

Public Value

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<Index>

1. Social Enterprise as a New PUBLIC VALUE Implementation.
/ **Lee Won-bong, Kang Myeong-jin, Park Gyun-yeol**
2. Sense of JUSTICE in Chinese Labor.
/ **Yi Li, Jo Sung-gu, Park Gyun-yeol**
3. PUBLIC VALUE of Music.
/ **Sung Hyun-young, Park Gyun-yeol**
4. Globalization: Opportunities and Threats for BANGLADESH.
/ **Waseq Billah, Park Gyun-yeol**

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Corresponding author
E-mail: pgy556@daum.net

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Social Enterprise as a New PUBLIC VALUE Implementation

Lee Won-bong¹

Gyeongsang National University, Jinju, Republic of Korea

Kang Myeong-jin²

Gyeongsang National University, Jinju, Republic of Korea

Park Gyun-yeol^{3*}

Gyeongsang National University, Jinju, Republic of Korea

Abstract

This study aims to search for social enterprises to realize new public values. Public value is a social standard. This standard can also be pursued by governments or individuals. This traditional approach to public value has been used in policy science. Public value here is a framework, in this value, morality is just a part of it. The ethical approach, on the other hand, is divided into deontology, utilitarianism and virtue ethics, and is divided into communitarianism and liberalism according to the emphasis of the community and individual. Based on this ethical approach, it is emphasized that social enterprise can be an entity for public value. Since this study provides an overview, it awaits the development of a tool to assess the success of social enterprises to realize public value. In addition, this research points out that the public value does not necessarily have to be based on public organizations such as government. Individuals and NGOs could be very important subject to actualize the public value.

[Keywords] Public Value, Policy Science, Deontology, Utilitarianism, Communitarianism

1. Introduction

Public value is both personal ethics and community ethics at the same time. When individuals pursue public values, it could be called personal ethics, and when communities pursue, be community ethics. Individuals and communities cannot survive independently of public value. It is a collection of rights, obligations and agreements given to democratic citizens. It contains three elements. First, it must be granted rights, benefits, prerogatives to citizens. Second, it is an obligation to citizens to others, society, and nation. Third, it is the normative basis of government policy[1].

Eventually the public values means social standards which should be pursued by government agents to keep social standards, principles or individual normative judgments. In this regard, M. Moore defined the goal of

public management as creating public value, which is based on the desires and perceptions of individuals and at the same time satisfying the wishes of politically expressed citizens and customers[2]. He argues that public value arises when managers care about three factors. First, it is whether the purpose gets publicity. Second, it is whether the purpose is to get the legal and political support. Third, it is whether the operating gets feasibility[3]. In this regard, public valuable is related to the legitimacy of democratic institutions. it can contribute to the restructuring of the government to enforce the policies and legitimacy of the policy[4].

This public value ultimately affects government trust. Government trust is the essential for social cohesion and well-being, because it affects the ability to trust the government to achieve social cohesion. Therefore, this study proposes a call to approach ethics centering

on the approach of implementing public value away from the existing policy studies. Based on this methodology, this proposes a new direction for the realization of public value.

2. Traditional Approach to Public Value

Approaches to public value have largely been made in policy science. Stoker suggested a public value management, public administration, or the new public management than ever network governance. The core purpose of public value management paradigm is argued in achieving public value. The ethics of public service is a performance culture, commitment to accountability, guarantee of universal access, accountability, responsible employment practices, contribution to community[5]. The institutional perspective pursues public value by grouping core and derivative values in relation to various government systems, government actions, ways of participation, and policies[6]. This perspective is concerned with defining, classifying and ranking public values. In this approach, public values are interdependent and provide the means for managing and improving public services.

A term used similarly to public value is social value. There would be a distinction between public value and social value. Public value is mainly used as an organizational concept[7]. So public value is mainly expressed in discussions about the role of government or the public sector, public service values that will be used in discussions related to individual officials of rank or responsibility. The role of the government is creator of public value and public spirit of proactive shaper and, faithful servants of the road just political power, the role of public managers of citizens rather than for stewardship of public assets[3].

Thus, public institutions employees are responsible for the response to the needs of citizens. Among the efforts of policymakers, there is an example of pursuing an external combination by referring to previous studies of ethics and political philosophy <Figure 1>, <Figure 2>.

Figure 1. Four inductive evaluation perspectives of public value[8].

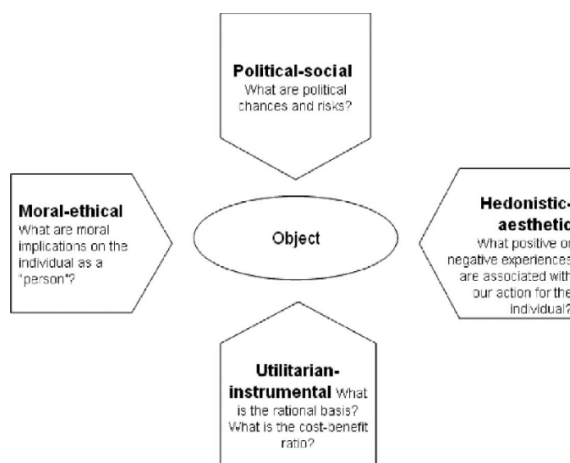
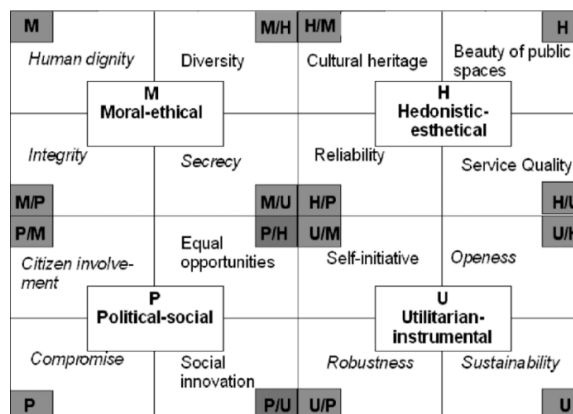


Figure 2. Public value landscape[8].



This approaches public value with an ethical, political, hedonistic and pragmatic approach as the main axis. Conventional approaches to public value centered on politics have focused on ethical organization lowly.

3. Ethical Approach

It is necessary to examine the academic system of ethics. Ethics is divided into descriptive ethics, normative ethics, and metaethics[9]. In particular, public value is a subject covered in the category of applied normative ethics in the category of normative ethics. Normative ethics is roughly divided into deontology and utilitarianism. It is also called behavior ethics because it is centered on act. First of all, deontology based on respect for norm is regarded as the natural duty

and goodness of man to act in accordance with universal moral law. Immanuel Kant, with side of ethics based on intention, duty, suggests deontology[9][10][11][12].

Utilitarianism is best represented by the ideas of Jeremy Bentham[13] and John Stuart Mill. In this theory, the evaluation of behavior depends on the extent to which it promotes happiness and reduces pain. In modern societies, all dimensional decision-making processes are based on the greatest happiness of the greatest numbers.

On the other hand, there is virtue ethics. Virtue ethics focuses on what actors have to be virtuous. Aristotle[15] ancient Greek period and Thomas of Aquinas[16] of the medieval period had tried to focus on the virtue through the Western Renaissance. This approach hopes that existing ethics will give ethical authority to individuals who are moral actors and to be virtuous human beings against ethical laws or social systems.

There is another method of ethical analysis. It is a liberal and community ethical approach. Primarily a liberal approach was advocated by those who insisted on action-based ethics. As representative scholar, there are John Rawls[17] and R. Nozick[18]. The communitarian ethical approach overlaps with those who claim to be ethical as actors. Alasdair MacIntyre[19], Michael Sandel[20] are well spread. The public value mentioned above requires simultaneous attention and approach because personal and community ethics are considered at the same time.

4. Social Enterprise as a New Public Value Implementation

A social enterprise is a company that pursues social purposes, such as improving the quality of life of local residents by providing social services or jobs to the vulnerable, or contributing to the local community, and conducting business activities such as producing and selling goods and services. Social enterprises, however, cover all activities that create social value. The most important role in

social enterprise is entrepreneurship. According to Hulgard and Spear[21], social entrepreneurship is an economic activity that achieves social innovation contrary, was that of creating social value by performing a social mission entrepreneurs with throughout the organization and the general public in cooperation with civil society.

A good social enterprise should pursue five things: First, it has to discover social issues. Discovering social issues means having an interest in and understanding your society. This understanding allows everybody to devote and contribute to solving problems in society. Second, it has to set up a mission. Setting up a mission is important for the general public, but also important for non-profit organizations, fair trade and social enterprises. This is because they first establish a management strategy for the mission and not a profit strategy. Third, it has to go with democratic decision making structure and democratic communication structure. Democratic decision-making refers to the decision-making method used by social enterprises in corporate activities. In the communication management unity, it is possible to form the structure revealed by the transparency and the consensus. Otherwise, you will make the mistake of doing the opposite in your company. Fourth, it has to make good the network and the partnership. Many stakeholders are involved in the role of social enterprise. There is a complex link between national policy, market and civil society. Therefore, creative networks and partnerships are important for solving social problems. Fifth, it has to think about human justice and sustainable environment. In social enterprises, many vulnerable people are made up of employees and find their dignity in the enterprise. The dignity should be kept[22].

In the future, social enterprises do not do welfare activities to help the underprivileged, which occur only within a country. Two examples of this prospective case are presented. First, the British Traidcraft is an example. The company adopts fair trade, international trade justice and ethical management as its main policies. The company records and re-

ports the TBL(Triple Bottom Line), which assesses sustainable management along with its financial performance, taking into account the environmental and social impacts of its activities. This includes net income, impact on humans and society, and impact on the environment. As part of this, the company has been publishing Social Accounts report since the early 1990s. The company was founded in 1979 and was awarded a great corporate award in 2006 by the Queen of England <Figure 3>, <Figure 4>.

Figure 3. Traidcraft homepage[23].

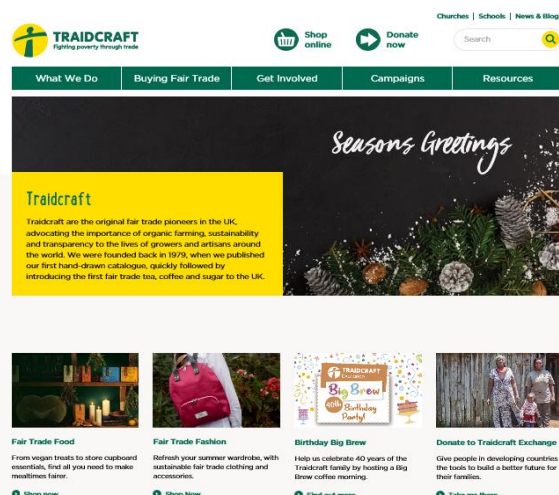
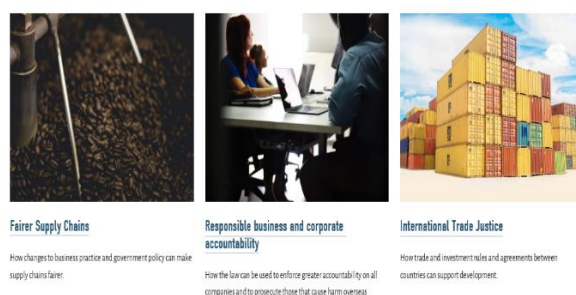


Figure 4. Traidcraft policy[23].



Second case is SK group of South Korea. Choi Tae-won, chairman of SK Group in Korea, suggested that Korea and Japan jointly need to create the Future Foundation to overcome economic and security catastrophe during 2019. He suggested the foundation Tokyo forum held in 6th Dec. 2019. Specially he focused on the current economic and military

conflict between Korea and Japan. And he worried about the dangerous affect of the cutting-edge technology weapons. He insisted that strengthening the trade and investment cooperation in the reality of geopolitical tensions around the world increased and cooperation to avoid unnecessary regional friction tight policy makers and the private sector. He also introduced that he is working on international standardization for measuring social values[24]. Following the name founder Choi Jong Hyeon, SK group has continued the social value donation like giving scholarship, invitation international scholars and giving chance to share with domestic researchers etc.[25].

5. Challenges and Conclusions

This study suggests an approach based on an ethical framework to realize public value. Ethics, taking into account the actions and actors at the same time, is a study to be taken into account on individuals and communities at the same time. The existing policy studies for public value have limited interest in implementing the administration's policies. Public value in ethics includes all genres of personal behavior, policy, education, and social movements.

In order to implement public values more faithfully in the future, all agents and institutions, governments, and communities have to make efforts to make good networking, and need develop the tool to measure the process and results effective. In general, the performance of services means the improvement of the quality of life of the target group caused by broad social services such as welfare, health, education and culture. It is mainly measured by the difference between the price of social enterprise's offer and the market's price of the same service. Employment performance refers to the effect of increasing social benefits caused by hiring socially vulnerable groups such as the disabled, low-income, elderly, immigrants, and marriage immigrants. The increase in earned income includes both the increase in disposable income,

which means an improved quality of life for the vulnerable, and the increase in available budget, such as the government's associated savings and increased tax revenues. Environmental performance is largely divided into resource saving and environmental pollution reduction effect. Socioeconomic performance measures the value-added contribution of ecosystems by social enterprises whose mission is to support the income growth of small farmers and small businesses in vulnerable areas and to support social enterprise ecosystems[26].

It is necessary to add ethical elements to this tool. Predetermined measures assume individual factors and derive results with a degree of preference. However, among the ethical measures, the C-Score by Moral Competence Test, created by G. Lind, consists of a hierarchy of specific values and weighting them. This approach also needs to be adopted for public value measurement[27][28][29].

In addition, in order to actively implement public value, not only social enterprises but also specific individuals and NGOs, which are voluntary associations, need to participate in more aggressively. Because this study focuses on social enterprises, it did not explore various variables. Social enterprises will benefit even more if they form cooperation and networking with individuals and NGOs.

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Lead Author

Lee Won-bong / Gyeongsang National University Lecturer
B.A. Gyeongsang National University
M.A. Korea University
Ph.D. Gyeongsang National University

Research field

- An Empirical Research on the Moral Judgment Competence of Korean Young Students: Focused on Comparing P-index of KDIT and C-index of MJT, Gyeongsang National University, Doctoral Thesis (2010).

Major Career

- 2009~present. Gyeongsang National University, Lecturer
- 2012~2018. Seoul National University of Education, Lecturer

Co-Author

Kang Myeong-jin / Gyeongsang National University Lecturer

B.A. Yeungnam University
M.A. Gyeongsang National University
Ph.D. Gyeongsang National University

Research field

- Social Enterprise as a New Public Value Implementation, Public Value, 4(2) (2019).

Major career

- 1994~present. Unification Education Committee Member, Ministry of Unification
- 2004~present. Gyeongsang National University, Lecturer
- 2010~2013. Ministry of Unification, Central Committee Member for Unification Education

Corresponding Author

Park Gyun-yeol / Gyeongsang National University Professor

B.A. Gyeongsang National University
M.A. Seoul National University
Ph.D. Seoul National University

Research field

- A Study on the Differences of Unification Consciousness Using Moral Foundation Theory, Journal of Korean Ethics Studies, 92 (2013).
- Socratic War Ethics in Ancient Greece, Journal of Ethics, 107 (2016).

Major career

- 2007~present. Gyeongsang National University, Professor
- 2019~present. International Society for Human & Disaster, President
- 2019~present. International Society for Robotics & AI Ethics, President
- 2019~present. International Society for Public Value, President

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Corresponding author
E-mail: pgy556@daum.net

Peer reviewer
E-mail: value@j-institute.jp

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Sense of JUSTICE in Chinese Labor

Yi Li¹

Gyeongsang National University, Jinju, Republic of Korea

Jo Sung-gu²

Kyungwoon University, Gumi, Republic of Korea

Park Gyun-yeol^{3*}

Gyeongsang National University, Jinju, Republic of Korea

Abstract

Socrates thought that, for the agent by himself, doing wrong is more harmful than suffering injustice. Well, so long as it is merely a matter of 'wrong' done or suffered, thus a matter necessarily existing in the perception of the parties, the proposition may stand. Due to it, a sense of justice consists of ideas and feelings, such as fair and unfair, needs and responsibility, rights, and duties. In China, presently, employees often choose silence when they face ethical dilemmas. Why would they do that? Because they lack a sense of justice and worry about the authority of the people who work in charge. This study, through the review of the literature and qualitative analysis methods, tries to explain a sense of justice in Chinese working environment. First of all, this paper reviews the definition, origin, and reasons for a taste of truth through a literature review. Secondly, it uses the method which interviews some employees who work in China. Thirdly, combined with literature review and interview, found that many Chinese people are short of a sense of justice when they face injustice or unfair issues.

[Keywords] *Sense of Justice, Injustice, Definition, Origin, Reasons*

1. Introduction

A sense of justice consists of thoughts and feelings about what is fair and unfair and what people deserve from and owe others, such as rights and duties. Furthermore, a sense of justice affects those people in their work environment[1]. Since 1978, China changes from a planned economy to a market economy. However, their moral competence has not changed with the economic system that works in China. The enterprise lacks the correct guidance to the staff and the imbalanced distribution. The distribution of rights and obligations among employees in most state-owned enterprises is inversely proportional. It means that they also have low moral competence. For example, in a work environment, due to employees' lack of a sense of justice, they often choose silence when they encounter unfair treatment. Because these

employees fear they will lose their jobs if they decide to do right. Therefore, this paper uses the review of the literature to explain three questions, which 'what is justice,' 'why employees need the sense of justice'; 'what are the justice issues in the work environment.' Furthermore, this paper through interview employees who work in China to find out what they think is right. By contrast, due to the scope of the literature and data that there are some limitations in this paper. On the one hand, this paper uses Adam Smith's theory[2], John Rawls's theory[3][4][5][6][7], as the primary basis to inquire about the issue of justice. However, there is a lack of theoretical support from Chinese scholars. On the other hand, this paper communicates with respondents through interviews. Because they have a subjective and geographical difference, it may lead to an unstable result.

The main construction of this paper as below: first, there are three parts of the literature review which the definition of justice, the grounds of employees' justice sense, and injustice problems in the Chinese work environment. Next, combine with literature and interview, discover the injustices problems in the Chinese current work environment. Thirdly, based on the result, further discussion and attempt to explore the causes of the current situation.

2. Literature Review

2.1. Definition of a sense of justice

In Nicomachean Ethics, Aristotle distinguished three forms of justice. The first type is distributive justice, which pertains to how resources should distribute. For example, in terms of principles of equality, desert, merit, and equity. The second genre is communitive justice that pertains to agreements between people. It includes promises, commitments, and other kinds of social contracts. The third relates to the righting of wrongs or getting even. It means that ideas such as forgiveness and some words in which the initial is 'r' words, it includes revenge, reparation, restitution, and retribution[8]. Due to it, Adam Smith deems the sense of justice is that When people confronted with injustice or inequity, they tend to show sympathy to the injured party and anger to the party who caused the result[2]. In the same way, Rawls's earliest formulation of the idea of a sense of justice is in the 1963 essay, 'The Sense of Justice,' which explores Rousseau's claim that 'the sense of justice is a true sentiment of the heart enlightened by reason, the natural outcome of our primitive affections'. To submit, a sense of justice is a feeling or sense of right and wrong, but more specifically, it is a sense of fairness[3][4][5][6][7].

2.2. The origin of a sense of justice

This part explains how people acquired their sense of justice. Most people from the western world at least would advance a social

learning account. They would say that they received a sense of justice from their parents and other mentors. For all we know, Krebs thinks so, and he suggests that three steps of the evolution of a sense of justice. The first phase in the development of a sense of justice-involved the evolution of cooperative behavioral dispositions and the affective reactions that support them. Precursors of this sense in chimpanzees and other primates[9][10][11]. In the second step, this original feeling is refined and elaborated in the interaction between members of the group. The acquisition of the capacity for symbolic language, perspective-taking, and sophisticated forms of intelligence played essential roles in this process, which gave rise to moral judgments and moral norms. In the third phase, humans acquired the capacity to imagine ideal social systems; to reflect on moral issues; to figure out how, in principle, to solve complex moral problems, and to develop ideal conceptions of justice.

Furthermore, Rawls's psychological construction of how a sense of justice develops consists of three stages representing the development of three kinds of guilt feelings. He argues that in the first stages, a child's sense of justice is nurtured through the development of 'authority guilt' in parent-child relationships. The second stage in Rawls's psychological construction is 'association guilt,' the meaning is that stems from a relationship of community. It includes ties of friendship and mutual trust. The third one is that one feels 'principle guilt' upon violating a particular institution, like principles of justice, which one has accepted.

2.3. The grounds of a sense of justice

Why people need a sense of justice; most people would say that they need equal rights and obligations. As can be seen from Aristotle's three forms of justice, including distributive justice, communitive justice, and getting even. Based on it, Krebs found in his research, although the efficiency of cooperation between two people is higher than one, everyone will gradually become selfish in order to obtain more personal interests[9].

Therefore, the first justification for a sense of justice is distributive needs. Next, in cooperation, some people fail to play a role in collective activities, including the inclination to make functional the loss to others when individuals do not fulfill their obligations or play fairly. At that time, they need a communitive justice sense. The final reason bases on 'principle guilt.' Rawls found that when people are confronted with the same unfair event if they are the victims, they will pay much more attention to the event than if they are the bystanders. As expressed by Trivers[12], 'that victims of injustice feel the pain more strongly than do disinterested bystanders and far more than do the perpetrators.'

3. Methodology

3.1. Overview

Qualitative research methods are particularly suited to uncovering meanings people assign to their experiences[12]. Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting[12].

3.2. Research design

This part described two primary information which participants and procedure. On the one hand, research participants were 19 persons that 7 women and 12 men, with ages ranging from 24 to 43, who are Chinese and work in China, where Henan Civil aviation development and investment company(HNCA). Two men and one woman are managers in a company, and others are employees. On the other hand, the researcher had contact with the human resource department of the company, and there are 21 participants randomly selected from various departments. Two of them refused to participate in the interview for personal reasons. The researcher conducted a face-to-face interview through the

internet, recorded the answers, and the state of each interviewee.

3.3. Data collection and analysis

A central concern for rigor in qualitative research is evidentiary adequacy, that is, sufficient time in the field and extensiveness of the body of evidence used as data[13]. The data consisted of over 60 pages of the interview. Based on the review of the literature, the collected data were summarized and combined with the state of interviewees during the interview. Moreover, this paper uses the Nvivo 12.0 to help users organize and analyze non-numerical or unstructured data. Firstly, due to the literature review to select five keywords of sense of justices. Second, based on these keywords that analyze each interview report, and found their similarities and differences in this interview.

4. Result and Discussion

4.1. Results

Three parts result from the research. Firstly, all of the participants deem that humans need a sense of justice in their social. Because they trust that keep social order by to use a sense of justice. At the same time, they also believe that there is injustice in society. Secondly, however, there is a different answer what is there any injustice in a work environment. Three participants considered that there is no injustice in the work environment. Moreover, the reason is that the company is one hundred percent impartial in making a decision. Others hold the opposite view; they believe that there are some odd things in the working environment. These participants deem the company will give up part of the equity issue in pursuit of profit maximization. The third part is what the interviewees would do if they face unfair problems in the work environment. As a result, there are four types of answers as below: (1)3 participants choose silence when they face an injustice issue; (2)9 participants consider if

the injured party is themselves, they will actively resolve it. Instead, they choose to avoid it. (3) 5 participants have an analogous standpoint with the type(2), but there is one difference in which they want to help the victims, but there are limits. (4) the last 2 participants have a strong sense of justice, and they believe that they are willing to solve the injustice they or others encounter actively.

4.2. Discussion

This paper, through qualitative data, analyzes a phenomenon that a sense of justice in the Chinese working environment. The present analysis is congruent with Krebs[9] and Rawls' s findings[3]. First of all, the origin of a sense of justice comes from three stages which authority guilt, association guilt, and principle guilt. Secondly, all agree that there is a problem of injustice in society. Moreover, when asked if there is a similar problem in their work environment, some people give the opposite answer. At the same time, they were resistant to answering the question, perhaps because of the Chinese working environment. It is a common phenomenon in China that it may affect their career development if employees express dissatisfaction with management. Thirdly, most respondents chose to be silent when faced with injustice, or they were only interested in the injustice related to themselves. It means that although all of the participants consider they need a sense of justice in society, they react differently when they act as victims and bystanders. The results are the same as what Trivers[14] found 'that victims of injustice feel the pain more strongly than do disinterested bystanders and far more than do the perpetrators.

5. Conclusion

In summary, this paper, through the review of the literature and qualitative analysis methods, tries to explain a sense of justice in Chinese working environment. Further, through the literature review, there are three main elements of justice sense which definition, origin, and grounds. Combine with the

result of the interview, all interviewees considered injustice at work, but many Chinese people are short of a sense of justice when they face injustice or unfair issues. Some people are only willing to express their wishes for things that concern them about injustice, and others choose silence over all injustice. Only a few people prospect to solve grievances through communication. The sense of justice is the most direct feeling that people face in justice. Justice is equality of outcomes, and doing justice is the responsibility everyone should have.

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6.3. Additional references

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Lead Author

Yi Li / Gyeongsang National University Researcher
 B.A. Zhengzhou Normal University
 M.A. Sunderland University
 Ph.D. Gyeongsang National University

Research field

- Sense of Justice in Chinese Labor, Public Value 4(2) (2019).

Major Career

- 2015~2018. Henan Civil Aviation Development and Investment Company, Clerk
 - 2018~present. Gyeongsang National University, Researcher

Co-Author

Jo Sung-gu / Kyungwoon University Professor
 B.A. Kyungwoon University
 M.A. Kyungwoon University
 Ph.D. Kyonggi University

Research field

- Smart Security, Need for Security Equipment Development, Journal of Korea Security Science Association, 13(3) (2014).
 - Wearable Device in Security, International Journal of Security and Its Applications, 9(6) (2015).

Major career

- 2006~2009. Republic of Korea National Assembly, Secretary
 - 2012~present. Kyungwoon University, Professor

Corresponding Author

Park Gyun-yeol / Gyeongsang National University Professor

B.A. Gyeongsang National University
 M.A. Seoul National University
 Ph.D. Seoul National University

Research field

- A Study on the Differences of Unification Consciousness Using Moral Foundation Theory, Journal of Korean Ethics Studies, 92 (2013).
 - Socratic War Ethics in Ancient Greece, Journal of Ethics, 107 (2016).

Major career

- 2007~present. Gyeongsang National University, Professor
 - 2019~present. International Society for Human & Disaster, President
 - 2019~present. International Society for Robotics & AI Ethics, President
 - 2019~present. International Society for Public Value, President

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Corresponding author
E-mail: pgy556@daum.net

Peer reviewer
E-mail: value@j-institute.jp

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PUBLIC VALUE of Music

Sung Hyun-young¹

Gyeongsang National University, Jinju, Republic of Korea

Park Gyun-yeol^{2*}

Gyeongsang National University, Jinju, Republic of Korea

Abstract

This research focuses on exploring the public value of music and examining the examples of music embodying that kind of value. Traditionally, the value of music is based on the emotional cultivation. The value of this music is that it focuses on the personal sphere. However, it is necessary to investigate separately what this music means at the public level. Music includes the physical, mental, and social characteristics of the music activity itself. The emotional response of music allows it to be linked to social responses due to its unique characteristics. In addition, the nonverbal delivery of music allows the group to grasp and acquire the public values that society demands from the ruling class. The public value of music could be understood as an expression tool of public society as an art area that can affect and be applied to the whole community. Therefore, this social meaning of music can be seen that music can be a powerful means for socialization and education while providing great pleasure to human beings. The result of this study can provide a theoretical basis for the cultivation of social members' consciousness and the realization of public values in the socio-educational application of music.

[Keywords] Music, Socialization, Education, Public Value, Public Society

1. Prologue

Music is worth in itself. Music is also a major carrier of value. The research on the value of music is same in the eastern society and the west society. Music brings both emotional and intellectual responses to human beings. Such personal reactions and social history in the value are recognized for their descendants also inherited it. The music contains the preference of people, historical awareness, and the historical meaning. Because it includes many things. Music is an art way to convey what human beings feel and understand. At the same time it contains the socio-historical meaning. Art has its own unique consciousness in the relative autonomy. But still all arts have the social responsibility[1]. Thus, the music have personal feelings expressed and the pleasure to inspire the pure musical purposes. In the other side, it

gives the function to get we-feeling and could be mobilized to public value. Therefore, this paper inquiries the public value of music and tries to show the related cases.

2. Origin and Value of Music

2.1. Origin of music

In the field of ordinary human lives, the music is an art and cultural activity. General definitions of music include common elements such as pitch(which governs melody and harmony), rhythm(and its associated concepts tempo, meter, and articulation), dynamics(loudness and softness), and the sonic qualities of timbre and texture(which are sometimes termed the 'color' of a musical sound). Different styles or types of music may emphasize, de-emphasize or omit some of these elements. Music is performed with a

vast range of instruments and vocal techniques ranging from singing to rapping. And there are solely instrumental pieces, solely vocal pieces (such as songs without instrumental accompaniment) and pieces that combine singing and instruments.

Literally the word music derived from Greek μουσική (mousikē: art of the Muses) [2]. Henry George Liddell and Robert Scott described about Plato's Music theory [3][4]. In his dialogue, Plato said that music educates, not merely educates the soul, but through the eyes and ears, especially the philosophical part of the soul. All human beings raised right by music would be sensitive to something beautiful or ugly, praising beautiful things, and willingly accepting them in their souls and raising them to be beautiful and good people. That is the purpose of musical upbringing, and this right person is to love orderly and beautiful things with Rand musical spirit. Plato said that music was an imitation of Ethos. For example, the Doria method is a tune that emulates a brave person, and the Freesia method is a copy of the soul of a peaceful and discerning person. In ancient Greece, music could have a direct impact on human personality, so it is only allowed when it has ethical values. So Plato believed that human beings can corrupt the emotions of music is a little bit away from that order. Based on this belief, he insisted on applying moral educational values to music and selecting it for its use. Thus Plato tried to classify the ethos of mode and the ethos of instrument [3][4].

In the other side, Aristotle tried to show the effectiveness and practical impact in his Republic. In comparing Plato, Aristotle tried to show the precise and deliberate argument. So he didn't use the method of dialogue. He assured that education should be pursued for the free people. And he said that useful education is necessary, but not allowed to learn always. The body, soul, and mind of the free man must pursue virtue, but the man go over the level of depth and scale of learning, their body, soul, and mind could be deteriorated. Given this perspective, Aristotle proposed to teach four subjects: reading and writ-

ing (grammata), physical education (gymnastikē), and music (mousikē). In his period, the mousikē contains modern musical, poet, eloquence etc [5].

Focusing on the music, Aristotle tried to specify much more than Plato. In his idea, the music was one of inquiry subject. On following Aristotle's teaching, Sion M. Honea summarized Aristotle's music theory which came from Politics well as follows [6]:

- I. Ontology—Music, μουσική, is a pleasurable activity that exerts an ethical power on the soul, ψυχή, which through habituation is conducive to virtue when acted upon for good.
 - a. This benefits the individual.
 - b. It further benefits society through the individual as an ἀρετή πολιτική.
 - c. Μουσική includes both vocal and instrumental forms.
- II. General psychology—music alters the soul.
 - a. Music produces affects, παθός, conditions in the soul of an ethical, ἥθος, nature.
 - b. These mimetic, μίμησις, affects are so similar to real affects that they produce the same character qualities by sympathy, συμπαθής.
 - c. Music's effect can result in habituation, συνεθίζομαι, of these positive affects.
 - d. This improves the character and develops good judgment.
- III. Educational psychology—developmental.
 - a. Boys are at an age to require education in music for their character development.
 - b. Certain music is suitable and possible for certain ages.
- IV. Who should be educated and why.
 - a. Music education is for boys of the upper class who will become freemen.
 - b. It will instill desirable qualities of character, ἥθος, good judgment, and help develop desired virtues.
 - c. This develops a proper freeman and so is

a civic virtue.

- d. Thus, music is taught as conducive to civic virtue, ἀρετὴ πολιτική, as well as to individual improvement.

V. Educational method

- a. Boys must learn music through participation.
- b. Adults should not perform professionally or for vulgar display, owing, implicitly, to later risks from bad music.
- c. Early education is through song, μέλος, because it minimizes the risks of early exposure to bad music, too often associated with but not identical to instrumental music.
- d. Professional techniques should not be taught
- e. Education should proceed until the boy is able to distinguish good music.
- f. Instrumental music is unsuitable for early education because it is associated with professional music, which is too frequently of a bad ethical character.
- g. Thus, the aulos and most instruments are unsuitable for education.

VI. Curriculum

- a. The materials of instruction should be both suitable as to ethical nature and possible as to level of difficulty.
- b. Vocal music, μέλος, (presumably with simple lyre accompaniment) is the subject material of early instruction.
- c. Specific modes only are to be taught. i. The best is Dorian because it is steady and manly.

Here above two cases of Plato and Aristotle show us that music is just not the general activity but can give some much complex and intermingled sign to human being and community. It means that music could be multiply understood depends on the situation and music actor's intension.

2.2. The value of music

2.2.1. Traditional value

Music just as a sound in itself rules the environment. Even inside music, complex musical effects can be realized within the same time and space in such a way as harmony and concert. But music still can not escape from now and here. This character of music occupies an important place in the human life world, which values the present[7]. Even though the old music sheet could be presented now and here, the music is not just old music but now and here based in fact.

Music is abstract and ambiguous because of solely depending the voice. In other side, this abstractness and ambiguity of music can give the people to make good relationship, pay attention to other persons, and make the people to be creative. Regardless of status, age, gender, or location, music could be more communicative. So, we can say that the music gives the amusement to each other and be strong means for education. The emotional reactions of each persons can contain the public value[7].

2.2.2. Public value

Music is a personal emotion expressed publicly. In the music, there are individual and public reality at the same time. Through supportive interact, human beings can share empathy and make intimate relationship. Music also can serve people to imitate sociality and internalize the public ideals and values to next generation. In this regard, music sociologist Merriam focused on the integration as the most important role of music[8]. Music psychologist Gaston commented that music could be powerful and maximized not in small group but in big group. And he said music is social art to make people to be mobilized purposely at some places[9].

Folk songs of the western traditional music and South Korea tradition share similar characteristics. Especially labor songs are in one streamlined to improve the solidarity using the formal song grammar to accommodate hard labor positively. Thus, we can understand that through the music human beings can give and receive the impact of the public value.

This kind of collectivism inside music had

been brought in Germany's Nazis and Soviet Russia. If other variables are not further imposed to us, we can not conclude that was wrong or right easily. In this regard, music does not pure contents of people's lives multi-dimensionally but just transmission structure or belt. Unfortunately musician in his/her self has devoted to the political power. This is some examples that music is not political neutral.

3. Public Value Cases of Music

Music represents the real situation of the times. Music can express the personal feelings and situation and agony of group. There are so many types of public value cases of music. First, religious music would be representative. This situation could be general globally. In western society, Gregorian chant of Roman Catholic is very famous for public value based music <Figure 1>.

Figure 1. Gregorian chant Ave Maria[10].



Second, we can say that music to cheer up nationalism is one case. During 19th century and early 20th century, music had got the big change in terms of music content and style at the socio-political sphere level. After this era, World War 1 could bring lots of changes in terms of nationalism or patriotism. And the trend did not stop till uprising of global pacifism including United Nations. The early period of 20th century were full of nationalism and collectivism. Germany invaded neighbouring countries. Hungary was not excep-

tional. The hungarian musician Zoltan Kodály(1882-1926) tried to victory over inspiring patriotism using his own folk. He thought that folk songs was a musical language and stressed the public value music. He also conducted a unique and efficient music education method using voice and hand sign instead of musical instruments, considering the economic bad situation of his country[11]. This came for the legacy of John Curwen(1816-1880)[12] <Figure 2>.

Figure 2. Curwen and Kodaly's Signals.

Kodaly Signals[13]	Curwen Signals[14]

Third, we can draw the music to cheer up patriotism. This patriotic music's background is similar to nationalism. Bedřich Smetana(1824–1884) is good example to express patriotism. He was a Czech composer who pioneered the development of a musical style that became closely identified with his country's aspirations to independent statehood. He has been regarded in his homeland as the father of Czech music. Internationally he was best known for his opera "The Bartered Bride" and for the symphonic cycle "Má vlast"(My Homeland), which portrayed the history, legends and landscape of the composer's native Bohemia. It contained the famous symphonic poem "Vltava", also known by its English name "The Moldau"[15] <Figure 3>.

Figure 3. Smetana's mall dow[16].



Fourth, there is war music. During world war 2, lost of old Russian young soldiers died at the war field of Stalingrad(now Volgograd). To depend German attack, the Soviet Union fought urgently at the city of Stalingrad. This war has been called the Battle of Stalin-grad(23 Aug. 1942 ~ 2 Feb. 1943) was the largest confrontation of World War II, in which Germany and its allies fought the Soviet Union for control of the city of Stalingrad in Southern Russia. Marked by fierce close-quarters combat and direct assaults on civilians in air raids, it remains the largest(nearly 2.2 million personnel) and bloodiest(1.8–2 million killed, wounded or captured) battle in the history of warfare. After their defeat at Stalingrad, the German High Command had to withdraw vast military forces from the Western Front to replace their losses[17].

Anticipating died soldiers coming back to the country with crowd of white cranes, in 1969, the music was made with title of Журавли[the cranes]. But in this music there had been very sad and paradoxical story. The original lyrics came from Chechnyan people's fighting against Soviet Union. The melody was made by one Russian movie musician <Figure 4>.

Figure 4. Russian music: the cranes[18].



Fifth, there is dictator praise music. If somebody is excellently respectable, it is possible to praise him or her. To grasp non-natural authority, if music is mobilized, the music must be very harmful. Mostly dictators want to get in one way blind respect. In this case, we can say that the music misled the pure function. Here there is one example which had been devoted to praise Nazi party and Hitler. The name is Raise Flags Highly[Die Fahne Hoch] <Figure 5>.

Figure 5. Raise flags highly[19].



Sixth, there is labor song case. Since the start of history, there have been so many labor song. As one example, there is Korean Barley threshing Song. The pronunciation is Ong heya. It is a song that encourages labor < Figure 6>.

Figure 6. Korean barley threshing song[20].



4. Conclusion

This study aims to inquiry the public value of music. On the basic concepts of music, lots of researches have been done and continued until now. But public value of music have got weakness. In this regard, this examined the history of music related to public values and proceeded as a research method to interpret it.

Based on this inquiry, this research tried to draw public value related music cases. First one was the religious music like Roman Catholic Gregorian Chant. Second one was the music to cheer up nationalism. Third one was the music to cheer up patriotism. Fourth one was war related music. Fifth one was dictator praising music. Sixth one was labor song.

Unlike pure music, public value based music serves for public purposes rather than private ones. If its public purpose is determined by a specific individual or group, the public music would be a disaster for mankind. To make the probability of misuse of music down, all mankind have to discuss with open mind and need to think deliberately.

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Lead Author

Sung Hyun-young / Gyeongsang National University Lecturer

B.A. Gyeongsang National University

M.A. Sookmyung Women's University

Ph.D. Gyeongsang National University

Research field -

- An Empirical Study on Moral Development of Special Children through Music Therapy, Gyeongsang National University, Doctoral Thesis (2012).

Major career

- 2007~2011. Changwon National University, Lecturer

- 2010~2017. Music Therapist of the Welfare Center for the Disabled in Gyeongnam Province, Member

- 2013~present. Gyeongsang National University, Lecture

Corresponding Author

Park Gyun-yeol / Gyeongsang National University Professor

B.A. Gyeongsang National University

M.A. Seoul National University

Ph.D. Seoul National University

Research field

- A Study on the Differences of Unification Consciousness Using Moral Foundation Theory, Journal of Korean Ethics Studies, 92 (2013).

- Socratic War Ethics in Ancient Greece, Journal of Ethics, 107 (2016).

Major career

- 2007~present. Gyeongsang National University, Professor

- 2019~present. International Society for Human & Disaster, President

- 2019~present. International Society for Robotics & AI Ethics, President

- 2019~present. International Society for Public Value, President

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Corresponding author
E-mail: pgy556@daum.net

Peer reviewer
E-mail: value@j-institute.jp

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Globalization: Opportunities and Threats for BANGLADESH

Waseq Billah¹

University of Dhaka, Dhaka, Bangladesh

Park Gyun-yeol^{2*}

Gyeongsang National University, Jinju, Republic of Korea

Abstract

Countries today are more closely linked than ever before. This global phenomenon has been loosely termed as globalization. The exact meaning of the term differs depending on the perspective of the scholars who range from hyperglobalists, to skeptics and transformationalists. However, what they all have in common is the belief that globalization inherently brings some opportunities as well as some threats. These are discussed in great detail with regards to Bangladesh and relevant examples are cited when required. Undoubtedly, the government has a big role to play in this matter and need to stay vigilant to make sure that the country is able to absorb most of the benefits that come with globalization while resisting its more negative aspects.

[Keywords] Globalization, Transformationalist, Nation-State, Hyperglobalist, Skeptics

1. Introduction

Globalization is a process by which an activity or undertaking becomes world-wide in scope. Some scholars see globalization as a somewhat widely used term, intended to describe the recent and rapid process of inter-continental economic, social and political integration[1]. It refers to more expanded trade and commerce relationships all over the world by creating borderless markets and facilitates exchange of manpower, rituals, concepts and ideas among cultures.

Today we see dramatic growth in the flow of goods, services and capital across national borders. One major component of globalization is the steady increase in the share of national output devoted to imports and exports. It may also refer to a multicultural village or global family where more than seven billion people are living together due to the blurring of boundaries between nations.

Bangladesh has been trying to bring structural changes in the economy - by increasingly expanding the contributions of industries in GDP, trade liberalization, exporting more manpower abroad and alluring the investors(both foreign and non-residents of Bangladesh) for FDI[2]. Recently, Bangladesh has taken efforts to diversify her trade, find new markets for her exports. Trade agreements are being sought with various countries in order to bring big opportunities for Bangladeshi products in the global market.

Though globalization is providing Bangladesh with a lot of opportunities, some might say globalization can be a threat for the country as well. Cultural infusion, excess FDI, imbalanced trades etc. are being seen as newly emerging problems facing the country because of globalization.

This paper begins by examining what is meant by globalization and what perspectives

*Lead author(Waseq Billah) of this research is Principal Researcher with an ongoing project in Bangladesh sponsored by John Hopkins University, USA.

of globalization are present in the world today. The various opportunities presented by globalization are then analyzed in great detail. Threats associated with globalization is also evaluated and appropriate measures to combat this problem are discussed.

2. Theories of Globalization

Regardless of divided opinions among scholars, the term 'globalization' is found in almost all the major languages of the world today[3]. It is certainly a mega phenomenon that is shaping today's trends. The concept encompasses everything from politics to social institutions, to culture, global financial markets, communication systems and the internet. Yet, the term 'globalization' lacks a precise and concrete definition as the scholars have focused more on its process and impact rather than defining the word itself.

Some scholars have defined globalization as the tendency of investment funds and businesses to move across domestic markets to other markets around the globe with the obvious effect of increasing international trade and cultural exchange[4]. While others have defined globalization as the free movement of goods, capital, services, people, technology and information. It is an action or a procedure of international integration of countries which arose from the change in world views, aspects of culture, products and ideas etc[5]. Simply put, it is the act or process of being globalized – i.e, to develop a feeling of global citizenship through the development of an increasingly integrated global economy through free trade and free flow of capital.

As stated above, the term 'globalization', itself, is a complex phenomenon with numerous outcomes which makes it hard to define. However, some scholars have summed up, shortened and identified 3 possible definitions of globalization[6]. Firstly, it can be defined as the speeding up of flow of goods and production factors on a global scale, insti-

gated by modern transportation and communication technologies. Secondly, it refers to a compression of time and space in such a way that events in one part of the world would have an immediate effect on another. Thirdly, it defines globalization through the historical transformation in politics, economy and culture.

Various schools of thought have tried to comprehend the globalization process in accordance to their ideological positions. Based on their debate and divided opinions, it is possible to distinguish three broad schools of thought namely - the hyperglobalists, the skeptics and the transformationalists.

2.1. The hyperglobalists perspective

This approach sees globalizations as a new era in human history which is characterized by the declining role and authority of nation-states. The economies are becoming 'denationalized' and the changes happening are brought through the economic logic of a single global market[7]. Basically, the hyperglobalists sums up globalization as a unique, lawful and progressive process of unification of world economy[5]. However, within this framework, there are two separate groups of scholars who share 'considerable normative divergence' in opinions[8]. The 'neo-liberals' view the new global order and the use of market principles over state power as leading to greater economic benefits.

The 'radicals' or the 'neo-Marxists' do not welcome such changes like the 'neo-liberals' do. They argue that contemporary globalization represents the conquest of 'oppressive global capitalism,' replacing the traditional-core periphery structure, which will only create and reinforce inequalities within and between countries. The neo-liberals, on the other hand, urge that all countries have a comparative advantage in one way or the other. They further emphasize that there will be groups who will be worse-off; but the benefits, on the whole, will be greater than it were in the past[9].

2.2. The demise of the nation-state?

Within the purview of hyperglobalist perspective, the multinational/transnational corporations will play a major role in governance due to increasing economic globalization. These scholars state that the national governments will lose their grip and influence on national operations and would rather be forced to comply with rules which they do not approve of[10]. They further urge that the social democratic models guarded and implemented by the nation-states will become invalid[11]. To some scholars, the above process is unacceptable; but to the others, the diffusion of 'consumerist ideology' is the first step towards breaking down the traditional structures in an economy[12]. The increasing economic globalization will spread liberal democracy across the globe with the induction of universal principles of political and economic organizations. The hyperglobalists envisage that this restructuring of the global economy will spell the demise of nation-state and a true global civilization will become possible.

2.3. The skeptics perspective

The scholars of skeptical perspective believe that the levels of contemporary global economic integration represent nothing new in particular and that much of the hype about globalization is exaggerated[13]. They view the current international process as more fragmented and regionalized than globalized. The skeptics urge that the 'golden age' of globalization occurred at the end of the 19th century when nearly all countries shared a common monetary system known as the 'gold standard' and the current process, according to them, at best shows regionalization[13]. They urge that the growth of multinational corporations does not necessarily mean that the nation-states are in decline; they argue that national governments are very much needed for the regulation of international economic activity and that the continuing liberalization of the world economy can only be facilitated by the regulatory power of national governments.

The 'regionalization' process in the world economy, as asserted by the skeptics, is increasingly dominated by three major regional financial and trading blocs: Europe, North America, and East Asia[14]. They believe that the foreign investment flows into the hands of a few advanced economies because of the dominance of those three major regional blocs. The multinational corporations are still tied to their home states or regions; and according to the skeptic scholars, the benefits produced from these are mainly enjoyed by the home states or regions rather than the third world economies[15]. The world is, now, actually less integrated than it once was because three major regional blocs control the world economy and limit the participation of other regions or the third world countries.

2.4. The transformationalists perspective

According to the transformationalists' perspective, the current process of globalization is historically unprecedented as the people and governments across the world confront the absence of any clear demarcation between the domestic affairs(local) and international affairs(global)[16]. The scholars of this approach states that there is no single cause behind the current globalization process – i.e. it came to being due to pure market or economic logic. Like the hyperglobalists, the scholars of this perspective understand globalization as a profound 'transformative' force that is changing the world order - societies, economies, institutions of government[17]. However the transformationalists, unlike the hyperglobalists and the skeptics, make no claims about the outcomes of the process(future trajectory) of globalization.

Furthermore, they do not agree with the skeptics that the current form of globalization is a 'regionalized' version of a more "globalized" nineteenth century. They suggest that we are all moving towards a world where governments, people and places will experience a wide range of internal changes which, in turn, will increase the strength of their connections with other parts of the world[16]. The transformationalists further adds, to this,

that globalization is leading to increased social stratification between and within countries, in which some states and societies are likely to receive more benefits while others will become increasingly marginalized. Simply put, there will be an increase in disparities in wealth.

The hyperglobalists' claim to a 'new global social structure' leading to a 'global civilization,' where equality among individuals will persist, is discarded by the transformationalists. They argue that the world will be comprised of a three-tiered system – the elites, the embattled, and the marginalized which will cut across the local, regional, and national boundaries[18]. This means that purely poor and purely rich countries will no longer exist, globalization will lead to the existence of rich as well as poor people in both the developed and the developing countries.

There can be no disagreement as to the fact that globalization leads to greater integration of world economies. Now it remains to be seen as to what opportunities and threats are inherently present in globalization and how these may have influenced the social, economic, cultural and environmental aspects of Bangladesh.

3. Globalization: Opportunities for Bangladesh

Globalization leads to greater economic integration between the countries of the world through the increased flow of goods and services, capital, and even labor. This will increase living standards throughout the world by giving poor countries access to overseas markets so that they can sell their goods while ushering in foreign investment that will make new products cheaper. Also, by opening the borders between nations, globalization encourages people to travel abroad for education, find employment; and send earnings home to help their families and fund new businesses[19]. In this way, globalization has the potential to bring enormous benefits to

those living in both the developing and the developed world.

Bangladesh was ruled by four military regimes in the very first decade after its creation in 1971, but from 1982, the country shifted its strategy from import substitution which resulted in rapid economic growth. The policy makers of Bangladesh decided to adopt more liberalized trade policies which provided a new dimension to the economy. This turned out to be the right pathway for economic growth as since 2002, the country consistently grew by 4-6% every year so that in 2010 with a GDP (Gross domestic product) of approximately \$270 billion, Bangladesh was ranked 47th in the world in terms of economic strength[20]. The potential for growth is limitless as there are various opportunities that are associated with globalization, that need to be maximized by Bangladesh in order to grow at an even faster rate.

Technological advancement: Globalization through international trade leads to a sharing of goods, services, capital and technology between and among countries[21]. This allows developing countries, such as Bangladesh, to obtain advanced technologies and technical know-how which aids in increasing productivity and efficiency. Through globalization, these countries are able to gather the means through which they can produce more and speed up their economic growth and development.

Foreign capital: Globalization allows countries to accumulate foreign capital at a faster rate[22]. With globalization, the boundaries between nations have been blurred so that we see the entire globe as one big globalized village. Due to this, foreign countries, companies, individuals etc., are happy to invest in companies that seem profitable to them – no matter where the company may be situated. This enthusiasm to see businesses grow throughout the world and not just in certain countries came about due to globalization.

Multi-National companies (MNCs): These are companies that operate in several coun-

tries while being based in one(home) country[23]. These institutions are also evidences of globalization and global interconnectedness. These companies look to expand and grow by establishing bases in new markets and economies and as a result, disseminate advanced technologies and a high performance management culture to developing countries.

Remittance: Income from emigrant Bangladeshi workers is yet another area of rapid growth in Bangladesh. In the two decades since 1980, the volume of remittance sent by Bangladeshi workers working abroad has grown every year. By the end of the 1990s, the annual receipts had amounted to roughly 30 per cent of export earnings and over 4 per cent of GDP[24]. Globalization has led to this extra injection of cash flow and this has helped Bangladesh to not only build up their foreign reserves, but benefit from greater expenditure and investment.

Creation of job opportunities: Globalization has many positive, innovative and dynamic aspects, all related to the increased market access, increased access to capital, and increased access to technology and information which have led to greater income and employment opportunities. People are no longer limited by the opportunities available in their domestic job market, they can move to other countries in search of employment due to globalization.

Impact on Women: Globalization has allowed developing countries to mobilize the female population. Most women in developing countries, such as Bangladesh, were unlikely to have had jobs and were mostly involved in maintaining the households. This soon changed when foreign firms, especially the garments sector, began to build a base within the country. More and more women were beginning to take up jobs in order to not only support their families but also themselves. Thus women too began to contribute to the development of the domestic economy and globalization played a huge part in making it all possible.

Information and communication: The modern world is intertwined with technology – especially, telecommunication technology such as the internet and mobile networks. Advances in these sectors have been crucial to creating the globalized and interlinked world we see and live in today[25]. People can now access almost anyone, living almost anywhere around the world – instantly. The revolution in information and communication technology now allows people from even the remotest of villages, to access a vast amount of information. The potential for education is tremendous too as individuals in one country can take part in courses or lessons from a foreign country, whenever convenient.

The Internet: The library as an institution is increasingly losing popularity as people are turning to the internet for answers. Internet itself is a product of globalization as it allows an individual to access information from all around the world – i.e. once you are online, you are no longer bound by national boundaries, the whole world is virtually accessible.

Exploitation of natural resources: Certain countries, such as Bangladesh, have good opportunities in agricultural and allied products, as these countries are endowed with good climate, fertile land and adequate manpower. Globalization and international trade allow these countries to fully focus their attention on these sectors so that they can dominate in exports of tea, sugar, seeds, fish and prawns etc. By opening up their borders, countries are able access a bigger worldwide market and enjoy the benefits that come with it.

Competitive environment: Globalization allows for increased competition both at home and abroad and increases economic development of countries[26]. This means that companies are pushed to the limit in terms of innovation, research and development while at the same time prices are kept low in order stay competitive in the global market. Costs are lower than ever before as production of goods and services are increasingly being shifted to developing countries, such as Bangladesh, India, Vietnam etc., that are abundant in cheap labor. These countries also benefit

from increased employment as businesses in these less industrialized countries become a part of international production networks and supply chains. Quality of domestic produce also increases as they begin to compete with global brands and global quality standards. Thus in this way, globalization leads to a lessening of the gaps in both the technology and the quality of goods and services available to developed and developing countries.

Outsourcing: In the modern world, it is now commonplace for businesses in industrialized countries to outsource functions such as data processing, customer service and reading x-rays to India and other less industrialized countries[27]. Advanced telecommunications and the Internet are facilitating the transfer of these service jobs from industrialized to less industrialized countries, making it easier and cheaper for firms operating in developing countries to enter global markets. In addition to bringing in capital, outsourcing helps prevent “brain drain” as skilled workers may choose to remain in their home countries rather than migrate to an industrialized country in search of employment.

Environmental awareness: With regards to the environment, international trade and foreign direct investment can provide less industrialized countries with the incentive to adopt and to access new technologies that may be more ecologically sound[28]. Transnational corporations may also export higher environmental standards and best practices to less industrialized countries. As a result, these countries will begin to take better care of their environment when they begin to follow and adopt such practices.

4. Globalization: Threats for Bangladesh

Globalization has profound implications for Bangladesh. The increased competition that drives globalization will always produce both winners and losers. In most cases developing countries are in the list of losers. It is evident that in the globalization process, though developing countries are interacting in different

ways with developed countries, in truth they have very little to gain from this process. It should be understood that globalization is good, if it can be managed, otherwise it may well be harmful.

4.1. Economy in globalization

We are being repeatedly told by the proponents of globalization that the poor countries like Bangladesh will be immensely benefited because of the free flow of capital. But like capital inflows it is also true that capital can flow out and when it does, these countries can be bankrupted. May be the quality of life will improve, we may likely see benefits by way of employment, cheaper products and better services, but the country become servants of foreigners. It will be worse when super-giants will begin to control the economy and eventually our governments[29]. Therefore, the real challenge for Bangladesh is to get the benefits of globalization while, at the same time, protect itself from being exploited.

4.2. Impact on domestic industry

The entrepreneurs of developing countries can't compete successfully with the market giants of the west. The effect of economic globalization would be the demise of the small companies of the developing poor countries. Large multinational companies in the developed countries will take over everything. It is also apprehended that a globalized world is going to belong to the powerful dominant countries. They will impose their will on the rest.

The increasing competitiveness of the global garment industry, in particular, threatens to undermine Bangladesh's growth. In addition, the inflow of migrant worker remittances may also be in peril[30]. These remittances rely strongly on the economic fortunes and hospitality of host countries, some of which are now changing their policies and attitudes towards guest workers.

The export-oriented garment industry presently employs around 1.8 million workers

- mostly women from low-income, rural backgrounds. The second dominant export-oriented activity, shrimp farming, is also very labor intensive, presently employing nearly half a million people[29]. In this era of liberalization, globalization poses threats to this poorer sector as they have to compete with unequal superpowers in these sectors. Employers want to exploit the most out of these vulnerable workers by paying them the lowest possible salaries and are also unlikely to give them what they deserve – i.e. basic human rights, monetary compensation, proper working conditions etc.

It is not easy for a developing country like Bangladesh to specialize in manufactured exports. Having low wage costs can hardly compensate for its lack of marketing skills and infrastructure and poor overall investment climate[30]. Moreover, the high degree of dependence of domestic industries on imported raw materials and industrial inputs makes it difficult for Bangladesh to gain access for its exports in the markets of developed countries. This problem has not received adequate attention, since the other major players in textile trade among developing countries are hardly affected by it.

4.3. Globalization as an attack on democracy

The globalization of recent decades was never a democratic choice by the people of the world - the process has been business driven. Globalization has also steadily weakened democracy[31]. The business community has mounted a powerful effort to dominate governments - either by capturing or by limiting their ability to serve ordinary citizens. Another well-known and important anti-democratic force is the power of global financial markets to limit political options[32]. The effects of financial markets on global exchange and interest rates can be extremely damaging to the economy in this globalized world.

4.4. Globalization and crime

In the present day, the advantage of fast-moving technological advances such as travel or migration, the internet and the freedom of circulation and establishment of global markets make the globe a small place. The reason as to why globalization is linked to crime rests on the facts that falling frontiers between states brought about by the ease of migration in terms of travel and dissemination of ideas through cyberspace communication that make it easier for criminal organizations to be active across the globe and within states[33]. This creates global waves of crime that are very difficult to stop.

4.5. Country security and foreign policies

In the era of globalization, Bangladesh, like other developing countries, is confronted with threats emerging from both external and internal sources. Not satisfied with the level of political control, the business community pushes for international agreements and policy actions by the IMF and World Bank[34]. These agreements and the demands of the international financial institutions invariably call for precisely the policies desired by the Trans National Corporations community.

In the early 1980s, the IMF and World Bank took advantage of the Third World debt crisis and used their control to force their acceptance of Structural Adjustment Programs[34]. A second characteristic of the new agreements and IMF-World Bank actions is their denial of democratic rights to non-corporate citizens and elected governments- which suppress the rights of the inferior class of global citizens.

It is extremely important for Bangladesh to empower itself, to think for itself and its people and to ensure that it has the will to decide its own destiny. The planners and policy makers should be bold enough to reject those prescriptions of IMF and World Bank, which are not conducive to their own environment and strategies of mass development.

4.6. Globalization impeding environmental standards in Bangladesh

The increase in industrial production is accompanied by high levels of CO₂ emissions due to increased levels of energy usage. For instance, per capita CO₂ emission has increased from 0.05 metric tons to 0.41 metric tons from 1972-2015 for Bangladesh[35]. The higher level of openness or globalization of any economy means greater external links, trade links and investments with the rest of the world for economic growth. One tenth of the world's CO₂ emission has been discharged by Bangladesh in 2006[36]. Thus, the role of globalization in environmental degradation has been duly noted in recent studies on energy and environment and need to be addressed.

5. Conclusion

Globalization has opened up various windows of opportunities for more countries to join the mainstream world economy. Through the globalization process, the world is being knit together, with healthy transfer of knowledge, capital and technology. The cross-cultural diffusion due to cross border migration has also become a reality of the modern world.

Apollo-7 astronaut stated, "The thing that impressed me about looking to the earth from outer space was that the borders between countries were not visible"[37]. It seems that now, more than ever, national borders are becoming virtually meaningless. However, globalization does have certain drawbacks or limitations.

Africa had been mostly exploited during colonialism as most of the European ruler countries had colonies in the African region, and didn't miss any opportunity to deprive it of its resources, while giving back very little in return[38]. This pattern has not changed much as in the modern world, globalization has replaced colonialism since it allows western superpowers to exert pressure and influence over the economies of underdeveloped regions.

Globalization leads to a more interdependent and inter-linked world economy. This means that if any adverse global or regional shock occurs, it can rapidly propagate or spread to other countries, for example, the Asian and Russian crisis of 1997-98[39]. The cultural patterns of large countries are also transmitted to the rest of the world through imitation of consumption patterns, adherence global mass-media and other means of influence. This will reduce cultural diversity and gradually, it will lead to an identity crisis for the various citizens of the world.

On the other hand, China's economic growth was based on exports and it has lifted millions of people out of poverty. China is handling globalization more carefully. It has slowly opened up its market for import and even today it hardly allows the entry of hot speculative money[40]. Without foreign investments; demand for cheap labor; advances in technology; and infrastructures brought in by the western economies, China would not have been able to develop into as large an economy as it has today.

If we want to be advanced, we should focus on co-operation and interdependence but be careful of conflict and dependence. Through the globalization process, we can build up an atmosphere of mutual understanding and co-operation. Globalization has opened the door for both challenges and opportunities. It is also somewhat inevitable in the modern world and consequently, countries need to be globalized in order to maximize their full potential.

In this revolutionary age of information, Bangladesh cannot remain static in the race to catch up with the fast-moving and diverse modes of global change. The country has to be ready with multifaceted means to follow multifaceted tracks of growth for the well-being of the people. The government has to draw up visionary policies and take strategic courses of action to confront the complex and multidimensional problems of globalization. It is practically impossible for Bangladesh to stay away from globalization and so the country needs massive infrastructural changes and

significant increases in efficiency across all sectors in order to fully benefit from globalization and avoid its various pitfalls. If utilized effectively, globalization can reduce the time it takes for Bangladesh to develop into a strong nation.

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Lead Author

Waseq Billah / University of Dhaka Researcher
B.A. University of Dhaka
M.A. University of Dhaka

Research field

- Graphic Health Warnings on Cigarette Packs: An Exploration of its Effectiveness in Deterring the Youth of Bangladesh, Co-investigator, Funded by Johns Hopkins University (2018).
- Globalization: Opportunities and Threats for Bangladesh, Public Value, 4(2) (2019).

Major career

- 2019~present. Nutrition and Clinical Services Division, Research Assistant
- 2019~present. Bangladesh Centre for Communication Programs, Researcher

Corresponding Author

Park Gyun-yeol/ Gyeongsang National University Professor
B.A. Gyeongsang National University
M.A. Seoul National University
Ph.D. Seoul National University

Research field

- A Study on the Differences of Unification Consciousness Using Moral Foundation Theory, Journal of Korean Ethics Studies, 92 (2013).
- Socratic War Ethics in Ancient Greece, Journal of Ethics, 107 (2016).

Major career

- 2007~present. Gyeongsang National University, Professor
- 2019~present. International Society for Human & Disaster, President
- 2019~present. International Society for Robotics & AI Ethics, President
- 2019~present. International Society for Public Value, President