

ANCIENT CHINESE PHILOSOPHICAL AND MORAL ETHICS AND THE CHINESE NATIONAL WORLDVIEW OF "NEW CONFUCIANISM" AS PREREQUISITES FOR EFFECTIVE PUBLIC ADMINISTRATION IN CHINA

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Key words: state and social governance, Chinese traditionalism, moral and ethical system of personality and position, national values

Introduction

Today, the moral-psychological and administrative-political processes enveloping humanity – which, in our assessment, are characterized by degradation – threaten to lead to the irreversible destruction of identity and "character." This compels us to examine the intensifying global challenge of modern public administration through the lens of historical administrative-philosophical achievements. The distinctive features of China's traditionalist governance – rooted in a strong Confucian national identity (and nationalism) as well as national unity – run deep, with centuries-old origins. The Confucian ideological chain for establishing order within the state = stemming from the "internal" discipline of the officialdom and proceeding through "perfection of knowledge – self-cultivation – state order – and finally, the balance of state/political governance" – remains the foundation of the country's governance policy to this day. These features of governance, shaped in China over the course of centuries, have also played a role in modernization processes across East Asia more broadly. The national mentality – formed under the influence of geographical, linguistic, and religious-philosophical factors – shapes a distinctive mindset. The Chinese moral-ethical frame-work is closely linked to concepts of social and personal duty and obligation, as well as to feelings of guilt and shame. Moral and ethical principles rooted in the distant past have been – and remain – of paramount importance in public administration throughout all stages of China's ancient and medieval history.

Methodology

The study employs methods of analysis, the sequential examination of process stages over time, and the comparison of conditions governing the development of public administration across different periods. Every nation possesses distinctive characteristics that set it apart from others – traits explained by the unique conditions of its formation. Given current trends toward globalization, emerging challenges, and Armenia's present situation, the study of the Chinese national mindset is of great significance. The relevance of this research is further underscored by the global community's interest in the distinctive features of ancient Chinese philosophy – the very source from which the Chinese national mindset evol-

ved. Another factor highlighting the importance of this work is the scarcity of existing studies on the subject in the Armenian language, particularly regarding effective public administration, as well as the fact that the research was conducted by A.A. Zalinyan -- a Sino-logist who is fluent in Chinese and deeply immersed in Chinese culture.

Literature review

Historical and contemporary approaches found in scholarly publications related to the topic have been examined, and their key similarities and differences across various eras have been analyzed. The works of L.S. Perelomov [2001], A.A. Huseynova [2003], Li Wanli [2019], and A.K. Gordey [2003] are dedicated to discussing the characteristics and approaches of centuries-old, traditionalist Confucian governance, which is imbued with national identity, nationalism, and national unity. The works of Feng Youlan [1998], Liang Jian [2020], and Mencius [1999] examine the "value" of the individual—and particularly the ruler—as well as the requirements regarding their high qualities and moral conduct within the framework of ancient Chinese philosophy and Confucian principles. Issues concerning the importance of preserving the "face" of the individual—and specifically that of the official—are discussed by V.V. Malyavin [Malyavin], R.G. Apresyan [2012], and others. Confucian administrative and ideological approaches to establishing order within the state—stemming from the individual's "inner" order—are discussed in the works of Confucius's **Four Books** [Kobzev et al., 2004], V. Baudu [Baudu, 2007], and E.T. Karaev [Karaev, 2024, 3]. The works of Wüdé [2025] and others are dedicated to analyzing the state policy—rooted in key Confucian moral-political features of Chinese history—of cultivating a "martial spirit" through moral standards and transforming the "soldier's national mindset." The works of Emma E. Buchtel [2022], Michael Harris Bond [2022], A.Yu. Blazhkina [2019], P.V. Troshchinsky [2016], and Yu.N. Danilova [2014] are dedicated to the study of moral-emotional control over conduct (modes of action)—specifically the interplay of emotion and wisdom—as well as public condemnation, shaming, and varying judicial approaches regarding crimes committed by individuals, particularly government officials, in both ancient and modern China. Comparative analyses of the "Chinese Dream" and the "American Dream" are presented in the works of James Truslow Adams [1931] and Brittney Bain [2021]. The work of S. Rybachuk [2018] is dedicated to analyzing the political, cultural, and spiritual life of modern China, the profound refinement of Chinese governance philosophy, and the essential Confucian components characterizing the political "intellectual and cultural elite." Issues regarding the ethical requirements governing the actions of Chinese politicians and officials within the country's socio-political life and administration are examined in the works of Sun Yat-sen [1926], Yuanxia Zhou [2008], King Pong Chiu [2023], A.R. Alikberov et al. [2023], N.I. Migunov [2014], and M.A. Sushchenko [2015]. Issues regarding the enrichment of traditions—belonging to various peoples, both large and small—with new meanings and, to a certain extent, with new models of modern state governance during the modernization process in East Asia are

discussed in the works of Youg Chan [2019] and S. Trevaskes [2024]. The study by Wei-Ding Tsai et al. [2024] discusses the global spread of Confucianism, its role as a "soft power" tool in the PRC's foreign policy, the consolidation of "New Confucianism" within public administration and state policy in China, and approaches aimed at preserving Chinese culture and establishing it as a foundation for national rejuvenation.

Analysis

National mentality (or mindset)—shaped by the interplay of geographical, linguistic, and religious-philosophical factors—exerts a profound influence on the formation of a distinctive national character¹. Over the ages, this factor has evolved yet preserved its spiritual heritage, becoming a source of the Chinese national mindset—particularly within China itself. Amidst integration, the traditionalist nature of Chinese culture—along with the continuity² and natural link maintained between the past, present, and future—has ensured the preservation of national identity. Ancient Chinese philosophical categories have profoundly shaped the distinctive mindset of the Chinese people; these categories emphasize the significance of tradition, personal dignity, and moral upbringing³, as well as the importance of honoring ancestors and elders.

Many researchers attribute the concept of "morality" exclusively to the European cultural-philosophical tradition, maintaining that no other culture has developed such a lexical-semantic generalization regarding human behavior [Apresyan, 2012, 25–29]. Despite the view that significant "moral-ethical" principles were defined specifically within the European tradition—and that a universal moral imperative was not formulated in other (non-European-oriented) Eastern cultures—the concept of "morality" nevertheless existed wi-

¹ Mentality (often referred to in Armenian by the synonym "մտածելակերպ" *mtatselakerp*—"way of thinking") is formed at the deep psychological level of individual or collective consciousness and manifests within the contexts of culture, traditions, social institutions, and the environments in which a person and a specific ethnic group (social group or nation) exist. It constitutes a complex whole comprising a unique mindset, a specific way of life, and a cultural sense of the world—encompassing perceptions, worldviews, psychological makeup, national value systems, linguistic thought patterns, value orientations, attitudes, behavioral stereotypes, conceptions of the world and the self, beliefs, and intellectual, emotional, and cultural dispositions. Psychological makeup is a stable combination of character traits, temperament, and behavioral characteristics that determine a person's "response" to the world, their decision-making, and their interactions with others.

² In this regard, new developments preserve the best elements of the old, serving as a fundamental principle for the transmission of experience, knowledge, and traditions from generation to generation.

³ The Latin term **mores** refers to societal customs and unwritten rules. Morality is a system that evaluates actions, character traits, or behavior based on the standards of individuals, societies, social classes, public opinion, cultures, customs, and traditions. Moral precepts (moral teachings—broadly, moral norms or **moralitas**) and morality itself play a crucial role in shaping societal consciousness and spirituality, as well as in regulating human behavior. While legal acts are created by the state and their violation is punishable by law, moral precepts emerge within society. The concepts of moral precepts and morality are closely related and interconnected, yet they are not identical. Moral precepts constitute a form of social consciousness and a social concept; they serve to regulate human behavior across every single sphere of social life. Moral philosophy is a system of concepts regarding good and evil, as well as moral norms, values, and ideals of conduct, that determines and regulates the behavior of the members of a specific society.

thin them from early times¹. In China, it is closely linked to social and personal duties and obligations, feelings of guilt and shame. These terms represent key concepts in Chinese philosophical ethics and describe the principles of the world order and morality. Unfortunately, opinions are frequently encountered today suggesting that "morality" ("moralizing") is merely a subject for philosophical discourse—that it cannot be linked to state or public administration, given that governance is conducted solely through laws established by the state. Such categorical approaches lack any justification and are entirely unacceptable; indeed, governance based on such a stance could lead to the irreversible loss of the civilization in question (and even of the state and statehood itself). Confucius himself once stated that "he does not create, but merely transmits ancient traditions to future generations" [Peregomov, 2001, 139]. Since the time of Confucius, established Chinese norms governing relationships between different categories of people—serving as a dominant trait of the national character—have been subtly passed down from generation to generation [Huseinova, 2003; Wanli, 2019; Gordey, 2003]. Confucian traditionalism fosters the nation's pursuit of harmony and demonstrates that social order—and indeed the very existence and effective governance of the state—can be secured through the strict observance of ethical traditions. Throughout most of Chinese history, Confucianism has placed immense importance on prioritizing the interests of the family (and often the clan), and the distinctive nature of these familial ties has shaped the unique character of Chinese society. Even amidst contemporary cultural "assimilation," China not only maintains a strong tradition of upbringing rooted in a sense of obligation but has also extended the ethos of "national clan-nishness" into its state political culture. More-over, it encourages its citizens to work abroad, thereby broadly fostering national unity. In the Chinese mindset, citizenship is not the decisive factor; ancestral origins hold far greater importance (if one's ancestors were born in China, one is considered Chinese)². Even after several generations, a Chinese person's return to their homeland is perceived as a "joyful reunion with the Great Family."

The "value" (or "worth") of the individual held a very important place in ancient Chinese philosophy. Moreover, this worth lay—and still lies—not in the satisfaction of material needs, but in the aspiration toward high qualities, morality, and ethical conduct. Confucianists regarded moral values as the supreme values—far more significant than the goals an

¹ In Chinese, the words "daode", "lun", "lunli" and "lunli daode" mean "morality". "Daode" (道德) is the basic category uniting Dao (the law of the entire cosmic space, world, and nature as a whole) and De (the manifestation of this law in every being and moral force). "Lun" (伦) (norms of morals, principles of morality and ethics) symbolizes "proper and correct human relations" and social order. "Lunli" (伦理), ethics and moral laws, which literally translates as "principles of relationships." "Lunli Daode" (伦理道德), a synthesized concept meaning a system of morality, behavior and social responsibility, sources of explanations of Chinese words and terms used in this and later work [Karaev, 2024, 472-477].

² The Chinese perceive the term *Huaqiao* (Chinese: 華僑—referring to a Chinese person living in another country or the Chinese diaspora) as referring to their compatriots who are temporarily away from their homeland for various reasons—viewing them as an integral part of themselves.

ordinary person pursues in their earthly life [Youlan, 1998, 254]. It is worth noting that the concept of **xiaokang** (moderate prosperity¹) was already employed in the **Liji** (Book of Rites)—one of the fundamental Confucian texts compiled between the 4th and 1st centuries BCE). In present-day China, the concept of **xiaokang** lies at the heart of the country's modernization programs, which aim to establish a "society of moderate prosperity" (**xiaokang shehui**). When comparing the "Chinese Dream" with the "American Dream,"² one can observe significant similarities, albeit with certain nuances. The Chinese concept of **xiaokang** - 小康社会 encompasses not only the provision of basic necessities—such as food and clothing—but also a state policy of harmonious development for the nation, its cities, and its rural areas across economic, cultural, environmental, and other dimensions³.

Confucius and the Chinese philosopher Mencius⁴—a follower of Confucian teachings—recognized "morality" as a value ensuring the nation's enduring survival; consequently, they deemed it necessary to sacrifice one's life for the sake of duty [Mencius, 1999, 164]—implying that the value of personal dignity outweighed the preservation of life itself.

In ancient Chinese ideology, the concept of "personal dignity" is inextricably linked to the concept of "face" (**mianzi**)—面子 akin to the modern notion of "reputation"—since, for the Chinese, "individuality" is primarily defined by "face," the embodiment of a person's social significance. Chinese ethics emphasizes that an individual in general (and an official in particular) possesses "face" only so long as it is recognized by others and they fulfill (or are expected to fulfill) the role society anticipates of them [Malyavin, 2000, 632]. "Face" is cultivated over the years, and maintaining or elevating one's social status requires significant effort, as losing face is all too easy. In the Chinese mindset, "The better a Chinese person's 'face,' the greater their opportunities—not for breaking rules, but for fostering trust and cooperation⁵." Confucians considered—and still consider—self-improvement and

¹ In this regard, there is no single precise Armenian term for the word; depending on the context of its usage in Chinese, it implies either a "middle class" (when referring to a social stratum) or a "moderately prosperous society" (lifestyle). This Chinese term was originally used by Confucians to describe a society composed of a functional middle class. The term gained widespread currency between 2002 and 2012, particularly in discussions regarding state economic policies aimed at a more equitable distribution of wealth. The term "Chinese Dream" gained significant prominence in China following the publication of policy guidelines titled "Advancing the Strategy of National Rejuvenation: Coordinated Promotion of the 'Four Comprehensive Goals'." Alongside three other directions (comprehensive deepening of reforms, comprehensive rule of law in the country, and comprehensive observance of strict Party discipline), the provisions include the goal of "comprehensively building a moderately prosperous society" [Jian, 2020, 127].

² The phrase is considered to originate from the work **The Epic of America**, written by James Adams in 1931 during the Great Depression.

³ This Chinese concept is imbued with a sense of responsibility and of belonging to "one's own society"—of feeling like a full-fledged member of it.

⁴ 372 BC – 289 BC or 385 BC – 303/302 BC; he was also known as the "Second Sage"—ranking second only to Confucius in wisdom. He further developed Confucius's philosophical teachings.

⁵ "Both an individual and an organization can have a 'face.' The better an organization's reputation, the greater its popularity in the market" [Quyet et al., 2023, 2–14].

ethical conduct to be essential conditions for the country's development and social stability. One of the texts within the **Four Books** (attributed to Confucius and dating from the 5th–3rd centuries BCE)—specifically **The Great Learning** (**Dà-xué**)—expresses the idea that "the perfection of things is followed by the perfection of knowledge, then the self-cultivation of the individual, and only thereafter the order of the state and the balance of its political governance" [Wenku, 2007]. In other words, order within the state stems from (and is reinforced by) the individual's "inner" order. Just as in ancient times, Chinese society today relies on the self-cultivation of each individual; furthermore, every individual—and especially those in positions of power—must serve society. This defines the value of both the individual and society. Currently, China's desire to "materialize" the concept of the necessity for self-cultivation. It is manifested through a public administration policy aimed at improving the level of education and training highly qualified specialists for all sector¹. In China, the emphasis placed on receiving a good education and serving one's state and society through well-trained personnel guided by moral principles is viewed as a primary prerequisite for effective state governance. Closely linked to the aforementioned Confucian ideas, this approach is anchored in the concept of the social responsibility of every member of the nation regarding the state's development.

It is essential to highlight another significant characteristic of the Chinese mindset: collectivism. Its formation was driven not only by harsh natural conditions and the resulting need for monumental collective labor—such as irrigation projects and the construction of defensive fortifications—but also by the Chinese individual's sense of belonging to society as an integral part or full-fledged member, rather than being marginalized². Moreover, in this context, the stability of the Chinese state also rests on the individual contribution of each person to the "common cause of the nation." China's governance experience clearly demonstrates that the prudent adoption of achievements and practices from any other civilization (including those related to the state and state administration) can be accomplished without losing national values and identity. China's experience and approach in the realm of public administration foster the construction of an integral and harmonious society—an endeavor worthy of attention and respect for the way it preserves national and ethnic self-identity. The approach of shaping educated (both academically and in terms of character) and moral individuals—those who respect their country's culture and traditions, take pride in them, and strive for the nation's development—constitutes a fundamental "system" that

¹ As of 2026, China ranks first globally in terms of absolute growth rates and total investment in science and research (R&D), surpassing the United States. Regarding the growth of science and research funding, China consistently demonstrates double-digit growth, outperforming most developed countries.

² Marginalization (from the Latin **marginalis**—meaning "located at the edge" or "on the margin") is denoting a state of extremity; it is both a sociological phenomenon and a concept describing a "borderline" position held by an individual between social groups—a status that leaves a distinct mark on the person's psychology. Ultimately, marginalization drives society disintegration, manifested by the breakdown of social groups, the severing of traditional interpersonal ties, the loss of individual's sense of belonging to a specific social community.

promotes national unity, strengthens patriotism, and ensures the preservation of cultural traditions. Despite being a high-tech society, modern Chinese people continue to be guided by medieval moral values. China's astonishing economic success¹ is partly due to the fact that, even while actively adopting scientific and technological innovations from Western civilization, the Chinese people continue to adhere to their own cultural traditions. A commitment to "duty"—both toward society and within the social order—has been and remains the foundation of China's development and its system of governance, which is rooted in historical, cultural, and ideological principles. Every aspect of public life and governance in modern Chinese society has been shaped by moral and ethical principles from the distant past.² Throughout all periods of China's ancient and medieval history³, morality—as a regulator of social relations—was considered more significant than the law ([26]). In pre-imperial China, public censure (condemnation)⁴ was regarded as the severest punishment for a crime; a court verdict was often replaced by a symbolic yet no less effective punishment. Confucius regarded shame as a fundamental regulator of social and personal life—a concept he addressed in his seminal work, the **Analects**. Originally, Confucianism was intended exclusively for training the court bureaucracy. Among the nobility, adherence to the Confucian moral code was essentially performative⁵; the most crucial principle of Confucian morality—loyalty to the ruler—was contingent upon circumstances⁶. It was created during a difficult period for the country, when the cultural flourishing of the Tang and Song dynasties (7th–13th centuries) gave way to an era of social instability and conquests (lasting until the mid-14th century). During that time, moral and ethical standards were accorded great importance as a means of unifying the country and preserving its traditions. In the "Three-Character Classic" (or "Three-Character Book")—a famous traditional Chinese elementary education textbook written over 700 years ago⁷ reflects the principles of the world order (as well as governance) were reflected. The rule enumerated

¹ As of 2026, it is the world's second-largest economy. According to current estimates by the International Monetary Fund, China's gross domestic product (GDP) stands at \$20.85 trillion, trailing only the United States.

² Pre-imperial period—up to the 3rd century BC—and imperial period—from the 3rd century BC to 1911.

³ It was a form of moral and symbolic influence wherein the individual was not deprived of life or liberty but was instead subjected to public censure or shaming; the offender might be made to wear a special canvas shirt or be branded with a tattoo. In this way, society sought to re-educate the individual by subjecting them to universal condemnation and scorn. [Blazhkina, 2019, 45-65; Troshchinsky, 2016].

⁴ In Chinese history, the "Time of Troubles" (the Five Dynasties and Ten Kingdoms period) spans the years 907–960—a time of incessant civil wars, the disintegration of the empire, frequent changes of rulers, and profound political, economic, and dynastic crises.

⁵ An attempt was even made to desecrate (open) Confucius's grave because of the ideas he had put forward.

⁶ Representatives of powerful families were primarily concerned with personal interests rather than loyalty to the ruler. Later, the service nobility—who had attained social status through government patronage—raised this principle to the level of an essential moral and political quality of the noble class, fearing the loss of their positions and privileges.

⁷ The text consists of short, rhyming lines of three syllables (three characters) each—hence its name. This book was used to teach children in China for a thousand years, up until the early twentieth century, and it remains in use to this day, in the early twenty-first century.

the five ethical norms that everyone—and especially those in power—was expected to uphold: humanity (仁 - zhen), justice (义 / 義 - yi), decency or politeness (礼貌 - li), knowledge (智 Zhì) li, sincerity (誠 - chen). Selfishness, greed, indecent behavior in society, and an indifferent attitude toward knowledge were considered shameful and reprehensible [Haipeng et al., 2017]. Failure to observe *xiao* (孝, xiào) one of the core concepts of Confucian ethics, signifying deep respect and devotion toward ancestors and their achievements—undermined clan unity and the intergenerational transmission of traditions, dishonored historical memory, and was deemed absolutely unacceptable¹.

Due to the numerous wars in Chinese history, the cultivation of a "martial spirit" has always played a significant role. The martial ethic known as "Wu De" (吳德 meaning "the warrior's way" or "warrior morality") incorporated the fundamental characteristics of Confucian ethics. Cultivating this martial spirit was—and remains—considered one of the most important disciplines². A soldier's success depended not so much on his physical strength as on his mindset. Traditionally, *Wu De* encompasses two aspects: the morality of conduct (behavior within society) and the morality of the mind (inner qualities)³.

The morality of one's conduct (or way of acting) was considered paramount, as it concerned relationships among members of society (a soldier unable to cultivate these qualities within himself was unworthy of the trust and respect of others). The moral philosophy of *Wu De* was linked to self-improvement and entailed emotional regulation—specifically, balancing the "emotional mind" with the "mind of wisdom." If a person maintains clarity of mind and fulfills their duty, they have no cause for shame or guilt and will merit the respect and trust of others [Bond, 2022]. The moral philosophy of *Wu De* placed great importance on instilling universal human qualities in the future soldier, transforming him into not only a seasoned warrior but also a full-fledged member of society. After the accession to power in 1628 of the Chongzhen Emperor—known for his integrity—most officials feared being disgraced in the eyes of the public and "losing face," which for them signified "moral death"—an unprecedented dishonor. In this case, they could atone for their guilt

¹ It was held that belonging to a Chinese clan was of far greater significance than belonging to any state that existed merely for a time; in other words, the concept of the nation stood above all else. Each family member felt responsible not only for the fate of their own clan but also for that of the entire nation. Moreover, fathers were held accountable for the immoral actions of their children (reflecting their role in their children's upbringing)-, while a sense of guilt extended to the children if their parents committed a crime (a liability that often spanned several generations). It was within the family itself that the foundations of the moral conduct necessary to preserve the nation as a whole were laid.

² Therefore, before being taught combat skills (martial arts), the aspiring fighter had to study moral standards.

³ The morality of conduct encompassed humility (the absence of arrogance), justice (honesty and the protection of the weak), respect (deference toward teachers and elders), wisdom (the ability to make sound decisions aimed at fulfilling the requirements of one's society), and trustworthiness (keeping one's word). The morality of the intellect encompassed will (courage and determination), patience (endurance and the ability to overcome hardships), steadfastness (persistence in learning), moderation (avoiding extremes in all matters, except regarding the preservation of the nation), and sincerity (genuineness of thoughts and actions) [Zhi, 2010].

only through suicide” [Sidikhmenov, 2000, 316]. China has experienced numerous instances of devastation, destruction, and defeat throughout its history, yet China’s “novelty” lies in its profound self-perfecting nature [Rybachuk, 2018]. Confucianism has always been the primary source of China’s political, cultural, and spiritual life. For the political elite—which was simultaneously an intellectual and cultural elite (imbued with the essential attributes of the “high-value” official, scholar, and writer—the **shi**)—士. Confucianism served as the dominant ideological doctrine by the entire course of Chinese history.

The foregoing demonstrates the ideological flexibility of Confucianism. Amidst the many crises Confucianism has weathered, these “flexibilities” directly influenced traditional ideological resilience. While during the Han period (206 BC – 220 AD) the “elasticity” of Confucian morality was constrained by traditional canons—and Taoist teachings (like any form of dissent) were penalized—by the Song era (960–1279), Neo-Confucian ideologues adopted certain elements from Taoism and Buddhism, having observed the prevalence of these teachings among the intelligentsia and within governance principles. This interpenetration of various ideologies rendered the system more flexible [Shchutsky, 1993].

Confucian moral-administrative culture serves as a major reformist factor in the socio-political life of modern China. Attempts to reinterpret traditional Chinese cultural values began as early as the late 19th century. Drawing upon Confucian values, Sun Yatsen, the first president of China, formulated his famous “Three Principles of the People”—nationalism, democracy, and the people’s livelihood. New Confucianism initially emerged as a movement among the Chinese intellectual elite—young people who were receptive to Western culture. Anti-traditionalist sentiments were particularly strong in Chinese society between 1949 and 1978 [Zhou, 2008; Chiu, 2023]. Confucianism regained its popularity in 1978 with the launch of the state’s “reform and opening-up” policy. The onset of modernization in the PRC fostered a national cultural renaissance and a renewed popularization of Confucian teachings. These trends contributed to the emergence of a new Chinese intelligentsia and a “newly governing” elite. In 1958, Chinese scholars published the work titled “A Manifesto on Chinese Culture to the World”, marking the beginning of the consolidation of “New Confucianism” within public administration and state policy (regarding this process. This renaissance of Chinese civilization, along with state governance policies across all sectors, was anchored in the revival of a culture rooted in the national character. The programmatic statements of the “New Confucians” began to incorporate ethical requirements for the actions of Chinese politicians and officials, grounded in Confucian morality, moral philosophy, and traditional ethical values.¹ It was New Confucianism that first put forward the thesis that “modernization is not synonymous with Westernization.” In the process of modernization in East Asia, the “great” and “little” traditions of various peoples have gene-

¹ From 1980 onwards, “New Confucianism” began to spread rapidly within China and beyond.

rally acquired new meanings, thereby creating—to a certain extent—new models of modern state governance. Representatives of New Confucianism are characterized by the transmission of political experience and the maintenance of smooth continuity in state governance. Over the past 15 years, the Chinese government has actively sought to disseminate Confucian teachings not only within China but also far beyond its borders. The global spread of Confucianism today serves as a key instrument of the PRC's foreign policy "soft power" and reflects the ruling elite's desire to preserve Chinese culture and establish it as the foundation for national rejuvenation [Tsai, Chistyakov, Chistyakova, 2024, 885-902].

Conclusion

At present, we are dealing with the concept of fundamental self-improvement—not merely the study of ancient Chinese canons, but the cultivation of the individual. Chinese history offers virtually no examples of "erasing" the past or "burning bridges." Instead, what is evident is the transformation of the core ideology and its adaptation to modern trends, a process that fosters the accumulation of traditions and customs and strengthens national identity. It can be confidently stated that, having initially emerged as a philosophical and anthropological movement, it now plays a significant role in the reality of national state and public administration.

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Ancient Chinese philosophical and moral ethics and the Chinese national worldview of "new Confucianism" as prerequisites for effective public administration in China.

Key words: state and social governance, Chinese traditionalism, moral and ethical system of personality and position, national values

This article examines the centuries-old and enduring significance of the Confucian moral and ethical system of governance, as well as the influence of ancient Chinese philosophy on the formation of the Chinese national mentality. It examines the main categories of Chinese governance philosophy, their influence and embodiment in the national mentality, and the extent to which ancient Chinese philosophy influenced the formation of a particular mentality. It analyzes attempts to rethink Confucian traditional cultural values in the social and political life of modern China, the formation of a new "intellectual ruling elite" in public administration, the strengthening of "new Confucianism" in public policy, and the development of ethical requirements for the actions of Chinese politicians and officials.