



Confucianism as a Solution for Papua New Guinea's Political Crises

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ARTICLE INFO

Keywords: Confucianism, Power-hungry leaders, corruption, and election Solution, Papua New Guinea, Democracy, Political Crisis, Ideology

Received : 5 December

Revised : 23 January

Accepted: 23 February

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ABSTRACT

Power-hungry leaders, corruption, and election violence are just a few of the problems plaguing PNG, a democratic country suffering through a political crisis. Democracy in PNG doesn't appear to have fulfilled the expectations of the general public. Public decision-making is getting less open, which is further eroding public trust, in addition to the government's and public authorities' lack of accountability. Insecurity is also increasing as a result of political difficulties that are pulling the nation in different directions. This article examines the several dimensions of PNG's political crises and their consequences on socioeconomic growth in an effort to break this cycle. Using the political and moral teachings of Confucius, it presents an epistemology of leadership. Moreover, it offers a philosophical examination of Confucius's theories, which may offer some guidance for addressing the political dilemma that PNG is currently facing. A number of unfavorable circumstances have plagued political life in PNG and have caused the country to move in many different directions. However, it may be helpful to carefully study and apply Confucius' idea of political leadership in order to overcome some of these problems

INTRODUCTION

After 25 years, the Cold War appeared to have resolved the largest ideological struggle of the 20th century, with liberal democracy emerging victorious against totalitarianism. The one that is frayed and weakened right now is democracy. There are more countries facing democratic failures than successes, according to reports from Freedom in the World. Ten years ago, certain governments seemed like promising success stories, but now authoritarian control is crumbling. Globally, in 2021, the average person's level of satisfaction with democracy will have decreased to that of 1989. Thus, the democratic achievements of the past thirty years have been greatly reduced. Approximately one-third of the global population engaged in authoritarian control in the previous year. Furthermore, the number of countries shifting from democracy to authoritarianism is three times higher. Meanwhile, the world's most powerful democracies are struggling domestically with seemingly unsolvable problems like party conflict, economic and social disparity, terrorism, and a wave of immigration that has frayed ties and increased mistrust of the "other."

The challenges faced by democratic governments have resulted in a rise in the number of populist politicians who violate fundamental political and civil rights and take advantage of biases against immigration. The biggest concern of all, and perhaps the most concerning for the future, is the possibility of disinterest due to the harm that many people's perceptions of democracy and the campaigns to advance it have caused; teenagers, who are too young to remember the protracted fight against fascism and communism, might be becoming less hopeful and depending on their democratic purpose. It is alarming enough that democracies are retreating. Under democratic regimes, people can have a say in the norms that everyone must abide by as well as how their lives and professions are conducted. This leads to more tolerance for peace, fairness, and compromise. In PNG, democracy doesn't seem to have lived up to the public's aspirations. In addition to the government's and public authorities' lack of accountability, public decision-making is also becoming less transparent, which is further undermining public trust. Autocratic administrations propagate misleading information, often to the extent of toxic substances, in an effort to influence public opinion both domestically and internationally. PNG's democracy raises fundamental questions about the existence of a democracy crisis. It suffers from a multitude of problems, including corruption and power-hungry morbidity. In addition, the country is being pulled in numerous directions by political issues, and insecurity is rising. Over time, electoral violence leads to increased sophistication. It is generally under threat and losing ground to the ideas it defends, prominent among them the fundamental rights of the press, the rule of law, and the right to choose leaders in transparent and impartial elections.

LITERATURE REVIEW

Political Crises

When the word "crisis" is used casually, it usually refers to a serious, perhaps violent, scenario. It has been called the avoided approach as well as the real or precursor to conflict. It is challenging to distinguish between times of crisis and non-crisis situations and to define crises practically. There are now two methods for defining crises in a more methodical way in the literature. According to Ashby (1966), they are substantive and procedural approaches. The idea of a crisis in the substantive approach focuses on the particular circumstances and their context in a given situation.

According to Khan (1965), the main concept put forth by those in favor of this method is the potential implications of a certain policy, circumstance, or issue. For those who seek a broader principle, the notion of crisis is approached in a more procedural way. The concept focuses on the components that apply to any crisis scenario, regardless of the issue or nature of the crisis (Weiner & Khan, 1962; North et al., 1968).

It is believed that Laura Henderson's definition of crisis is appropriate for this work. The term "political crises," according to Henderson (2014), presumes that a political issue or scenario is being framed as a serious structural risk that calls for an immediate course of action to remove the threat. The threat's structural nature is crucial because it indicates that the status quo cannot adequately address it. Something different has to be done.

Theoretical Framework

The study strategy in the journal article uses qualitative research techniques that look at examples and situations in order to understand the impact of social action on Confucian phenomena. Because it can translate, organize, and provide context for information in a logical manner, the qualitative technique was chosen for the data interpretation. Books and journals were among the secondary materials used in the examination of the data acquired by qualitative researchers about the influence of Confucianism on Chinese geopolitics and geostrategic planning. The constructivist viewpoint, which holds that Confucianism genuinely promotes cultural superiority, is the foundation of this study methodology.

METHODOLOGY

Research Design

A descriptive research design has been used in this study, which is typical in government-related research and entails collecting a range of economic and socio-political data, such as usage of time studies, employment and crime statistics, household spending patterns, and other comparable information. Abstract or concrete descriptions can be used. One could define with great precision the gender balance in a workplace, the changing age distribution in the populace, or the ethnic makeup of a municipality. Since this kind of research methodology examines original material from past studies, it is suitable for studying the phenomena of leadership and political crises.

Nature and Sources of Data

I made use of qualitative information that was previously available in print and digital media. That is to say; only secondary data sources and uses were made available. This study drew upon the extensive corpus of prior research on Confucianism, the PNG leadership issue, the ensuing political upheaval, the circumstances surrounding the dubious removal of the nation's prime ministers – particularly the removal of a sitting prime minister – and the roles of leadership in such situations.

Method of Data Analysis

The qualitative content analysis technique was chosen since it was believed to be the most suitable for this research. The description and synthesis of non-numerical data are the main goals of qualitative analysis. Qualitative analysis is essentially content analysis. The method recognizes and analyzes information that has already been located in other papers and data sources. In this case, the investigator carefully and impartially identified a few key elements of the information that was obtained. This is a way of coming to a conclusion. The efficacy of this analysis technique is mostly determined by the analytical and integrative skills of the researcher.

RESULTS AND DISCUSSION

Dimension of Political Crisis in Papua New Guinea

PNG has had several political changes since gaining independence. In accordance with the terms of the 2001 Peace Agreement, the province of Bougainville fought a civil war against the PNG national government from 1989 to 1997 in order to obtain some autonomy and permission to pursue independence further. The Panguna copper mine in central Bougainville was PNG's main source of employment and income before the conflict. It was at the center of a number of complicated conflicts that eventually led to the crisis. Over numerous years, unsuccessful attempts were made to mediate a peace deal.

The PNG government secretly recruited and sent a group of foreign mercenaries to Bougainville in the beginning of 1997 in order to use force to end the situation (known as the "Sandline" group). Upon learning of this, the PNG Defense Force staged a coup, apprehended and drove out the hired firearms, and ultimately compelled the resignation of Prime Minister Sir Julius Chan. The "Sandline Affair" was so serious that finding a negotiated settlement became even more crucial. In August 2001, the Bougainville Peace Agreement was signed, granting Bougainville special autonomy under its own 2004 Constitution, along with a phased withdrawal of significant powers from the PNG Government and an assurance that an independence referendum would take place between 2015 and 2020. In May 2016, the Autonomous Bougainville Government (ABG) and the National Government decided on June 15, 2019, as the target date for the referendum. In PNG politics, one of the main concerns is the situation of the election crisis, apart from the possibility of a session. In the chaotic and violent 2002 national election, there were a number of irregularities, inaccurate electoral rolls, voter fraud, ballot box hijacking, harassment of voters by electoral officials,

and violent outbursts between rival candidates and their supporters as well as against polling officials.

Following the election, the Somare-led National Alliance Party (NA) won 19 of the allotted seats. Somare was named prime minister again, this time leading a coalition of many parties. Thanks to the enactment of the Organic Law on the Integrity of Political Parties and Candidates (OLIPPAC), the Somare administration of 2002 became the first since independence to maintain power for a full five years.

Several electoral reforms, some of which had been initiated in 2001 by the Morauta Government, were put into effect for the national election that was held for the first time in 2007. One of the most significant modifications to the voting procedure was the replacement of the "first-past-the-post" technique with limited preferential voting (LPV). The transition to the LPV system was undertaken partly to reduce tensions caused by candidate moves during the campaign and partly in response to calls for Members of Parliament to be elected with a larger percentage of the vote. Not only did Somare's NA party get 27 seats in the 2007 elections, but it also succeeded in enlisting 59 additional MPs in his coalition. And with that, Parliament officially re-elected Somare as prime minister.

The PNG Supreme Court declared in July 2010 that several of OLIPPAC's main components were unconstitutional. These included provisions restricting MPs' ability to cast votes on matters such as the budget, constitutional laws, the election of the prime minister (including a vote of no confidence), and whether or not to stay in the same political party or join other parties. The 2012 national election for PNG was held from June 23 to July 13. The official finish date of the polls, which was set for July 6, was postponed by one week to give teams more time to do their work. There were numerous delays during the polling process, which, in some places, could last for several days. The writs were returned on August 2, 2012, instead of July 27, as initially planned.

In coastal areas, voting procedures were mostly executed accurately and without incident; however, there were a few outliers. Polling places around the Highlands were mainly peaceful, regardless of a few isolated violent occurrences, a large number of security officers, and notable irregularities in the voting process. After learning that a large number of voters in the provinces along the coast and across island regions were denied access to the voting rolls, a considerable number of voters had doubts over the veracity of the list. Voting continued in the Highlands, despite the fact that most places had entirely abandoned their electoral rolls.

In order to create a government, O'Neill's PNC party needed the assistance of other parties, such as Somare's NA party, which had won seven seats, and independent Members of Parliament. The PNC had won 27 seats in the 2012 national election. The Parliament chose O'Neill to be Prime Minister on August 3, 2012.

According to a report made public at the time by the Commonwealth Observer Group, the country's efforts to strengthen democracy in 2012 resulted in both successes and failures. The study brought attention to a number of concerns, including the rise in money politics, regional variations in voting

practices that impact ballot secrecy, and widespread, systematic bias against women. Other issues included setbacks brought on by avoidable occurrences and issues with the management and caliber of the electoral roll.

The 2017 elections claimed the lives of over 200 people, making them one of the worst in PNG's history. Numerous eligible voters were denied the opportunity to vote due to erroneous electoral lists. Many stakeholders criticized the Papua New Guinea Electoral Commission (PNGEC), and it was obvious that a lot of false information was spreading. For example, many people questioned the PNGEC's decision to use Indonesia to print ballot papers. According to the Electoral Commission, the contract was given to an Indonesian provider that could provide more security measures for less money.

Many stakeholders seemed confused when it was announced that 10 million ballots had been prepared for the election; some believed this meant that twice as many people were registered to vote as there were in the electoral roll. According to the PNGEC, there were 10 million ballot papers altogether, of which 5 million were open electorate ballots and 5 million were provincial ballots. This suggests that there may have been more names on the list than there were ballot papers printed. During the voting session, observers noticed a shortage of ballot papers.

Sadly, 2022 has been more of the same, as the administration has done nothing or implemented these and other electoral reforms. Importantly, the election commission's financial delay prevented an update to the electoral roll. I'm not sure; there was a lot of competitiveness between the elections in 2002 and 2017. And 2022 hasn't been quite as bad as I thought it would be. The PNGEC handled the last-minute redistricting curveball that the parliament tossed at it, abandoning the disastrous notion of preferential vote counting at voting stations. Although it's too soon to draw accurate comparisons, there might not be as much violence as there was in 2017. Additionally, people all across PNG organized or took part in elections in a state that was underdeveloped and ill-run, something for which they seldom ever received recognition.

The National Electoral Commission was able to supervise things to some degree. Despite this, the elections have been considerably more unfair to the people of PNG. No one should die unexpectedly during an election, including assassinations and violent crimes. Many potential voters were unable to cast ballots with confidence. The standard roll was out-of-date, flawed, and artificial all at once. Two problems that have emerged in parts of the country that had never seen them before are hijackings of ballot boxes and attacks on counting centers. Furthermore, unexpected troubles that happened in conventional locations were shocking. PNG's courts will be overflowing with petitions claiming electoral misconduct for years to come.

According to the schedule, the next PNG elections are slated for 2027. Between now and then, two significant topical groupings will dominate the nation's political affairs. Electoral quality will be the first priority. Several credible sources have said that the 2022 elections were the worst the nation has ever conducted. The very contentious elections of 2002 and 2017 are among the

debatable issues to take into account. It is an undeniable reality that there were significant issues that marred the 2022 elections.

While certain problems, like the roll, affected more people locally, others, like violence, were more regional in scope, even if they were still getting worse. When taken as a whole, the problems indicate a broken electoral system. If nothing changes, future elections will be contentious, much like the one in 2022. Furthermore, things might get worse: there's a potential that popular support for democracy decreases and that violence increases. It is clear that work has to be done to improve the standard of PNG elections.

Parties do not always face political difficulties. The ongoing struggle for Somare and O'Neill's positions as prime ministers of the PNG Independence State serves as an example of how intra-party conflict may occur at times. PNG's most significant constitutional crisis since independence happened from 2011 to 2012 as a result of parliamentarians essentially overthrowing the government in a political coup. The Supreme Court later declared these actions to be unconstitutional. Following a planned national election, the political standoff of this era – during which two individuals declared their candidacies for prime minister – was ultimately settled in the middle of 2012. However, it is debatable if the harm done to PNG's democratic institutions in 2011 was fully repaired in 2012 and whether recent political trends justify some worry.

There are several facets and reasons behind PNG's political crises. The insane drive for power, election fraud, and corruption, the desire for ethnic self-determination, the feeling that one's ethnic group is being alienated, the exploitation of religion, and other factors are some of the causes.

Political Problem and Development of Papua New Guinea

PNG has too many issues for them to all be covered in one phrase. They have many different aspects. Politically, PNG is being battered by a variety of pressures that undermine systemic effectiveness and seriously deplete the country's economy. It's not totally ludicrous to suggest that PNG's problems are caused by a lack of leadership. The issue of leadership in PNG has never been adequately addressed due to inadequate governance. Since gaining independence in 1975, it has suffered the misfortune of being led by dishonest and lackluster leaders. Understanding the solid epistemic foundation of leadership is essential. The gap between leaders and followers will undoubtedly open up, causing instability and crises if it is not correctly understood and used.

PNG's biggest issue right now seems to be how to resolve the leadership dilemma. PNG's leadership problem has never been properly handled due to bad governance. Ever since attaining independence in 1975, it has experienced the misfortune of being steered by leaders that lack integrity and competence. Because corruption and inept leadership continue to be the biggest challenges facing the PNG leadership system, the goal of this study is to determine potential solutions. PNG's leadership has at least three major areas of weakness. These comprise "the absence of moral components in leadership, the lack of bold and courageous leadership, and the early exposure to leadership" (Oyebola, 1976).

The political issue in PNG is rooted in leadership. In order to manage the national machinery, exploit resources, and promote pure economic interest, leadership is perceived as an example of a traditional battle between competing political interests. As a result, the world of power becomes a place where intricate relationships between forces, money, deceitful manipulation, assassinations, etc., occur.

Many people see PNG as a failed state in every aspect, which is strange considering how well resourced the country is, both natural and human. The people in charge of running the government have dragged PNG to its knees. It's important to remember that PNG is one of the lucky countries in the world, with an abundance of natural resources and human capital. In its 49 years of existence, PNG has not experienced much or any socioeconomic advancement. There is a connection between this negative inclination and insufficient leadership. It is both absurd and shocking that PNG, the so-called "giant" of the Pacific, is still having problems with bad governance several years after gaining independence. The outcome is widespread poverty throughout the nation.

For far too long, the people of PNG have been suffering from unemployment, poverty, and other hardships, yet successive PNG governments have been unable to turn the country's natural and human resources into economic power. PNG's current situation is mostly the result of the absence of capable, goal-oriented leadership at the top of the national hierarchy. The absence of favorable circumstances in the nation is thought to be the cause. The underdevelopment of the country is thought to have been caused by this poor leadership, which is said to have existed from the moment of independence. Even a non-professional might quickly determine the reason for this setback due to its obviousness. PNG has not seen much or any socioeconomic progress in its forty-nine years of existence. Any nation's capacity to create, implements, and maintain effective governance has a significant impact on its socioeconomic and political progress.

Confucianism

With more than 2,500 years of history, Confucianism is one of the most prominent cultural ideologies in Chinese history. It is focused on morals, inner virtue, and regard for society and its ideals. An ancient Chinese cultural belief system called Confucianism placed a strong emphasis on morals and personal ethics, and it served as the basis for much of Chinese culture. From 551 to 479 BCE, Confucius was a philosopher and teacher. Throughout several publications, the most notable of which is the *Lunyu*, his followers documented his lessons on morals, ethics, and good conduct. For the purpose of obtaining inner peace, Confucianism encourages respect for ancestral spirits and is centered around human ethics. Confucianism's cardinal precept is "Do unto others as you would have them do unto you." There is disagreement about whether Confucianism qualifies as a religion. Confucianism is best regarded as a moral code for living a moral life. However, Confucianism was also initially a resurgence of an older faith. Confucius is not a deity; instead, he is revered as a spirit.

Confucianism's central concept is the value of moral integrity, which cultivates "cosmic harmony," or the ability to influence one's surroundings. Peaceful and kind governance will be the hallmark of an emperor who possesses moral purity. Veering away from traditional wisdom leads to strife and natural calamities. The virtue of ren, also known as "humanity," is what gives rise to this moral character and further virtues like humility, respect, and selflessness. Confucius believed that education was essential for developing this virtue-inspired character.

The core of Confucian philosophy is the concept of "filial piety," or loyalty to family. This devotion can manifest itself in homage to the ancestors, deference to parental authority, the emperor and his administration being referred to as the "son of heaven," or another familial metaphor. According to Confucian principles, the family was the most significant social unit, and a society built on family values could only be strengthened. Although Confucius is credited with giving Confucianism its name, many of its key ideas were previously discussed by others. Instead, he might be seen as someone who is interested in maintaining the traditional Chinese wisdom that was passed down from past intellectuals. Confucius left behind a number of followers who continued his work and compilation of his wisdom after his death. Among these pupils, the most well-known were Mencius and Xunzi, who both advanced Confucian philosophy.

Confucianism continues to be one of the most prominent schools of thought in China. Confucianism became the official state philosophy during the reign of Emperor Wu Di (141–87 BCE) during the Han Dynasty. Confucian virtues were taught at the time through the establishment of Confucius schools. For many years, one of the most significant Chinese faiths was Confucianism, which coexisted with Buddhism and Taoism. "Neo-Confucianism," which integrated concepts from all three religions, emerged during the Song Dynasty (960–1279 C.E.) as a result of influences from Buddhism and Taoism. Nonetheless, a Confucian resurgence was spurred during the Qing dynasty (1644–1912 C.E.) by the desire of several experts to return to the earlier concepts of Confucianism.

1. Social Teaching of Confucianism

Confucianism's social lessons focus on how people should behave toward one another and in society. East Asian nations like China, Taiwan, Korea, Singapore, Malaysia, and Japan are founded on Confucianism. An overview of Confucianism's fundamental ideas is necessary in order to comprehend its reflections and consequences for social, individual, organizational, and political culture. From the perspective of the entire society, the Confucian principles of "humanity, righteousness, harmony, courtesy, loyalty, honesty, and cleanliness" stand for the importance of preserving equitable social benefits and the harmonious growth of the entire community. Mutual interaction, family, relative sentiment, and communal tropism are the foundations of Confucian cultural ideals (Yao and Zhu, 2008, p. 58–59).

The foundation of the social order, according to Confucius, are the ties between a son and his father, a spouse and wife, a subject and a ruler, a younger brother and an older brother, and a friend and a friend. In return, people were supposed to submit to their rulers, who were supposed to treat them kindly and generously. In the same spirit, fathers were expected to be kind and give to their kids, and boys were expected to be faithful and obedient to their father. According to Confucius, the bond between parents and children is the most significant. A nation resembles a large family. A subject was expected to be faithful to the monarch, just as a son was expected to be devoted to his father. Government and society work well as long as families are harmonious (Creel, 1929, p. 553-554).

Confucianism encourages the following five virtues: justice (yi), wisdom (zhi), kindness (ren), propriety (li), and reliability (xin), in addition to maintaining harmony via interpersonal connections. According to Rarick (2008), Confucians should be kind, moral, respectful of others, wise, and trustworthy. Confucius attempts to approach a gentleman, who is characterized as the ideal person, with the aid of five qualities. According to Confucius, the "gentleman" (ideal person) should aspire to a higher standard (Rarick, 2007, p. 22). The gentleman who embodies these qualities is a gentleman-scholar, dependable in his relationships with others, truthful in his actions, and persistent in his pursuit of self-cultivation (Eno, 2015).

Confucian principles contributed to the quick growth of Korea, Taiwan, Singapore, and Japan, nations where Confucian concepts are more broadly embraced than in China. According to Tu (1991), societal unity can reduce internal conflicts since Confucianism expands others for the purpose of growing oneself and establishes others for the purpose of establishing oneself. Confucianism holds that society cannot consist of a network of interest groups. According to Tu (1989, p. 48), trust is the foundation of society under the Confucian framework.

2. Confucian Government

It was not until 121 BCE that Confucianism was formally implemented as the governing philosophy of China. Over the course of 2000 years, it has significantly impacted governance. A stable type of administration existed in imperial China from 221 BCE onwards, a rare instance in global history. Although it did not last long, this rule was known as the Qin Dynasty (221–207 BCE). All the same, from 221 BCE until 1911, these kinds of political systems persisted. The father being a father, the minister being a minister, the ruler being a ruler, and the son being a son are the components of good administration, according to Confucius (see *Analects* 12.11). Responsibility, deference to authority, morality, loyalty, and harmony are all part of Confucianism. According to Confucianism, a person does not evolve into one in and of themselves; rather, they become one only within a group (Bockover, 2010).

Instead of supporting democracy, the Confucian tradition favors power concentration. The custom is autocratic, hierarchical, and rigid. Nonetheless, over time, certain Confucian-influenced nations have undergone transformation. For example, like Western nations, South Korea has some government structures

centered on the division of powers. Additionally, those who follow the Confucian tradition maintain high moral discipline and virtue in their upholding of ethics and conventions. Serving the public interest, boosting prosperity, and instilling strong moral values in students are the duties of public administration (Önder and Ulaşan, 2016, p. 27).

But, for example, rulers may grossly overtax their citizens out of pure financial avarice. Basic requirements may also be subject to taxes in addition to farmers' produce. In addition to charging sales in marketplaces, cruel rulers have the authority to impose customs fees on commodities traded. Along with encouraging espionage in adversarial nations, they also hatch schemes to gain enormous power and incite uprisings in other nations. They want to bring about chaos and damage by toppling their leaders in this way. In social situations, this type of bullying and rudeness leads to a lack of respect for other people, which in turn leads to older people living in poverty and, ultimately, a contentious society (Knoblock, 1988, p. 121). The populace needs to look up to rulers as positive role models. In order to set an example for the people, rulers should appoint virtuous and upright clergy (Knoblock, 1988).

Xunzi believes that individuals ought to struggle against their own wicked selves. Because of this, humans need to reinforce morality and ritual through incentives and penalties. Punishments and rewards are thought to guide people toward a moral understanding as incentives. Although he expressed appreciation for many of the things he observed, he stated that this kind of nation lacked a moral foundation and that its existence would be brief, particularly because there were no Confucians in the administration (Rainey, 2010, p. 113).

Xunzi discussed a type of governance known as a dictatorship. Even despots that employ force on the populace are able to uphold law and order and provide a minimal quality of living for their followers. They are able to create laws and regulations and unite their states. However, a real ruler who upholds moral principles, shows concern for their citizens, and applies Confucian principles is not the same as a tyrant (Rainey, 2010, p. 113).

A. Confucian Approach to Public Administration

The core themes of Confucius's teachings are on the art of administration, including proper conduct for administrators and the governance of public administration. He gained a great deal of political knowledge while working for the government. Furthermore, he visited several Chinese cities and saw both their advantages and disadvantages.

Administrative directions within a particular bound might be seen as the administration. Transparency and the application of the law should be used to link effective administration with human rights and democracy. In the absence of kindness, an administrator forfeits the position of authority they have earned through intelligence and skill. There is no support for an administrator among the people if they do not rule them in a conscience-driven manner. The right administration greatly depends on a thorough, well-balanced strategy that is in line with ethics and principles. According to Low and Ang (2013), Confucianism also places a high value on personal development, self-control, and self-regulation.

The Confucian Public Administration succeeded in China in creating a standardized, centralized bureaucratic administrative framework that oversaw a sizable population and vast territory. It also gave rise to the contemporary bureaucracy, which is based on merit and abilities rather than blood ties and is impersonal. Using a hierarchical structure that encourages corporate innovation, it proceeded to modify and adjust the system with performance compensation and management autonomy (Drechsler, 2018, p. 27–28). According to Elliott (2009), the Qianlong Emperor said that "there is no governing by laws; there is only governing by people." This indicates that having moral leaders in positions of authority is more important than having suitable legal frameworks (Tan, 2011, p. 470).

According to Confucianism, people should follow the proper path because they know what is right and because they personally find these paths fulfilling, rather than because they are required to by law or out of fear of punishment. Confucianism returned and began to be useful with Deng Xiaoping's adjustments. In President Xi's administration, the Chinese government has formally and publicly adopted Confucianism. Despite China, other countries have welcomed and utilized the Confucian legacy for millennia. Deeply ingrained and having a major impact on several East Asian kingdoms and civilizations, including Taiwan, Korea, China, Japan, Singapore, and others, is the Confucian legacy. One may argue that Confucianism is a fundamental component of East Asia (Tu, 2000, p. 196).

In Taiwan, Confucian principles permeate every aspect of people's and organizations' lives, making Taiwan a Confucian society. According to Chuang and Wang (2018), Taiwan did not undergo any anti-Confucianism campaigns (p. 364). It threw its support behind Confucian principles, maintaining the original civil service examination's functioning and the structure of the government in Yuan. Any level, including the state, popular, and intellectual ones, may be found to embrace Confucianism. A component of the state ideology of Togukawa, Japan, was Confucianism.

Scholars of Confucianism in Japan were essentially independent thinkers who did not manage the government. They also took inspiration from Buddhism and Shinto and centered their morals and benevolence on the perspective of the samurai. Nowadays, Japan has severed its ties to Confucianism, particularly with regard to governmental management (Drechsler, 2017, p. 31). Confucianism was the primary dominant player in the state administration of Korea throughout the Joseon Kingdom's rule (before 1948). The nobles, who oversaw their own regions, shared the king's authority.

In contrast, Western education, Western culture, and Protestant ethics began to replace traditional Confucian norms in Korea once Christianity arrived there in 1884. The collectively oriented ideals of the East and the goal-focused economic values of the West combine to create a mixed ethic known as the new Confucian ethic. Önder and Ulaşan (2016) assert that South Korea greatly benefited from this mixture of systems. Recalling Drechsler (2015), Singapore might be considered a ready adopter of Western culture. The Scholar as Gentleman (2017) states that although the Chinese government did not seize

control in Singapore prior to its independence, they always upheld the Confucian ethic.

B. Confucius on Leadership

It is well known that Confucius yearned to hold a leadership position during his lifetime. He genuinely intended to implement some of his leadership principles. He was influenced by the Duke of Zhou, who founded the Zhou dynasty in China in 1045 B.C., according to the Book of History (Hoobler, 2009). The Duke was, in his opinion, the perfect ruler. According to historical accounts, the Duke of Zhou ruled his people with fairness and kindness and was neither egotistical nor power-hungry.

Confucius's biggest hope was to locate a duke in his own day who would govern similarly to the Duke of Zhou. But he was never successful. This is the reason he didn't enter politics at the time and didn't succeed in getting a reputable job in the government or in his community (Hoobler, 2009). Consequently, the great duke's leadership style served as the model for the majority of Confucius' beliefs about leadership. Some of the most important Confucian principles and ideas on leadership are listed below:

- ***Confucian Principles About Respect to Law and Order***

One of Confucius's most significant leadership lessons was that in order to establish harmony and order, subordinates must always respect their superior. He claimed that harmony would exist in society if everyone knew their place and behaved appropriately, saying that "let the ruler be a ruler and the subject a subject" (Hoobler:2009). The foundation of Confucian political thought is self-control. A leader needs to be disciplined and sympathetic to those who follow him. He needs to show them kindness. By instilling values in their subjects, leaders may inspire people to uphold the law. Confucius envisioned a political system in which a community went back to its core values, historical advantages, and virtues. "People ought to change for the better. Change needs to be comprehensive and not limited to people in authority (Awojobi, 2016:83).

In a word, the people's well-being is the primary indicator of power. A compassionate leader puts the needs of the people above his own, whereas a Machiavellian leader prioritizes his own interests. Essentially, the foundation of Confucius' political philosophy is his view that a ruler ought to develop self-control, lead by example, and have compassion for the populace. The monarch is required to establish a well-thought-out social structure that fosters peaceful coexistence. Marilyn (2008) asserts that each person must understand their place in the order of nature and fulfill their responsibilities to the best of their abilities in order to contribute to a peaceful and harmonious community.

- ***Confucius on the Heroic and Virtuous Lives of Leaders***

Confucius was not limited to just one topic; he also offered leaders some crucial guidance. He advocated that those in positions of authority should be good role models. Confucius believed that serving in government was the ultimate goal in life. A government officer had to live a gentlemanly life as a result. He asserts that "a gentleman preaches what he practices, then practices what he preaches" (Rainey, 2010).

In order for his followers to become gentlemen, Confucius taught them five qualities. These were the qualities of effort, compassion, generosity, politeness, and good faith. According to Rainey (2010), more academics have included the qualities of diligence or faithfulness, truthfulness, wisdom, courage, and comprehension. Confucius taught individuals to put the interests of their superiors—fathers or rulers—above their own through the virtue of dutifulness or loyalty (Rainey, 2010). The utmost loyalty must take precedence over personal goals. According to him, a leader needs to be able to "set words right" (Rainey, 2010). According to Confucianism, a leader must know what is proper in order to be honest. Confucius disclosed that although knowledge or wisdom may not come naturally to a person, it is always something that one may strive for (Rainey, 2010).

C. Confucius's Golden Rule on Leadership

The Confucian golden rule, which is reflected in Christianity, is valuable. Confucius imparted moral principles grounded in love, humanity, and ethics. The most fascinating item was his golden rule, which is mentioned in all of the world's wisdom books, including the Bible. In answer to a query from a follower who asked Confucius to sum up human responsibility in a single word, in response, Confucius said, "Do unto others as you would have them do unto you." Höbler (2009). Hundreds of years later, Jesus reiterated the same Christian golden rule in Matthew 7:12–13. "Do unto others as you would have them do unto you, for this is the fulfillment of the Law and the Prophets," said Jesus. Perhaps Kong Fuzi (Confucius) was one of the prophets to whom Jesus was referring. Who wants to suffer harm at the hands of others, after all? No one. I don't believe instances of corruption and resource plundering by the government would have been commonplace if all PNG officials had completely accepted this idea. Furthermore, I don't think it was appropriate for us to be discussing tribal conflicts and the killing of innocent bystanders in various PNG Highlands districts.

Confucius only wanted to hold office so that he might effect change; he was not preoccupied with concerns about riches or prestige. But when he was unable to persuade the authorities of his day, he did not refrain from going to war to defend the people's rights and maybe topple the tyrannical regimes, nor did he compromise his morality in order to win the rulers' favor and get a position in the government. He made the decision to devote his time to educating the young people so they might use his ideas in the future. Rather, he found great joy in the little things, like singing with his buddies and going swimming. "Eating simple food and drinking water... there is joy in this," he once stated. According to Rainey (2010), "wealth and high standing, when obtained improperly, are nothing more than passing clouds."

3. Democracy in Confucianism

Confucianism is considered incompatible with democracy due to its long history of being connected with authoritarianism, and as democratic values grow more and more common, its application in contemporary society is brought into doubt. It has been said that "Confucian democracy" is a "contradiction in terms," and politicians from Asia have hijacked Confucianism to support their

opposition to democratization and liberalization. The topic of whether Confucianism contains democratic principles has been the subject of a vigorous discussion, spanning from ancient works like the *Analects* and Mencius to Confucian institutions like those advocated by Huang Zongxi during the Song dynasty.

To comprehend the ideal Confucian individual and society, academics have examined the biographies of well-known Confucians. Works that contend that Confucianism has democratic characteristics or that parts of Confucian principles might serve as the foundation for a modern Confucian democracy vary in the types of democracy they use as examples. Earlier works that argued for Confucian democracy used liberal democracy as their model. However, in recent decades, there has been a growing body of literature criticizing liberal democracy and advocating for an alternative form of democracy. Many of these works suggest communitarian democracy as a model that is similar to Confucian philosophy.

Confucianism embraces notions of democracy that highlight the institutions that allow for popular rule, in contrast to most attempts to advocate for democracy. The philosophy, which draws its inspiration from Dewey's pragmatism, views democracy as first and foremost an ethical ideal that may be changed to suit the needs of the real world. This includes traditional political institutions and new ways of achieving the ideal. This, together with its focus on community, brings Dewey more in line with the early Confucians, who saw politics as an ethical area. Liberty, fraternity, and equality are valued in a Deweyan democracy in relation to community experience (Dewey, *Public and its Problems*, 329). According to Dewey (*Public and its Problems* 314), political engagement takes the form of social inquiry by the public, which is made up of those who are impacted by activities in which they are not actively getting involved. Gaining common ground through social inquiry is necessary to build a community's resilience. According to Dewey, "democracy is the educational process that people need in order to fully own themselves and, if they so choose, contribute to the social well-being of others." (*Democracy and Education*, p. 296).

According to Peter Boodberg, the best way to interpret *ren* is "co-humanity" (229-330). The secret to developing this virtue is to show consideration and care for others. Confucius provided two responses to the question, "What is *ren*?" (*Analects* 12.2): "Treat people with love" and "Refrain from forcing something on them that you would not desire." Strengthening and enhancing social ties is one way to attain personal growth, which is a process of recognizing one's humanity. According to the *Analects* 1.2, it starts in the home where one learns how to be a filial son and a brother. From there, it spreads to include "helping the multitude" and being "broadly generous with the people" (*Analects* 6.30). The process of building community is concurrent with the process of personal development. Establishing others in their quest to establish themselves and encouraging others to pursue their own goals is the "method of *ren*" (*Analects* 6.30). Even though the *Analects* do not contain exact equivalents for the values of liberty and equality, we can still understand Confucius' ideas about living an ideal lifestyle and learning in a way that supports Dewey's

understanding of those democratic values within the framework of moral community experience (Tan, "Confucianism and Democracy").

One may argue that zhi necessitates knowledge in practice and is not only academic knowledge. It denotes having knowledge of how; it is "to realize" in the dual definitions of "making real" and "coming to know." Learning and reflecting on one's experiences is necessary to integrate a Confucian perspective with one's own reality. Confucian freedom cannot be imposed; it resides in realizing a path, not just pursuing it. Confucianism must be guided away from an aristocratic meritocracy and toward democracy by understanding the difference between "realizing the way" and just following it. It makes it possible to argue that involvement has an educational value. Learning is necessary to recognize the path and know what to do in different circumstances. Since learning is a social and interactive process, engaging in politics is the best way to build one's capacity to support political order. Confucian education might be reconstructed as involvement in social research. In learning, we look for solutions to "What to do?" in difficult circumstances (Analects 7.28, 15.16). Discovering those solutions entails understanding the path or knowing the route (zhidao).

A. Liberal Democracy

Good administration may be achieved by combining democratic principles with Confucian principles. The only way out of this problem is to adopt liberal democratic systems that are shaped by the Confucian conception of the good rather than the liberal conception of the right. Confucianism provides strong instrumental arguments in favor of embracing democracy, since it holds that political power exists for the good of the people. Liberal democracy appears to be more successful than other forms of government in limiting political power, preventing obvious misconduct, and asking elected representatives to serve and respond to the people when financial and social circumstances are suitable (Chan, 2014). Other political systems also appear to have limitations on their ability to protect civil liberties, human rights, and democratic elections.

Confucianism may serve democracy's interests while simultaneously expressing and advancing Confucian principles. A moral populace is essential to a democracy's ability to function and avoid degenerating into adversarial politics motivated by vested self-interest. It's possible that cultivating Confucian morals—a kind of humanity-based moral education—will teach the values of such a population more successfully than liberal civic education. Confucianism maintains that regardless of one's involvement in public life, one should pursue a number of virtues. People who possess these qualities—like deference, reverence, sincerity, forgiveness, honesty, diligence, and beneficence—become better people.

Confucianism would take into consideration alternate institutions to complement democracy if democratic elections fail to produce a sufficient number of highly qualified politicians or if they deter politicians from enacting laws that serve the long-term interests of the people. Creating a second legislative chamber, for instance, whose members are seasoned public servants with a solid track record of serving the people (Chan, 2014) is one example.

The well-being of democracy in the nation of PNG is hampered in part by the lack of moral education, notwithstanding the country's democratic structure. It is my goal that the people and government of PNG take into account providing a more comprehensive moral or civic education for their population than the common variety, which mainly focuses on teaching public affairs and critical thinking skills. The meritocratic ethos that currently exists in PNG also worries me a little.

4. Confucianism Influence on Chinese Political System

The notion of "Socialist Core Values" gained full momentum with the rise to power of President Xi Jinping in the People's Republic of China (PRC). Among the most significant components of the Chinese Dream, these principles were first presented in 2006 during the Sixth Plenary Session of the 16th CCP (Chinese Communist Party) Central Committee. Their application was then reaffirmed in 2012 during the 18th Party Congress. According to Miao Y. (2020:166-167), the twelve principles were divided into three categories: one's own values (loyalty, relationship, honesty, commitment), the values of society (liberty, fairness, equity, and rule of law), and the national values (success, democracy, respect, peace). The CCP Propaganda Department and the Central Guiding Committee for Building Spiritual Civilization propagate these ideals at every administrative level of the People's Republic of China, through the Communist Party of China's infrastructure, and through the media at large (Gow M., 2017:96). Socialist fundamental principles emphasize the role of the party in putting them into practice and take inspiration from a variety of sources, including the May Fourth Movement and Confucian traditional values (Miao Y., 2020:169).

While posing as Marxist-Leninist concepts, China prioritized traditions and a return to Confucian ideals, drawing inspiration from this outmoded ideology (Góralczyk B., 2018:207). In the 1990s, the ruling elite began to extol Confucius and, above all, to push for a restoration of the paternalism and devotion that are central to the Confucian ethos. Naturally, this was in line with the theory that called for an extremely hierarchical and authoritarian system of governance (Góralczyk B., 2018:216). The audacious ideas of Kang Xiaoguang, who believed that China needed to adopt the Confucian model of education and politics and that the Chinese Communist Party needed to be "confucianized," as well as the notion of a "Confucian socialist republic," first put forth by philosopher Gan Yang, a representative of the New Left, also surfaced in the circles of Chinese intellectuals (Ownby, D., 2009:110).

American sinologist Lucian Pye asserts that, in comparison to other nations, cultural influences significantly influence political and social life in China. This leads to the observation of what has been called "Confucian Leninism," which values the ideology's strong moral component in addition to the ideology itself. According to American historian Thomas Metzger, contemporary Chinese elites are fundamentally Confucian in nature and that the only reason they adopted Western styles was to uphold Confucian principles (Sung, B. K., 1999:232). People from different socioeconomic backgrounds and walks of life had the same goal when the People's Republic of China was established: they wanted to support the party. Since it is seen as a public utility,

it also benefits society. The ruling class had a duty to uphold morality in order to acquire power over society as a whole (Sung, B. K., 1999:236).

The Chinese government, seeking to establish a society that upholds the principles of Confucian values, has recently undertaken extensive measures to establish a new, high-tech social control system, mostly reliant on artificial intelligence (AI) algorithms. This is China's most ambitious, audacious, and contentious artificial intelligence initiative outside of the commercial space. The origins of this phenomenon may be seen in initiatives that surfaced soon after the People's Republic of China was proclaimed to exist, but they have only been able to truly take off in the last several years. President Xi Jinping of China launched an anti-corruption campaign during his tenure in office as part of a larger effort to address actions that undermine public confidence.

Everything began with the State Council's 2014 publication of "Outline of the Plan for Creating a Social Credit System." The idea behind it is fairly straightforward: users who exhibit positive behavior and patterns can benefit from a variety of opportunities (like a loan with favorable terms or quicker resolution of office issues); on the other hand, users who behave inconsistently with the rules may encounter challenges and face consequences (Blomberg, von, M., 2018:79). The general strategic change of CPC administration toward morality to fill the moral void that the CPC had identified was another motivating reason (Blomberg, von, M., 2018:86). As a result, the government administration, which was deeply ingrained in Confucian principles, saw the loss of morals as a critical issue. To address this, a system of social control that followed traditional Confucian principles was looked at. It was determined to convert the ancient Confucian responsibility system into a system of social trust, where disobedience is harshly penalized and individuals are compelled to submit to those higher in the hierarchy, in order to maintain peace, prosperity, and social stability. The CPC claims that the SCS also seeks to enhance civil society, greatly increase people's sense of security and contentment, and make society more orderly and peaceful.

5. Confucianism Help Anti-Corruption

In order to choose the most moral individuals to be political leaders, Confucius developed a system of selection. Confucius founded his system on the notion that all people were educated; nevertheless, he had to find leaders who could win over the people's trust, which is a necessary quality for a junzi person of authority. It is Xi Jinping's desire that traditional faiths help bridge China's moral emptiness. He feels that traditional beliefs will help fill the void left by China's rapid economic growth and rush to wealth, and he wants the governing Communist Party to be more accepting of them. Confucianism, Buddhism, and Taoism are among the many "traditional cultures" or beliefs of China that he thinks will help close the crack that has allowed corruption to spread. As most people are well aware, corruption is a major issue in China and refers to the misuse of public office for personal benefit. Following his election, President Xi declared that fighting corruption would be the government's top priority since he understood that it threatened the stability of the whole political system (Bell, 2015).

According to a 2013 Supreme Court report to parliament, crime was uncommon and corruption was low in China during the early years of communism. On the other hand, between 2008 and 2012, around 143,000 government officials—or 78 every day on average—were found guilty of corruption or negligence of duty. As per Reuters reports, Xi is aware of the fact that combating corruption would just cure its symptoms; in order to address the underlying source of the issue, political system and religion reforms must be implemented.

It is crucial to examine the reasons behind China's authorities' worry over corruption. Leaders of the political opposition have expressed similar worries before. In the words of his predecessor, Jiang Zemin, corruption "is the cancer in the body of the party and the state." "In addition to an alarming statement declaring that corruption "may be fatal to the party and even cause the party's collapse and the state's downfall," former president Hu Jintao issued a statement. "Allowing it to go on will mean losing our party, our political power, and the socialist modernization agenda." Corrupt practices are a problem for PNG and other small developing nations. Furthermore, compared to other countries, China has less corruption, which hinders economic growth.

A major issue in Chinese political culture history, political meritocracy is making a reappearance under President Xi Jinping, who has made it his mission to implement one in 2015. The campaign aims to expose alleged wrongdoing in state-owned businesses and government at all levels. High-ranking members of the Communist Party, the People's Liberation Army (PLA), and the state enterprise system are the targets of this push. More than 70,000 lower-level officers and 68 high-level officials were the subject of anti-graft rule infractions in 2014 alone. Approximately thirty-six high-ranking officials have been prosecuted (Walsh, 2015).

According to studies, the general Chinese public expects its leaders to be moral, which means that they should utilize their position of authority to further the interests of the political class rather than their own. Meritocracy is the core value that Xi Jinping represents (Bell, 2015). However, a less meritocratic political system results from increased degrees of political corruption in other parts of the government, which has an impact on China's future in general. Becoming aware that corruption is ultimately only going to be resolved if it is viewed as a source of profound shame is one method to combat entrenched corruption. Another potential solution is for public personnel to resume receiving Confucian education (Bell, 2015).

6. *Confucian Work Ethic*

In order to establish proper behavior in societies and governments, Confucius placed a strong emphasis on education and work ethic. One may say that the foundation of the Confucian teaching methodology is an axis that represents the organization of Chinese society. Confucian values are ingrained in national cultures across East Asia, where they promote dedication, prudence, orderly interactions, family obligations, respect for labor, economic equality, perseverance, frugality, humility, diligence, and a strong sense of discipline (Hofstede and Bond, 1988). According to Rarick (2007), the work ethics of the

Confucians are comparable to those of the Weberian Protestants in that they involve diligence, allegiance to organizations, a passion for learning and one's profession, commitment, wisdom, generosity, and observance of formalities. Additionally, unlike Islam and Catholicism, Confucius and Protestant work ethics place more stress on accomplishments in this life than they do on spirits and salvation in the hereafter. There are major distinctions between the two work ethics, despite their numerous similarities.

Administrators or managers that operate in the best interests of employees can be in charge of and administer this hierarchy. In Confucianism, especially in China, hierarchy and ranks are highly valued, and managers and administrators demand devotion from their employees. Essentially, supervisors, managers, and other decision-makers are in command, and employees are expected to follow instructions without inquiry (Kuranovic, 2016, p. 73).

Political Philosophy of Confucianism as Solution to Political Crises in Papua New Guinea

Numerous unfavorable circumstances have plagued PNG politics and have caused the country to split in several directions. However, a thorough analysis and application of Confucius' idea of political leadership may be quite helpful in resolving some of these problems. The idea of "ren" in Confucian thought serves as an example of how politics and morality are inextricably linked. Legal positivism claims that morality and law are separate from one another but fails to acknowledge the connection between politics and morality.

People look to leaders to set an example for them. Empathy is a habit that leaders must adopt. Thus, in the midst of the misery of the masses, ostentatious materialism is abnormal. Moral values and virtue must be the foundation of a leader's life. By teaching folks values, he or she must inspire them to uphold the law. This demonstrates that a leader should abstain from any activity that might mislead their people. A leader who adopts the Machiavellian philosophy of winning at all costs, for example, would not have the moral courage to criticize their followers when they stray into unethical behavior. Global corruption indices place PNG highly. Corruption has permeated Papua New Guinean society to such an extent that it affects both religious and nonreligious individuals, as well as the young and old (Ipuole, 2016).

Tribal politics, ethnic animosity, and poor leadership have all become major problems in PNG in recent years. Tales of corruption dominate political and symbolic discourse in PNG. Nowadays, it's seen as the standard, especially when those in positions of authority use it to rack up illicit riches. Corruption has tainted the fabric of Papua New Guinean society. Any relationship that involves a boss and his messenger, a police officer and a recruiter, a teacher and pupil in the classroom, a politician and a voter, a judge and a lawyer, a priest and a parishioner, or any other relationship that involves corruption cannot escape this reputation.

Additionally, there is ample proof that Papua New Guinean civilization is morally decaying. What is widely accepted no longer governs when it comes to questions of right and wrong and appropriate behavior; virtue and decency seem to have been abandoned. Households and religious organizations have given up on the task of guiding appropriate and moral behavior in society. Children show

no honor to their parents, and the younger generation no longer respects older people. Basic ethical standards are disregarded by our leaders, lawmakers, and those who implement them.

In PNG politics, the same story holds true. Elections are won and lost depending on one's financial circumstances, not at the polls. Rich people don't compete for positions; they buy them. The policy of "national character" has become outdated. There is a new normal that is defined by "man-know-man," nepotism, favoritism, ethnicity, and tribalism. This study was carried out because it is necessary to examine the given condition in the social, political, religious, and economic areas mentioned above. Researchers believe that finding a solution to this complex problem that has damaged PNG democracy is essential.

A State of Lu government official voiced concerns to Confucius during his lifetime about the increasing number of thieves. According to Rainey (2010), Confucius advised him to give up his love for luxury since doing so would make ordinary people less likely to steal, even if they were paid to do so. This is logical. According to Rainey (2010), Confucius believed that in order for people to live in peace and harmony, government leaders should serve as role models for the general public. If individuals see their leaders to be genuine, truthful, and diligent, they will likewise want to have these qualities. Leaders therefore need to actually live moral lives in order to be role models for their followers and eventually promote their own personal growth. Confucius promoted a change-oriented system. Change needs to be comprehensive. The governor and those being ruled must be involved. It cannot be merely imposed by a ruler who, similar to Hobbes' leviathan, is outside the bounds of the inquiry.

Selecting the right people to oversee key positions in political administration is another significant consideration. Everyone has to get training so they can all do what they do best and get the greatest possible outcome. Human resources cannot be arbitrarily dislocated based merely on descriptive capability, as is frequently the case in PNG. In PNG, having a connection to someone in a position of authority may help one land lucrative employment, even if that person lacks the mental competence to carry out their duties. This is a fundamental idea that drives PNG's underdevelopment. Unlike the caste system and hierarchy described by Plato in his Republic, every connection is viewed as a linked form. It is depressing to note that the PNG political elite is unwilling to change their lavish way of life, despite the fact that the nation is going through a serious economic depression. There is an immediate need to decrease the number of state and federal legislators. Government spending will decrease as a consequence. Politicians and those in charge of drafting laws must make sure their decisions represent the views of the public. The leaders' anguish must mirror the people's pain. Leaders must adopt a radical new direction and frame of mind in order to give up blatant materialism and prioritize the needs of the people (Obinto, 2017:83). *Papua New Guineans Must Reclaim Their Cultural*

Values and Ethics

When asked if Confucian principles were comparable to traditional philosophies in PNG, every respondent said that the majority of Confucian ideas were comparable to traditional beliefs that were typically passed down through PNG families' generations. People from PNG have long been recognized for their commitment to upholding traditional community values, which include reverence for the ancestors, patriotism, selflessness, and respect for society's elders. As evidence that this argument is supported, consider that the philosophical traditions of PNG and Confucianism are both characterized as "relational," in contrast to the "individualism" seen in most Western philosophies (Metz, 2017). Jama (2017) claims that Confucius focused his teachings on the four concepts of *zhong*, *li*, *yi*, and *ren*, which stand for loyalty, ritual, righteousness, and humanity, respectively. These concepts are prevalent in various PNG cultures and are connected to the Huli traditional notion of *mana*. In Huli representations of inter-personal, inter-group, and inter-tribal ties, the notion of *mana* has significant importance.

These respondents, however, were quick to point out that, in contrast to the majority of Chinese people, who appeared to be holding onto some of their traditional values up until this point, the majority of Papua New Guineans have abandoned most of these values. This is primarily because they have embraced Western individualistic philosophies, which, as numerous researchers have also noted, generally promote individual satisfaction rather than the satisfaction of the entire society (Dare, 2010). The respondents emphasized that individualization had contributed to a number of problems, such as civil conflicts, government resource theft, and corruption. People are no longer loyal to their governments and communities, and the majority of political leaders serve in office primarily to profit themselves rather than for the good of their constituents.

Confucius is well recognized for having urged individuals to respect and acknowledge their ancestry in order to maintain their identity (Jama, 2017). Confucius, if he were still living today, probably would advise Papua New Guineans to return to their cultural origins and adopt the unyielding way of life of their forefathers, which included values like selflessness, communal ownership, and patriotism. Although many of the same issues, including corruption, plagued Confucius's society, their poverty was alleviated by the application of Confucius's teachings after his passing. It seems that our culture is also losing regard for morality and ethics. Confucius addressed these matters. Rainey (2010) suggests that we may become responsible role models for those who follow us, which can lead to positive outcomes. If we are successful in doing so, we can change the world we live in today the way the Chinese have changed theirs.

A. Huli Values Compare to Confucianism

The moral standards and laws of PNG are seen as guidelines and regulations for conduct. Papua New Guineans have been guided and directed by these moral standards from the beginning of time until the present. It appears that the law that governs Papua New Guinean behavior is as follows: "What benefits the community is morally right, what harms the community is morally

wrong, and what is indifferent to the community is indifferent." In short, what is excellent is what the group as a whole can realistically and successfully achieve. Someone who makes a positive impact on the group's well-being is considered to be excellent. According to Damien (2015), good deeds are those that uplift the entire organization, whereas negative deeds undermine it. As a result, moral norms govern all societies in PNG, guiding people to lead contented and peaceful lives. These legal frameworks serve as the community's pillars of support. These are not newly established laws, unlike the Ten Commandments of God, which Christianity established.

The Huli are an indigenous Melanesian ethnic group who reside in Hela Province, PNG. They are among the biggest cultural groups in PNG, with a population of approximately 250 000. The Huli people understood what it meant to be a decent and moral person. Their way of life had established a system of rules, or *mana*, that guided their behavior. They consider their deity, Datagaliwabe, to have bestowed those *manas*. *Mana* in Huli means a set of rules of values or moral principles that are thought of in the *haus man* (man's house) and followed by the Huli to live in peace and harmony in the community.

In the *haus man*, young boys are thought to have those *manas* to shape and mold them as honorable young people in the community. Huli oral traditional *Manas* are very old, as they have been handed down from one generation to the next. Being a human is an ongoing challenge. Being human is more than merely being born. To "become" a real *Mana yi*, or holder of *Mana*, one must first "become" a wise man with the knowledge of the keys to a tranquil existence. One becomes a more complete human being by virtue of their "way of life," or more morally upright actions. Similarities between Confucianism and Huli traditions include the idea of "harmony," which refers to specific interpersonal relationships, as well as a tendency to include relationships with the natural world.

To be more precise, both traditions reject the idea that harmony is only achieved when people share the same opinions or live in the same manner. Confucians are particularly strong on this point and frequently quote from the *Analects*: "The gentleman seeks harmony, not sameness, and the small-minded person seeks sameness, not harmony" (Chan, 2014). According to Chenyang Li, perhaps the living scholar who has researched harmony in the Chinese tradition the most, harmony is maintained by the energy created when many components interact in an innovative way (Li, 2006; Li, 2013). Furthermore, a harmonious relationship is defined in both faiths as one in which there is kindness, mutual support, and comparable actions that generally improve the lives of all involved. Harmony is a situation that involves the expectation that people will live better lives for being a part of it, even if it is a relational good that cannot be reduced to the qualities unique to individuals.

Despite these parallels, the harmony that is central to the Confucian philosophy differs from that which is commonly observed in the Huli tradition. Some broad remarks may be made here; however, that will become clearest in the next part, which compares the two value systems in several real-world scenarios. Li (2006) notes that while Confucianism places great importance on

inter-personal peace, it does not rule out intra-personal peace. This is in contrast to the conventional understanding of Papua New Guinean ethics, which is primarily concerned with relationships with others. For example, the Confucian concept of harmony can be self-centered as long as one's mental processes produce anything like what we would call organic oneness.

Chinese and Huli conceptions of harmonious relationships do not lean toward equality when it comes to making decisions. It is true that power inside families tended to be patriarchal and that traditional PNG cultures typically had chiefs and elders, to whom others were required to show respect. However, when it came to making decisions, chiefs would often surrender to the agreement of all involved adults or elders who had been elected by the people. Respecting others by inviting them to participate or have a conversation with them is another aspect of a happy relationship. Confucian moral theory, on the other hand, does not emphasize dignity much, at least not in the way that is seen to support the right of individuals to participate in politics (Ihara, 2004). "All men are born unequal," according to Bond (1991) and Tu (1998), referring to status and governance (rather than, for example, the allocation of revenue). Chinese people have a strong conviction in this.

Summary

Ethics and politics are closely related in the Confucian tradition of ethical and political thinking. There are two approaches to understanding the politics of virtue that Confucianism supports. Confucianism views politics as twofold: first, it seeks to advance the virtues and social connections it deems desirable; second, it holds that the success of politics depends on the goodness of those in positions of authority. Therefore, Confucian political philosophy is a form of perfectionism that holds that the government should work to further the good life.

This essay presents and analyzes the Confucian concept of politics in relation to three primary issues: the source of political power, the scope of citizens' rights and freedoms, and the state's obligations to protect the welfare of its people. According to Confucianism, the politics of virtue naturally favor rule by the wise over rule by the many; it places emphasis on the need for people to cultivate virtues over enjoying rights and liberties; and it sees the need to help the needy and impoverished as stemming from duties or virtues rather than from calls for social equality or justice. However, it is not evident that the politics of virtue excludes democracy, human rights, and equitable justice, despite this inherent propensity. In fact, some analysts contend that some of these liberal-democratic concepts are either inherent to Confucianism or align with its core principles.

CONCLUSIONS AND RECOMMENDATIONS

Research has shown that studying Confucianism might cause people to have a more positive outlook on life. According to the survey, a large number of individuals borrow Confucius's quotations and wise sayings without realizing that the author was a Chinese sage. Confucian philosophies have also been noted to bear similarities with traditional values that have been passed down through the generations in typical Papua New Guinean settings. On the other hand, most Chinese people appear to still uphold some of the most valuable traditional principles, while most Papua New Guineans have abandoned most of these values. In the majority of Papua New Guinean civilizations, this has led to a moral decline.

I believe Confucius can impart specific values to PNG. There are many lessons to be gained from Confucius's ethics that might benefit PNG in reestablishing democracy. PNG needs a complete restructuring. The PNG commonwealth should be strengthened by revisiting and implementing moral principles like those found in Christianity and Confucianism. Papua New Guineans can undoubtedly learn from and use Confucius's teachings in their efforts to create a more equitable society that will benefit present and future generations.

The results of this study have made it abundantly evident to me why Confucian philosophy has been and will continue to be so beneficial in the global domains of leadership, philosophy, and teaching. Certain fundamental principles of Confucianism have obviously endured over the ages, despite the fact that they may have evolved over time. It is evident that a variety of contemporary educational philosophies, including education for all, universal education, and education for the public good, have their roots in and continue to draw on the teachings and thought of Confucius.

FURTHER STUDY

This research still has limitations, so further research needs to be carried out on the topic of Confucianism as a Solution for Papua New Guinea's Political Crises in order to perfect this research and increase insight for readers.

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