

THE MANTRA OF “DARE TO FIGHT (敢于斗争)” AS A CONFUCIAN VALUE IN XI’S FOREIGN POLICY

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Article Info

ABSTRACT

Article History:

Received:

Jun/2024

Accepted:

July/2024

Published:

August/2024

Confucianism is a philosophy and belief system that has deeply influenced Chinese culture. As the time goes by, China is still embodies Confucian values in its political moves. One significant move is on their newest foreign policy mantra with the point “Dare to Struggle (敢于斗争)” which differs from Deng’s mantra and more diplomatic. This research uses quantitative analysis with a descriptive method to describe how China still uses Confucianism in their political move. “Dare to Struggle (敢于斗争)” point has matched with Yi (义) and Zhi (智) values.

Keywords:

Confucianism, China, Foreign Policy, and Xi Jin Ping.

INTRODUCTION

China has rooted their value on Confucianism. Confucianism is a philosophy and belief system that has deeply influenced Chinese culture. Confucianism itself has the venerable Chinese sage whose philosophy has guided the moral and social conduct of China for over two millennia with its core tenets of filial piety, social harmony, and hierarchical respect has influenced China's political ethos and governance structures (Yao, 2000). Confucianism is often misunderstood as a religion, but it is more accurately described as a belief system or ethical philosophy that deeply influences various aspects of Chinese society, including politics. Unlike organized religions such as Christianity or Islam, Confucianism lacks the explicit worship of deities or the belief in a divine realm. Instead, it offers a comprehensive framework of moral and social values, as well as guidelines for ethical conduct and governance.

At its core, Confucianism revolves around the teachings of Confucius (Kongzi), who lived in ancient China during the 6th and 5th centuries BCE.

Confucius emphasized the importance of moral integrity, filial piety, social harmony, and the cultivation of virtue as essential components of a harmonious society. His ideas were compiled in the *Analects*, a collection of his sayings and teachings recorded by his disciples. Confucianism's influence on Chinese politics stems from its emphasis on hierarchical relationships, social order, and the moral obligations of rulers and subjects. Confucius envisioned a well-ordered society governed by virtuous leaders (*Jun Zi*) who rule with benevolence, wisdom, and integrity. Rulers are expected to prioritize the welfare of the people, uphold justice, and maintain social stability through moral example rather than coercion. Throughout Chinese history, Confucian principles have been integrated into the state ideology and official governance structures. Confucian classics were studied by aspiring bureaucrats in the imperial civil service examinations, which tested candidates on their knowledge of Confucian doctrine and its application to governance. Emperors and rulers often legitimized their authority by claiming adherence to Confucian ideals of good governance and moral leadership. In modern China, Confucianism experienced a revival after the founding of the People's Republic in 1949, despite initial suppression during the Cultural Revolution. The Chinese Communist Party (CCP) recognized the potential of Confucian values to promote social stability, moral discipline, and national unity. While the CCP is officially atheist and Marxist in ideology, it has selectively embraced Confucianism as part of its efforts to construct a modern Chinese identity and bolster its legitimacy. The renewed emphasis on Confucian values in modern China reflects an attempt by the Chinese Communist Party (CCP) to reinforce a sense of national identity and cultural pride which are deemed crucial for maintaining social cohesion and stability amid rapid modernization (Bell, 2010). This cultural resurgence is particularly prominent in the realm of foreign policy under President Xi Jinping where Confucian principles are increasingly leveraged to frame China's approach to international relations.

Historically, China's foreign policy was rooted in the doctrine of "keeping a low profile" (韬光养晦) a strategic guideline introduced by Deng Xiaoping in the late 20th century (Chávez Mazuelos, 2022). This policy emphasized prudence, restraint, and a focus on internal development over international assertiveness (Medeiros, 2009). The guiding principle was to avoid overt confrontation with other major powers thereby allowing China to concentrate on economic growth and modernization without attracting undue hostility (Wong & Chu, 2024). This approach facilitated China's integration into the global economy, fostering significant economic advancements and enabling the country to build its comprehensive national power gradually and unobtrusively. However, the ascension of Xi Jinping in 2012 marked a pivotal shift in China's foreign policy orientation. Xi's vision of the "Chinese Dream" (中国梦), which seeks to achieve national rejuvenation and restore China's historical prominence, is underpinned by a more assertive and proactive foreign policy stance (Callahan, 2015). Xi's foreign policy mantra, often described as "striving for achievement" (奋发有为) departs significantly from Deng's cautious approach. It seeks to project China as a central

player on the global stage, expand its influence, and reshape the international order to better align with Chinese interests and values (Wang, 2018). In 2023, Xi Jin Ping decided to introduce a new 24-character phrase that reflects China's foreign policy principles. It is a bold move since it's emphasizing a bolder move than Deng Xiao Ping's foreign principles. It was changed from "Observe calmly, secure our position, cope with affairs calmly, hide our capacities and bide our time, **be good at maintaining a low profile, never claim leadership**" to "Be calm, keep determined, seek progress & stability, **be proactive & achieve things (积极作为)**, unite under the Communist Party, and **dare to fight (敢于斗争)**". By this, Xi's mantra of "be proactive and achieve achievements" and "dare to fight", from Deng's "keep a low profile" and "never claim leadership on the world stage", assume significance. One of the main differences between the two foreign policy principles is China's ambition to be more exposed to the international system. The writer wants to analyze how this New Modern Confucianism's value in the newest foreign policy principles and whether Confucianism still exists in the newest Chinese foreign policy principle.

RESEARCH METHOD

This research uses qualitative methods with a descriptive style. Qualitative research was chosen because this approach could enable the writer to explore deeply the correlation between Confucius and Xi's foreign policy values. Qualitative research focuses on the meaning, views, and experiences of the subject, as well as the context in which the phenomenon occurs (Creswell & Creswell, 2013). Writer believes that this approach is suitable to study complex concepts that cannot be measured by other methods such as quantitative methods. Not to mention, qualitative methods allow the writer to explore data in more detail. The approach used in this research is descriptive qualitative and it aims to provide a systematic description of the correlation. Thus, this research will describe the data obtained from secondary sources in detail and in-depth to understand the context and meaning of the phenomenon under study.

The data used in this research is secondary data. Citing from (Ellram & Tate, 2016), secondary data refers to both quantitative and qualitative information that was originally gathered by someone other than the current researcher for purposes other than the current study. Secondary data sources in this study are books published in academic platforms related to Confucius, scientific journals that are published in academic journals, and news articles relevant and reliable to the research topic. The data collection method in this research is called documentation. Documentation is a data collection method carried out by collecting and analyzing documents relevant to the research topic (Bowen, 2009). Data collection procedures include source identification to determine and identify relevant data sources, such as journal databases, news sites, and documentary platforms. Then, we collect data from news articles, scientific journals, and documentaries that match the research criteria. Lastly, data organization means organizing the collected data into categories based on certain topics or themes relevant to the research. The data analysis method used was descriptive analysis. Descriptive analysis aims to describe the data that has been collected systematically and in detail, and to identify

patterns or themes that emerge from the data. The steps of this data analysis include data reduction, data presentation, and conclusions. Data reduction is the process of selecting, focusing, and simplifying the data that has been collected. Data reduction was done by reading and sorting the data to identify information relevant to the research objectives. Data presentation is presenting data in the form of descriptive narratives that describe the phenomenon under study in a clear and structured manner. Lastly, drawing conclusions based on the findings of the data that has been analyzed, as well as providing in-depth interpretation of the meaning of the data. These conclusions are based on patterns or themes that emerge from the data analysis and are supported by relevant theoretical references. By using this method, the writer hoped that the research could provide a comprehensive and in-depth understanding of the topic under study and answer the research questions properly.

RESULTS AND DISCUSSION

Confucianism (儒家思想) has taken a significant role in China's (中国) culture and politics. Confucianism has seen a revival and growth in mainland China over the past 40 years (Bai, 2023). Throughout Chinese dynastic history, Confucianism evolved and adapted to meet new political and social needs. Confucianism itself has the venerable Chinese sage whose philosophy has guided China's moral and social conduct for over two millennia. Its core tenets of filial piety, social harmony, and hierarchical respect have influenced China's political ethos and governance structures (Yao, 2000). Confucianism itself began as a revival of an ancient religious tradition but it does not involve worship of gods. Nevertheless, there are Confucian temples that host important community and civic rituals. The Chinese government only recognizes 5 main religions: Buddhism, Taoism, Protestant, Catholic, and Islam (CFR, 2024). Even if it seems like the government doesn't recognize Confucianism as a religion, the Chinese government still integrates this philosophical belief into their principal called Modern New Confucianism (現代新儒學) (Yao, 2000). The key points of Modern New Confucianism are characterized by its emphasis on the importance of social stability, harmony, and the role of the government in promoting these values. Its guiding principle is akin to the golden rule: "Do not do to others what you do not want done to yourself." These changes and adaptations are just as significant as the teachings of the early Confucian masters.

Generally, the progression of Confucian thought was closely linked to the transition from one dynasty to the next. Confucianism itself was introduced by a teacher and philosopher called Master Kong (孔子) who emphasized the importance of moral integrity, proper conduct in personal & political life, and education. It mainly advocated a harmonious society based on hierarchical relationships and respect for tradition. Although Master Kong is the figurehead of Confucianism, many of its core concepts were discussed by earlier thinkers. Master Kong can be understood as someone who is concerned with the preservation of his

earlier thinkers to preserve traditional Chinese knowledge. After his death, his disciples collected his teachings by writing it down as *Analects* (论语) (Tiwald, 2020). The *Analects* is a collection of dialogues, anecdotes, and aphorisms that encapsulate Confucius's views on ethics, politics, and proper behavior. Sadly, Confucianism faced discrimination in the Qin Dynasty and faced several books burned & disciples killed. Fortunately, the Han dynasty revived the Confucianism philosophy by integrating the study into the government's core values.

Its significance notably influenced during the Han Dynasty under the reign of Emperor Wu Di (汉武帝), who formally endorsed Confucianism as the state ideology. This pivotal decision ushered in an era where Confucian ethics permeated various aspects of governance and societal norms. To propagate these principles, institutions known as Confucian schools emerged serving as bastions of learning where the teachings of Confucius were imparted. Throughout subsequent centuries, Confucianism coexisted alongside Buddhism and Taoism, forming a triad of dominant philosophical and religious traditions in China. This harmonious coexistence fostered a rich tapestry of philosophical discourse and cultural synthesis.

However, the Song Dynasty (960–1279 C.E.) developed a new idea of Confucianism that combines Confucianism, Buddhism, and Taoism teachings and created Neo-Confucianism (宋明理学). This intellectual movement sought to reconcile and integrate the core tenets of all three traditions, resulting in a vibrant fusion of ideas. Neo-Confucianism was an attempt to create a more rationalist and secular form of Confucianism by rejecting the superstitious and mystical elements of Taoism and Buddhism that influenced Confucianism during and after the Han Dynasty. Although Neo-Confucianism is critical of Taoism and Buddhism, the two did have an influence on the philosophy and Neo-Confucianism borrowed terms and concepts from both. Neo-Confucianism used metaphysics as a guide to develop a rationalist ethical philosophy.

The enduring legacy of Confucianism in China transcends mere religious or philosophical adherence; it embodies a profound cultural ethos that continues to shape the collective consciousness of the nation. The next development of Confucianism - Modern New Confucianism - was held in 1919 by the May Fourth Movement. A key aspect of this period is that modern Confucian scholars are promoting and reinterpreting Confucian doctrines through the lens of Western traditions integrating Confucianism with global perspectives and bringing global perspectives into Confucianism (Sharma, 1993). No matter what are the challenges between dynasties and social movements, Confucianism remains an enduring testament to the resilience and adaptability of Chinese civilization.

This new concept was raised due to a high awareness of scholars to protect Chinese culture from Western influence. It all started when the Opium War ended and China faced a huge loss. The loss ignites China's interest in Western knowledge

to match Western military technology. The strong interest in Western knowledge in China often came with a disdain for tradition with some believing that traditional Chinese culture hindered modernization and should be abandoned (Elstein, 2023). Modern Confucianism emerged as a response to advocating the value of Chinese traditions, particularly Confucianism, and arguing that they could support rather than hinder modernization (den Stock, 2016). It suggests that Confucianism can coexist with science and democracy, which were seen as key to Western success. Thus, modern Confucianism is somewhat conservative while also acknowledging the need for adaptation and change.

Four figures contributed to the preservation of Chinese traditions in modernization Xiong Shili (熊十力) and his three followers Mou Zongsan (牟宗三), Tang Junyi (唐君毅), and Xu Fuguan (徐復觀). This new concept was developed by 8 core values of Confucianism such as, Ren (仁), Li (禮), Xiao (孝), Yi (義), Zhi (智), Xin (信), Jun Zi (君子), and Tian (天) (Yao, 2000). The writer will provide each of the key philosophical terms explanations to understand Confucianism.

Ren (仁) means humaneness or benevolence and it's the central virtue in Confucianism. Ren (仁) represents the ideal of perfect virtue and is the foundation of all ethical behavior. It emphasizes empathy and the importance of treating others with kindness and respect. Confucius believed Ren (仁) was essential for achieving social harmony and should be cultivated through self-discipline and moral education. Li (禮) refers to proper conduct, rituals, and ceremonies that govern social interactions. It encompasses a wide range of behaviors from everyday manners to important religious and state rituals. Confucius argued that adhering to Li (禮) was crucial for maintaining social order and respect for hierarchy. Li (禮) serves as a means of expressing and cultivating Ren (仁) within the context of relationships and societal structure.

Xiao (孝) or filial piety is the virtue of respect for one's parents and ancestors. It is considered a fundamental aspect of Ren (仁) and Li (禮). Confucius emphasized the importance of family as the basic unit of society and believed that harmony within the family would lead to harmony in the state and the world. Filial piety involves not only obedience and care for one's parents but also the proper performance of ancestral rites (Yao, 2000). Yi (義) denotes moral righteousness and the commitment to do what is right, regardless of personal interests. It involves a sense of justice and the ability to discern ethics from unethical behavior. Confucius stressed that Yi (義) should guide all actions and decisions, ensuring that

individuals act with integrity and moral clarity. Zhi (智) means “wisdom” or “knowledge” and it refers to the ability of decision making and judgments. Zhi (智) involves not only intellectual knowledge but also practical wisdom that guides moral behavior. In Confucianism, wisdom is seen as essential for cultivating other virtues and leading a virtuous life (Theodore & Du, 1998).

Xin (信) can be translated as "trustworthiness" or "faithfulness." It denotes the virtue of being reliable and honest in one's dealings with others. Xin (信) is crucial for building and maintaining trust in relationships, both personal and societal. It involves sincerity, integrity, and the fulfillment of one's promises and duties. Jun Zi (君子) is often translated as a gentleman or superior person. Jun Zi (君子) is someone who embodies the virtues of Ren (仁), Li (礼), Xiao (孝), and Yi (义) to strive for moral perfection. Unlike a petty person, who pursues selfish gains, Jun Zi (君子) acts in accordance with ethical principles and seeks to contribute positively to society. Confucius believed that the cultivation of such virtuous individuals was essential for good governance and social harmony.

Lastly, is Tian (天). Tian (天) is often translated as "heaven." In Confucianism, Tian(天) represents the ultimate moral authority and the natural order of the universe. It is a cosmic force that upholds the moral law and the mandate of heaven (天命) that grants legitimacy to rulers. Confucius viewed Tian (天) as a guiding principle that influences human destiny and moral behavior. Aligning oneself with the will of Tian (天) is considered essential for achieving harmony and fulfilling one's moral responsibilities. These core values from the traditional confucianism develop into Neo-Confucianism in Song and Ming dynasties that reject mystical elements of Tao and Buddhism.

The key values of Neo-Confucianism called the “Five Constant Virtues” or “Five Constants” (五常) consist of Ren (仁), Zhi (智), Xin (信), Yi (义), and Li (礼) (Tiwald, 2020). Neo-Confucianism or Song-Ming Confucianism only grasp the idea of learning things on the inside, like understanding and thinking deeply. But they haven't figured out how to show those good qualities to others yet. Therefore, Modern New Confucianism, or the third major era of Confucianism unfolded the political and science realm in Confucianism.

Deng's slogan emphasized maintaining composure, ensuring China's security, handling international affairs calmly, being cautious about revealing capabilities, maintaining a low profile, and avoiding claiming global leadership. This slogan is aligned with Confucianism's core values. On the other hand, the 24-

character phrase presented by Xi Jin Ping in 2023 was "Be calm; Keep determined; Seek progress and stability; Be proactive and go for achievements; Unite under the Communist Party; Dare to fight". In Chinese it said "沉着冷静 Chenzhuo Lengjing; 保持定力 Baochi Dingli; 稳中求进 Wenzhong Qiujin; 积极作为 Jiji Zuowei; 团结一致 Tuanjie Yizhi; 敢于斗争 Ganyu Douzheng". It is a clever adaptation of a similar mantra endorsed by Deng Xiaoping, China's paramount leader and reform architect. However, the writer only points out "Dare to Fight (敢于斗争 Ganyu Douzheng)" and analyzes whether this point is still aligned with Confucianism. The reason why the writer only chooses to discuss this particular point is because it highlights the ambition of Xi's foreign policy mantra. Since it differs from Deng's point "Hide our capacity and bide our time (韬光养晦 Taoguang Yanghui)".

"敢于斗争" contains 4 different characters such as 敢, 于, 斗, and 争. 敢 means be certain/be brave enough, 于 means to or onto indicating yielding, 斗 means to fight or tussle, and 争 means strive or dispute (Translated by Pleco, 2024). Those characters could make 2 words such as 敢于 & 斗争. 敢于 means "dare to" and 斗争 means to struggle or fight. Turns out this idea has been proposed since 2022 by President Xi at the 20th CPC National Congress to tackle current and upcoming challenges (光明日报, 2022) but back then it was just for their national strategy plan to tackle the country's challenges. They decided to take a further step because the situation has evolved and China needs to develop its strategy to improve further. Even President Xi points out that the external environment for China's development has undergone rapid changes with a significant increase in uncertain and unpredictable factors (新华网, 2023). Xi also mentioned that western countries led by the United States have implemented comprehensive containment and suppression measures against China that bring unprecedented and severe challenges to China's development.

Dr Hemant Adlakha, who teaches Chinese at JNU and is Vice-Chairperson and Honorary Fellow at the Institute of Chinese Studies also discusses the foreign policy mantra, he stated that "It is possible that by introducing a slightly different version of Deng's 24 characters, Xi is emphasizing the need for a new resolve to fight the challenges the Communist Party of China (CPC) is facing vis-à-vis a hostile West led by the United States. Deng's formula had come in the 1980s when China needed the West for technology and markets". Xi Jinping's repeated mention of "敢于斗争" (Ganyu Douzheng), translated to "dare to fight" or "dare to struggle," reflects his emphasis on the importance of perseverance and determination in the face of challenges and signifies a more assertive stance in international relations and aligns with some aspects of modern Confucianism though with nuanced differences.

The phrase also closely tied to Xi's vision for China's "Great Rejuvenation (伟大复兴)" and the country's rise as a global power. It is seen as a reflection of China's growing confidence in its economic and military capabilities as well as its

willingness to take a more proactive stance in international affairs. In the context of China's foreign policy, "敢于斗争" is likely intended to convey a sense of resilience and collective action among the Chinese people, particularly in the face of growing domestic and international challenges. It is seen as a key element in Xi's efforts to promote a more assertive and proactive foreign policy, one that is designed to advance China's interests and assert its position as a global power. Xi Jinping's emphasis on "敢于斗争" or "dare to fight" in his foreign policy rhetoric is a multifaceted strategy aimed at asserting China's position, projecting strength, responding to external pressures, promoting a new global order, consolidating domestic support, and maintaining strategic ambiguity. This approach reflects a broader shift in China's foreign policy or initiatives towards a more proactive and sometimes confrontational stance.

Foreign policy itself must be relevant to a country's character geographically, or according to its historical background and supported by its geopolitical and geostrategic perspectives (Wu et al., 2023). One of many examples are the restriction of the import of chip from U.S (Umbach, 2024). Since May 2023, China has prohibited the import of products from U.S. memory chipmaker Micron for use in its critical infrastructure and other domestic sectors, citing "serious security risks." Micron, which produced about a quarter of the world's DRAM memory chips, relied on China for nearly 11 percent of its sales in 2022. In response to upcoming U.S. export restrictions, China significantly increased its imports of semiconductor equipment from the Netherlands, Singapore, and Taiwan in 2023. This is a form of China's proactive initiative by actively engage in geopolitics. Geopolitics is a tool for countries to organize and compete in their territories (Elysabet & Hadiwijoyo, 2023).

While it is a rational move to strengthen China's sovereignty and protect China's citizens, does China still integrate Confucianism in its move? Since Confucianism has been 'leading' China's political environment. Xi Jinping's repeated mention of "敢于斗争" (Ganyu Douzheng), translated to "dare to fight" or "dare to struggle," reflects his emphasis on the importance of perseverance and determination in the face of challenges and signifies a more assertive stance in international relations and aligns with some aspects of modern Confucianism though with nuanced differences. Not to mention, the Chinese Communist Party has been selectively integrating Confucian values into their party (Zhao, 2018). "Dare to Fight" (敢于斗争) point is highly integrated with Yi 义 (Righteousness) and Zhi 智 (Wisdom). Yi (义) or often translated as "righteousness" or "justice" is one of the central virtues in Confucian philosophy. It embodies the moral disposition to do what is right and just, prioritizing ethical considerations over personal gain or convenience. In Confucian thought, Yi represents the inherent sense of moral duty and integrity that guides one's actions, particularly in social and political contexts and fundamentally talks about moral rectitude. It dictates that individuals should act according to what is morally right, even in the face of personal loss or difficulty. This virtue transcends mere compliance with laws or

customs; it is about adhering to an internalized moral code that values justice and righteousness.

In public life, particularly in governance and leadership, Yi demands that rulers and officials act in the best interest of the people, uphold justice, and maintain ethical standards. Historically, Yi has been central to Confucian political philosophy. Confucian scholars and statesmen have long argued that a just and righteous government is essential for societal harmony and stability. This principle influenced the governance practices in imperial China where officials were expected to uphold moral integrity and righteousness. President Xi Jinping's foreign policy mantra "Dare to Fight" (敢于斗争, Ganyu Douzheng) is deeply intertwined with the Confucian virtue of Yi in several ways, moral justification for assertiveness, national integrity & sovereignty, ethical leadership, and global moral high ground. The concept of Yi provides a moral justification for China's assertive stance in international relations.

By framing its foreign policy as a righteous struggle to protect national interests and sovereignty, the Chinese government can present its actions as morally justified and aligned with the principles of justice and integrity. This aligns with the Confucian idea that leaders must act with righteousness to protect and serve their people. Yi emphasizes the importance of maintaining moral integrity and standing up for what is right. In the context of foreign policy, this translates to defending the nation's sovereignty and core interests against external pressures.

Xi's "Dare to Fight" mantra reflects this commitment to uphold what is deemed morally and ethically just for the country, resisting any form of coercion or injustice from other nations. Confucianism advocates for leaders to be paragons of virtue, embodying Yi among other virtues. Xi Jinping's call to "Dare to Fight" positions the Chinese leadership as determined and morally grounded, willing to face challenges head-on for the greater good of the nation. This mirrors the Confucian ideal of the Junzi (君子), or "superior person," who acts righteously and fearlessly in the pursuit of justice and the well-being of the community. Xi's rhetoric often includes claims of moral high ground in international affairs, portraying China as a champion of a fair and just global order. The "Dare to Fight" policy can be seen as an extension of this narrative, suggesting that China's assertiveness is not merely about power but about upholding justice and resisting injustices in the international system. This resonates with Yi's emphasis on righteousness and moral duty.

The next Confucianism value that is represented in "Dare to Fight" (敢于斗争) is Zhi 智 (Wisdom). Zhi (智) in Confucian philosophy represents wisdom by encompassing both intellectual knowledge and practical wisdom. It involves the ability to make sound judgments and decisions based on an understanding of moral principles and the broader context of a situation. Zhi is one of the five constant virtues in Confucianism, along with Ren (仁, benevolence), Yi (义, righteousness), Li (礼, propriety), and Xin (信, trustworthiness). Zhi involves the accumulation of

knowledge and the capacity for deep understanding. It emphasizes learning and education as fundamental to developing wisdom. Confucius believed that education was essential for personal development and for understanding the world. Beyond intellectual understanding, Zhi includes the ability to discern right from wrong and apply ethical principles in real-life situations. It involves seeing beyond immediate appearances and understanding the underlying moral truths. Zhi is not just theoretical but practical. It involves the ability to make wise decisions in complex and changing circumstances. This practical aspect of wisdom is crucial for effective leadership and governance.

Confucius emphasized that rulers and leaders must possess Zhi to govern effectively. A wise leader understands the needs and circumstances of their people, anticipates potential problems, and makes informed decisions that promote harmony and stability. Zhi ensures that leaders act with foresight and prudence, balancing short-term actions with long-term consequences. Xi Jinping's foreign policy mantra, "Dare to Fight," reflects a strategic approach to international relations, aligning with the Confucian concept of Zhi in strategic foresight, moral justification, and practical application. Xi's policy emphasizes the need for strategic patience and resilience. This reflects the aspect of Zhi that involves understanding the broader context and anticipating future challenges.

By preparing to "dare to fight," China aims to navigate a turbulent international environment with foresight and wisdom. In diplomatic negotiations, China employs Zhi by balancing assertive positions with strategic diplomacy. For example, in trade negotiations or territorial disputes, Chinese diplomats are expected to demonstrate both firm resolve and prudent negotiation skills, reflecting Zhi's blend of practical wisdom and moral insight. The next point is the "Dare to Fight" mantra is framed as a morally justified stance against perceived injustices and external pressures. This aligns with the Confucian idea that true wisdom includes moral insight and the capacity to uphold righteousness (Yi).

China's assertive foreign policy is presented as a moral duty to protect national sovereignty and promote a fair international order. In practice, Zhi involves making informed and wise decisions in complex situations. The "Dare to Fight" policy calls for calculated assertiveness, where China uses its growing power to shape international dynamics while remaining prepared for potential conflicts. This practical application of wisdom ensures that actions are measured and strategic, avoiding reckless aggression while defending national interests. Initiatives like the Belt and Road Initiative (BRI) are framed as expressions of Zhi that showcased China's ability to lead global development projects with strategic foresight and moral responsibility. The BRI aims to foster global partnerships while promoting economic development, reflecting the practical and ethical dimensions of Zhi.

CONCLUSION

Recalling the purpose of this writing is to find new modern Confucianism values in China's newest foreign policy, the writer has found several New Modern Confucianism values in the newest foreign policy principles, "Dare to Struggle." It could be seen that Confucianism still exists in the newest Chinese foreign policy principle. One of Xi Jin Ping's foreign policy mantras, "Dare to Struggle," has embodied several values of Confucianism, such as Yi 义 and Zhi 智. However, the writer suggests other writers who are interested in discussing and analyzing Xi's foreign policy mantra with different Confucian values. The writer also suggests other writers analyze specific China's foreign policy and connect the dots to Confucianism values.

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