managed to get a permanent job and who can count on a prosperous, calm, predictable life, and on the other — those who for various reasons turned out to be outside the sphere of permanent employment, and, therefore, beyond calm, prosperous life. It is in this environment that youth groups are formed, whose way of life and value system contrast sharply with the ideas about normal life, a successful career, etc., rooted in the public consciousness. The existence of these groups of «non-standard» young people is a serious social problem, especially in light of the rapid aging of the country’s population and the reduction in the number of people of working age.

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THE INFLUENCE OF CONFUCIANISM ON ASIAN TIGERS’ ECONOMIC DEVELOPMENT

Abstract. The present article deals with the main concepts of Confucian philosophy and the way they pre-determine Hofstede’s cultural dimensions. It contains the review of the basic features of this philosophical school and the comparison of Asian Tigers’ cultural Indexes. The prior objective of the
article is to investigate the causality between philosophical approaches, cultural values and economic indexes of four Asian countries.

**Statement of the problem.** Cross-cultural psychology has been drawn upon by researchers and consultants in many fields relating to international business and communication. G. Hofstede’s cross-cultural theory is a tool and a framework which describes the effects of a society’s culture on the values and behaviors of its members. It states that cultural features have a great influence not only on social processes in the country but on its economic development as well. Therefore, we consider it useful to analyze Hofstede’s cultural Indexes for the countries, which have made impressive breakthroughs in their economic development and compare them with Ukraine ones.

The four Asian Tigers, also known as the Asian Dragons, are the fast-growing economies of Singapore, Hong Kong, Taiwan and South Korea. They have consistently sustained high-growth economic rate since the 1960s. The rapid industrialization and exports facilitated these economies to be in line with the world’s wealthiest nations. In 2015 South Korea officially overtook Japan in GDP terms moving second place to China in terms of financial feasibility [1].

Moreover, through the last 5 decades Asian Tigers have made a giant breakthrough in becoming highly developed countries in the world. The researchers presume that forming the intelligent and law-abiding nation is at the core of successful reforms. According to G. Hofstede, the religious and philosophic background adds dynamism to social, ideological, political, and economic spheres [2].

Modern research provides further new insights into the Asian economic miracle, which has two main characteristics: imitation rather than innovation, and high saving rates. Both characteristics can plausibly be related to some common behavioral traits influenced by Confucian tradition [3]. Confucianism, also known as Ruism, is described as tradition, a philosophy, a religion, a humanistic or rationalistic religion, a way of governing, or simply a way of life. Confucianism developed from what was later called the Hundred Schools of Thought from the teachings of the Chinese philosopher Confucius (551–479 BCE). The Silver Rule — «Do not impose on others that which you yourself do not desire» — is the central ethical principle in Confucian thought. Through study and righteousness (literally adherence to Chou rites), the Silver Rule could be achieved by cultivating two behaviors: Chung — being true to the principles of your own nature and Shu — practicing those principles in regard to others. Once these behaviors were adopted, the Golden Mean developed, leading ultimately to benevolence or kindness and wisdom. Thus, benevolence is the highest good, the gentleman/scholar is the ideal being, and the cultivation of life through study and proper actions is the
supreme duty. If these individual goals are achieved, familial harmony, social justice and world peace will result. This ripple effect is referred to as Cultural DNA. Confucius argued that the Chou values would work better if everyone accepts his or her place and respects others. A question one might ask about this is whether Confucianism is a system of mutuality based on sincere and properly maintained relationships or a system of authority that derives its power from rigid social stratification. Below are elements of the Chou beliefs that Confucius advocated (pic. 1) [4].

![Pic. 1. Five Virtues of Confucianism [4]](image)

Additionally, there are five types of relationships in Confucianism (pic. 2).

![Pic. 2. Five Relationships of Confucianism [4]](image)

The role of Confucianism has been used to explain the success of the Four Asian Tigers. This conclusion is similar to the Protestant work ethic theory in the West promoted by German sociologist Max Weber in his book The Protestant Ethic and the Spirit of Capitalism. The culture of Confucianism is said to have been compatible with industrialization because it valued stability, hard work, discipline, and loyalty and respect towards authority figures [5]. There is a significant influence of Confucianism on the corporate and political institutions of the Asian Tigers.

Alongside with Confucian Dynamism, it is worth analyzing other cultural variables of the Four Asian Tigers.
Power distance deals with the fact that all individuals in societies are not equal—it expresses the attitude of the culture towards these inequalities amongst us. Power distance is defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally. Singapore, Hong Kong, Taiwan and South Korea scores are quite even (pic. 3).

Sharing Confucian background they normally have a syncretic approach to religion, which is also the dominant approach in Singapore. One of the key principles of Confucian teaching is the stability of society, which is based on unequal relationship between people. Confucius distinguished five basic relationships: ruler-subject, father-son, older brother-younger brother, husband-wife and senior friend-junior friend. These relationships are based on mutual and complementary obligations. Power is centralized and manager’s rely on their bosses and on rules. The shared value is: Nation before community and society above self.

The fundamental issue addressed by individualism/collectivism dimension is the degree of interdependence which a society maintains among its members. Singapore, Hong Kong, Taiwan and South Korea scores are quite even on this dimension again (pic. 4).
All these countries are collectivistic societies. This means that people belong to in-groups (families, clans or organizations) who look after each other in exchange for loyalty. Here we can also find the second key principle of the Confucian teaching: The family is the prototype of all social organizations. A person is not primarily an individual; rather, he or she is a member of a family. Children should learn to restrain themselves, to overcome their individuality so as to maintain the harmony in the family. The relationship has a moral basis; therefore, harmony is found when everybody saves face in the sense of dignity, self-respect, and prestige. Social relations should be conducted in such a way that everybody’s face is saved.

The fundamental issue of *Masculinity/Feminity Index* is what motivates people, wanting to be the best (Masculine) or liking what you do (Feminine) (pic. 5).

*Pic. 5. Singapore, Hong Kong, Taiwan and South Korea Masculinity Indexes [6]*

The four countries’ scores are in the «middle» of the scale means that the softer aspects of culture such as leveling with others, consensuses and sympathy for the underdog are valued and encouraged. Being modest and humble is seen as very important; thus showing that one knows it all and therefore has come to educate the counterparts is not liked [7].

*Long-Term Orientation* is the dimension which G. Hofstede added to distinguish the difference in thinking between the East and West. He called it Confucian dynamism. From the original IBM studies, this difference was something that could not be deduced. Therefore, he created a survey for Chinese value system and it distributed across 23 countries.

This dimension describes how every society has to maintain some links with its own past while dealing with the challenges of the present and future. The four Asian countries have high LTO indexes, because all of them are influenced by Confucian background.
Below are some characteristics of Long term oriented cultures:
– persistence
– ordering relationships by status and observing this order
– thrift
– having a sense of shame

**Conclusion.** The interrelation of culture and development has been vastly taken into account, in particular with respect to the development of the Asian Tigers, as scholars were trying to discover whether these countries were following a unique path of growth, driven by their peculiar characteristics [7].

On the one hand, it is still argued if the Confucian values which may have limited the initial development of the four Asian tigers, are the same values which have permitted and supported their extraordinary growth in the last decades. On the other hand, people in these countries have been influenced by Confucius instructions for nearly 5000 years. Most of them have unchanging Confucius thoughts in their character. For Confucius, learning was closely related to hard work. Effort is more important than ability. He emphasised the importance of making an extended effort to achieve sustainable transformation and improvement as opposed to pursuing quick results [8].

At present, nobody can deny that cultures in Singapore, Hong Kong, Taiwan and South Korea are significantly effective on the function of management. Some of the cultural specifications effective on organizational attitudes and behaviors there are as follows: decision making concentration; importance of relationships orientation; belief in grievance and necessity of coordination with nature; importance of face-to-face contact; special attitude to time.

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CULTURAL FRAMEWORK OF GERMAN HIGHER EDUCATION

Abstract. The present article deals with the cultural framework of German education. It contains the review of German Qualifications Framework and the values that determine modern education in Germany. Its prior objective is to argue the need of using diversity and authentic cultural features as resource for quality education. The outputs of this investigation provide users of understanding the intercultural importance for education process. Cultural competence has been suggested as an instrument to deal with diversity issues.

Анотація. У статті розглянуто культурну основу німецької освіти. Вона містить огляд публікації «German Qualifications Framework» та цінностей, які визначають сучасну освіту у Німеччині. Її основна мета — аргументувати необхідність використання різноманітності та автентичних культурних особливостей як ресурсу для якісної освіти. Результати цього дослідження дають користувачам розуміння міжкультурного значення освітнього процесу. Культурна компетентність була запропонована як інструмент для вирішення питань різноманітності.

Key words: German culture, German cultural framework, German Qualifications Framework, Inclusive education in Germany, diversity as a resource, intercultural and interreligious competence, social and economic backgrounds.

Ключові слова: німецька культура, німецька культурна основа, German Qualifications Framework, інклюзивна освіта у Німеччині, різноманітність як ресурс, міжкультурна та міжрелігійна компетентність, соціальні та економічні передумови.

Statement of the problem. The growing multicultural nature of professional education makes it critical to develop skills of providing culturally sensitive and culturally adaptive knowledge. Due to numerous factors, the process of learning in cross-cultural and multicultural contexts is becoming more commonplace.

The expansion of world trade and globalization are building the world in which cross-cultural interactions and national differences occur more frequently than at any time in the past. When people demonstrate differences or similarities, it is easy to