this leads them to spend cautiously to maintain family traditions and ensure their family line stays at the top. Frivolous purchases aren’t as common for this psychographic, as they usually choose to spend their money on private education, travel and specialty training programs.

“New Money”

- Spend money freely
- View money as theirs vs. generational
- Flashy and lavish are appealing
- Enjoy networking

Just as “old money” typically spends money in similar ways, “new money” spenders usually take a personal stake in their riches. Since they earned it, it’s theirs and they can spend it accordingly. Additionally, since people in the “new money” category are usually self-made, they’re more inclined to believe that if they continue working, they can earn back any wealth they’ve previously spent. For this psychographic, think a little more flashy and less conservative with spending.

Based on an increase of supply and a decrease in demand, the luxury market has changed in recent years, and **what luxury buyers** want is changing too. While it has been on the rise since the recession in 2008, the state of the market fluctuates constantly. Domestically, Silicon Valley, Los Angeles and New York City are among the most expensive places to live, while Paris, Singapore and Hong Kong are international pocket-drainers in terms of housing.

<http://blog.luxuryhomemarketing.com/new-money-old-money/>

People in the middle class:

Some 60% of Singapore's population live on per capita incomes of less than \$600 per annum, or less than one-third the national average, and between 20% and 25% of the population are ('in poverty' — meaning they cannot meet the minimum material and physiological needs of daily life. Significantly, the proportion of Singapore's population living in poverty has changed little since 1953, when it was officially estimated that one-quarter of the population were poverty-stricken.

Given the prevalence of poverty, and a serious problem of unemployment, (and under-employment) the need for sustained economic development is imperative.

This upper 10% of the taxpaying population are those earning assessed incomes of over \$15,000 per year. Most of these people earn assessed incomes of over \$200,000. These figures contrast strongly with estimates of incomes earned by the majority of Singaporeans. According to the Prime Minister, 60% of Singapore's workers earn monthly incomes of below \$200. It is possible broadly to distinguish five social classes in Singapore's society: a fractional upper class, an upper middle class, intermediate middle class, a lower middle class and a working class.

The upper class — it is predominantly European and Chinese, with most of its members business and professional men, bankers and financiers.

it lives extravagantly, entertains lavishly, accumulates — and all too often hoards — capital; its members are race-horse owners, exclusive club-goers, frequent travellers, and presidents of a host of charities and such city institutions as Rotary and Lions. It is a strongly commercial upper class and, beyond commerce and finance, plays only an indirect innovating role in the economy. In its pattern of investment, a traditional tertiary bias persists. This 'power elite' derives much of its influence from the West's economic and political stake in Singapore. Its interests coincide with those of the West, and so do its values. Thus, it is not only a vital 'agent' of Western expansion in the area — it is also, despite its domestic insularity, an important filter for the processes of westernisation as they affect other groups in society.

The upper middle class — in this group come the bulk of Singapore's professional men as well as many university teachers, upper echelon civil servants, executives and managers. Upper middle class families comprise about 1.5% to 2% of the population, and earn some 10% to 12% of total personal incomes. In terms of personal income, we can define the upper middle class as comprising people who earn between \$25,000 and \$50,000 per annum.

The younger generation of the upper middle class are almost ostentatiously 'progressive'. Theirs is a highly stylised 'progressiveness', often harshly materialistic, but above all emulative. The structure of local political power and influence, together with readily available material resources, make the upper middle class very much a status-seeking class. At this level of society, the bulk of an extensive accumulation of capital is invested in relatively unproductive channels: in conspicuous consumption, in real estate, and in stocks and shares. In short, there is relatively little innovation, and a high rate of unproductive — and often speculative — investment.

The intermediate middle class — it accounts for about 5% of the population. Within the class, personal incomes range between \$12,000 and \$25,000 per annum., occupational structure is premainly commercial: proprietors middle-scale provision stores, clothing, hardware, and electrical goods, agencies and restaurants consist a Urge group in commerce. This has a far higher proportion of servants, professional men, workers, and qualified technical workers such as engineers, surveyors, architects, and chemists.

The intermediate middle class is some extent a class of frustrated [unclear: tus]-seekers, particularly in the [unclear: eld] of government service. Taxpayers [unclear: a] fixed salaries express this 'bourg[unclear: is] dissatisfaction' most strongly — [unclear: r] here are people with limited in[unclear: me]/capital resources, generally [unclear: esternized] in outlook, unable to [unclear: ep] up with the pace set by richer [unclear: ad] socially more mobile people in [unclear: rms] of material possession. Western [unclear: e] styles, and social status. There is [unclear: sentment] against an

elitist government [unclear: rongly] inclined towards foreign [unclear: economic] interests and large scale cap[unclear: lism]. It is at this level, that the [unclear: rict] discipline exerted over government [unclear: vants] is most resented — particularly [unclear: mongst] teachers and the large number of [unclear: middle] echelon civil servants whose [unclear: omotion] too often depends upon [unclear: bservience] to departmental heads [unclear: nd] an all-pervasive P.A.P. party machine.

Lower middle class families [unclear: ccount] 15% of the total population. In [unclear: is] class, personal incomes range from [unclear: 5,000] to \$12,000, The vast majority [unclear: f] lower middle class household heads [unclear: ork] in commercial and servicing occup[unclear: tions]. For the few in professional em[unclear: loyment], lower-scale teaching is the [unclear: ost] common occupation.

Lower middle class workers thus [unclear: chieve] status only after a considerable [unclear: eriod] of employment, and rarely by [unclear: irtue] of either capital accumulation [unclear: r] higher education. Low educational [unclear: uaifications] mean low starting salary, [unclear: nd] may be anything up to fifteen [unclear: ears] or twenty years of continuous [unclear: ployment] before a man can assume [unclear: iddle]-class status for himself and his [unclear: mily]. Aspirations any higher than [unclear: at] are generally reserved for his [unclear: ildren]. English-medium education [unclear: s] seen by him as the best guarantee [unclear: f] seure employment.

In general, the lower middle-class is a politically conservative group. It cannot afford the luxury of liberalism, or the stigma of socialism. Although by no means prosperous, it manages to survive at a level of economic and social stability which distinguishes it from the working class. Its circumstances are restricted, even static, but they are relatively secure and predictable: in so far as social and economic mobility is determined to a large extent by things such as children's education, long service in employment, and regular salaries, there is a vested interest in maintaining a stable base. The lower middle class is defensive: it has everything of lose by active political dissent, and nothing to lose by implicit support of the ruling regime. Indeed, political patronage is often regarded as a means of upward mobility — with the result that a good many P.A.P. cadres and party workers come from the lower middle class. Conversely, it is to this class that the government looks for support below the upper middle class.

The working class — the largest socio-economic grouping in Singapore is that which we can broadly define as the working class, embracing about 75% of the total population. Occupational status is uniformly low: workers are mainly skilled and unskilled labourers, craftsmen, hawkers, shop assistants, service workers, drivers, and own-account proprietors of petty trading and manufacturing concerns; amongst these people, employment is usually irregular, often daily-rated, and low-paid. For main wage-earners, incomes range between \$50 and \$400 a month (or \$600 to \$4,800 per annum). Living standards are therefore low, in terms of conditions of housing, the degree of overcrowding, nutritional levels, material possessions and educational opportunities. Within the working class, socio-economic and political discontent is stronger than in any other class, and opposition to the ruling group is most prevalent. Inevitably, the heavy concentration of impoverished and near-impoverished people in a city such as Singapore encourages the growth of a strong and militant left-wing movement: amongst the poor in Singapore, revolutionary sentiment is a deep-seated and widespread reality, despite repression of all open-front left-wing organisations. Amongst poor Chinese there is strong cultural and political antagonism towards Western values — for such values are, basically, those of an elite which has neither the desire nor the ability to empathise with the mass of the local population.

A minority of working class households, perhaps 20%, belong to the upper working class. Employment remains characteristically dependent, particularly when it is unskilled and earnings are irregular. A change of job, or a growing dependency burden, may bring households close to poverty. On the other hand — with great effort, sacrifice and sustained education — children may move onto the lower rungs of the middle class. But the failure rate is high amongst such children, simply because their domestic situation is incompatible with proper education.

The frustration of these 'partly-educated' children is of critical importance in working class life — for through education are acquired aspirations which reality cannot fulfill, and the sense of dispossession is thereby sharpened. Thus, the barrier of 'class' is more tangible, and education — however abortive it may be in terms of simple economic betterment — plays a vital role in creating within the working class a group of people able to articulate class sentiments and act as a catalyst for political action.

Amongst the lower working class, poverty or near poverty prevails. The tenuous opportunities apparent to the marginally better off members of society are non-existent, aspirations are lower, and the sense of this dispossession is complete. This is the world of the early drop-out, the economically derelict, and the chronically under-employed; a world in which hope seems pointless, in which people feel they have nothing to gain — and nothing to lose. Here are some half a million people drifting on the margins of poverty — and another half a million people existing completely and chronically in poverty.

<http://nzetc.victoria.ac.nz/tm/scholarly/tei-Salient38081975-t1-body-d23.html>

Why they want to become rich:

1. To keep the money in the blood-line
2. To escape poverty
3. Just to better themselves
4. Because they can
5. Because they want to

How are they going to try to achieve that:

There are many ways that people are going to acquire wealth but some of the main points are to break from the lower classes, overall find jobs or ways to make money fast, and to fit the part or the look of the super rich.

Political Relations:

Some of the extremely rich are political figures themselves, however a lot of the time because they are big business partners or investors they develop connections to political figures. For example, Nick's grandmother has the king or prince of some country give her things because of a family relation (I think.) Also at the wedding in the book, there was a royal official there as well. Overall, because they are so rich and they have a lot of influence they can get/ are close to high political figures if they are not one themselves already.

<https://www.ft.com/content/6e012f42-1dae-11e8-aaca-4574d7dabfb6>

The political fortunes of China's "super wealthy" have suffered a dramatic reversal with a much reduced presence at the country's annual parliamentary session, reflecting the diminished standing of the country's richest under President Xi Jinping. According to the Hurun report, which tracks the fortunes of China's wealthiest people, the number of renminbi billionaires who will be attending next week's sessions of the country's new parliament and a parallel advisory body has fallen to 153 from 209 at the 12th National People's Congress, which sat from 2012 to 2017. Roughly 3,000 delegates sit in the NPC, and 2,200 in the Chinese People's Political Consultative Congress."

<https://www.ft.com/content/6e012f42-1dae-11e8-aaca-4574d7dabfb6>

"The legislature of the world's last major communist country is almost certainly the wealthiest in the world, according to a popular rich list that names 83 dollar billionaires among the delegates to China's parliament this year.

The NPC is tasked with approving legislation proposed by the ruling Communist Party, but in practice it plays a mostly ceremonial role. Another 52 billionaires are delegates to the Chinese People's Political Consultative Conference, a toothless advisory body that meets at the same time as the NPC for about two weeks each year in early March.

In China's authoritarian but nominally egalitarian system, the convergence of power and great wealth is a [highly sensitive topic](#) and one that Communist leaders regard as potentially destabilizing. Xi Jinping, the newly appointed head of the party and military who will formally take over as president by the end of the NPC session on March 17, launched a campaign against extravagance and corruption immediately upon taking office in November.

But this appears to have convinced China's ultra-wealthy that, now more than ever, they need to be inside the political tent.

"Our government is a totalitarian one with an axe hanging over everybody's head, and the decision over whose head it will fall on lies with officials," said Fang Xingyuan Feng, a researcher at the Chinese Academy of Social Sciences, a government think-tank. "When businesspeople amass a fortune, they need to protect it — so they either find an agent to [do so], or they become an official themselves.

"Another popular choice is to acquire a foreign passport, and we are already seeing a lot of CPPCC members who have become foreigners."

The top three richest members of the CPPCC are all sons of Hong Kong tycoons, with Victor Li, the son of Asia's richest man, Li Ka-shing, coming in first with an estimated family fortune of \$32 billion.

Hong Kong's relatively smooth transition from a former British colony back to Chinese territory over the past 15 years has been helped by support from the territory's richest citizens, who were mostly co-opted by the Communist Party in exchange for business opportunities on the mainland.

The average fortune among the 83 wealthiest NPC and CPPCC delegates is \$3.35 billion, according to the Hurun report, compared with the average annual wage for Chinese urban workers of less than \$7,000."

https://www.washingtonpost.com/world/asia_pacific/chinese-national-peoples-congress-has-83-billionaires-report-says/2013/03/07/d8ff4a4e-8746-11e2-98a3-b3db6b9ac586_story.html

“Liang Wengen, with an estimated fortune of \$7.3 billion, took one of the seats. His construction-equipment maker [Sany Heavy Industry](#) Co. competes with [Caterpillar](#) Inc. Zhou Haijiang, a clothing mogul with an estimated \$1.3 billion family fortune, also had a seat. As members of the Communist Party Congress, they had helped endorse the new leadership.

“For years the Communist Party in China filled key political and state bodies with loyal servants: proletarian workers, pliant scholars and military officers. Now the door is wide open to another group: millionaires and billionaires.

An analysis by The Wall Street Journal, using data from Shanghai research firm Hurun Report, identified 160 of China's 1,024 richest people, with a collective family net worth of \$221 billion, who were seated in the Communist Party Congress, the legislature and a prominent advisory group called the Chinese People's Political Consultative Conference.”

The party has been especially sensitive this year during the leadership change about revelations about fortunes amassed by the offspring of political leaders, known as "princelings," by leaders of state businesses and by other politically connected people. Many ordinary Chinese blame high prices, poor quality food and pollution on *guanshang guojie*—meaning, roughly, officials in bed with businessmen.

As political families move into business, private tycoons are entering the political sphere—although precisely what is driving that isn't clear. Other Chinese business leaders have cultivated relationships with party chiefs without entering politics themselves. But the Journal's analysis showed that people appearing on Hurun's rich list who also served in the legislature increased their wealth more quickly than the average member of the list.

The clothing magnate said in an interview that his political positions give him opportunities to mix with "diverse elites"—businessmen, politicians and military officers.

"It makes me feel good to participate in this kind of exclusive group," he said. Every time he gets a chance, he said, he prods state leaders to cut taxes, noting that he personally pressed Premier Wen Jiabao to extend technology tax breaks to firms building brands. It is unclear whether such tax breaks were extended.”

"The way political appointments are made is a murky business in China, and the process can involve currying favor with more-senior officials. In recent years, prosecutors in China have accused various officials of bribing their way into government positions and have jailed some of them for such activity. None of the wealthy individuals named in this story has been accused of such activities.

A Shanghai-based consultant said in recent interviews with the Journal that securing an appointment can involve a sophisticated campaign. He said he had devised and executed a "five-year plan" to try to gain political positions for an Internet-game tycoon. "Most people think you just have to bribe them, but it is actually quite subtle," he said about efforts to persuade government officials.

In 2007, the consultant prepared a 14-page political primer for his client and mapped alliances between certain Beijing officials and the provincial government. The consultant said he added evidence to the company's website that it was a "good citizen" that paid taxes and donated money. He said he staged a fake Communist Party meeting at the company in order to take photos.

The consultant hosted a dinner for the assistant to a senior Beijing official. During a foot massage, he said, the secretary hinted that a modest Chinese painting in traditional style might make an acceptable gift to the boss. The consultant said he bought one for around \$3,000 and sent it anonymously to the official's assistant in Beijing. He mailed the certificate of authenticity separately to make it clear the gift was from his client.

His client was hoping to be appointed to the Communist Party Congress. In the end, he got a lesser post: a seat in a provincial CPPCC. But in the process, the consultant said, he got potentially valuable information about provincial government plans for an economic zone and technology subsidies, which the consultant claimed were worth more than the campaign's \$320,000 cost.

Mr. Zhou, the clothing magnate, concedes that some people buy their way into power but calls such episodes "isolated incidents." He says his fellow entrepreneurs are joining political bodies "to keep pace with the direction for the country's development. If what I'm doing complies with the government principles, then every government official will support me."

<https://www.wsj.com/articles/SB10001424127887323723104578187360101389762>

Rules and laws that protect the rich:

In the days of Chairman Mao Zedong, capitalists were considered enemies of the state. Some business owners were persecuted and most enterprises became government property.

That changed in the 1980s and in the early 1990s when paramount leader Deng Xiaoping was said to have declared that "to get rich is glorious." A 2002 constitutional amendment established that the Communist Party henceforth would consider valid the contributions of private enterprise, therefore providing a place for private entrepreneurs in the party system.

These days even lesser-known multimillionaires such as property developer Shi Yingwen of Guangxi Ronghe Co., shirt magnate Li Rucheng of Youngor Group Co. and wig queen Zheng Youquan of [Henan Rebecca Hair Products](#) Inc. match Chinese mayors and generals in political rank. Self-made men and women serve in the legislature alongside party-appointed chairmen of state oil companies and banks.

<https://www.wsj.com/articles/SB10001424127887323723104578187360101389762>

How the rich are protected:

The rich work to protect themselves. In China, some of the rich are in support of the communist government. They either support it so that delegations can be in their favor, or they join the government to make delegations. Either that, or they become citizens in other countries like Singapore that let them grow their wealth. Additionally, making friends or allies in the government can work for protection from laws that take away their wealth.

Keeping money in the family also serves as protection from outsiders looking to take the family wealth. Having close connections with important people can also assist in making sure that the rich and their money are covered.

“It is difficult to pinpoint precisely how holding political positions advances the business interests of the wealthy, if at all. They may do better because of their political positions, or, conversely, they may owe their positions to their business success. There are a multitude of reasons for Chinese companies to be on good terms with political leaders. Chinese companies routinely do business with the government, borrow money from state banks, even negotiate their tax bills with local authorities.”

Laws that are letting the middle class become rich:

[Research by the United Nations](#) has shown that inequalities of both income and opportunities have been on the rise across the region over the past two decades. [Our 2019 research with the Oxford Poverty and Human Development Initiative \(OPHI\) shows two-thirds of the world's 'multi-dimensionally' poor now live](#)

[in middle-income countries](#). Increases in income inequality have coincided with a narrower concentration of wealth in the Asia-Pacific region, now home to the greatest number of billionaires in the world. Their combined net worth is seven times the combined GDP of the region's least developed countries.

Governments have committed to achieving the Sustainable Development Goals (SDGs) by 2030 and aim to fulfill the promise of "leaving no one behind".

<https://www.unescap.org/blog/reimagining-crazy-rich-asians-social-commentary-inequalities-asia-pacific>

Among the many forces shaping China's course of development, arguably none will prove more significant in the long run than the rapid emergence and explosive growth of the Chinese middle class. China's ongoing economic transition from a relatively poor, developing nation to a middle-class country has been one of the most fascinating human dramas of our time. Never in history have so many people made so much economic progress in one or two generations. Just twenty years ago a distinct socioeconomic middle class was virtually nonexistent in the People's Republic of China (PRC), but today a large number of Chinese citizens, especially in coastal cities, own private property and personal automobiles, have growing financial assets, and are able to take vacations abroad and send their children overseas for school. This transformation is likely to have wide-ranging implications for every aspect of Chinese life, especially the country's long-term economic prospects, energy consumption, and environmental well-being

https://www.brookings.edu/wp-content/uploads/2016/07/chinasemergingmiddleclass_chapter.pdf

This American model was so successfully developed in Western economies and Japan that by 1978 about 1 billion people in the world had become middle-class, according to one definition at least.¹ Coincidentally, 1978 also marked the year when Deng Xiaoping visited Malaysia, Thailand, and Singapore and then announced that China would henceforth pursue an "Open Door" policy to encourage foreign investment to help transform China's economy – the start of the development of China's middle class. Since that time, China has impacted the global middle class through its size and numbers, its increasing ability to set new middle-class trends, and its challenge to the values and attributes of what belonging to the middle class really means.

https://www.brookings.edu/wp-content/uploads/2020/10/FP_20201012_china_middle_class_kharas_doolley.pdf

How the rich are affecting society:

"Veronica Chou, the 36-year-old heiress to the Chou family fortune that helped build the Michael Kors and Tommy Hilfiger brands, says there's more to life than pursuing the latest styles in the fashion world. So Chou, who grew up working in her billionaire family's factories and later ran a business that helped introduce global fashion brands including Ed Hardy and Madonna's Material Girl to China,"

Chou says she became interested in sustainable business after seeing firsthand China's challenge with pollution and after the birth of her children. She now steers her family's investments into technologies that combat climate change.

Chou has become an investor in I(x) Investments, a firm co-founded by Warren Buffett's grandson, Howard W. Buffett. Pursuing a belief that so-called impact investors can profitably use their private capital to do societal good, I(x) has drawn some of the world's wealthiest families to invest together to address climate and sustainability issues."

"I(x), based in Santa Monica, Calif., has brought together more than 65 families from 14 countries to make long-term investments in innovations that tackle some of the most pressing environmental and social problems, such as clean energy and affordable housing."

<https://www.bloomberg.com/news/articles/2021-02-24/warren-buffett-s-grandson-is-selling-rich-asians-on-impact-investing>

How social media affects the rich:

1. It can ruin their image
2. It can expose them
3. People can get back at them through black-mail/ social media
4. Social media trends can make their company fall off
5. They can get "cancelled"
6. People are able to get more information about them and their business
7. It can create more competition
8. They can use it to their advantage
9. They can buy/change social media
10. They can use it to make even more money

How the rich affect social media:

They are trend setters and their lives are interesting so we are interested in them and they are about to portray an image through social media. It might not be an image that they would like but it can still cover up some of the messed up things that happen in business. Additionally, some of these "extremely rich" are able to make money off of social media through apps like YouTube, TikTok, Instagram and so much more. Not only can they be an influencer/ brand ambassador but they can also advertise their businesses through social media. Some of the extremely wealthy can even buy preexisting social media brands/companies, or they can even make their own. One more thing, they can learn a lot through social media about their rivalries/ competition, businesses they should or should not invest in, what is trending so that they can invest in it, what government/business are failing, and so much more information that can be so helpful in strategizing to move in a way that can benefit them or their companies.

Racism:

In the upper class, a lot of the racism is in whether or not you have a darker skin tone or if you or your wealth comes from a certain country in Asia. The book almost dramatises this a little bit, by making it more “in your face”, but in real life I doubt that it is the exact same way however, there probably are similarities.