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CONTENTS

BARIŞ ERDEM, İSMAIL KAYA

Organizational Commitment Levels of Employees
Working at Hotel Enterprises: The Case of Five Star Hotels
in Marmaris/Muğla, Turkey 7

IOANA-BIANCA BERNA

Human Security in Southeast Asia – Shortsighted,
Nearsighted or Lacking Foresight? 22

IOANA-BIANCA BERNA, DANIELA-ANAMARIA RADU

New Switchboards of Demographic and Human Capital
Development Divisors – Input Signals from the Asian Continent 34

IOANA-BIANCA BERNA, MARIA-BEATRICE BERNA

Human Resources in Chinese Management – Between
the Memoirs of Ancestry and the Purview of Contemporaneity 45

ORGANIZATIONAL COMMITMENT LEVELS OF EMPLOYEES WORKING AT HOTEL ENTERPRISES: THE CASE OF FIVE STAR HOTELS IN MARMARIS/MUĞLA, TURKEY

Bariş Erdem¹
İsmail Kaya²

Abstract

In this study, the organizational commitments of employees working at hotel enterprises were reviewed. The employees working at five-star hotel enterprises in Marmaris / Muğla region were selected as samples. The data were obtained by using questionnaire technique on 266 employees of eight five-star hotel enterprises. According to findings, the organizational commitment levels of participants are positive. The highest type of commitment detected is related with the affective commitment. This is followed by normative commitment and continuance commitment respectively. However, significant differences were identified between some demographic variables of employees and organizational commitment dimensions in terms of statistics.

Keywords: tourism, hotel enterprises, employees, organizational commitment

JEL Classification: M12, J20

1. Introduction

Today, for the establishments from all industries, it is possible to mention about many issues which require giving consideration to employees. In today's world, the establishments ought to think more strategic and place more importance to human factor than in the past due to global competition, fast growing and changing technology, new formed markets, fast changing of customers' expectations and needs (Çakıcı et al., 2010: 721). In another words, the intellectual capital which is gaining importance every passing day and the growing competition creates necessity to keep the employees in the organization who are acknowledged as the most crucial factors of the establishments (Doğan and Kılıç, 2007: 38). Likewise, Özutku (2008: 79 – 80) states that today, organizational success can not be achieved only by developing the employees' capabilities and emphasizes the importance of

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encouraging them for commitment to the organization. And Balcı (2003) considers the organizational commitment as both one of the basic activities of organizations to keep themselves alive, and one of their final objectives. Because the individuals with greater organizational commitments become more conformist, more satisfied and more productive; carry higher sense of loyalty and responsibility and cause less costs for the organization.

The employees of the organization show an active characteristic unlike the other factors of production. The harmony of personal and organizational goals has a great importance on the high organizational commitment of employees. In this context, it can be stated that employees have a close relation between their embracement of organizational purposes and their commitments to establishments they work within (İbicioğlu, 2000: 13). Thus Doğan and Kılıç (2007: 39) state that an employee with a higher organizational commitment strongly believes the goals and values of the organization and makes a willing effort in order to achieve what he/she is expected to do.

On the other hand, tourism enterprises and particularly hotels can continue their activities with a great number of employees, and majority of the services they offer can be executed by limited automation opportunities (Çakıcı et al., 2010: 721). Because of the labour - intensive structure of hotel enterprises, employees have an extra importance in such organizations. Thus, in many studies of the related literature, the importance of human resource is pointed out as a competitive factor in hotel enterprises (Goldsmith et al., 1997; Boella, 2000; Hoque, 2002; Hayes and Ninemeier, 2009; Wisikoti et al., 2012). In this context, it can be stated that selection of the right employee and keeping the qualified employees are important competitive criteria in terms of hotels. All kinds of investments to be made to employees in hotel enterprises are likely to return to organization as employee satisfaction, organizational commitment, efficiency, increase in quality of services, customer satisfaction; and consequently, the increase in organizational performance (Çakıcı et al., 2010: 721).

In this study, the organizational commitment perceptions of the employees working in hotel enterprises are reviewed in three commitment axes (affective commitment, normative commitment, continuance commitment). In the study, the concept of organizational commitment was mentioned at first, then the findings obtained from the review on hotel employees were discussed.

2. The Concept of Organizational Commitment and The Dimensions of Organizational Commitment

Although the organizational concept, which is one of the attitudes of employees related with work, has been much emphasized after 1970s, it is observed that no definite agreement could be provided between the authors on how to define this fact.

The reason for that are the researchers from different disciplines such as sociology, psychology, social psychology and organizational behaviour handled the subject on the basis of their areas of expertise. Therefore, many definitions of organizational commitment are available in literature (Atalay, 2010: 50). It is possible to summarize such definitions in Table 1.

Tablo 1. Definitions of Organizational Commitment

Author / Authors	Definitions
Wiener, 1982: 418	Sum of normative pressures which were internalized to meet the organizational benefits.
Carson and Bedeian, 1994: 240	Individual motivation which provides to be employed in a selected profession.
Çöl, 2004	The force of person's connection with the organization.
Çetin, 2004: 90	Psychological commitment of the employee to the organization including participation to work, loyalty and faith in organization's values.
Tellefsen and Thomas, 2005: 24	A continuous desire which provides to sustain valuable relations. A concept which can hold the employee and organization together even in disappointments or in some problematic issues.
Doğan and Kılıç, 2007: 38	The desire of employees to stay in the organizations and their commitments to organization's goals and values.
Doğan and Kılıç, 2007: 38	Loyalty attitude of employee for the organization and interest given by him/her to make the organization successful.
Kaya and Selçuk, 2007: 179	A sense of feeling which comprises the functions of psychologic integration, providing stability and shaping behaviours; and brings the harmony between the employees' beliefs and behaviours into fore.
Bayraktaroğlu et al., 2009: 553	The degree of employees' commitment and devotion for the organization.

When all definitions made for organizational commitment is reviewed, it is seen that those definitions are focused on two basic approaches. Those are attitudinal and behavioural approaches. The reason for such a difference is that behaviour scientists and social psychologists considered the matter from different angles. While scientists who study in organizational commitment field rather emphasize attitudinal commitment, social psychologists are seen to focus more on behavioural commitment. Attitudinal commitment displays the identification of employees with

organizational purposes and their willingness to work in accordance with them. In this approach, affective reactions which are formed by individual's evaluation of the working environment and connect him/her to the organization play a role. And behavioural commitment derives from employee's commitment to behavioural activities. Employees displaying such commitment are attached to a certain activity of the organization rather than itself. For example, after the employee shows a behaviour, he/she continues to act the same way due to some factors, and after some time, he/she attaches himself/herself to this behaviour. After time goes on, he/she develops suitable attitudes for the said behaviour, and this increases the repetition possibility of the behaviour (Çöl, 2004; Çöl and Gül, 2005: 292).

Organizational commitment is a multi dimensional case. In other words, various factors play a role on individuals' commitments to organizations. Therefore, different classifications are seen related with the dimensions which form the organizational commitment in the literature (Ağca and Ertan, 2008: 391; Bayraktaroğlu et al., 2009). Such classification types related with the organizational commitment are as in Table 2.

Tablo 2. Classifications of Organizational Commitment

Author / Authors	Classification Form
Mowday's Classification	<ul style="list-style-type: none"> ● Attitudinal (Affective) Commitment: Displays the identification of employees with organizational purposes and their willingness to work in accordance with them. ● Behavioural Commitment: It derives from the commitment of the employee to behavioural activities. Employees displaying such commitment are attached to a certain activity of the organization rather than itself.
Etzioni's Classification	<ul style="list-style-type: none"> ● Moral Commitment: When the employees follow the purposes useful for society, they become more committed to their organizations. ● Calculative Commitment: Employees commit to their organizations for rewards they will obtain in return for their contributions. ● Alienative Commitment: The commitment which is created when behaviours of the employees are limited and expresses a negative attitude towards the organization. The employee does not psychologically feel commitment to the organization, but continues his/her membership.

Author / Authors	Classification Form
O'Reilly and Chatman's Classification	<ul style="list-style-type: none"> ● <u>Adaptation Commitment</u>: This commitment is created not for the shared values, but to gain certain rewards. The attraction of reward and repulsion of penalty are at the forefront. ● <u>Identification Commitment</u>: This commitment is created in order to establish a satisfying relation with others or maintain that relation. The employee is proud of to be a member of a group. ● <u>Internalisation Commitment</u>: Totally depends on the harmony between individual and organizational values. It is created when employees bring their inner world into conformity with the values system of other people in the organization.
Katz and Kahn's Classification	<ul style="list-style-type: none"> ● <u>Narrative Circuit</u>: The employees feel commitment to the organization as result of intrinsic rewards. ● <u>Instrumental Circuit</u>: Extrinsic rewards are effective in the actions of employees in the system. The incentive role of extrinsic rewards create the organizational commitment.
Wiener's Classification	<ul style="list-style-type: none"> ● <u>Instrumental Commitment</u>: Refers to being calculative, beneficial and inclined to one's own interests and benefits. ● <u>Normative-Moral Commitment</u>: It is the commitment type which is created by motivation based on value or moral.

Source: Doğan, S., & Kılıç, S. (2007). "The Situation and Importance of Empowerment in Obtaining Organizational Commitment". Erciyes University the Journal of Faculty of Economics and Administrative Sciences, July – December, (29), pp. 40 – 44.

In addition to these classification forms, Meyer and Allen (1991) have classified the organizational commitment by taking it into three groups: affective commitment, normative commitment and continuance commitment. This model developed by Meyer and Allen has been commonly in other studies in last 20 years (Yüksel and Tunçsiper, 2011: 57). The general acknowledgement of this classification in related literature have caused the said three commitment factors to be taken as basis in this conducted study as well.

Affective commitment defines the commitment of individual to the organization in an emotive way, his/her identification with the organization and staying in the organization with his/her own will and preference (Özutku, 2008: 82). And

McGee and Ford (1987) describe the affective commitment as the employees' acknowledgement of organizational goals and values, and make extraordinary efforts for the benefit of the organization. Affective commitment which states the happiness of being the organization member and an affective inclination, is the most desired type of commitment to be realised in organizations and wanted to be instilled to employees. Because the employees whose affective commitments are high stay in the organization with their desire, and make great efforts for the benefits of the organization (Uyguç and Çımrın, 2004: 92). Such employees are the loyal ones who devoted themselves to organization, and are eager to take additional responsibilities if required. Accordingly, the employees having this kind of commitment show positive attitudes to the work (Çetin, 2004: 95).

As for normative commitment, it is when the individual feels obligation to stay in the organization believing that he/she has responsibilities and duties for the organization. The obligation here does not depend on individual benefits. Contrarily; the individual's family, the society he/she belongs to or organization he/she works for continually states to him/her that loyalty is a virtue, or people who had worked in one organization for many years are praised in environments. Thus, the individual believes that loyalty is important and considers to stay in the organization as a moral obligation (Çöl and Gül, 2005: 294). In another words, the employee feels himself incepted to the organization for trainings he obtained or for his good relations, and continues to work in the organization for feeling gratitude (Demirel, 2008: 184).

Continuance commitment is the commitment which is created when an employee thinks that he/she is going to lose his/her acquisitions after leaving the organization; such as status, money etc. obtained with labour, time and effort during the time he/she worked in the organization (Yalçın and İplik, 2005: 398). The employees having this commitment believe that they will lose their investments and side benefits (medical benefits offered by the current organization, rights regarding seniority, advantages obtained from relations from in and out of the organization) and continue to work for the organization due to 'obligation' by considering that their job alternatives are limited. Such kind of employees think of leaving the organization when they find a good opportunity, and desire to be able to transfer to another organization (Özutku, 2008: 80; Eroğlu et al., 2011: 107 – 108).

The ones who have affective commitment think as "I work here because the people are great and the work is fun"; the ones who have continuance commitment think as "I would leave if I knew I could get another job that paid as much"; and the ones who have normative commitment think as "I work here because they hired me when I needed a job so I owe it to them" (Stup, 2006: 1).

The common point of these three commitment types is that there is a commitment between employee and organization which reduces the possibility of leaving the organization. Namely, in all three commitment types, the employees

continue to stay in the organization. However, the motive to stay in the organization depends on desire in the first one while it depends on obligation for the second one and necessity for the third. Meyer and Allen had not stated what the ideal, desired or average commitment level for affective, continuance and normative commitment should be. But the most desired situation is that the employees have a high affective commitment at first, then normative commitment and continuance commitment on the last place (Yalçın and İplik, 2005: 398 – 399).

3. Methodology

3.1. The Aim of the Research

In this descriptive study, the organizational commitment perceptions of the employees working in hotel enterprises were reviewed from the perspective of affective, normative and continuance commitment. The question which the study seeks for its answer is: At which level is the affective, normative and continuance commitments of the employees working in hotel enterprises?

3.2. Population and Sample

The sample of this study consists of the employees working in five star hotel enterprises in Muğla / Marmaris vicinity. The reason to select Muğla / Marmaris vicinity is that the region is located at an important destination in terms of Turkish tourism. According to information from Turkish Republic Ministry of Culture and Tourism, number of foreign visitors in Turkey in 2011 is 31,4 million. In the same year, Muğla city ranked number three after Antalya and Istanbul by hosting 10% of the foreign visitors in Turkey. Marmaris vicinity is one of the important destinations of Muğla. The data were collected between July – August of 2012 by questionnaire method from the employees working at 8 five-star hotel enterprises who accepted to participate in the study. Since it is particularly difficult to reach the employees personally in high season, support was received from the related executives. 318 questionnaires out of 600 which were put in hotels had returned, but 266 questionnaires were obtained which were suitable to get data. Executives showed the reason for non-returned questionnaires as workload and hesitations of some employees to fill in the questionnaires.

3.3. Data Collection Instrument and Analyses

As stated above, questionnaire technique was utilised as data collection instrument. The questionnaire consists of two parts. In the first part, questions related with the demographic characteristics of participants are available. In the second part, organizational commitment scale which consists of 18 propositions is available. This scale was developed by Allen and Meyer (1990), and its translation into Turkish was

made by Bolat and Bolat (2008). The scale consists of three dimensions: *affective commitment*, *normative commitment* and *continuance commitment*. The variables in the scale were created in groups, and main titles of each scale were used to show the differences between them and prevent confusion with one another. 6 of the propositions in organizational commitment scale is about affective commitment, 6 of them is about normative commitment and again 6 of them is about continuance commitment. The participants were asked to what extent they agree with the propositions, and in evaluation of the statements, 5 point Likert type rating was used (1= strongly disagree, 2= disagree, 3= not sure, 4= agree, 5= strongly agree).

The data obtained in the study were analysed by the help of SPSS 11.5 for Windows statistics package. In order to identify the demographic characteristics of employees, descriptive statistics were utilised. In order to test the reliability of organizational commitment scale, Cronbach Alpha coefficient was calculated. In order to interpret the participation levels of employees to propositions in organizational commitment scale; percentage distribution, arithmetic average and standard deviation values were utilised. And in order to examine whether or not the perceptions for organizational commitment scale differs according to demographic characteristics of the employees, independent samples t-test and one way ANOVA were performed.

3.4. Findings and Discussion

3.4.1. Demographic Findings

Demographic characteristics of the participants can be summarized as follows: More than half of the participants consist of males (69,9%) and single (60,9%) employees. In terms of distribution of employees' age ranges, the group between 19 – 25 and 26 – 34 age range is seen predominant. 28,9 % of the subjects consist of high school graduates, 26,3% of university graduates and 23,7% of associate degree. 51,1% of the employees stated that they had been working in tourism sector for 1 to 6 years, and 20,7% of the employees stated that for 10 years or more. From here, it is understood that each one of two employees have a sectoral experience from 1 to 6 years. It is noticeable that for employees' working periods in their current establishments, less than 1 year (28,6 %) and 1 - 3 years (36,1 %) options are predominant. According to that, it can be said that employee staff working at the hotels within the study may be deemed as new. This case either might have resulted from seasonal activity of some establishments or may be interpreted as an indication of general high employee cycling rate in hotel enterprises. Distribution of the employees according to departments they work are as follows: front office (36,1 %), food and beverage (25,5 %), housekeeping (10,2 %), technical service (7,1 %), accountant – financing (6 %) sales and marketing (% 3,4 %), human resources (% 3,4) and other departments (8,3 %).

3.4.2. Reliability Analysis

Cronbach's Alpha test was utilised in evaluating the reliability of organizational commitment scale. The Alpha value ranks between 0 and 1, and in studies at social sciences, an acceptable value is desired to be at least 0,70 (Altunışık et al., 2010: 124). As seen in Table 3, Alpha values belonging to each item of organizational commitment scale is more than 0,70 and rank between 0,82 and 0,88. For the entire scale, Alpha value was calculated as 0,85. These values indicate that the reliability of scale used in the study is at high level.

Tablo 3. Reliability Findings of Organizational Commitment Scale

Dimensions of Scale	Cronbach's Alpha	The Number of Items
Affective Commitment	0,88	6
Normative Commitment	0,82	6
Continuance Commitment	0,82	6
Total	0,85	18

3.4.3. Descriptive Statistics

The answers given to the propositions in the scale were examined to identify the organizational commitment perceptions of employees. Answer categories were collected in five groups. Those are the ones who “strongly disagree (1)”, “disagree (2)”, “are abstainers (3)”, “agree (4)” and “totally agree (5)”.

As seen in Table 4, weighted arithmetic mean of the answers given to each dimensions in organizational commitment scale differs between 3,47 and 2,95. The highest average belongs to “affective commitment” (\bar{X} : 3,47) dimension, and the lowest average belongs to “continuance commitment” (\bar{X} : 2,95) dimension.

The propositions which become prominent in affective commitment dimension are “I consider the problems of establishment I work in as my own problems and try to solve them (65,1%) and “Working in this establishment has a great meaning for me (64,7%). The subjects have perceived the affective commitment dimension over the middle value of Likert scale. From here, it can be stated that affective commitment levels of the hotel employees within the scope of the study is high.

The prominent propositions in normative commitment dimension are “I feel a responsibility which requires me to continue to work for this establishment (64,7%)” and “If I received a more advantageous offer from another establishment today, it wouldn't sound good to me to leave the establishment I'm working now (55,3%). Employees have evaluated such organizational commitment dimension close to “I agree” option.

Table 4. Perceptions for Organizational Commitment Scale

Items	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)	\bar{X}	Standard Deviation
Affective Commitment							
Item 1	6,8	16,2	24,1	38,7	14,3	3,47	1,12
Item 2	5,6	24,1	25,9	28,9	15,4		1,15
Item 3	3,8	14,3	17,3	47,4	17,3		1,05
Item 4	6,8	13,9	25,9	34,2	19,2		1,15
Item 5	6,8	4,5	35,0	35,7	18,0		1,05
Item 6	2,3	15,4	17,3	44,4	20,7		1,04
Normative Commitment							
Item 1	9,8	7,1	30,1	34,2	18,8	3,40	1,17
Item 2	9,4	18,0	25,9	34,6	12,0		1,16
Item 3	3,4	10,9	21,1	50,4	14,3		0,97
Item 4	4,9	18,0	24,4	35,7	16,9		1,11
Item 5	9,4	24,1	17,3	30,8	18,4		1,27
Item 6	7,5	16,5	20,7	28,6	26,7		1,25
Continuance Commitment							
Item 1	13,9	11,3	26,3	37,6	10,9	2,95	1,2
Item 2	20,3	29,7	16,9	21,4	11,7		1,32
Item 3	15,0	27,1	17,3	28,6	12,0		1,28
Item 4	18,8	23,3	25,2	21,1	11,7		1,28
Item 5	17,3	28,2	25,2	18,4	10,9		1,24
Item 6	13,2	9,4	28,2	37,2	12,0		1,19

And the prominent proposition in continuance commitment is “Even if I wanted, it would be very difficult for me to leave this establishment now (49.2 %)”. The employees have perceived such dimension of organizational commitment close to middle value of Likert scale. From here, it is understood that the subjects are likely to be in an “unsure” inclination about continuance commitment.

3.4.4. The Relationship between Demographic Variables and Organizational Commitment

In order to review whether or not the perceptions concerning organizational commitment differ according to demographic characteristics of the subject, independent sample t-test and one way ANOVA was performed. At first, the gender variable was considered. In the performed independent sample t-test, no statistically significant difference was found between the gender of participants and affective

commitment ($t = 0,750$, $p > 0,05$), normative commitment ($t = -0,743$, $p > 0,05$) and continuance commitment ($t = 0,909$, $p > 0,05$).

In the next stage, age variable was considered. In order to review whether or not the perceptions concerning organizational commitment differs according to the ages of participants, one way analysis of variance was used. A statistically significant difference was found between the age variance and affective commitment dimension ($F = 4,879$, $p < 0,05$). In order to identify between which groups the difference is, Scheffe Post Hoc test was applied. As the result of the analysis, it was detected that the participants in "age 45 or more" group perceived affective commitment dimension more positive than the ones in "age 18 or under", "age 19 to 25" and "age 26 to 34" groups.

Another demographic variable included in the analysis is the educational status. Statistically significant differences were found between the educational status and affective commitment ($F = 6,054$, $p < 0,05$) and continuance commitment ($F = 5,252$, $p < 0,05$) dimensions. As the result of applied Scheffe Post Hoc test, it was identified that in terms of affective commitment dimension; the difference was between "primary education" and "high school", and "primary education" and "bachelor's degree" options, and in favour of "primary education" option. And the difference in terms of continuance commitment is between "high school" and "bachelor's degree" levels and in favour of "high school" option.

Another demographic variable reviewed is that the job experience of participants in tourism sector. Statistically significant differences were found between the job experience and affective commitment ($F = 13,403$, $p < 0,05$) and normative commitment ($F = 5,809$, $p < 0,05$) dimensions. Scheffe Post Hoc test displays a difference between "less than 1 year" and "4 to 6 years" options in terms of affective commitment and in favour of "less than 1 year" option. Related with the affective commitment level; there are also differences between "10 years or more" and "1 to 3 years", and again "10 years or more" and "4 to 6 years" options. Both two differences are in favour of "10 years or more" option. The difference in normative commitment level is between "less than 1 year" and "4 to 6 years" options, and in favour of "less than 1 year" option.

In the next stage, job experiences of the subjects in the establishment they are currently working in were taken to analyse. A statistically significant difference was found between this demographic variable and affective commitment dimension. Scheffe Post Hoc test displays a difference between "10 years or more" and "1 to 3 years", and "10 years or more" and "4 to 6 years" options and in favour of "10 years or more" option.

The last considered demographic variable is the department which the subjects are employed. A statistically significant difference was found between the department variable and affective commitment dimension ($F = 3,290$, $p < 0,05$). According

to the result of Scheffe Post Hoc test, this difference is between “technical service department” and “food and beverage department”, and in favour of “technical service department”.

4. Conclusions

Today, one of the basic purposes for the establishments from all fields is to be able to stay competitive. It is obvious that in reaching that purpose, many factors have an effect. However, the human resources became an element which is overemphasized by organizations in recent years. The reason for that arises from the inimitable feature of human factor. In this context, it is witnessed that many establishments today build their competition strategies on their human resources. Thus, to be able to draw qualified personnel to the establishment and keep them in for a long time is accepted as an important competitive power in terms of today's establishments. The labour - intensive structure of hotel enterprises make the human factor much more important. In hotel enterprises where automation opportunities are limited, the employees are regarded as a basic resource to reach organizational effectiveness.

In this study, it was aimed to identify the organizational commitment levels of employees working in five star hotel enterprises. The prominent findings in the study can be summarized as follows:

For the organizational commitment perceptions of hotel employees, the affective commitment creates the most important dimension. The employees have displayed a high level of positive participation to propositions in this dimension. Therefore, it is understood that affective commitment levels of the employees are high. The employees are in a strong sense of belonging to the establishment they are working in and feel an emotional bond. Moreover, they think that the establishment they work in means a lot of things for them, that they think the establishment's problems as their own problem and try to solve them, and that they would feel happy to stay in that organization for the rest of their professional lives.

The second important dimension in the organizational commitment perceptions of hotel employees is the normative commitment. The employees have also displayed a high level of positive participation to propositions in this dimension. Namely, it is understood that normative commitments of the employees are high as well. The employees think that the establishment they are working in deserves their loyalty, that they owe so much to the establishment and feel responsibility for other employees and therefore do not want to leave the establishment, that it will not be right to leave even if they receive a more advantageous job offer from another establishment.

The least effective dimension in organizational commitment perceptions of hotel employees is the continuance commitment. The employees displayed an unsure inclination for propositions in this dimension. The employees are in an

unsure inclination to propositions such as no other job opportunities are present for them to consider leaving the establishment they are currently working in, their lives will be upside down to a large extent in case they leave this establishment, and it will be very difficult for them to leave the establishment they are currently working in.

Limitations and suggestions for further research

This study limited with the employees working in five star hotel enterprises. In the following studies, in terms of comparing perceptions concerning organizational commitment on the basis of establishment scale, it may be useful to include the employees working in small scale hotels within the study. Another limitation for the study is that the sample is limited with the hotels in Marmaris vicinity. In the following studies, it may be useful to include other destinations in Turkey to the sample, even the city hotels. However, it may be suggested for the researchers in this field to review the organizational commitments of employees working in tourism establishments other than hotels as well.

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HUMAN SECURITY IN SOUTHEAST ASIA – SHORTSIGHTED, NEARSIGHTED OR LACKING FORESIGHT?

Phd. Ioana-Bianca Berna

Abstract:

Like all the fields of non-traditional security, human security is exceptional in standing, and in gig and guise as well. Its sterling qualities and characteristics arise from the departure from the central interest for the acts of the state on the global arena to those that are most affected by these acts: the people. Human security is all-encompassing! It does not target the forming exception of only debriefing reports upon the people with a citizenship status within states. It purposes the obtaining of fuller insights into the people belonging to all nations, ethnicities and races. In Southeast Asia, the qualifications of the relevance of human security are highly tested, as the states of the region are underway of recovery from the catechizing of too much concentration on state-survival, statehood and on ensuring the instrumentalities for the preservation of independence. Throughout this article, the author strives to delve into the significant expansion of human security issues for the focus of audit and canvass of the regional elites` actions, by pinpointing the chief counter-invitations to engage into such an effect of emergence of human security in Southeast Asia.

Keywords: Non-Traditional Security, Human security, Nation-State, Sovereignty, Underdevelopment, Caring Societies, Connectivity

JEL Classification: Q58

1. The Forgotten Knowledge of Human Security in Security Studies

The field of **non-traditional security** produces a list of unending links to conceptual situations where hard reasoning finds its best suited shelter. The attenuation of this hard reasoning may never be out of use! In the course of the demonstrations of this concept, it is quite hard to delineate an inestimable labor-saving apparel, in which the difficulty for introducing the best perspective to analyze the intricacies of **non-traditional security**¹ can be eradicated without undue

¹ The concept of **human security** emerged in 1994; It was a shining example of the marvelous twist of focus that was happening in global affairs: the institutions of global governance were oriented towards ensuring protective measures for the people, and for the individual, first and foremost; The state was, nonetheless, **the most enduring creation**, in institutional terms, ever produced; **State sovereignty** was a given datum of the international system and something whose infringement

optimism. Can we find a solid set of pegs on which all the reasoning is hung? As Uphadhyaya Priyankar suggests, the concepts of **non-traditional security** and especially **human security** have been put into a more organic shape, when it has finally been understood that the concept of **security** can no longer be solely put on the blackboard of examination of the sovereign action of the state. This is a glittering generality that was prevalent during the convenient political axioms of the conflict periods that ignited such a monopole approach of state-action in the security field, brought along, first and foremost by the two world conflagrations that were lead off from an European setting : “The traditional notion of security has derived typically from the growth of nation-states in Europe. Having resolved their internal security challenges through a long and arduous process of state building, the European nation-states understandably defined security exclusively in the context of a state’s ability to counter external threats to its state’s vital interests and core values. The state, as the exclusive referent object of security, was to guarantee the security of “citizens.” The two World Wars, followed by the intense bipolar jostling, schematized the state-centric notion of security and reinforced its militaristic trappings. The western politico-military constellations were quick to define the international security in terms of the East-West confrontation and viewed any policy of abstaining from the Cold War with suspicion” (Uphadhyaya:2004).

It would be a little too far-fetched to say that **human security** suffers from ill-definition! When it first emerged, in 1994, it was a conceptual theme assignment for both definition and content-assumption. Between the **why fors** and the **why nots**, the concept stirred quite a lot of controversial debate around it. Actually, it was a welcome controversial debate, as the concept virtually risked non-acceptance from

could not be tolerated; In 1994, in a **Development Report of the United Nations**, the people-oriented approach began to be viewed as an instrumental utility for preventing the state to become an overachiever, in the pursuing of **its sovereignty goals** and **set-about**; The forward motion in finding a justification for each and every state-action, no matter how obtrusive and immoral it may have been, had to be halted; Too abstract structures and notions were not thought to deserve the same reverence they received in the past; A breakup from such visions had to be supported, even at the cost of posing a challenge to the omnipresence of the state in global affairs; The global normative network had to be amended properly in order to allow the policymaking of the global agenda to pursue the due causes of the next millennium; **Human security** was not to be clipped off from the patent of the state or from state intervention in its constitutive affairs; It was to be built as an inherent target of state action and state preoccupations; In making it a foreign policy tool, state action would receive another compass through which it could be able to make its actions more normative-complacent; **Human security** was also designed to be a well groomed tool of international law, by making the individual a subject of international law; International law could legislate the sphere of action of the individual in global affairs and the amount of residual influence the individual could retain in global affairs; State action was no longer universal in scope and amplex; The security or insecurity of the individual was a securitizing issue and a conditional element of the national interests of the states, partaking in the international system;

government decision-makers around the world and from the academic circles that tried to render its area of employment and the important sectors of its communicating domains idle and immaterial. For supporters, the question was: how can we make **human security** not to be helpless in the orbit of its actions? The contenders of introducing such a concept were orienting their criticism towards the brief-bag of its actual ideological references: did this mean a return to the **pre-Westphalian treaties**²? Which intentions these views upon **human security** actually disguised?

Actually, in all the definitions that the concept of **human security** offered, state-mediated interventions received a measure of supra-state coordination and monitoring. Quintessentially, **human security** meant that something existed above and beyond the state, and that should be tarnished by state intervention or action. This something is the **human being** – as a participant in the inter-state international system and as the ultimate reflective of the decisions taken by the inter-governmental fora of the global system of states. The conventional empowering factoring of **security** has been set in the realm of military and political aspects of reducing challenges and of acquiescing stability. In its larger attempts of definition, **security** refers to the ensemble of means with which a state engages itself for the performance of liberty of action, for the reduction of threats and challenges. Likewise, a state is the problem-solver of insecurities, anxieties and fears that menace its territory, its capacity of interaction with other actors in the international system and the assurance of the protection of its population. Hence, **security** had an immunity for **human security**, also. In this framework, nevertheless, the state was its guarantee. **Human security**

² **The Treaties of Westphalia** – adopted in 1648 – have a multi-layered significance for the international system of states; One of the first points of significance was **the absolute image of territorial integrity**; Only the nation-states could have at their disposal the just means of interference in their domestic structures; No-one could restrain such a right, exercised by the national actors; As such, outer forces did not have any say regarding the manner in which a state-actor understood to conduct and manage its own interests and goals, and the spheres of governance issues; **The Westphalian Treaties** did not maintain in the legitimate degree of **actorness** actors with interventionist policies –like **the Empire**; Besides from institutionalizing the primacy of states as decision-making actors for their own spheres of interests, another very important connotation was introduced for the international system of that time, a connotation that seemed to reside for a long time – **the equal status** that states were able to enjoy in the international system; Considering that none of them had the just prerogatives to intervene in the domestic affairs of other states, it meant that that all states were considered equal; Certainly, this distinction was not a successful one for ensuring equality of position and action; More nuanced details had to be introduced for the dismantling of the various interpretations that were born – could all states be equal, even if some of them existed for a long time before others were born?; The manner in which the states were born did not produce any significance?; How could the justness of the manner in which states were born not be taken in proper consideration?; What could entitle the bloody struggles for **national determination**?; How can the want and desire of the many be measured for the creation of **a nation-state**?; These questions would be the source for many struggles and inter-state conflicts that would plague the world and, especially, the European continent;

may risk the situation where it could not be ascertained and safeguarded, if during some sort of a perilous situation, the state decides to secure other threatened aspects first³. The emergence of **human security** was an indicative mood of the re-focus of the realm of definition from **its traditional pillars**, to its **non-traditional ones**.

In our view, Paul Evans manages to pull out some of the most suggestive commentaries of the shift that the empyrean of **security** vexations had been crossing, starting with the final decade of the 20th century: “**Human security** raises a challenge to **traditional** conceptions of **national** security by changing the referent point and introducing issues and means that extend beyond conventional security strategies. Philosophically, it raises fundamental issues related to conscience, obligations beyond borders, development, and domestic legitimacy. Politically, it raises questions about sovereignty, intervention, the role of regional and global institutions, and the relationship between state and citizen. **Insecure states** almost certainly produce **insecure citizens**” (Evans:2004). More or less, the same intimation is delivered by the **Commission on Human security** in the definitions it provides. As such, **human security** encompasses a commitment: „to protect the vital core of all human lives in ways that enhance human freedoms and human fulfillment. **Human security** means protecting **fundamental freedoms – freedoms** that are the essence of life. It means protecting people from critical (severe) and pervasive (widespread) threats and situations. It means using processes that build **on people’s strengths and aspirations**. It means creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity” (**Outline of the Report of the Commission of Human security**: 2003).

Neither one of the definitions we included as bibliographical acknowledgements does not see **human security** as an adverse concept to state’s integrity in action. Moreover, it is a concept that is testimonial to the fact that **human rights** were introduced as an analytical area of not only international law, but also of foreign policy and International Relations as well⁴. They are a mix of factors which should

³ How long could **human security** stay as an unresolved issue?; How long could the state warrant the lack of enforcement of **human security**?; With the unveiling of many trans-national threats, immediately after the Cold War period and with the determination to improve the leverage of the safety of the **people’s security** as an unkempt aspect of the 20th century, **human security** began to come out into view as a frequently referred concept; It also sprung from the fact that no one could always be sure of the fairness of treatment that the state had to implement towards its citizens during the periods of conflict; After all, if we are speaking of Southeast Asia, all three of **the Indochina Conflicts** were denotative of the fact that some of the regional governments did not put the security of the population on the highest pedestal of action and concern;

⁴ **Human rights** are beginning to be a combinatory informant of politics, military, security, international and domestic law; They are not at all de-linked from the analyses that are endorsed for the evaluation of inter-state relations and for the overall impact of a state-action; They are authoritative facts of this kind of potential employments of state-action, conduct and behavior in the international system;

not be answered evasively, but rather with inclusive dependability⁵. **Human rights** have three important underpinning: **economic and social, political** and **solidarity-related underpinnings**. They are a collection of prerogatives with which each individual is inherited with, throughout his/her life. They are dogmas with universal applicability and each transgression of such concepts must be signaled as transgression of the underlying laws of humanity.

If **human rights** were not thought of being associated with a normative groundwork until the years preceding the Second World War, **The Universal Declaration of Human rights of 1949** made them a household name in global politics⁶. **Human security** offered these principles a blueprint and an institutional frame for being enacted. This was the forgotten knowledge that **human security** stands for within the fountainhead of Security Studies. Its main articulations did not refer to a misalignment with state policies or with state integrity. Beyond what has been said, **human security** aims to introduce the tenet that all state-mediated actions should refer, into all their unveilings, above all, to the defense of the global and transnational dimensions of **human rights** and to the specious practicability of such ideals. As Xavier Furtado pinpoints: “**Human security** in the government statement seems to centre on the economic, social, and governance-related challenges of **underdevelopment**” (Furtado: 2000).

The relationship between the individual and the socio-political structures is also entangled, as Furtado explains in the governmental policies implemented, generators or not, of a certain welfare. In this perspective, **human security** is simultaneous with the way the multisource variables of change are implemented or redesigned. **Human security** is a concept that demands new perspectives. These perspectives regard the state of financial and economic security in the individual sphere of manifestation. The debate around **human security** does not stand much importance if the particular social and economic contexts in which the individual carries on his social and private life are not built on economic pillars that permit more illumination to his wellbeing. If such things cannot be procured, **human security** facilitates only old conversations regarding the shaping of some certain debentures and guarantees regarding the individual. Total anxiety and fear are not totally displaced.

⁵ Another conceptual distinction has to be made, without disregard for the parallel passages or matters that both **human rights** and **human security** might be sending; **Human rights** refer to a corps of a panoply of concepts with normative delimitation with which a person is invested with, ever since birth and to which he/she hold sprperty until their physical disappearance; **Human rights** represent a trans-national and universal bearer of reference; The local interpretations of **human rights** may risk narrowing their application, a fact that runs counter with their own essence; They transcend national concepts, such as: **citizenship**;

⁶ This document drew the overabundance of its inspiration form the principles that French Revolution of 1789 shielded from destruction; After centuries of inter and intra-state conflicts, these principles began to be claimed and defended as treasures and legacies of mankind;

The concept of **underdevelopment** introduces new dialogues in the sphere of **human security**, by taking into account the refusal to intervene and the way the state chooses to intervene for the ensuring of the proper pledge from the lack of certainty and safety that can occur in social life⁷. As we have shown, the concept of **human security** accommodates many regiments of ideas: a field of plenty of conceptualizing and practice for conceptualizing. In the next section of this article, we will underscore the portraiture of **human security** in Southeast Asia. We will not be insisting on conceptuality. We will have to contrive, however, some ideas of conceptuality, where the implementation of policies of **human security** differ from the normative prescriptions foretold within a legislative and socio-cultural bust. Some edge of significance from the concept of **human security** has been cleansed away, unfortunately. The concept of **human security** rests on a quadrangle of principles and norms. It is not worth discussing the superiority in station of any of them, as all of them have to be assimilated, so that the concept can produce its effects, unharmed by factors that can constrict and cramp its meaning. Unfairly, **human security** is all too often tantamount to the respect for **human rights** and civil liberties⁸. In Southeast Asia, the exchange of views and ideas regarding **human security** rests on the general knowledge that the state of freedom can cease to exist, in order for **human security** to be as bountiful as possible for the citizens and for the people residing in the region⁹.

2. Southeast Asia and Human security – Pursuing to What Conclusion?

Human security in Southeast Asia has been scattered conceptually. At least, immediately after World War II, the situation was as presented. Governments have used the instrumentation of state policies first and foremost to ensure the defense of national borders and of the national territory. No hurry was pressed on the regional governments to follow-up the recommendations of protecting the individual and bringing to a successful issue the protection of its private sphere of interests, objectives, desires. As the governments consolidated their strong hold on power in

⁷ In this new approach, it does not mean that the individual is actually defenseless in the face of state policies and, especially, in the way a state acts towards the protection of its own sphere of interests and security needs; It means that the individual and the state are so complex that, unavoidably, one affects and influences the other; Therefore, each state policy has to take into account the protection not only of **human rights**, but also of any signal that circulates regarding the way the individual accrues his/her economic means for survival and for a decent way of life;

⁸ Being passable to their protection from infringement;

⁹ This resort of curtailing some significance is explained by the fact that something has got to give, in the pursuit of ensuring **human security**; As in the case of **human rights**, **human security** is not a **global concept**, approved and addressed in its globally defined parameters; We mean, by this, that the interest in **human rights** is global, but the way in which they are put into effect and applied is different;

their political domestic environments, these ideas prevailed as the trespassing of the individual freedom to decide and act accordingly. Restrictions on political activism, on the discontent towards public policies and decisions, on implements of interstate if these provoke much disturbance to the individual. In Southeast Asian, and East Asian approach of **human security**, in order to prospect more capaciously, **human security** is not a dimension of **individual subjectivity**¹⁰. As Paul Evans punctuates, the profound consequences regarding **human security** in East Asia are categorized within the consequences regarding what the regional governments think they know about public affairs and how the importance of sovereignty is confirmed: “Asian reactions to **human security** have been divided and fluid in the past decade, initially somewhere between cool and hostile and recently more positive in civil society, academic, and governmental circles. The conventional wisdom is that East Asia is resistant to concepts of **security** that, in normative terms, have the potential to erode traditional conceptions of **sovereignty** and, in policy terms, demand a new allocation of resources to manage an array of nontraditional security challenges well beyond military threats to territorial integrity”.

We have clarified that **human security** lies beyond the traditional scope of the concept of **security**. In Southeast Asia, if we are to treat the question of **human security** thoroughly, we will have to take into account the most cogent factors for the clarity of outline of this concept. In Southeast Asia, the coinage of **human security** has to do with the functioning of the state and to the determination of the limits of the performance of these functional duties. Southeast Asia is replete with very young democracies, struggling to survive and to impose an insidiousness of **non-interventionism** in the capture of more and more societal functions¹¹.

Southeast Asia is also hosting homewards systems which constitute the middle ground between **democracy** and autocratic regimes. Myanmar is currently facing challenges for the implementation of what Barrack Obama called – “**flickers of hope**” as far the introduction of openness and international law-obedient principles in foreign policy behavior and in the structuring of the domestic institutions, as well. The processes of political transformation in Southeast Asia have not been unilinear processes. A commixture of factors has aggregated the traits of the political regimes being

¹⁰ Certainly, if we take into consideration the provisions regarding the ensuring of the proper means for economic and financial welfare, **the dimension of individual subjectivity** is not characterized by an ample breadth; Certainly, as we have shown in the above clarifications, the situation that **human security** aims for, does not envision a state responsible for the financial prosperity of an individual; But, it has to pay enough attention in order not to make this ideal impossible to attain;

¹¹ The survival effect of these democracies is to concentrate as much power as possible in order not to be confronted with anti-subsistence forces; **The democratic model** has very unlikely features in Southeast Asia, especially because of this reason; **Democracy** is a cell survival for statehood, but it is not applied within its generally agreed upon meanings and orientations;

implemented in Southeast Asia in the current unveilings of the times. This commixture arises from the repression of the ethnic minority groups in parts of Southeast Asia. In Myanmar, the outstanding number of 135 ethnical minority groups vellecated intranational discontent in many milestone moments in Myanmar's history and political development. The Karen rebellion against the Burmese majority and their ardor for the creation of a Karen state in Lower Burma has perpetuated a long twine line of domestic conflicts, menacing the existence of the Burmese states for protracted periods of time. Thailand has 70 ethnic groups, per total. The Southern parts of Thailand – the Malay Pattani region- are archetypes of violent separatism, with which the Thai government has had to contend with over a long-drawn-out period of time.

The destabilizing potential of these ethnic groups are patchworks of an enlarged image that is a harsh reality for **human security** in Southeast Asia. Some of these ethnic groups have longed for, during the fullness of time, an independent status in the institutional experience of statehood. For instance, this is the case of the **Moro Islamic Liberation Front** in Philippines. Several initiatives for this kind of goal-oriented deeds have been taken off, undermining the governmental authority in the Southern provinces of Philippines – where this group has given havoc to local authority. In Southeast Asia, **ethnicity** and its contribution to the confined problems of state functionality is triggered by a mix of factors, which has defines adequate and rather inappropriate policies, as well. It has become increasingly clear that any approach or policy solutions are deemed to be comprehensive in both scope and nature and chronically and continually annoyed by details.

Another combo of factors that throws into utter disorder the ontogeny of **human security** in Southeast Asia is the authoritarianism and the minifying of grass-root democracy in the region. The voice of the civil society organizations in Southeast Asia is recently displayed and still quite underrepresented. Its virtual emergence is actually owed to the pruning effect that the assault and spread of Western-type culture has had upon statehood in Southeast Asia. Modern ideas regarding the emancipation of the voice of the people especially in decision-making structures has given some new scrolls of termination for the statehood architecture in the region. Political openness and scrutiny by non-state actors was not a fact of a common occurrence in Southeast Asia. Censorship was a case of compulsory doing in Southeast Asia, an imperative for the ensuring of security for all the members of society. It was presented more like a natural wrong, rather than a wrongdoing, something the people of the region had to learn to be accustomed with, if their need for safety had to be met in a quite flighty and inconstant domestic environment.

The 1998 Asian Financial Crisis showed the regional leaders that a pliancy of implementation regarding total control in society would have to be worked up in order for the domestic governance systems to take up clarion shapes and to deliver results. It was then that, with the acknowledgment of the shortfalls that the sort of

capitalism practiced by the regional states, came the creasing intention to allow more space of action and manifestation for the domestic civil society organizations¹². It was moreover a compromise on both sides. On the one hand, the governments could not risk the economic unrest to backfire socially. On the other hand, it was clear for the people of Southeast Asia that they were determined to find some points of leverage to concentrate a presence within the public decision-making mechanisms and to allow a notable devolution of power towards societal organisms. The change produced was not and it is still not bewildering: “However, some regimes proved much more durable than this prognosis anticipated. In particular, among the dynamic Asian countries that seemed to be inexorably clawing their way up the global economic ladder was a number of politically stable authoritarian regimes where the free flow of ideas and information had remained unlikely. Authoritarianism in Singapore and Malaysia seemed capable of reproducing itself for the foreseeable future” (Rodan:2004).

The transcripts of authoritarianism are still present in everyday life. Throughout the Asian continent, these types of organizations are often referred to as **civil society resource organizations**. Their emergence is influenced, first and foremost, by **the process of transition to democracy** that occurred in certain domestic environments in Southeast Asia¹³. The financial subsidies of their existence are mostly supplied by certain types of actors that have both an interest and a potential to take part in the development of the domestic societies in Southeast Asia. Most organizations are locally or publicly owned. Others are steered by corporate actors, interested in promoting a self-interest image in the domestic societies of Southeast Asia, but, in the main, they strive for securing advantages for their own well-being. **Civil society resource organizations**, militating for a sectional views on societal issues and for certain causes that trigger public interests, are not easy to find, giving the fact that the betokening of financial means for their institutional actuality.

¹² The discontent towards the tight clench and clutch of the government upon all the institutional re-imbusement of social life was brought to light, with a lot of zeal of indignation; This vexation came from the failures of the government in the economic sphere; Liberty of action (more precisely, the annulment of the liberty of action!) was the price to be paid for the economic upsurge that the state was able to supply in some cases ; Malaysia, Singapore, Indonesia were these cases; However, when the capacity to deliver those results was weakened the question was: what was the point of authoritarianism?; With civil society palled upon the decisions taken by the government, the toilsomely implemented state authoritarianism had to loosen its proceedings in some aspects of the social life; This is why **the 1998 Asian Financial Crisis** was thought to be such a relinquishing moment;

¹³ For instance, in Indonesia, the proliferation of such organizations has to be under discharge of recognition for the political and economic developments that transgressed the country; Their egress into public profile is mainly linked to the downfall of Suharto in 1998; After the elections that followed, their tasks of public quagmire involved electorate education; Exercising choice was an anew topic in Indonesia, since, for the first time, it was actually carried out in in a free and fair manner;

In all the regional countries, these means of causation produce and reproduce massive concern. As well, added to them, the geography of the region, with natural cataclysms waiting to happen¹⁴, have returned other worries and have shown the nest of problems that **human security** is dealing with in Southeast Asia. Ever since 1967, all the preoccupation ejected regarding **human security** in Southeast Asia has been referred to the regional forum that perpetuates nowadays a more and more ablaze presence and relevance for the regional states: the **Association of Southeast Asian Nations – ASEAN**. Security is not –in the military and defense sense- a matter of approach for **ASEAN**¹⁵. Despite this blank locality for action concerning non-traditional matters for security, **human security** has been taken up as a subject of care and disquietude only recently, with the adoption of the **ASEAN Charter** and of **ASEAN 2020 Vision**. In Article 10, Chapter 1 of **the ASEAN Charter**, one important objective regarding **human security** is stated: “[One of the purposes of **ASEAN** is:] to develop human resources through closer cooperation in education and life-long learning, and in science and technology, for the empowerment of the peoples of **ASEAN** and for the strengthening of the **ASEAN Community**” (**ASEAN Charter**:2008).

The awakening of the civil society is being undertaken, with very small steps in Southeast Asia. The solicitude for this factor is congealed by the high levels of inter-state fixture fastening currently taking place. The connectors between Southeast Asian societies have been enhanced as an objective through the creation of **caring societies**¹⁶. As Collins explains: “The first core element, building a **community of caring societies**, is principally concerned with poverty alleviation and. it addresses a wide range of issues from education provision to combating human- and narcotics-trafficking through to health matters, such as access to affordable medicines and preventing the spread of infectious diseases such as HIV/AIDS. The second core element, managing the social impact of economic integration, is principally concerned with the impact of economic integration on the labor market and it addresses issues such as mutual skills recognition to enable labor mobility throughout an integrated **ASEAN market**. The third core element, enhancing environmental sustainability, is

¹⁴ The recorded stage of cataclysms includes: tsunamis, flooding due the mismanagement of rainfall in certain parts of the region, disastrous climate effects of the intense volcanic activity;

¹⁵ It is not a forum to which the regional states refer to, in terms of providing safety against outer perpetrators or in terms of requiring the rethinking of their military strategies; Even with the attempts to create an **ASEAN Security Community** until 2015, strategic concepts regarding a supra-national mechanism of coordination for the domestic military instruments have not been contemplated for the future of such conjuring; It is still improbable for **ASEAN** to take on such skyline tasks for the future;

¹⁶ A stimulant for the people of **ASEAN** to take part together in socially-related actions and in providing the popular equivalents for accomplishing **greater integration**;

concerned with developing mechanisms for environmental governance and seeks to do this by promoting sustainable development of forest, water and marine resources, as well as managing transboundary pollution. The final element, strengthening the foundation of regional social cohesion, is concerned with creating an **ASEAN identity** for the people while maintaining the region's diverse cultural heritage" (Collins:2008).

One obvious countenance of **human security** in Southeast Asia is that it needs far more **ASEAN** fostering. While the domestic geography within the regional states of Southeast Asia can be divisive, the geography of the region does not provide mainstream apportionments between the regional states. The states and the societies of Southeast Asia have learned to co-exist. Certainly, rehearsal and the practice of rehearsal makes best! If **ASEAN` s involvement** cannot be fostered prominently in other sectors, this is one sector in which **ASEAN` s success** is mostly connected with action. The sense of **the shared destiny** is more than an artifact promoted by the regional spin-doctors of **ASEANism**¹⁷. The quandaries of **human security** in Southeast Asia require more aggregated reasoning and inferring. Despite the fact that **ASEAN` s power of intervention** in the domestic environment of the regional states is limited, **ASEAN** may use its plurality of authority in less sensitive areas, such as non-traditional security in order to make a difference! The notes of approval handed on by the regional elites have shown the fact that the tendency of collective re-distribution towards **ASEAN` s interposition** in **human security-related issues** is greater now than it was in the past¹⁸.

Cloture Statements

The input for institutionalized mechanism for the influencing of domestic decision-making in terms of **human security** is beginning to receive brawny and durable treatments in Southeast Asia, through the intercession of **ASEAN policies**. We have shown that, even though **the primadonna status** in security studies belongs to more traditional spheres of security, **human security** has become solicitious arena of study in contemporary security affairs. This reference of touching upon **human security** was delivered by the inter-flux of matter affairs that the global system of states, inter-state relations and international organizations of all sorts is experiencing. For Southeast Asia, one cloture statement stands out: **regionalism** has tried, but has not adequately managed to defeat **globalization**! In the particular perspectives of **human security**, more regional action is needed in Southeast Asia, not only as a

¹⁷ A term utilized by the author in order to underline the regional elites` aficionados for **ASEAN` s existence**;

¹⁸ After proving themselves that **statehood fragility** can be both **objective** and **transitive**, the regional elites have sensed the slumbering voltage that **human security** can nourish for collective action.

protection sensor against globalization, but also as a harbor of guardianship against the dearth of too much connectivity, for which some of the regional states are still ill-prepared!

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NEW SWITCHBOARDS OF DEMOGRAPHIC AND HUMAN CAPITAL DEVELOPMENT DIVISORS – INPUT SIGNALS FROM THE ASIAN CONTINENT

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Abstract: *Within the global syntactic structures, the binomial grouping of demography and human capital development are very important for the illustrative purposes of exactitude, in propagating the furthest vision of analysis. Throughout this article, we will be trying to outline an onerous analytical concern for the demographic changes that are occurring on the Asian continent, by specking the set of the situation of the demography-human capital development ensemble and also of supplemental factors, that we consider full of central implications.*

Keywords: *Demography, Human capital development, Knowledge-Economy, Fertility, Demographic Growth, Demographic Decrease*

JEL Classification: JEL – J11

1. *Demography and Human Capital Development – A Totally Engrossed Upkeep*

Demography conceives a specifically entertained dimension for global affairs and for the destination of foreign policies. The stereotypical images portrayed in most analyses regarding the thrust and shape of global policies, refer actually to an underrepresentation of **demography** as a constitutive or causation force. The swarming concepts of **demography** have, nonetheless, passed beyond the limits and boundaries of the underrepresentation dilemma. In the spectacular architecture of global affairs, on all sides, and from all corners of appraisal, demographic studies have beginning to stand before the enormous construction sites of global politics as relevant. It is not a newflash that demographic studies have subsided, the shoreline between relevancy and scarcity of agency for representation is not wide. **Demography** has beginning to take histrionics fixing values, as it is position-wise linked with a blend of phenomena, to which analysts have not shown full grasping in the past¹. The mere interpretations

¹ The bulge of religious issues in foreign policy and International Relations was even harder to ignore; The study of religious issues has acquired such pinnacle advances of studying and evaluation that enlightened global policies in the field of **demography** were taking a lot of time to be discovered within the same certainty of importance; Quite for a long time, **demography** was not free from obscurity; Sketching the directions of demographic studies did not have to put some distance between it and other sectorial areas of investigation; Its position in global was the one that had to change and

of the demographic transitions, of the demographic fluctuations, demographic age structures or of the demographic curbs² had to go beyond the mere interpretation of placing things into their necessary relations. With the dynamic shifts assay of population and of the mobility of the population, **demography** is once again in a lurching point of highlight and momentousness. The current annual rate of population development insures a sharper insurance of explanation and is mostly reverberated in the status of **human capital development** and its worldwide significance.

Firstly, the policy of population change has waxing connotations with **human capital development**, as the general models that transcribe the overall changes in the structure of the population have substantial weight of promptness for the concern to capitalize human potential and for the strategies introduced to make it progress. **Human capital development** involves more stable infrastructures of increasing human beings' latency to produce creative outcome for mankind in their social pertaining residing. Inherently, **human capital development** refers to broad qualities and traits of character that enable human beings to act creatively to the doles and profit of advance and prosperity.

In its broader upbeat of explanation, **human capital development** is aimed not only at creating social, economic or security benefits for an individual or for mankind. It means the entailment of proper policies so that an individual, through its born or developed competencies and abilities, can retain exemption from not achieving well-being and for developing schemes of relief and of benefits for his own life.

Intricately, these policies will not only help him/her improve his/her life, but also improve the life of those around him/her. It is more like a double mattress of salvaging human development by battening down easement conditions for an individual to render proper a welfare system for his life and for the life of those around him/her³. **Human capital development** aims to develop the understanding that a relationship of coherent consanguinity can be developed between the combined effect of the reforms introduced in health care, education, human resources incentives, economic development and the manner in which an individual can thrive from the imparting of its latent potencies, within the code of investments and within the adoption of regulation implemented for such upshots to exist and to produce according results⁴. **Human capital** requires a long-term overview and investment and

not treated in the dim-witted manner in which they were treated in the past; The beginning of the 21st century emerged as the momentum in which demographic studies were more and more sought after in international politics, standing better chance of getting a miring importance;

² With reference to the demographic shifts, population distribution and demographic displacements in certain particular contexts – national, regional, global, supra or sub – national;

³ A set of individual knowledge is used for public estimations of development, so that the amelioration of those estimations can come with a wanton naturalness;

⁴ The main relation of implication is that the accumulation of wealth does not only have to

has to be supplied with the best evidence for such resulting balances. Within some short enunciations, **human capital development** emphasizes the importance of the **knowledge-economy**⁵. **Knowledge-economy** implies itemized statement regarding the export of information storage, use and shrewd influence of transaction for the betterment of society, seen in all its particular services of feature. It welcomes the return of wider solutions for social practices and economic fermentation the exercise of understanding and of anticipation take the upper endowments. It stimulates the readiness of comprehension for human behavior and for its instrumentality within the economic sphere⁶. Its appositeness is not short, but has a lot of instructive tools within it, regarding the market situation of human abeyancy and the research tutorials for its.

The vision of the comprehensive attempts delivered by the knowledge-economy is capsized by Jo Bryson as it follows: “Critical to a **knowledge economy** and society is the ability for anyone, anywhere to access information in a manner that is convenient, affordable and reliable. The availability of infrastructure, physical and virtual, enables information and knowledge to be drawn from anywhere; and the resulting product or service to be exported anywhere. It also supports social, research and business interaction at any time and in any place [...] To remain competitive in this ‘always on’ multi-dimensional knowledge market-space, more efficient and effective mechanisms for creating an ‘informed’ and competitive organization or society must be explored. A major difference in service delivery in this environment is in enabling clients’ connectivity to an ever-increasing variety of information sources rather than holding the resources in-house” (Bryson: 2000)⁷.

render optimization of economic development or of the utility of workers’ behavior in the sector of economy, but also amends to reaps of non-exclusive economic factors; The objective criterion of analysis is that economic development is not the only factor that can contribute to the welfare of individuals within a society; The reverse is also verified: by the welfare of individuals within a society and can also contribute to economic development; The explanation of the different incomes, sources of income of the individuals within a society, or of the different levels of economic development of a society, as they are presented by different recitals of historical occurrences, rests on the shoulders of the capabilities of an individual and of the judgment of their conducts on the basis of those capabilities;

⁵ An approach that checks all the requirements needed by the process of the rapid transformation that took place in social areas most-connected to economic investments, economic objectives of sustainability and innovation that put forward principles of developing the physical asset values through the wider adoption of practices that are not solely focused on economic productivity; **Knowledge economy** also refers to the introduction of tactics, techniques and technologies best suited to produce intelligence in the actors of economic life that store information and knowledge;

⁶ Including the research of an individual’s intentions, spirits of experience and the future capacities he/ she can develop and be of proper use, at the same time;

⁷ We chose to introduce this definition of **the knowledge-based economy** as it enables access to the multi-faceted demands that economy has to correspond to nowadays and to the indicatives of necessity to make knowledge-sharing as effective as possible for the customization of the expanding

Where is **demography** situated in the discussion concerning **human capital**, **the strategies** – correlated to its development - that make it a dream come true and the drive-propagation effects of **the knowledge-based economy**? Actually, the earnings of **demography** can be compared to the different approaches regarding knowledge acquisition and its capitalizing factors. The origin of **demography** can be found in the 17th century, more precisely in 1662, when **demography** was pioneered more as an interdisciplinary glide path into the study of fertility and mortality and of age structure within a society⁸. The alter-disciplinary inclusion⁹ in demographic studies is knowledgeable of determined continuity. More than that, **demography** it has the cervical competence of being uncomfortable with non-redefinition actions. It holds close the fact that the procreative inducements of the results obtained and presented, by and through the systematical and settled methods of study, can be revised, as time passes by. **Demography** does not provide colorful banners that line the edges of public policies. Instead, it paddles on the sum and wick of the motivational mechanisms that stood beyond the adoption of the public policies in question¹⁰.

Being based on conjectures, **demography** is fully respectful of the needs to practice certainty in societal environments. Its main tackling consists of making predictions regarding the future composition of certain segments of the population, future age deviations and how the future applications of variability may refurbish.

One quintessential admittance of the especial qualities of **demography** is offered by the Business Dictionary: “[**demography** is] the Study of both quantitative and qualitative aspects of human population. Quantitative aspects include composition, density, distribution, growth, movement, size, and structure of the population. Qualitative aspects are the sociological factors such as education quality, crime, development, diet and nutrition, race, social class, wealth, well-being” (Business Dictionary:2013). As this compendious definition underscores, in the study of

scale of collective behavior and of its ramifications;

⁸ **Demography**'s scientific recognition came much later, when it gained the rank and condition of being a science; Not much propaganda was offered for the endeavor of transforming **demography** into a science; Its language of scientific suitability was not at all interfering or aggressive, although its modes of operation were actually uncontested; Who could deny the outcomes obtained through statistical methodology the pertinence that they deserved; It was for them that **demography** was able to flourish and make weight connections for the priority scientific position it was finally able to hold;

⁹ With reference to the inclusion of extra disciplines in the study of **demography**; **Demography** is like an apple, searching for its apple tree; It is advocated by some general facts whose mainspring are used for prognostications in different field; All too rarely, **demography** stands alone; It is usually followed by the infinitive conception that it can engender referrals for policies in different fields of survey and testing;

¹⁰ The dynamic processes within population makes it hard for long-lasting suggested centerfields to enlighten public policies; Nevertheless, typological thinking is an important factor in **demography** and is one of the factors that usually influences the midst and hub of public policies;

societal change, **demography** is more than an effusive element. For this singularity (and not only for this!), **demography** derives characteristics and priorities for **human capital development**¹¹. In a nutshell mannerism, **demography** does not only tell us why the representing data of **human capital development** in some parts of the world is more brimful than in other parts of the world, but also how the transitions and variations are completed decoratively and generously by the proposed plans of change of certain demographic units within a society.

Demography certainly affects the productivity component of a society and the productivity component is influenced by the quality of the **human capital** outpour invested in it. The demographical dividend does not only have behavioral effect, but it can also be decomposed in smaller particles for the foreseen cloth of work ratio and of **human capital** formation as the work ration evolves¹². As far as **human capital development** is concerned, one of the relating brinies is the fact that the findings of demographic studies can determine the feasibility forecasts of the consequential age-related increased savings in connection with the policies for the stimulus of economic development. How does the prospective of a higher life expectancy influence the development of **human capital development**? Or, on the contrary, **human capital development** has a wealth-to-output influence so grand that life expectancy is no longer an issue for developed economies, as long as certain features of human personality and character bestowals are cultivated in order to gain the natural revenues for continuing the economic accrual measures?

The empirical data for such answers are context-dependent and surround the preceding interpretations with setting-follow ups. Full-likelihood analyses are not thought to be trustworthy! Flanking a heavier looking prospects, it is the particular details that are expected to represent a continuous scene. **Demographic transitions**¹³ are completed instantaneously with economic transitions and with the different transitional stages that every society lies across or zig-zags. As Kathrin Linz and Sabrina Stula stress: “The concept of **demographic change** describes a population’s age structure adjusting to changes in living conditions. Consequently, changes in the composition of a society’s age structure are the result of social shifts” (Linz, Stula: 2010). Even though their study is focused primarily on the European Union, identical roads of exposure can be called to attention into all the regional extraditing,

¹¹ Foreshowing of inclusive and smart societal growth balances on the stilts of human resources` proficiency at the workplace, their creativity to furnish advancement, professionally, intellectually, psycho-emotionally, and intra-organizationally; These skim the gross figure of societal change and development;

¹² There is a constant age distribution in the world, due to the basis in reality that have rendered economic and demographic growth regression;

¹³ A concept denoting the beam changeover moments in the structure of population; These segue iffy happenens occur gradually but, with the agency of none-like factors;

as far as the significance of demographic change is concerned. Hereunder, we will try to dwell upon the cortege of characteristics of demographic transitions in Asia and on their pull on security issues¹⁴.

2. Demographic Transition in Asia – Above the Influence in Security Affairs

The economic reforms carried on in some Asian countries after World War II provided the nearest and most valuable consigne for the demographic boom that took place on the Asian continent¹⁵. However, it seems that the cistrons for this demographic boost are coming to an end. With this end in view, not only the national policies of the Asian states have to be reshaped. It is a global run-style: “This transformation is of worldwide significance because Asia is home to 4.2 billion people in 2010—roughly 60% of the world population of 7 billion (United Nations 2011). Because of very rapid growth during the last half of the 20th century, the population of Asia increased almost three-fold from 1950 to 2010. The era of extraordinary population growth in Asia is, however, drawing to a close” (Hirschman: 2011).

The lower end of the shank of demographic development is currently stretching within the veer and slew of fertility and, primarily, within the choice to reproduce: “Population growth has taken place as part of a broader phenomenon known as the demographic transition – the transition that almost all countries make from high fertility and mortality to low fertility and mortality. Not counting net migration (which has been inconsequential for most countries), populations grow because death rates tend to decline before birth rates. But there is more to this story: death rates decline disproportionately among infants and children, which gives rise to a baby boom. This is not the usual kind of baby boom in which more babies are born; rather, it is one in which more babies survive and mature into children and adults. Eventually the baby boom ends when parents realize that they do not need to

¹⁴ The consensus in the scientific literature is that transition in demographics is accelerating anywhere on the face of the planet; However, as economic and humn capital developments are non-standard, **demography** also is made up of a different web of instigatory elements in different parts of the world;

¹⁵ The post-conflict reconstruction of Japan required various scales of American financial aid; China was entrusted with gene-redefinition operations for the generation of a new Asian socialist state, South Korea, after the War of 1950-1953, immersed into factoring the necessary developmental policies, based on the contributory example of Japan; Singapore brokered an entrust in practicing capitalism with the authorittive principles of communitarianism; Indonesia maintained as true the purposes of economic development, despite the domestic struggles for intra-national political adjusting; Southeast Asia produced economic tigers in the 20th Century and Northeast Asia produced economic contenders for the domination of global markets: namely, China and Japan; China caught the train of economic development rather later than other Asian countries; Nevertheless, China was able to develop a generation of ideas for economic development of utmost hanging on; In South Asia, India, demographic wise is now entertaining a net and preceding line of development, and is projected to manage much higher demographic stressors than China;

have as many children to reach their family-size goals, which naturally moderate as development proceeds” (Bloom, Canning: 2011).

Despite the increase produced in workforce education and training, there is a poignant demographic drag that Asia is experiencing. Asia is a continent amassing regions and countries with a huge demographic broadening. China holds the gold medal of being the world’s most populous nation¹⁶. Closely situated, India has experienced and is still experiencing a demographic aggrandizement¹⁷. Indonesia has received a lot of favorable regards for the rise of its demographics, collecting enough repute for being the fourth largest country in the world. Japan culls off an honorable tenth place in the echelon of the world’s most populous countries¹⁸.

Parts of the Asian continent share the distinctive features of economic development, being well located in terms of economic development. The Asia-Pacific region and the East Asian region indicated a fluent wisdom of stimulating economic development¹⁹. Until the late 1970’s, the countries of these Asian regions went through demographic distension, with an almost unceasing constancy. Mortality

¹⁶ As a referral, China’s population grew, from 200 million people in the eighteenth century to 400 million people in the nineteenth century;

¹⁷ **Demography** specialists are concerned about the fact that India will faithfully know un-brittle demographic expanse, thus surpassing China; In terms of security, the worrying factor has to be first attributed to Pakistan, given the easily annealed India-Pakistan relations; If India’s **demography** is going to be hit by a string of augments, then most likely, these demographic augments will reverberate in the ethnical structure in border provinces between Pakistan and India; If a conflict may ensue unexpectedly, then the ethnical factor will surely play one of the greatest roles; For India, food consumption and security will be the main apprehensions for the future; How can India invest in the **human capital development** strategies and in the massive labor concentration in the different sectors of its labor markets? Is India going to be able to lengthen in validation the financial support for education institutions and for the occupation of superior education vacancies?; India would have to be able to select the best tactics of the most just demographic regime which will allow it to still hold the status of the largest democracy in the world; Like China, India will have to learn to tolerate the heat of economic development and give back professional remarks for its yielding; Exercising **the one child policy**, like China, will lower India’s international regard and renown; If **demography** is likewise part of the issue of economic development and international distinction, then, India would have to juggle admissible evidence for both schemes of strategies and not overlook anything in the process;

¹⁸ Asia parades also an array of less populous countries – like Timor-Leste (formerly being known as an Indonesian province), Mongolia, Brunei or Cambodia; The hang of express of their demographic minimal spread out has a different exposition of terms and causes; For instance, in Brunei, in comparison to the other Asian countries, economic development made intelligible issues of consequence; But, in the case of Brunei, condensed essences of demographic ascent were not perceivable; Brunei had to provide enough population for a very small territory; Any increase or decrease of demographic units were carefully monitored;

¹⁹ The summits of economic development in these Asian regions did not portion evenly this undergoing among the countries that constitute these regions; Some had a larger frequency of economic development than others; Some were even failing examples of economic development; Myanmar is a paradigm of unsuccessful development;

was elapsing and birth policies were encouraged. China maintained low levels in fertility policies, while opening the window for pro-market economic strategies. Demographic diffusion in these regions of Asia lacked consistency. At best, it was equally asymmetrical. In East Asia, especially in its northern geographical scraps an upper mantle of the depreciation of birth rates struck in. New diversity in demographic structure of the Northeast Asian countries necessitated more conspicuous fitting arrangements. The tenements of the rapid demographic transition models knew temporary limitations of responses. In the 80`s, East Asia succeeded in grappling its special historical and cultural conditions for economic growth. By contriving a fabulous shift of economic development, East Asia became a dominating economic model for the developing world. East Asia has made prominent efforts to be deemed as a poser region for economic development. China still remained in the back seat during this time-frame. Certain stability in demographical and **human capital development** was achieved by certain Southeast Asian countries: Indonesia, Malaysia and Philippines. These countries outstripped the drubbing elements of the post-war reconstruction and maintained a dependable base of demographic units, which continued in regular progress, but nothing out of amazing!

Another very important stroke of singularity in some Asian countries is that fertility is influenced by marriage and the occurrence of marriage is highly influenced by job and education opportunities in some Asian countries. This mound of factors created a relation of reverse proportionality between the age women decided to get married and the age they embark into their professional lives²⁰. Planning and achieving to be financially independent, women are unlikely to invest in any type of relation, until they reached the point, with plenty of effort involved, to overtake the financial needs required to provide a level of life for themselves and/or for their

²⁰ This is not at all a shocking revelation; Demographic studies have all shown that women status and its localizing, in different cultural environments, were main repositories for enhancing demographic growth; This is not a neglected trunk of demographic policies; What is actually of recent date is the fact that, in Asia, even in countries which mingled confusedly the whole concept, the levels of striving for and, then, attaining higher education, as far women are concerned, are beginning to be more and more deep-rooted and taken as a serious option; This did not happen before in Vietnam or Philippines, for instance; With the increase of investment in educational reform becoming more and more stoical, even these countries have taken actively the billboards of ensuring the proper levels of education for members of their societies; Women in these countries have not only decided to zip along the trends, but have consciously chosen to pursue secondary education levels and become more and more interested in job hunting as a means for financially future providing; These means, like it does in Western countries, the postponement of marriage and the raising of the age ceiling for girls` marriage and thus, of people deciding to procreate; Unconventional relations are scarce in many countries of Asia; Job and education opportunities did not cause a blackout in terms of support for the conventional marriage structures in the societies of the states taken under discussion; But, even in relations of marriage, people, decide to postpone procreation, for career-related and educational needs.

primary families. This may well be the compelling plea of globalization and of the festering of extraneous ideas regarding lifestyles and career options, as well as gender equality for job prospectation. It is true: Asia has received, by rapid multiplication, outer trends of social security and **human capital** mobility. However, the most important causal agents of these episodes of circumstance are due to domestic policies. They were provided with fulfillment in countries that experienced, over the last decades, some levels of economic growth. Indonesia, Philippines or Vietnam are the star informants in this case. A source of more intense denotations, regarding the divorce rate, comes also from the countries that yielded more well-versed economic growth – especially: Japan and South Korea. Certainly, this is a topic that is influenced by other cultural factors – like religion. Divorce in neither of the countries mentioned in the upper lines is, or has ever been, a desired societal option. The host of its reception has, nevertheless, changed from not tolerated to some possibilities of being accepted. The nucleus of the traditional family, due to the factors annotated above, does not have the same hail of embrace. Divorce is, hence, less rare and greeted with more normality entertaining.

Another story of qualities in Asia is the introduction of family planning and of contraception methods, that will allow birth planning to be a subject of thwarting between the spouses or between two people involved in a non-traditional type of relation. The precluding of birth is the highest in China. In Philippines and in Laos, on the other hand, abortion is not an oft issue, as it is illegal in the majority of the cases. Certainly, abortion by choice and not, let's say, by medical emergency, is not a variable that can be ruminated with stock of account taking into. In China, Singapore, Vietnam, and even in North Korea, abortion cannot set the rule for family planning, but, it can certainly be scrutinized as legal, if treated with a lot of cautiousness. Even in Indonesia and Brunei – which are countries with Muslim preponderance, abortion is the bulk of greater resort, if the mother's life is placed at risk.

Altogether and on the final balancing of the arguments put forward, the demographic and **human capital development** mitigating circumstance, has determined certain Asian states to outgrow the capacity to self-sustaining, economically and financially wise. India and China are following this bandwagon propensity. In other countries, the demographic and **human capital development** have been colligated with the necessity to maintain a certain ethnic ideology – policies of positive discrimination for the amount increase and for a more positive social treatment of the Malay population. The 1982 ethnical pro-Malay policies – of increasing the figures of the Malay population forced out effects of number reversal. On the other specter of the lens, in Cambodia and Philippines, demographic growth disparities occur in go-dependence with the geographical setting, indicating also a certain, region-contingent level of **human capital development**. This is why, for these countries, pro-natal policies have not to be printed in serial numbers, but

rather figured out selectively, with a place-designation specificity. Demographically and from the point of view of **human capital development**, Asia is changing. But it is not changing all the same and within the same content of change or within the same degree of change. What is constant about the release of initiation of such changes is the fact that the urban population has grown a lot in Asia, firing the logical conclusion that **human capital** and economic development were occurring before that they could be fingered down as a bias of course.

Final Inferences

Closing down our argumentative pleadings, we can certainly say that the demographic and **human capital** growth took place, as Asia become more benevolent towards relaxation for the receiving of extra-continental policies and policy-effects. Also, they happened synchronically, as Asia was feeling through the experience of demographic transition. Demographic policies had a learning-by-experience factor of consummation. The abstraction of generalities, as we have shown, is not a commonality in Asia. In whatever manner, we have enclosed some mechanisms of cause that can be drawn from the different demographic and **human capital development** designs. These facts still mark some adversative conclusions in terms of geopolitics and geo-economy. The security factor has been introduced in the analysis because of the inter-link between **the demographic policies, human capital development** and **the conflict potential**. Sometimes, even ethnicity joins in. Momentarily, Asia hosts at least two dynamos, demographic, economic and security wise: China and India. Japan, although outranked in terms of economic potency, still generates fireballs economically! The **demographic** and **human capital development** policies that the two Asian actors will adopt, will have, without question, an indefatigable global hit in the future!

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HUMAN RESOURCES IN CHINESE MANAGEMENT – BETWEEN THE MEMOIRS OF ANCESTRY AND THE PURVIEW OF CONTEMPORANEITY

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Abstract:

The strategic planning of human resources¹ management in China has taken the shift gear that economic development in China embarked on plenty of years ago. This commutation in the case of human resources strategic planning has taken a lot of time to be released. The implementation of strategic planning has been put in motion by the influence that branches of foreign firms, opened in China, has been placed upon local firms. It was imperative that an actuation of human resources management strategies to be sparked off as the polishing of image of local firms needed to happen, considering all the haling circumstances involved. In this article, we aim to present a philosophical ancestry of the principles that Chinese corporate thinking in the field of human resources management, as well as a personal conspectus of the state in which human resources management strategies are applied today.

Keywords: Chinese Management, Corporate Thinking, Human resources, Human capital, Human resources Competency, Confucianism, Mencius

JEL Classification: M500

1. Chinese Management – The Memoirs of Ancestry

There are very few countries in the world in which when characterizing an aspect of life, a certain social run-through or performance, when has to attend also the philosophical pursuance underneath. In Asia, we encounter many countries where the memoirs of ancestry have dug corridors that are still not sterile, but rich in meaning for everyday life. Approximating a statistical norm, in Asia, China, Japan, South Korea and India are countries where philosophical principles have been computed in corporate life². Whether in an employment or in a patronage of

¹ Throughout this article, we have used the terms – **human resources** and **human capital** – within the same import of sense and message;

² Of all the countries cited above, India is the least intended to refer to philosophical principles in corporate life; The corporate vitality is a separate area of human life – an approach borrowed via the British influence; Philosophy has found a haven in social life, especially in familial surroundings, or

philosophy, **Chinese management** has not lost at all the refinement of some Chinese philosophical principles that have delivered the key of meaning and explanation for its systematic and longest conversation with corporate principles and strategies, especially in the field of **human capital** in Chinese firms.

Hardly, during so many centuries have these principles changed their befitting implications for corporate thinking. In other parts of the world, **corporate philosophy** is differentiated from what the scholastic meaning of philosophy stands for, leading a beggarly existence on its side. Some of the critics of **Chinese management** have referred to it, more or less as a dusty, vacated room in search of an owner³.

Tracing the map of economic changes, there have been meticulous happenings in the field of corporate management in China, too. The macrocosm of Chinese philosophy has had to allow the keenness of Western principles. These have not entered the Chinese space as such. Moreover, they brought in an insertion of informality and pliability which was not contemplated before in the Chinese corporate world⁴. Stephen Morgan makes a comment regarding the loose-limbed items of corporate strategy that have entered during the last decade the Chinese world: „Withdrawal of overarching government intervention is partial at best. Nearly a third of the mail of Chinese managers comes from government agencies, compared with about 6 per cent for senior managers in America. Unlike their American counterparts, though, Chinese managers reply to little of it, preferring to engage superiors in face-to-face contact. This behaviour reflects a cautious trait of long ancestry: formal written responses may return to haunt you with unpredictable repercussions. Few managers keep diaries, interruptions are constant-made worse by the mobile phone-and frequently managers communicate with each other by dropping in for informal chats and a smoke” (Stephen:2004).

Philosophical principles have not become, withal, something to store away and retrieve later. They are held in auction for explanations and interpretations

in inter-personal relations; More public percepts of social life are not at all treated within the same philosophical mien and air; On the contrary, it finds that philosophy is not to be immersed into such rife and ordinary issues; One can see the difference of impact that philosophy has had in East and South Asia; The difference emerges from the aching of historical wounds and from the menial discourse on how human life has to be managed in East Asia;

³ The author introduced such a metaphor in order to highlight the fact that, especially in Western thinking, philosophical principles are ill-timed for the corporate environment; For some time, this has been associated with China's lack of progress, chiefly in the economic field; Notwithstanding these criticisms, this is something, currently speaking that cannot be decried on China; Hence, the maintaining of philosophical principles into the corporate thinking has not been a hampering, anti-development element;

⁴ One must not let aside the fact that Chinese firms are mostly state-owned; Tractableness was not an option, until recently; Even now, it is not a thing that the top and inferior management musters easily;

regarding the Chinese way of life, and for making China a household name as a **gracious, gratifying economic giant**⁵. They are considered most suitable and right for the showing of knowledge, skill and aptitude of how the Chinese would rather do business. Indeed, as Stephen carries on explaining shifts did happen for Chinese management also: “The past two decades have been challenging times for managers of state enterprises, with the winding back of the planned economy, deregulation, a new competitive environment populated by foreign-invested firms, township and village enterprises, and the rise of private firms. Their enterprises have been reformed repeatedly to become more market-attuned, reconfigured into joint stock companies or quasi-private enterprises, or recycled (sometimes pensioned off) via asset management companies” (Stephen:2004). The expectation of limitation did not give full measure to such events.

The narrative of these memoirs ranks in its higher-most echelons the teachings of Confucius and Mencius. Their teachings have modified the **human resources** strategies utilized in China in order to manage as best as possible the resource and control-based divisions of corporate management in Chinese firms⁶.

The cultural variables of Chinese management are a coordinated mosaic whose main coagulating force is **Confucianism**. Chinese management, like Chinese culture, is an area of constant accumulation. In order to paraphrase Timothy Garton Ash, “**cultural purity** is an oxymoron”⁷ (Gartons Ash:2009). The ways of recommendation of the Chinese culture are many.

Confucianism is an ethical and philosophical system which supplements plenty of directional norms regarding how social life is to be managed in order to fulfill the moral borrow excavation within someone. According to Confucius, a human being can only survive in a social context. Human beings are so interlinked by inner social **virtues** that their existence is caused by them and labeled by their marks. Human beings cannot exist by themselves. There are five social responsible societal relations which an individual can foster in his/hers social interactions: **father-child, superior-subordinate, old man –young man, husband-wife, friend-friend**. These types of relation have the following axiological pilasters which guide inter and intra social human behavior. Their connotations have the power to make it moral and

⁵ In order to be capable of pleasing the image that China wants to promote in foreign affairs: that of a peaceful ascent;

⁶ **Human resource strategies** could not have been took up as such; The fund would be Chinese with some twists of modern strategy-making;

⁷ Gartons Ash Timothy in: **What Confucius tells us about China and beyond**, www.theguardian.com, **date of accesion: 4th of July 2013, accesion time: 12:13 p.m.** professes a return of Confucianism in modern managerial thought in China; As elements of Chinese traditional cultures, **Confucianist principles** have become evergreen principles, clearly exhibiting implications in China`s national being;

based on the likelihood of righteous convictions: **Li** (referring to social rite and etiquette), **Hsiao** (familial understanding), **Yi** (the spirit of justice), **Xin** (honesty and trustworthiness), **Ren** (openness and kindness to others, compassion, virtue in its farthest inward meanings) and **Chung** (loyalty towards the state and state symbols).

These principles manufactured and **invested the social communitarianism** of Chinese society – the image of the island-individual is nullified and stopped from multiplying. Out of the axiological pilasters enumerated above, **Ren** is the punch-line of all human behavior and existence within a social format. Confucius pinpointed that **Ren** – implied for the dutiful individual the levy concerns for the welfare of the others. This denied the interference of roles. As Confucius declared: “there is working governance where the prince is a prince, the minister is minister and the father is a father” (Confucius – **Lunyu**, translation apud: Osamu:1998). A role-reversal is also out of the question. Social hierarchies are not to be down-sized if power is to be effective and moral. An efficient government must be a pumping reservoir of **morality**, as Confucius professed. Confucius` teachings are lively lessons of government, of governance and management. In the field of **human resources** and **human capital**, there are praise-worthy for the briefing debut of hierarchy and obedience between the three levels of management: executive, middle and strategic. The doggedness of these principles has created some generational gaps in approach and in the definition of **human resources** strategies, as Maris Martinson and David Ma observe: “The generation gaps suggest that events such as the **Cultural Revolution** as well as the implementation of both the Open Door Policy and **the One-Child Policy** have shaped the information ethics of Chinese managers. We also discovered fundamental tensions between Western moral philosophies (based on rules, democracy, individual rights, and personal freedoms) and the traditions of Chinese culture (based on relationships, hierarchy, collective responsibilities, and social harmony)” (Martisons, Ma:2009).

For Confucius, **morality** is not a concept that can be reinforced through coercion. It is a concept that binds the individual and the leader within certain behavioral prerequisites. It has a constraining aspect, when and if adopted. However, it cannot be managed through imposition. It is a concept that creates a general indebtedness towards certain doings of comportment, attitude and compassion towards others. According to Confucius, individual property has to be shown the proper respect, despite all the implications arising from **communitarianism**. The image of the individual is also dignified, no matter how strong the emphasis on collective living is. There are many sanctioning norms for the behavior of an individual within a social context. However, these come from inside and from an abstract capsule concentration of conceptual thinking. Many have thought of the **Confucianist system of thinking** that it was too abstractionist for **human**

resources management. In its actual engendering, laws were ethereal – moral and interior. It was considered that **Confucianist thinking**, as it was construed from the written evidence of Confucius' precepts, was disregarding the **legalism** that the moral maxims and injunctions must follow in order to retain a proper following. This lack of interest towards **legalism** was thought to be limiting the inheritance left for **human capital** management, especially in the corporatist field of application⁸.

A very important fillip of Confucianism, especially regarding the human development field in connection with **human resources** management is to learn to be connected and inspired also. An individual must develop a sense of **morality**, first and foremost, by his/her own. Nonetheless, an individual has to be inspired by the superior in rank, the parent, the husband to be moral. **Communitarianism** provides the most adequate milieu for **morality** to make steady progress and to render successful outcomes. If the line of inspiration is broken from its high-pitched ranks, then the inter-subjective social practices will produce a dearth for the implementation of **morality**. If this should happen in the lowest-pitched ranks, then there is still a hope for the evolution of **virtue** and of **morality**.

An enlightened approach to **human resources** management and, especially to the **human capital** strategies that corporate China infers nowadays, can also be drawn from the teachings of Mencius. When mentioned the word **enlightened**, because Mencius provided another philosophical system based on the idea that human beings were inherently good. Beginning with the examination of the good-natured individual and of his/her natural disinclination towards doing Evil, Mencius considered **empathy** to be the most important think that a person should be capable of in his/her social practices. Mencius took on, with pride and absolute fealty and precision **the Confucianist principles**. He developed also other sides of them, that were not particularly earmarked by Confucius, but that were outsourced from **the Confucianist philosophical system**⁹. For Mencius, it was important that a leader

⁸ If legal sanctions were not introduced as incentives of behavior, then what could actually be the purpose of moral ordinances for an individual?; The application of such norms of behavior was thought to be null, if it could not be followed through a proper mechanism of detection of mistakes and of deviations, that will ascertain that such deviations will not occur?; In **the Confucianist line of thinking**, the practice of **ren** is left in the hands and customs of possibility for each and everyone interested; Once an individual turns to **ren**, then he/she will discover and determine the existence of his/her mistakes and will be able to correct them, so that they will not be present anymore in day-to-day behavior; Confucius thought the acquisition of **ren** should not be imposed through authority, coercion or inspired; It should come obviously and unaffectedly for an individual; The acquisition of **ren** was an intimate act; An act that should be acquired as a totality of accumulations and experiences and through the free will of an individual; If an individual cannot express his/her free will in the acquisition of **ren**, then the power of influence of **ren** upon the usual course of behavior that an individual has, will be limited;

⁹ It is believed that Mencius received much of the knowledge of **the Confucianist teachings** from

cared for the destiny of his/her subjects. For Mencius, the most important thing that a state or an organized system, analogous in structure and functions to a body of governance has, is the people. This is the most important legacy that Mencius left for the **human resources** management also: the special importance stressing the human resource in an organization, as opposed to other resources that an organization may decide to develop or invest in. In the study of Charles Rarick, excerpts from the teachings of Mencius are taken, in order to show an area of lightness in the picture of **human resources**: “The people are the most important element in a state; next comes the gods of land and grain; least of all the ruler himself” (Mencius in: Rarick:2008).

The extrapolated principles were that the main highlighter of state-policies (and in the case of organizational management – organizational policies!) have to be the people (the **human resources** working in an organization, who are in the process of acquiring an **organizational identity**). If for Confucius **authority** mattered more, for Mencius, the most insightful awareness was given by the support and the care towards others that an inter-subjective social coexistence could bring – for the leader, as well as for those in lower tiers of authority and of command. For Mencius, leading by example was more important than leading by **authority**¹⁰. These mentioning are quite clear: “When the prince is benevolent, everyone else is benevolent; when the prince is dutiful, everyone is dutiful; when the prince is correct, everyone else is correct. Simply by rectifying the prince one can put the state on a firm basis” (Mencius in: Rarick:2008).

The centerpiece of Confucius` system of ethical beliefs was **ren - virtue**. For Mencius, the most important thing that a leader can attain is **Dao**. Empathy towards others is very important. However, it is not an instrument that a figurehead can relate to, or depend on, when making fundamental government decisions, so that his inner profile will not be obstructed. This inner profile, is associated, in the perspective of Mencius, with the bent of artistry that a leader possesses or develops not to ruin the degree of balance, in society and in nature also. By **Dao**, Mencius refers to the forte of **harmony** in state (and by extension, in organizational!) policies¹¹.

one of Confucius grandsons; Therefore, his attachment to their greater meanings and to the accuracy of their interpretations cannot be understated;

¹⁰ Confucius was also adherent to the leadership by example; For Confucius, unlike for Mencius, a leader`s authority must not be questioned; If such a thing could happen, then many major social imbalances could follow suit to such a situation; Mencius felt that a leader should prove his skills of leadership by displaying caginess and aid towards his/her subjects and by having their needs, quiries, desires under a very watchful attention;

¹¹ These ideas were also clutched on by **the Daoist religion**, to which Mencius` beliefs can find some hobnobs in the process of comparison: the same respect for **virtue** and for **the natural order and balance**; Another important point of addition, to which **Daoism** makes reference to, but to whom Mencius did not find it appropriate for stark interrelation is the fact that life is meant to be enjoyable and led without the infliction of pain and suffering upon the individual; One can see here a substance

A leader, as Mencius points out, must not motivate him/herself to redefine the natural order of things. He/She, instead, must work, with in, and provide, by his/her decisions, a connected account to it. The trustworthy history of leadership is for the one who pursues **harmony**. The adequate study of **harmony** anticipates the criticism of despotism and certain wrongs in the political leadership. What Mencius left for the **human resources** management and for the managerial theory, in general, is **humanism** and the idea that people must come first¹². Another very important legacy was the fact that any policy adopted at the top level of management is expected to be familiar with the policies adopted and the middle and inferior levels of management, in order to for the organizational planning to be **harmonious** with the quantitative analysis of the resources available and of the other planning made. The successive changes can be, likewise, assimilated more quickly and without plenty of misrepresenting facts. The failure to produce a good image for the future of an organization can also result from a disharmonious engagement of resources and of landmarks charted for future maturational outgrowth.

On balance, Mencius and Confucius interconnect in their bequest on organizational theory and **human capital** strategies for today's Chinese corporate brainwork. One introduced **management by duty**, the other **management by benevolence**. It is very important to note the fact that neither one of these featured traits actually missed from the ideas professed by both Mencius and Confucius. The contemplative ideas which the other thought to have a more important standing, could actually be laid bare of differences in the contemplative explanations of the other. What is actually various and unconventional between the two of them is the stress-mark placed by each of them on these idiosyncrasies. We will swing the motion of our analysis now to a cognizance of **human capital** and **human resource management** in the probe of research of modern-day Chinese corporate thinking.

2. **Human capital in Chinese Corporate Thinking – The Purview of Contemporaneity**

Modern-day Chinese corporate thinking has been hard and immune to introducing Western principles of corporate **human resources** management, especially in the first years after China opened the gates and the interconnectedness with global economy flooded in¹³. China is still one of the few socialist countries

of difference, in comparison to **Confucianism**, for whom duty and the obligation to live by virtues were the most important prerequisites that an individual must upraise and unravel in his/her social inter-subjective practices;

¹² Centuries later, this was explained and put forward, in Western managerial theory, by Elton Mayo **and the Human Relations School**;

¹³ China had to prove that it was different even if **capitalism** hit hard the economic foundations of the country; The mark of **Chineseness** had to be put in the string of quotation of intentions that

in the world. **Business ventures** were an explored territory, not only in the field of economic development, but also in the field of **human capital** management. These had to be bodied in an organizational thinking that was replete of a coordinated system of motivation¹⁴. The expertise for introducing such principles was lacking, also. The public sector lapsed in business endeavors and provided a point of emulation, in both structure and the performance of duties. The information flows stressed from within did not match an opportunity to influence the decisions taken by the decisional fora¹⁵.

The general reader of the strategies that could convey a repeated offspring of models and paradigms in day-to-day functioning of firms and business organisms in China depended on the way the state-sector understood these changes and the way it should seek information from them. Doug Guthrie summarizes the same points of analytical inquest made by the author of this article: “As many countries around the globe—from Eastern and Central Europe to China and Vietnam—have struggled to find a formula for a successful transition from planned to market economy, the Chinese case has been far and away the most successful of this group. Inasmuch as one of the key organizing principles of China’s reform process has been the gradual transformation of the state sector, there has been considerable attention focused on the dynamics and process of the gradual reform of this sector of the economy and on whether state-led gradualist reform can lead to the creation of a market economy or whether continued state involvement in the economy lies in fundamental opposition to a market economy. Despite the central government’s continued involvement in and support of the state sector, this sector of the economy has declined significantly in terms of its importance, at least according to such official measurements as percentage contribution to GDP and industrial output. It is the other firms in the economy—the “nonstate” firms—which have been referred to as the engine of economic growth that has made China’s economic transformation such a dramatic tale” (Guthrie:2008). Yes, indeed the firms of the non-state sectors have registered to apply for much more significance as far as the **human resources** strategies are concerned. We will peg down the essential qualities of both the public sector organisations, as well as the non-state firms in China. Both of them make an express demand to be analyzed, especially in order to slate out if any changes were made, as China became **an economic juggernaut**¹⁶

were made when searching for ideas of how to maintain **traditionalism** and still spur economic development;

¹⁴ Until 1979, organizational thinking was not thought to be incarnated for creating **a performance-system of human resources**;

¹⁵ A trait that reproduced the same instances of situation even in the small business sector that always indicated signs of presence in the Chinese economy;

¹⁶ A term which was all too often appropriated to China’s economic development, certainly, not in

in the global economy. We abridged a condensation of the main characteristic of human resource management strategies, as it is superseded by the following addendum of remarks:

- **Craving for change, but not sustaining change through adequate expertise;** The conditions for change have been noticed by the public sector and non-public organizations' managers; However, in China, the lack of specialized expertise suffers from a great deal of misrepresentation; Neither the cherishment of specialized expertise has been poignant; A re-orientation towards introducing specialized expertise is seen in both public and non-state organizations in the field of **human resources management**¹⁷; "The Chinese translation of competency training-- was introduced into China by foreign companies only in recent years. Foreign, independent, and joint-venture companies came to China and brought with them their own systems of HR management and employee selection, training and retention. At the same time many international consulting and training companies introduced management training, including competency standards" (Sun, Shi:2008). While one of the external factors for the introduction of **human resources** training and team-building programs was the bias of bandwagon set by the branches of foreign firms, opened in China, the model that China develop for the **human resources** management strategy was and is based on **authoritarianism** and **benevolence**; It is important for the managers that Chinese employees evince utter a certain reverence towards the higher degrees of hierarchy; In the majority of cases, this respect is linked with **competency**; The gestures of respect emphasize the abiding by the body of rules and prescriptions delineated by the superior in charge; Obedience was and still is a required trait for the Chinese employees, as much as it was in the past;

the sense of hero-worship, but rather in the sense of concern for a steamrolling actor, whose ascent was a source of concern for others;

¹⁷ In non-state public organizations, the revival of this prophecy has been more sharp to the keenly distressing effect of not having specialized expertise for **the management of human resources**; This professional prowess if thought to be correlated to the issue of **competency** and to the issue of development of **competency** in the field of **human resources management**; The field of **human resources management** was not given the virtuosity of know-how until now, as until now this was not thought to be pressing; Now, with the mobility of workforce and with the example set by the Chinese living abroad, especially by the ethnic Chinese that are working abroad in Southeast Asia, who can be pointed as success stories as far as their productivity in the workforce market is concerned, have shown that things could be done in a different way; Moreover, offshore firms in China have shown the Chinese managers that a **human resources management strategy** is needed for the missionary activity of a firm, starting within its structures;

- **The destitution of the decentralization of authority in Chinese firms;** Current **human resources** strategies have failed to provide clearer accents of decentralization; Unfortunately, it is not permissible to coin decentralization mechanisms in the Chinese firms; No matter how up-to-date such a subject of current preoccupation is, **authoritarianism** does not allow the flattening of hierarchies within private and public organizations alike; One could actually wonder if the private organizations still rip off special influence from the public sector organizations, where state authorities can freely impose the same model that they used for decision-making in the crafting of a socialist state, that drills and wields capitalist economic policies options; The demand of external conditions, for the razing of the syndrome of absolute power has not been touched profoundly in Chinese corporate organization; This is one of the main factors for the **monocracy**¹⁸ of **human resources** strategies applied;
- **The reproof regarding the scantiness of specificity in job-definition;** The requirements of job-definition and role-definition are not warranted with specifications; An employee is expected to accumulate job-roles and exercise them simultaneously; This is a factor that certainly affects **job-performance**; Empirical evidence in the case of state-owned enterprises is very difficult to obtain, as vagueness and imprecision characterize any information concerning the functioning of state agencies in China; It is expected that public organizations are more attentive for the labeling of job requirements, as things are expected to be much more legally stipulated within the **human resources** framework; The over-extension of attributes for the employees is walloping; This mien will have to be addressed, first and foremost, if the manner of use of **human resources** strategies are to teeming;

In our opinion, the consumptive aspects of the manner in which **human capital** and human resources are approached, show the strong rack of reality that Chinese firms are ledgering at the present moment. We believe that these changes were not spanned by inner circumstances, but rather by outer pressures, imparted by the worldwide scale of influence that the Chinese economy has attained.

Final Deductions

Human resources competency remains a proposed syllogism for the Chinese firms, triggered, in most cases, by the illations of the growth that the Chinese

¹⁸ With reference to the shogunate of decision for the implementation of **human resources** decisions; These are taken mostly by the strategic level of management; In most organizations, a department specialized in **human resources**, responsible for motivation incentives, evaluation of **human resources`** activity, or for the hiring of new people does not exist.

economy has experienced. **Human resources**, within the Chinese firms, are not focused in greatest detail. The changes of the Chinese economy were rather abrupt: they kept some elements from the past for future use and application, while trying to push forward the future plans for China's global emergence: political, economic and security wise. When speaking about the Chinese firms, one cannot take into account the process of the gradual transformation happening in China, at all these levels of development. **Authoritarianism** is an effect of **filial piety** that Confucius introduced in Chinese philosophical thinking. This was kept in fortification by Mencius, even though Mencius did not uphold it in the highest veneration. Surprisingly or not, **human resources** strategies account traditional philosophical principles, as these principles founded a way of life, a culture and a civilization. The transmission of these principles in modern-day China underline the monstrosity of conceptual fact moods, issued from generation, to generation, and also the revulsion to adjustment of Chinese society in general, especially if these needs are not self-imposed!

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