

PARADIGM OF PUBLIC ADMINISTRATION IN ASIA: CONFUCIANISM AND MODERNIZATION**Zarina Xojiqulova Faxriddin qizi**Student of the Faculty of Fundamental Medicine,
Tashkent State Medical University, Tashkent, UzbekistanE-mail: xojiqulovaz@gmail.comScientific supervisor: Associate Professor Yoldasheva Lola Sagdullayevna
Tashkent State Medical University, Tashkent, Uzbekistan<https://doi.org/10.5281/zenodo.20175835>

Abstract. This study analyzes the unique evolutionary path of public administration in the Asian region, the influence of socio-cultural factors on administrative reforms, and the differences between Western and Eastern governance models. Within the framework of the concept of “administrative civilization,” the principles of Confucian ethics and meritocracy are examined.

Keywords: Asian model, public administration, Confucian governance, administrative civilization, NPM, Hong Kong experience, meritocracy.

**ПАРАДИГМА ГОСУДАРСТВЕННОГО УПРАВЛЕНИЯ В АЗИИ:
КОНФУЦИАНСТВО И МОДЕРНИЗАЦИЯ****Зарина Фахриддин кизи Хожикулова**Студентка факультета фундаментальной медицины,
Ташкентский государственный медицинский университетE-mail: xojiqulovaz@gmail.com г. Ташкент, УзбекистанНаучный руководитель: доцент **Юлдашева Лола Сагдуллаевна**

Аннотация. В данном исследовании анализируется специфический эволюционный путь государственного управления в Азиатском регионе, влияние социокультурных факторов на административные реформы, а также различия между западными и восточными моделями управления. В рамках концепции «административной цивилизации» рассматриваются принципы конфуцианской этики и меритократии.

Ключевые слова: азиатская модель, государственное управление, конфуцианское управление, административная цивилизация, NPM (Новый государственный менеджмент), опыт Гонконга, меритократия.

INTRODUCTION: THE FORMATION OF THE “ASIAN CENTURY” IN PUBLIC ADMINISTRATION

For a long time, the idea of “Western universalism” dominated modern political science and public administration theory. Max Weber’s model of formal bureaucracy, as well as the concept of “New Public Management” (NPM) that emerged in the late 20th century, were presented as optimal solutions for all societies.

However, by the 21st century, the socio-economic “miracle” of East Asian countries—particularly China, Singapore, and South Korea—forced a fundamental reconsideration of these assumptions.

Why do Western democratic and liberal governance models not produce expected results everywhere? Why has Asia, in particular, managed to achieve high-tech growth while preserving its traditional values? These questions remain among the most pressing issues in contemporary public administration theory.

UNIVERSALISM AND CONTEXTUALIZATION: THE APPROACH OF ANTHONY CHEUNG

When discussing the Asian model, Anthony Cheung (2013) raises a crucial question: “*Can there be an Asian model of public administration?*” According to him, a system of governance is not merely a “machine,” but a living social organism.

Cheung argues that “deterritorializing” governance—studying it outside its geographical and historical roots—is fundamentally flawed. The parameters of “good governance” developed in the West may not directly apply to the hierarchical and collectivist societies of Asia.

Two processes interact here:

- **Horizontal process:** Learning and adopting best practices from other countries.
- **Vertical (historical) process:** Continuity of national traditions and administrative culture.

In Asian states, it is precisely this vertical process—modernization without losing identity—that has been key to success.

ADMINISTRATIVE CIVILIZATION AND THE BIFURCATION OF GOVERNANCE CULTURE

Yelena Kovalenko (2023) introduces the concept of a “civilizational paradigm,” viewing governance as a cultural phenomenon. According to her theory, every governance system is rooted in the value system of a particular civilization.

During periods of transformation or crisis (bifurcation points), governance culture also changes. In Asian civilization, the central axis of governance is order and harmony. While Western governance emphasizes competition and individual rights, Asian culture prioritizes collective responsibility and hierarchical discipline.

In the post-industrial era, Asian countries have combined this civilizational code with digital technologies, forming a new type of “**techno-paternalism.**”

CONFUCIAN GOVERNANCE: A SYNTHESIS OF ETHICS AND MERITOCRACY

Wolfgang Drechsler (2017), in his study of non-Western public administration, identifies Confucian governance as one of its most prominent examples. This system originates from ancient Chinese administrative traditions of the Ming and Qing dynasties and continues to influence modern states such as Singapore and Vietnam.

Confucian governance is based on three key pillars:

Moral leadership: A leader is not only a law enforcer but also a moral exemplar (Junzi) for society.

Meritocracy: Recruitment to public service is based on knowledge and competence rather than nepotism. This reflects the ancient “Keju” examination system in modern form.

Central role of the state: Unlike liberal models, the state is seen as the supreme force guiding, educating, and regulating society.

PRACTICAL ANALYSIS: HONG KONG REFORMS AND POLITICAL ADAPTABILITY

Wilson Wong (2013), using the example of Hong Kong, demonstrates the complexity of the Asian model. After 1997, Hong Kong’s administration declared itself a supporter of efficiency-oriented modern management (NPM).

However, deeper analysis reveals that the reforms were driven not only by economic efficiency but also by the need to maintain political stability.

In Asian countries, the principle of solving political problems through administrative means (the “administrative state”) is strong. This indicates that bureaucracy is not merely an исполнитель body, but a powerful institution shaping the strategic direction of the state.

THE IMPACT OF THE ASIAN MODEL ON GLOBAL GOVERNANCE

Today, the “Asian model” is no longer confined to Asia. Its elements—such as long-term strategic planning, meritocracy, and an active role of the state in the economy—have become models for many developing countries.

The Asian model teaches us that:

Democracy and governance efficiency are not always directly proportional;
Cultural heritage serves as the “software” of governance systems;
Adapting global models to local contexts is more important than copying them.

CONCLUSION

In conclusion, the Asian model of public administration is not a rigid doctrine, but a dynamic civilizational process. It successfully combines Western rationalism with Eastern wisdom and discipline.

The Asian experience presents a new reality: building a successful state does not require abandoning identity. On the contrary, identity can become a driving force of modernization.

In the future, public administration theory is likely to evolve into a more pluralistic framework, incorporating administrative wisdom from diverse civilizations.

REFERENCES

1. Cheung, A. B. L. (2013). Can there be an Asian model of public administration? *Public Administration and Development*, 33(4), 249-
2. Kovalenko, Y. (2023). Civilizational Paradigm of the Study of Management Culture Phenomenon: Theoretical and Methodological Aspect. *Socio-Cultural Management Journal*, 6(1), 27-54.
3. Drechsler, W. (2017). Beyond the western paradigm: Confucian public administration. In *Public Policy in the 'Asian Century': Concepts, Cases and Futures*, Springer, 19-40.
4. Wong, W. (2013). The search for a model of public administration reform in Hong Kong: Weberian bureaucracy, new public management or something else? *Public Administration and Development*, 33(4), 297-310.
5. Hoshimov, O'. (2021). *The Affairs of the World: An Analysis of Social Relations and Spiritual Values* (for comparative context).
6. Muxtor, A. (2018). *Chinor: Artistic and Philosophical Views on the Hierarchy of State and Society* (for academic analysis)