

SONG YANHUA, SHEN XINGCHEN,
WANG YINGXUE

INVESTIGATION OF CHINESE STRATEGIES DURING THE PANDEMICS THROUGH THE LENSES OF MOZI AND GALTUNG

Abstract: The concept of war is the core of military thought. Johan Galtung established the theoretical paradigm of Peace Studies and was known as the "father of Peace Studies". Mozi was a strategist and thinker with a unique pioneering spirit during the Spring and Autumn Period and the Warring States Period. His idea of "universal love and non-aggression" is a model of ancient Chinese pacifism. Although they lived in different times, both of their views on war have had a significant influence on the world. Their views also share many commonalities. They both believe that the root of war is the struggle and dislike of people. They both oppose war and advocate taking care of people. However, due to being from different times, there are huge differences in their views in regards to being anti-war, the level of taking care of the population, and the means of defense. The purpose of this comparative study is to promote the innovative development of China's traditional culture. It also provides useful inspiration for China's peaceful construction during the current pandemic.

Keywords: Galtung, Mozi, viewpoints of war, peace, epidemic situation

Introduction

Comrade Jinping Xi pointed out in the report of the 19th National Congress of the CPC that, "We will promote the creative transformation and development of fine traditional Chinese culture. Inherit revolutionary culture, develop advanced socialist culture, stay true to our roots, absorb foreign sources and face the future. We will build a better Chinese spirit, Chinese values and Chinese strength and provide spiritual guidance to the people"(XI Jinping). Mohism is an important part of China's traditional culture. Combining it with realistic culture is conducive to the revitalization of Mohism in the modern period so as to better serve society. The comparison of the war views of Mozi, the founder of Mohism, and Galtung, the father of Peace Studies, is not only a re-excavation and innovation of traditional culture, but also a reflection on war, a basic human phenomenon. Only by a more profound analysis of war can we better maintain peace in reality.

Since the COVID-19 outbreak in 2019, the rapid deterioration of Sino-US relations has caused anxiety in the international community. The United States regards China as its primary competitor, and has been engaged in an escalating technological and diplomatic war with China. China-US relations have been pushed to the brink of total confrontation. How should the Chinese government respond? This paper attempts to comb through and compare the war views of Mozi and Galtung, and to discuss the countermeasures of China's peace construction during the pandemic.

Galtung's view of war

Violence has long been narrowly defined as directly involving physical injury and war. Johan Galtung put forward such concepts as "cultural violence" and "structural violence" to explore the possibility of war on a deeper level. War is an extreme form of direct violence. Structural violence and cultural violence can be transformed into direct violence under certain conditions, leading to conflicts and wars.

Galtung believes that violence can be divided into five types: natural violence, direct violence, structural violence, cultural violence and temporal violence. Among them, "direct violence" includes verbal and physical violence, which refers to intentionally harming the interests of others and causing physical and mental damage to people through repression and intimidation. War is an extreme form of direct violence. "Structural violence" rises to the institutionalized field, which can be divided into political violence, oppressive violence, economic violence, and exploitative violence. Structural violence exists in the structure of society and the world. It harms the interests of others by means of exploitation and oppression and leads to injustice. Structural violence occurs when people are denied access to educational resources, medical treatment, housing and work. It is relatively stable and occurs daily, but once qualitative changes occur, it can become external violence, and then lead to conflicts and even wars.

Cultural violence exists in "religion and ideology, language and art, empirical science and formal science (logic, mathematics)" (Johan Galtung 2013, 38). There is not only the possibility of cultural violence inciting war, but also the "legitimacy" of war given by some countries in the name of culture. Cultural violence generally legitimizes other violence in two ways. One is to obfuscate the truth and cover up the fact of violence. The second is to change the moral color of violent actions and push the violence to the moral high ground. Through the propaganda of legitimacy, direct and structural violence not only seem to be

legitimate, but also become internalized in individuals' psychological mechanism of the use of violence, and the interests of the victims are affected by the influence of the dominant cultural background.

In Galtung's conception of violence, war is direct violence. Structural violence can also be externalized into war and conflict under certain conditions. To achieve peace, the most important task is to reduce and avoid the occurrence of violence and eliminate violence to the greatest extent. Galtung proposed that the solution to violence is Diagnosis-Prognosis-Therapy. By analyzing the state of violence and paying attention to the dynamic trajectory of the process of violence, the aim is to reduce direct violence and bring negative peace, as well as eliminate structural violence and improve life to bring positive peace.

Political system and military defense

Galtung argues that when democracy works well at home, some groups will in theory be relatively satisfied that most of their needs are met, leading to a residual peace within the country. In international competition, democracy often acts as an arbiter of non-violence, but this does not guarantee that residual peace within its own country will translate into a peaceful movement within the inter-state system. Democracies, which often profess to love peace, are not belligerent or even inclined to resort to war, they resort to force most reluctantly and only in certain circumstances. Galtung disagrees that democracies represent peace, noting that after World War II, the countries most involved in wars were the United States, the United Kingdom, France, and Israel. They were all democracies.

In Galtung's view, war was supported by many factors, including patriarchy, a state system that monopolized violence, and a superstate system that manipulated hegemony. He argued for the abolition of war as an institution, just as slavery and colonialism were abolished. Countries, nations or other groups sometimes attack or even resort to force because of conflicts and disputes, and the way to prevent violence is defense. First, the military should rely on defense as a replacement for aggressive foreign wars, and the defensive level should not cause panic; second, reduce the conventional and paramilitary components, build a non-military defense system and turn to international peacekeeping mechanisms.

Galtung believes that violence and non-violence are a dilemma, and there are mainly two extreme positions in the traditional defense debate. One is pure military defense - "use violent means to destroy destructive facilities of the other side". The second is pure non-violent defense, that is, "the use of non-violent means to make the other party unable to profit from the attack" (Johan Galtung 2003, 125). At

present, no country adopts pure non-violent defense, and instead a purely military approach is adopted and implemented more often. The fundamental problem, Galtung argues, is not the defense policy, but a deep cultural shift away from relativism and towards absolutism, and an inability to achieve balance.

The transformation of peace and conflict

Galtung defined peace as the absence of violence and the transformation of non-violent conflict, thus bringing about the concepts of "negative peace" and "positive peace". Negative peace focuses on the absence of direct violence and the desire to resolve disputes through negotiation and mediation in an attempt to achieve security in the short term. However, the security environment created by negative peace is not stable, and the stability emphasized by collective security is usually based on power, so negative peace implies tolerance of structural violence.

According to Galtung, active peace is a non-violent form of conflict transformation, including the following aspects: 1. Natural peace, cooperation among species rather than struggle; 2. Direct positive peace, caring for the basic needs, survival, happiness, freedom and identity of all people; 3. Structurally positive peace, replace repression with freedom and exploitation with equality by means of dialogue, integration and participation; 4. Culturally positive peace, replacing the legality of violence with the legality of peace. In short, peace knows no bounds and should be pursued with "peace for all" as the goal. Positive peace transcends the absence of war and means creating a social environment in which people can live with dignity.

Galtung believed that human beings are full of conflicts, and the transformation of conflicts is a never-ending process. According to Galtung, the conflict caused by structural violence can be transformed through four steps: confrontation, struggle, separation and combination. He argued that non-violence must be part of the public discourse, that conflict should be managed with non-violence and creativity, that the creation of sustainable approaches acceptable to all parties, and that violence should be prevented through equality and justice.

On the whole, Galtung regards war as the manifestation of direct violence, structural violence can be externalized into direct violence under certain conditions, and cultural violence tries to legalize direct violence and structural violence. Democracies do not guarantee peace, but rather are often involved in war. The only way to prevent violence when conflicts and wars arise between countries, nations or other groups in pursuit of interests is to have proper defense. There are various factors that lead to war, and eliminating war can only achieve "negative

peace". To achieve real peace, we should not only focus on the prevention and control of direct violence, but also reduce the possibility of war from the cultural and structural levels of violence.

Mozi's view of war

In his early years, Mozi was a student of Confucianism. He was dissatisfied with the Confucianists' advocacy of the restoration of the Zhou Rites, the latter was characteristic of the hierarchical system. Mozi founded the Mohism School, which along with Confucianism, was ranked among "the outstanding schools of the world". Mozi deeply condemned wars of aggression in the chapter "non-offensive", and his ideas of universal love and non-attack had a profound influence on later generations.

Mozi was a skilled craftsman. He cared for the common people and had a profound understanding of the harm of war. The war brought untold suffering to the people. The ruler, in order to annex the territory of another country, mobilizes his army and attacks the nation without sin. The war abused the children of Heaven, destroyed the throne of God, and overthrew the country. "Use the people of Heaven to capture the city of God"(Mozi 2016, 168) ("Non-attack", part 3.), is not good for Heaven; The war caused people to be displaced, caused thousands of casualties, and consumed people's wealth. "The benefits of killing the people of other countries have been very rare (Mozi 2016, 168). ("Non-attack", part 3.), is not good for the people. Therefore, Mozi was very sympathetic to the suffering of ordinary people in war. He believed that war was not in line with the fundamental interests of people. The people delayed farming because of war and lost the dignity of life when the country was in a state of war.

Second, there is no profit to be made from war, and "if you count the gains, you will see that the gain is less than the losses" (Mozi 2016, 158). ("Non-attack", part 2.). The war dragged on for months and even years, causing the country to waste its laws and regulations and the people to lose their livelihood. The gains outweighed the losses. "The top has no time to govern the country, scholars have no time to govern their palace, farmers have no time to harvest, women have no time to spin, that is, the state has lost its soldiers, and the common people are changing their business (Mozi 2016, 170)". War disturbs the normal life of a country from the king down to the common people.

Mozi believed that the land ruled by the emperor was abundant, and the labor force was scarce due to the heavy casualties caused by the wars, and the land acquired was worthless because it was not cultivated. The people are the wealth

that the king should cherish. The gains of a country waging a war are far from making up for its losses. The emperor enjoyed the glory of winning the war by waging war to achieve the purpose of expanding his territory. However, Mozi thought that the losses outweighed the gains. Even if there were successes, they were only isolated cases.

From the perspective of human development, war is a shortcut for great powers to accumulate primitive capital. But in Mozi's view, war destroyed production, lost a large number of laborers, and hindered the development of the country. Mozi's "non-offensive" ideology stood on the standpoint of the common people and called for the cessation of mutual attacks for the purpose of self-interest.

Non-attack, but punish the tyrant

Mozi used "righteousness" to distinguish the nature of war, but by this he did not mean absolute peace which is against all wars. "If there is justice in the world, then there is governance; if there is no justice in the world, then there is chaos. Based on this, I know that justice is right (Mozi 2016, 238)". ("Under the Spirit", part 1.). Mozi attached great importance to "righteousness". When a righteous person is in a position of power, the world will surely be governed and the common people will benefit from it. The more harm you do to others, the greater the sin, and the greatest injustice is to attack another country. Mozi disdained and rejected the situation that the gentlemen know to condemn and convict murder crimes, but did not condemn, and on the opposite, even praise an unjust war which resulted in countless casualties. Mozi thought that the gentlemen should distinguish between right and wrong. In Mozi's view, people are more likely to lose their principles or hold double standards in the face of the most important right or wrong, which provides convenience for the bully and undoubtedly aggravates the unrest of human society.

Mozi made a strict distinction between "punish" and "attack", with non-attack and punish tyrant. Mozi believed that Tang's attack on Jie and King Wu's attack on Zhou were "imperial assaults", which were ordered by Heaven. Although these struggles were profitable, "attacks" were fundamentally different from them. Mozi believed that when Jie was conquered, the time of the sun and the moon were not fixed, the grain withered and died, and the crane sang for several days. At the time of Shang Zhou's conquest, the sun rose at night, the sky rained flesh, and there were women turning into men. These were all signs that the heaven was going to kill the tyrant. An atrocious tyrant treats his people so heartlessly that the people

cannot even survive. Therefore, Tang and King Wu attacked the tyrant in order to obey the command of Heaven and for the vital interests of the people of the dawn of the world. They did not do anything unjust. Both attacks and denunciations resorted to force; they are similar in form, but completely opposite in nature in the eyes of Mozi. Attack is evil, it reverses black and white, and it hurts others not to benefit oneself; Whereas denunciation is justified to make right the wrong and to fight for the welfare of the people. Even if we have to pay a price in denunciation, we will in return achieve peace and remove the root cause of war. Thus it can be seen that Mozi held a positive attitude towards the denunciation for the sake of the people and for the achievement of justice.

In theory, Mozi's perception of war has a lot of common in the principles that formed the basis of the doctrine of "jus ad bellum" in the Western tradition of just war. "Jus ad bellum" includes six principles: the just cause, the last resort, proportionality, the probability of success, good intentions, and legitimate power. It is generally believed that only when the purpose is expelling the aggressor or a preventive blow, war is allowed. This is consistent with Mozi's views on war. At the same time, in the perception of Mozi, it is also possible to find the proportional principle of the "jus ad bellum", which is suitable from the perspective of morality.

Universal love and disorder control

Mozi lived in an age of disintegration of the rite system, a society full of war, famine and tyranny. Mozi greatly sympathized with the poor people living under the flames of war, and in order to reduce the chances of predatory war between the strong and the weak, he proposed the idea of "universal love". "Universal love" is one of the core theories of Mozi, whose fundamental spirit is to emphasize that love has no difference, but uniformity. Only by achieving "universal love" can we achieve "non-attack".

Universal love requires that people break through class differences, make no distinction between relatives and distant ones, noble or lowly, and love others with the attitude of loving oneself: "We should regard the country of others as the country of ourselves, the home of others as the home of ourselves, and the body of others as the body of ourselves (Mozi 1997, 29)" ("Universal love", part 2.). Mohism attributed the root cause of chaos to human nature, everyone loves themselves but does not love each other, forget what is right when facing interests. In Mozi's view, "universal love" can eliminate all the chaos caused by "love oneself". "Universal love" is used to unify the messy individual consciousness and

lay a firm foundation for permanent peace. War, as one of the objects of this consciousness revolution, will eventually be reduced.

Although Mozi pursued "universal love" to seek peace and advocated "non-attack", he clearly understood that it was unrealistic for a strong country to give up attacking a weak one in the era of vassal rivalry. Therefore, Mozi stood in the perspective of the weak, studied and improved the defensive instruments for defending a city against foreign invasion. Mozi pointed out that if a great power established the world in the name of benevolence and justice, and held its vassals in the name of virtue, the people of the world would immediately submit to it. If great powers unjustly attack small and innocent nations, the latter can unite to help each other. In addition, Mozi's thoughts on defense are thoughts of preparing for danger in times of peace. Although Mozi studied the way of defense seriously, it was also for the purpose of eliminating war. What Mozi really cared about was to "love each other and benefit each other", so as to resist war and safeguard peace with the strength of justice.

In short, Mozi believed that war was very harmful. It was bad for heaven and people, and the gains were outweighed by the loss of the defeated nation. Mozi did not oppose all wars, but distinguished the nature of wars by "righteousness". In order to achieve "non-aggression", Mozi proposed the concept of "universal love", which laid the foundation for the realization of peace. Mozi's ethics of war, involving the limited use of force to restore the principle of justice, can be viewed precisely as one of the earliest versions of the theory of just war in ancient Chinese thought.

Similarities and differences of the perceptions of war of Galtung and Mozi

Both Galtung and Mozi believed that the root of war and conflict lies in the struggle between people. Galtung, identifying with the hierarchy of needs theory by the very famous American social psychologist Maslow, thinks that conflict is more about the struggles among people, and struggles for survival, freedom and identity (Johan Galtung 2003, 84), that is, the struggle for the fulfillment of basic human needs. Influenced by Maslow's Needs Theory, Galtung believed that survival, happiness, freedom and identity are the most basic needs of human beings. When peoples' needs are frustrated, this creates obstacles for the individual at a cultural level, people kill because they are taught from an early age that violence is legitimate under certain circumstances, and such cultures legitimize violence. Many Western countries believe in Christianity, whereas many

MiddleEastern countries believe in Islam. When their faith gives responsibility to propagate and defend a group of people of national, sexual, or racial origin, ideas such as "the chosen people" and "fundamentalism" tend to provoke strife and conflict, but the resulting violence is seen by believers as legitimate. According to Galtung, such ideas are reprehensible because they are fraught with violence and war.

Mozi believed that the root cause of social unrest and frequent wars was that people did not love each other and fought against each other. In the early period of the Warring States Period, various vassal states fought for territory and Chinese society was thrown into chaos. Mozi pointed out that: "All the people in the world do not love each other, the strong will hold the weak, the rich will bully the poor, the expensive will be cheap, deceit will deceive the fool (Mozi 2016, 125). Mozi believed that people only love themselves, their families and their countries, but they cannot love others and other countries. If they do not love each other, they will take actions that benefit themselves at the expense of others, which will lead to social unrest. In addition, Mozi believed that the greatest injustice under heaven was to attack another country. The gentleman condemned stealing peoples' lives, killing people and stealing goods, but praised the unjust war that caused countless casualties, and regarded the war as just. Mozi strongly condemned this perspective. Mozi's notice of the gentleman's neglect of the injustice of war and Galtung's concern about the legitimacy of cultural violence have something in common, since they both realized the role of education in shaping people's ideas.

Both opposed the war

Traditionally, it is believed that brilliant achievements were an important mark of the success of a great ruler. Rulers at the pinnacle of social class were impregnated by the aristocratic values that they must protect their property assiduously, and war was an effective way to expand their wealth. Neither Mozi nor Galtung agree with such ideas and believed that war could not make people rich or bring peace. They strongly opposed war.

First, Mozi set an example of resisting war. Mozi traveled to the states such as Qi, Wei, Song, Lu, Yue and Chu, promoting his theory of non-attack and universal love. With his great enthusiasm, he prevented three imminent battles: Qi was about to attack the state of Lu, Prince Yang Wen of Lu was about to attack the state of Song, and Chu was about to attack the state of Song as well. Secondly, Mozi focused on the actual consequences of the war to analyze the damages, the attack on both sides of the war caused endless harm and no profit. In the pre-Qin period,

war was dominated by cold weapons. It was the size of the army that was important. Mozi believed that the emperor's resort to war for impossible compensation would bring great losses, and used Fu Chai as an example to demonstrate the harm of war. On the basis of his father's inheritance, Fu Chai attacked the state of Qi in the north and defeated the army of Qi: "The nine states of barbarians are bound to serve the state of Qi". However, he did not show kindness to the people after the withdrawal of his troops, which led to their rebellion and dissension. After that, Gou Jian retaliated and the State of Wu was destroyed. Fuchai became strong by conquest and was destroyed by conquest. Mohism acknowledged that a few countries did benefit from the war, but this was the exception. To lose the country because of love of war is common law.

Galtung, a master of peace studies, was strongly opposed to war. Galtung believed that war was an extreme form of direct violence, and advocated that not only should war be eliminated, but also "structural violence" and "cultural violence", so as to achieve real peace. According to Galtung, war leads to casualties, and these deaths lead to the trauma of their loved ones, which may turn into hatred and lead to the addiction of revenge. Combined with the possible sense of glory and victory of the winner, conflict and war may be reignited. Galtung believes the real solution is not "a vicious cycle of revenge, because violence only begets more violence. (Johan Galtung 2005, 9)" If conflict is to be avoided, it is important to emphasize the role of a joint new norm in which parties transcend national and religious boundaries to engage in peaceful dialogue: diagnosis, prognosis and therapy together.

Giving consideration to the public

Mozi, taking the interests of the people as the starting point, put forward the theory of "non-attack" for a country that likes to attack, and judged the nature of the justice of war based on the interests of the people. Mozi put forward the idea of "universal love", that is, people should live in peace with each other, love each other without difference, love each other and benefit each other, and take the thousands of laborious people as the object of love. He proposed that people replace "self-love" with "universal love". In this way, the chaos and disasters can be eliminated, and the world will be peaceful and prosperous. In addition, Mozi affirmed that the will of survival and reproduction are in the nature of human beings, and framed human nature as basic needs such as food, clothing, shelter, transportation and childbearing, but denied any desire beyond this scope to benefit oneself at the expense of others. Mozi believed that whether people's basic survival

needs can be met is related to the good and evil of human nature and the safety of the society. Only by meeting people's living needs can we truly save the country and the people.

Galtung stressed the need to pay attention to the interests of the people, both in war and in peace. First of all, Galtung defended the rights and interests of women, paid great attention to the elimination of violence within individuals, and believed that gender and inter-generational violence were no less harmful than inter-state violence. Gender, as an invariant of space and time, is closely linked to violence. There is a large amount of violence committed by males in society, such as domestic violence and social crimes. Men have a positive attitude toward violence. In order to reduce violence, Galtung proposed to increase the emotional intelligence level of men as much as possible and pay attention to the psychological and physical aspects of men. Secondly, influenced by Maslow's theory of needs, Galtung focused on the most basic needs of human beings, believing that human beings need food, water, air, housing, health, children, sex and education, etc. The key to ensure human survival lies in the transformation of conflicts, and only in this way can deadly violence caused by conflicts be avoided. Similar to Mozi, who valued the interests of the masses over the gains of war, Galtung argued that "the interest of the collectivity of having the basic needs of its individual members satisfied (Johan Galtung 2003, 85)".

The scope of anti-war is different

The scope of Galtung's opposition to war was greater than that of Mozi. Galtung divided peace into negative peace and positive peace. Negative peace means the absence of war or other direct forms of violence in organized states. From the perspective of Galtung, the war that Mozi opposed belongs to the category of negative peace. Galtung's pursuit of peace is not limited to passive peace. In his point, it is rather narrow to limit the study of peace to the study of war avoidance or even more specifically to the abolition or control of superweapons. Positive peace transcends the absence of war and also involves the elimination of social exploitation and injustice. Positive peace means the elimination of hunger, violence, human rights abuses, refugees, environmental pollution and other threats to peace. It means that people can live in dignity and prosperity. "Everyone has the right and the possibility to live a healthy life, and if that is taken away, then violence has an effect (Robert Woito and Robert Pickus 1982, 440)". The positive peace pursued by Galtung aims to eliminate all forms of discrimination, such as class, age, religion, race and gender, and believes that the elimination of structural

violence is a prerequisite for positive peace. Thus, Galtung is concerned with a lasting and comprehensive peace, not just the absence of means of war or direct violence, but with the goal of improving the conditions and quality of life of the population. Negative peace can provide favorable opportunities for the growth of positive peace, and positive peace can consolidate the achievements of the negative peace and make the negative peace advance smoothly to the state of positive peace.

Mozi opposed unjust wars and held a positive attitude towards just wars to eliminate unjust wars. Mozi classified the nature of war according to the standard of "justice", and the justice of war depended on whether it was for the welfare of the people. Mozi believed that a great power attacking a small country or attacking an innocent country without reason belongs to the category of unjust wars, while wars to suppress a tyrant or to support a weak and small country to resist aggression as just wars. In the eyes of Mozi, there is an essential difference between "accuser" and "attack". Mozi opposed aggressive wars and offensive wars and advocated self-defense wars and just wars. It can be seen from the above that the scope of Galtung's opposition to war was larger than that of Mozi. Galtung opposed all forms of violence, and war was undoubtedly included. In addition to eliminating war, Galtung also pursued positive peace and opposed exploitation and discrimination.

Different ways of defense

Mozi advocated "non-attack", but for wars of aggression, he advocated the idea of "saving and defending" in the strategy of active defense for weak states. In order to ensure the security of a weak state, Mozi put forward that active defense should be carried out to counter the strong and support the weak. In his works *Preparing the Gate*, *Preparing the Water* and *Preparing the Ladder*, Mozi teaches weak countries how to use strong walls and advanced equipment to defeat the enemy. In order to achieve this end, Mozi and his disciples actively ran and mediated, frequently traveled between the belligerent states, publicized his "non-attack" theory, invented and improved the instruments for defending cities, studied defense tactics seriously, and helped the weak states that were invaded organize wars of defense.

Mozi mentioned in the chapter "Preparing the Gate", "I build the city, reserve the equipment, prepare the rice, build close relations among all classes, and get the help of the neighboring princes: those are my support (Mozi 2016, 489)". From this we can see that Mozi's defensive thoughts about weak states preparing themselves and countries supporting each other. Mozi believed that in order to defeat a strong

aggressor, a weak state must unite as one and prepare its people for war. Moreover, Mozi advocated that in a cruel war, the reward and punishment must be clearly defined, and the soldiers should be encouraged with material glory. At the same time the families of the wounded and the dead must be appeased and shown kindness and mercy.

Galtung, whose peace thought was formed in Europe after World War II, thinks that it is very narrow to limit the study of peace to how to avoid war. Galtung believes that diagnosis, prognosis and therapy are ways of preventing and abolishing violence, that is, to diagnose the state of violence, to reduce violence and to improve living conditions. Galtung believes that more non-violent roles can be included in peacekeeping operations to increase the space for non-violent resolution of conflicts, such as by increasing the proportion of women. But this is different from Mozi's support for women to join the army to defend the country, Galtung's idea is more about neutralizing the violence of men. According to Galtung, peace-building actions are equivalent to building structural culture and cultural peace. It is necessary to recognize the structural violence of the whole society and make it creatively transform to positive aspects.

Generally speaking, Mozi's measures to stop wars are mainly to prevent wars by meeting the needs of the people for adequate food and clothing within the country, to actively oppose aggression and prepare for war at home, and to stop wars by means of mutual support from outside the country. Galtung broke through the simple scope of anti-war and comprehensively considered the three forms of violence, namely direct, structural and cultural, and advocated creatively transcending and transforming conflicts.

Taking into Account the Different Levels of the Public

As a small-size production laborer, Mozi personally experienced the hardships and difficulties of life. For Mozi, survival and reproduction are the basic human desires: "Therefore, one must always be full, and then seek beauty; Clothes will always warm, and then beg for beauty; The inhabitant must be steady, and then seek happiness" (Liu Xiang 1992, 324). It is a blessing to meet peoples' basic needs otherwise it will lead to disaster. In addition, Mozi proposed to cut down on burial expenses, to meet the needs of human reproduction.

Whether basic needs can be met is related to the good and evil of human nature and the safety of society. Mozi affirmed that survival and reproduction are the natural nature of human beings. On the other hand, he framed the natural nature of human beings as the scope of food, clothing, shelter, transportation and

reproduction, and held a negative attitude towards desires beyond this scope. Mozi believed that when individuals pursue interests, they must consider the interests of the whole world as the premise, and should restrain their own behavior.

Compared with Mozi's consideration of the basic needs of people's food, clothing, housing and transportation, Galtung's consideration of people is more extensive. For a long time, people narrowly limited violence to causing physical harm to people and attributed the root of war to the "evil" of human nature. But Galtung believes that peace is not only the disappearance of direct violence, but also entails the governance of deep structural violence. International conflicts often stem from neglect of human needs. War is an extreme form of direct violence. Eliminating war can only achieve "negative peace", while eliminating structural violence and cultural violence can achieve "positive peace". Galtung is concerned not only with the damage caused by war and violence, but also with how human beings can live more decently.

Relatively, Galtung surpasses Mozi in the aspect of taking care of the people. Take the United States as an example, according to the idea of Mozi, the United States is the world's most developed country, and its people are well-dressed and well-fed, and lead a rich life, so they should give up acts of war and abide by their own obligations. Apparently that is not the case. Obviously, just meeting the daily needs of people is not enough to end war.

Galtung was more aware of the exploitation and oppression of the people through structural violence and cultural violence. Galtung's consideration of the people was more extensive than that of Mozi, because it was inseparable from the background of the times they lived in.

Chinese Peace Strategies during the Pandemic

The COVID-19 epidemic is spreading around the world, renewing people's estimations of a risk society, causing worldwide human casualties and international security unrest.

According to WHO real-time statistics, "Globally, as of 6:06pm CEST, 6 August 2021, there have been 200,840,180 confirmed cases of COVID-19, including 4,265,903 deaths (WHO Coronavirus Disease (COVID-19) Dashboard)". The epidemic has not only damaged human health and the dignity of life, but also caused incalculable disasters in the fields of international economy and security. Trump, Pompeo and other Western politicians have repeatedly named the novel coronavirus as the "Wuhan Virus" or "China Virus". This act of combining the Covid-19 epidemic and the stigmatization of specific ethnic groups aims to shift

the inherent contradictions in the US, and stimulate the hatred of Western people against China, so as to restrain the development of China and consolidate the hegemony of the United States.

Both Mozi and Galtung believed that the root cause of war and conflict was the struggle between people, and it was easy to provoke disputes when people's needs could not be met. From the perspective of public health prevention and control, the United States has shifted the responsibility to China, which was the first to experience COVID-19. From the moral high ground of safeguarding national security, the Trump administration has mobilized allies to block Chinese companies such as Huawei in high-tech fields such as 5G network communications and chip cooperation. As Mozi said, war is unprofitable, and the gains are not as great as the losses. This series of US policies towards China has gained less than it costs the US and its allies. Although the US has many alternatives to replace Huawei, none of them is good enough. William Barr, the Trump administration's attorney-general, admitted that the government's research into alternatives to 5G would be "pie in the sky". "This approach is completely untested, and would take many years to get off the ground," he said of the open radio access network software (Coby Goldberg 2020).

In fact, long before the epidemic spread, the logic of the Trump administration's foreign policy was essentially embodied in the strategic framework of "great power competition" and the policy goal of "America First". In August 2019, the Trump administration explicitly emphasized in the National Defense Authorization Act that "Congress declares that long-term strategic competition with China is a principal priority for the United States that requires the integration of multiple elements of national power, including diplomatic, economic, intelligence, law enforcement, and military elements, to protect and strengthen national security" (The 115th Congress 2018). According to Galtung, imperialism combines direct violence, structural violence and cultural violence. Under the guise of "justice" for democracy and human rights, the United States grossly interferes in the internal affairs of other countries, which is the embodiment of imperialism's hegemony.

China has always maintained that the two countries should jointly promote China-US relations based on coordination, cooperation and stability. However, the US domestic policy towards China has undergone a new paradigm shift, shifting from the "engagement policy" of encouraging China's integration into the world to the "non-engagement policy" (Zhu Feng 2019, 3). In the face of the United States'

groundless efforts to suppress it, China should firmly defend its national interests and safeguard its national security. We should take the following countermeasures:

First, we will continue to prevent the epidemic, stimulate economic growth, and meet people's living needs. Mozi's and Galtung's views on war both emphasized the need to take into account the common people. Under the epidemic situation, the state should prevent and control the epidemic situation and ensure the people's right to live healthily. With the epidemic basically under control, China does the utmost effort to make up for the economic losses caused by the epidemic and ensure the quality of life of the people. Facing the situation that the United States is suppressing China's high-tech industry in the world, China needs to vigorously promote the development of high-tech industry, overcome the difficulties of core science and technology, and make the core technology in key fields not subject to other countries.

At the same time, we call for and do our best to maintain the stability and smoothness of the global industrial chain and supply chain, so as to promote the recovery of the world economy. During the time of the novel coronavirus pneumonia epidemic, China appealed for global solidarity and cooperation to overcome the epidemic situation and jointly build a community of human health. In order to support the economic and social recovery and development of the countries affected by the epidemic, China has promised to provide us \$2 billion in international assistance within two years, which is the practical embodiment of the concept of the community of human destiny. Only when the people's right to survive is guaranteed, can the conflict be gradually transformed.

Second, war is unprofitable, cooperation is beneficial to both sides, and fighting is harmful to both sides. We should continue to promote Sino-US relations with "coordination, cooperation and stability" as the keynote. There is anxiety and insecurity caused by China's rise and catalyzed by the epidemic situation, which will only arouse the disgust and resistance of the Chinese government and even the people. From the perspective of Mozi's war, the gains made by the countries that launched the war are far from making up for their losses. Attacking innocent countries is an unjust war of bullying the weak. Sino-US cooperation is in line with the interests of the people of the two countries and the common interests of the people of the world.

As the world's top two economies, China and the United States account for 40% of the world's economic scale, and their mutual interests coexist and depend on each other. The purpose of cooperation between the two countries is not only to achieve mutual benefit and win-win results, but also to check and balance

opponents and prevent situations such as war. However, not all people in the United States agree with the Trump administration's hegemonic anti-China policy, and there is no lack of moderate power to release friendly messages to China. China should take the initiative to mobilize the positive forces of the international community, restart contacts, dialogues and consultations between China and the United States, and maintain the coexistence of cooperation and competition between China and the United States as much as possible.

Third, China should be well prepared for long-term strategic competition with the United States and take appropriate defensive measures while strengthening itself. The state of Sino-US relations has changed from cooperation and competition to containment and suppression of China by the United States, which is largely due to the anxiety of the United States about the vacillation of its hegemonic position. The rise of China's national strength and the expression of its own interests in the international order have led to the insecurity of the US government and the anticipation that international politics will enter a new round of big-power competition. As long as China's national strength continues to rise, the United States can not really give up its fear and doubts about China. Therefore, we should strive to transform the conflict rather than eliminate it. At present, China and the United States have doubts about each other. Both sides should increase the transparency of their policies to a certain extent to avoid the possibility of tension caused by the misjudgment of information. Mozi advocated non-attack, but weak countries should take active defensive measures in the face of aggressive war. China should enhance its comprehensive national strength and be prepared to deal with the game between big powers. At the same time, we should maintain the necessary restraint and calm, prevent the big power confrontation from getting out of control and guard the last "safety valve".

Conclusion

This paper compares the thinking of the ancient Chinese thinker Mozi and the father of modern Peace Studies John Galtung. Although they come from very different backgrounds and time periods, their views of war have some aspects in common. In detail, the two thinkers above resolutely opposed wars, thinking that the reason for wars is people's resistance. Moreover, they think that it is unprofitable if the ruler attempts to obtain interests by stirring international disputes. The two also advocated that in order to achieve peace, rulers should love the people, and that rulers should put the basic needs of the people first. However, Mozi and Galtung also have different views on war. Mozi put more emphasis on

how to meet the needs of the people's clothing and food as the way to prevent wars. Galtung's anti-war scope was even greater, stating that structural violence should be eliminated, and the vitality of the pursuit of people should also be included.

Comparison analysis of the perceptions of war of Mozi and Galtung, provides a beneficial reference for how China continues to go to peace development paths. The epidemic does not distinguish national boundaries and races, and war is unprofitable. No country should utilize the epidemic to provoke international disputes. Whether in ancient China or modern China, war has never been a priority of Chinese leaders. In the face of the U.S. comprehensive pressure strategy on China during the epidemic period, China has strengthened its defenses, improved the people's livelihood and promoted Sino-US relations with the keynote of "coordination, cooperation and stability" on the premise of adhering to national sovereignty and security. The novel coronavirus has spread to 210 countries and regions, becoming the most serious public health emergency since World War II. Infectious disease is a common enemy of mankind. The control of COVID-19 is the common responsibility of the international community. All countries should work together to prevent and control the spread of the epidemic and to strengthen global public health governance.

Mozi proposed "non-attack" claims and opposed the country's aggression against each other. It has set up a banner of safeguarding peace for China and the world, and has also profoundly influenced China's modern foreign policy. Xi Jinping proposed the idea of a community with a shared future for mankind. In dealing with international and regional affairs, China advocates the emphasis on peace and propose to settle relevant issues through peaceful negotiation. Of course, geopolitical competition and strategic preferences jointly determine a country's external behavior. For a long time, China's economic development has been integrated with the process of regional cooperation in the Asia-Pacific. At present, the COVID-19 pandemic is still spreading around the world, and the recovery of the world economy is tortuous. At this historical juncture, it is all the more important for the Asia-Pacific region to shoulder its responsibility of the current time and move firmly toward the goal of building an Asia-Pacific community with a shared future. At the same time, China advocates shouldering its due international responsibilities in the international community and helping the weak and needy, which is a realistic reflection of Mozi's idea of "universal love". The Belt and Road Initiative and the Global Development Initiative are both important public products from China to the international community, which will provide new development

opportunities for the majority of developing countries, and which is of great significance to sustainable development of the Asia-Pacific region.

Bibliography

- Feng, Zhu. "Trade War, Science and Technology Warfare and Sino-US Relations Paradigm", *Asia Pacific Security and Ocean Research*, No. 4. (2019)
- Galtung, Johan . *Conflict Transformation by Peaceful Means: the Transcend Method* (Sydney : Centre for Peace and Conflict Studies, University of Sydney, 2003)
- Galtung, Johan et al. *Terrorism, the Pacific Hemisphere, Globalisation and Peace Studies* (London : Pluto Press, 2005)
- Galtung, Johan. *Johan Galtung: Pioneer of Peace Research* (Berlin: Heidelberg Springer, 2013)
- Goldberg, Coby. "The Great 5G Technology Tussle Highlights Critical Infrastructure Shortcomings", *The National Interest*, <https://nationalinterest.org/feature/great-5g-technology-tussle-highlights-critical-infrastructure-shortcomings-167129>. (accessed September 18, 2021)
- Jinping, XI. "Secure a Decisive Victory in Building a Moderately Prosperous Society in All Respects and Strive for the Great Success of Socialism with Chinese Characteristics for a New Era". Delivered at the 19th National Congress of the Communist Party of China. http://www.xinhuanet.com//2017-10/27/c_11218_67529.htm.(accessed September 18, 2021)
- Jinping, Xi. "Defeating COVID-19 with Solidarity and Cooperation," *People's Daily*, June 18, 2020, <http://www.xinhuanet.com/english/2020-06/18/c139147084.htm>. (accessed September 18, 2021)
- Mozi. *Mozi* (Zhu Yueli Translated, Shenyang: Liaoning Education Press, 1997)
- Mozi. *Mozi Translation* (Zhang Yongxiang Translated, Shanghai: Shanghai Ancient Books Publishing House, 2016)
- The 115th Congress, "H.R. 5515, John S. McCain National Defense Authorization Act for Fiscal Year 2019," SEC. 1261. United States Strategy on China, August 13, 2018, <https://www.congress.gov/bill/115th-congress/house-bill/5515/text>.(accessed September 18, 2021)
- WHO Coronavirus Disease (COVID-19) Dashboard | WHO Coronavirus Disease (COVID-19) Dashboard, <https://covid19.who.int/>.
- Woitto, Robert, and Pickus, Robert. *To End War: A New Approach to International Conflict* (New York: Pilgrim Press, 1982)
- Xiang, Liu. *Say Yuan Translation* (Wang Wei translated, Guiyang: Guizhou People's Publishing House, 1992)