

Research Article

# Military System Culture Archetype and Humanistic Thinking-In Sunzibingfa, Focusing on the Practical Will of Military System and Strengthening of Discipline

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## Abstract

Regardless of the time and space differences between eastern and western countries before and after their origin, the improvement of military systems and solutions to problems all reflect the practical will of national defense strategic responsibility and tactics. From the anthropological point of view, no matter the development of the xianqin civilization and the victory or defeat of the war history, the establishment, development and changes of the system and discipline are discussed as the boundary and module of historical dialectics. This is a myth of the victory of the country's social and political diplomacy, a basic sanction of the security strategy, and a specific matter for the interpretation of the structural and institutional principles. Then, as a cultural prototype, can the other appearance and symbolic significance of this military system, as the AI social language view in the 21st century, become another status and security awareness of dominating the world? The positive answer to this is that as an individual country, its multiple roles are sufficient to enhance political strategies, diplomatic security, social tranquility and individual spirit of challenge. This issue actually plays a role as the boundary and module of the historical dialectics of military system through the changing process of the history of the times before discussing the concept and essence of a liberal democratic society.

## Keywords

Sunzibingfa, Legislation, Cultural Archetype, Positive Spirit (Positivism), Agnosticism, Legal Positivism

## 1. Introduction: The Cultural Representation and Symbolic Significance of Military System<sup>1</sup>

Humanities sciences in the era of Artificial Intelligence have room to re-examine the transition to cutting-edge information technology and a society that has a huge impact on the expansion and utilization of productive forces. This vacancy (空隙) indicates the institutional order of social and

cultural development and innovation, and its categorical typological field and scope. In every field of national reform, its significance lies in that it requires policy practice on the improvement of relevant laws and systems that can be implemented and enforced. This meaning means that the principle of homogeneity and particularity cannot be excluded for

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thinking in the social order of proposing, process, implementation and execution in system practice.

So, what kind of logic and interpretation methods should be used to solve the problem of social influence and propose appropriate methodology for the structural drawbacks in AI society that run counter to the thinking of humanities sciences and cultural archetypes?

It is generally believed that this is to establish the concept of its prototype in each professional field and classify it as a culture from the beginning of civilization to the 21st century.

In East Asia, from the 19th century to the 20th century, the debate on the literary prototype caused by the cultural revolution was in full swing. It means that when defining the archetypes of characters and things in the works, their characters are usually described as some real people, and at the same time, they symbolize something [1].

The cultural prototype is a psychological interpretation from the perspective of anthropology, which refers to the cultural symbol based on the basic expression of biological physiology and collective consciousness.

The former is that the basic performance of physiology is more diverse, which is called unconsciousness. Relatively speaking, it is more constant. Although the change is difficult, it still stays at the basic level and its stage.

The latter refers to conscious habits. This unconsciousness plays a role when the spiritual burden of the surrounding environment of the cultural society continues. It pays more attention to the opinions of the masses, which is passive and fake, and is relatively easy to change in its different cultural environments. This cultural prototype has different manifestations and symbolic meanings in other countries' regions and fields [2].

In such a cultural society, the development of cutting-edge science and the full implementation of technology, while producing regional deviations as cultural prototypes, also discussed the solutions to problems that need to be improved due to their changes.

Assuming that we have reached the time to urge the innovation of the whole society and the whole country, we hope to explore its solutions as strategies and strategies in the typed fields and their professional fields where practical problems can be policed. The essence of the object and the value realization direction of the idea pursue the homogeneity of different exploration forms and types. On the contrary, its cutting-edge information technology and production system have indeed caused another problem of precision or particularity of distribution.

The scientific and technological cultural environment explained by the aforementioned anthropological psychology of environmentalism, as a cultural prototype that can glimpse the dominant will of human beings, is the main reason for the intergenerational change of its world state. This cultural environment can be observed from the request to answer the questions about the sophistication of scientific and technological equipment and the improvement of its shortcomings.

In particular, the joint military exercises between countries and the development of weapons and the use of information technology for activating force in wartime, including the development of unmanned jet aircraft equipped with AI cutting-edge robots and the simulated activated airborne training using computer information processing technology, etc., the impact of AI social and military forces in the 21st century and the gap between them, It is to predict the contradictions and conflicts on the borders between countries.

AI high-tech cultural prototype, as a linguistic concept representing the national society, can not only explore its essence and value from the required explanation of its principles and the answers to its questions, but also from the policy solutions of its drawbacks. At this time, it was found that the philosophical explanation of scientific mathematics was inevitable, and its strategic principles were put forward.

Usually, when discussing the world outlook, we need the perspective of monism and dualism (pluralism) and their viewpoints. But if we think beyond this standard, it is also a fact that we need another scientific mathematical philosophy formula and logic.

To sum up, the logic of one and many, that is, idempotent can be discussed from the perspective of monism. Its mathematical formula is,  $f(f(x))=f(x)$ . The principle is that according to the operation mode and method of dualism, as its operation mode, it is reduced to monism.

As observed by the aforementioned principles and mathematical formulas, no matter what operation mode is used, the  $n$ th operation of 1 can be reduced to 1. It is limited to real numbers called 1 and 0 in mathematical formulas. All the common elements representing \* in the  $s$ 's formula indicate the intersection (and) of dualistic perspectives.

As an abstract algebra, such idempotents can also be explained by the logic of identity functions.

It is the same principle as Gauss mark, which reflects its hermeneutic significance [3]. It is limited to the integer when a decimal number in a real number is omitted in the number field. That is, it is  $Y=[X]$ , which does not exceed the maximum integer of  $X$ . At this time, point, line, surface, and the linear principle of the circle and equation are substituted. This represents the equivalence relationship. If you want to continue this relationship, another principle applies.

That is to say, it represents mapping from the perspective of philosophy and mathematics, or it is called a continuous combination structure between two mathematical structures of mapping and two aspects.

But it is not necessary to say the principle of function. If these principles are combined with strategic thinking, geometric interpretation, as the logic of reform, can convey a positive message indicating success, conviction and victory.

From this point of view, in mathematical, scientific, philosophical thinking and its formula, we can put forward policy suggestions and improve problems, require the development of cutting-edge science and technology in AI society, and discuss its cultural prototype from the perspective of principle

interpretation.

In particular, the military system, as a special field covering this universal knowledge and theory, not only indicates the common order of the upper and lower levels, but also contains the social constraints of its class and the characteristics of having to abide by public standards.

Of course, in the above-mentioned military system improvement and problem related programs, regardless of the time and space differences before and after the origin of the above, all reflect the responsibility and will of national defense between East and West countries. It is from the perspective of anthropology, regardless of the development of advanced civilization and the victory or defeat of the war process, the establishment and development of systems and disciplines and their changes. This is the myth of the victory of the country's social and political diplomacy, the basic sanction of the security strategy, and the specific matter of the principled interpretation of the structural system.

Then, as a cultural prototype, can the other appearance and symbolic significance of this military system, as the AI social language view in the 21st century, become another status and security awareness of dominating the world?

The positive answer to this question is explored with a key word. As the multiple role of individual state, it is enough to enhance political strategy, diplomatic security, social tranquility and personal challenge spirit. This military system can be said to be aimed at what goals, or to meet what specific areas and targets, or to solve what problems?

The problem of the establishment and improvement of the system is actually to play a role as the boundary and module of the historical dialectics of the military system through the vicissitudes of the history of the ages before discussing the concept and essence of a liberal democratic society.

This also shows that the prototype of military culture and political system can be explored to distinguish their parts, numerical value and values.

No matter at all times and in all countries, as mentioned above, as a cultural prototype, we cannot rule out and discuss the principled interpretation of its military system, regional and regional deviations, that is, to re explore the institutional essence and prototype of military political history and culture, we need to conduct historical tests on various issues. This can also influence the improvement and modification of the current military system in order to investigate the political and military outlook that the Korean society aspires to in the 21st century, indicating the necessity of this study.

The positivism of Auguste comte (1798-1857) prompted Austin John (1790-1859) of Britain in the 19th century to advocate legal positivism [4, 5] corresponding to natural law, and formed various critical forces on the correlation between morality and law.

It is generally believed that legal positivism essentially emphasizes its inevitability on the premise that the effectiveness of law has nothing to do with moral justice. This accepts Kant Immanuel (1724-1804)'s "agnosticism (不可知

论)" [6] on the boundary of above the shape and below the shape, that is, it is difficult to recognize and identify the real experience that cannot reflect the cause and result. The legal positivism influenced by this empiricism and enlightenment route, although it has affected the pure empirical jurisprudence and analytical jurisprudence, in fact, it has also been regarded as the "evil law" of law, emphasizing the separation of the ruling class's power in the social structure composed of the bourgeoisie, proletariat and workers. Its characteristic is to attach importance to the form and structure of law, and to abide by its system in the unreasonable aspects of moral and social relations. This is an investigation of the legal system. At the same time, the philosophy of law is thoroughly regarded as a branch of psychology, sociology and ethics, which is different from legal positivism. Therefore, this study is of necessity and significance [7].

Therefore, to strengthen the authority and power of the law, its shortcomings can be observed from the trend of remedying the defects of law and morality and the lack of internal and external sex after World War I and World War II [8].

H. L. A. Hart (1970-1992) said that he analyzed the reasons for the wide spread of positivist jurisprudence and emphasized the relationship between law and society. Since then, law has paid attention to value norms and should not collapse its purpose by purely instrumental means, which is mainly reflected in the categorization of the legal philosophy of natural law.

As Comte said, the positivism spirit reflects the real form and structure of scientific thinking, so as to narrow the contradiction between the transcendental will of the enlightenment spirit required by reform and its object [9].

That is to say, under what background the disadvantages of legal positivism emerge, and what are the contradictions between its leading role and process, as described above. It refers to the historical dialectical boundary and modular problem of its system as a cultural prototype when discussing social ideas and essence.

In particular, the establishment and improvement of the military system can narrow the gap in this issue from the perspective of the relationship between law and society. As a cultural prototype, from Sun wu's five things and seven scheme [10] for the sunzibingfa<sup>2</sup> [11-13], we can see the practical will of the thirteen part of military and political strategies and tactics, the upper and lower order of the legal system, and the discipline strengthening as the military law and military order.

Of course, the dialectical gap of thousands of years of history and its deviation may be one side of the boundaries and modules that cannot be narrowed.

However, from the Chunqiu Period (春秋, BC,770-BC,476) to the Beisong Dynasty (北宋, 960-1127), or from the Nansong Dynasty (南宋, 1127-1279) to the Wanqing Dynasty (晚清, 1840-1912) [14], and then to the 21st century, the history of changes in law and system, as a historical dialectical relationship, played a role as the boundary and model of the whole

society at that time. Moreover, this is sufficient to discuss the diversity of military systems that utilize space and time gaps. Sunzibingfa the strategy and tactics of on military system are to explore the theoretical entity and prototype of the art of war by means of textual research on historical documents, ancient books and cultural relics.

At that time, the idea and essence of the struggle for separatist hegemony was based on the transcendental experience of Sunwu's wisdom, which was suitable for discussing the practical spirit of military science and the development prototype and appearance of military system.

In addition, the legal prototype based on the principle of monarchy and its order will help to explore the relationship between law and society at that time. The implementation and execution of military law and military order reflected the political and legal nature and characteristics of the social military concept at that time.

To explore the military law and its institutional prototype in the 21st century, in addition to cultural phenomena, we can also examine the aesthetic and ethical values of the natural existence of the universe, including the state and society. At the same time, as the cultural representation and symbolic significance of the military system, the contemporary political purpose and its function can ultimately be reflected in grasping the sustainability of the system and its endogenous.

## 2. Strategy, The Practical Will of Military Politics

With regard to politics, Sunwu stressed that life and death are in danger<sup>3</sup> on the premise of participating in the war with the monarch and the "min (民)". The political history and its appearance in the chunqiu Period reflect the spirit and will of lifelong struggle directly related to the victory and defeat of the war reinterpreted by the principle of "Dao (道)". The practical will of the upper and lower classes can be seen in the human political world outlook that transcends life and death. The war view of a wise strategist with the military command power and command ability led by the imperial power does not recognize the two-facedly. It emphasizes the coordinated governance and unity of life and death before and after the war.

This can be examined from the perspective of traditional Confucianism, which puts "yideweixian (以德为先)" of "qunji (群己)".

If Sunwu is the fourth "jiang (将)" in the five things and wants to achieve "xiushen (修身)", "qijia (齐家)", "zhiguo (治国)", "pingtianxia (平天下)" by emphasizing the "five virtue [5 德]", it discusses coordinated governance and harmony through the dichotomy between self and others, individual and collective.

However, Mengzi said that Yangzhu, as a "yimaobuba (一毛不拔)"<sup>4</sup> "lijì (利己)" and "lita (利他)" should face up to the

blind spots of morality and ethics from the perspective of society as a whole. Mozi (墨子) pays attention to "lita" from the perspective of Modest love and respect, but emphasizes that it is "busunren (不损人)" because Yangzhou has a "lijì" national view and Mozi has an "lita" world view, Mengzis' "xiangbuxiangcheng (相辅相成)" the neutral role of the "junji (军纪)" and establishes the hierarchical order.

This can be explained as follows: individuals, that is, as individuals with multiple functions, few principles punish the most rebellions, and few principles arising from the most rebellions should not be disintegrated. It shows Sunwu's practical will required to overcome the difficulty of life and death.

As a practical alternative to political reuse, the above-mentioned "junji" reflects the methodological exploration that needs to be addressed.

The political life and application of a strategist in the xianqin period affected the rise and fall of the country and region due to the covert fighting of contemporary hegemonists. Its power to split and overcome is to repeatedly explain the appearance of another person (thing) and the times, and give play to the country's social, political and diplomatic power.

BC, within the direct or indirect influence of the dawn of civilization, is called political culture, indicating military politics. This is due to the continuous transformation of hegemony and struggle, the outcome of victory and defeat of war, and the decisive role of collective consciousness in the national society is the inevitable result of continuous will. This continuous transformation and continuous will can not only be examined through the comprehensive interpretation of the contemporary production class and social differentiation, but also can focus on the evolution and policy of the junzhi [Bingzhi, 兵制], which is called the military system. From primitive society to slave society, the class level and economic unit have changed. In this social field, there is an urgent need for territorial expansion and hegemony strategies among countries, and its theoretical work has also been implemented. This is the change of social stratum required by the government. It requires not only invigorating the economic currency, but also establishing an institutionalized mechanism.

In particular, the issue of ensuring the manpower, supplies, supply and demand of military forces in military politics, as Sun Wu said, the commanders at that time, that is, as generals, "Liuqu (留去)"<sup>5</sup>, dominated the "Panshi (判势)" of practical will. He raised the importance of military superiority to "Shi (势)"<sup>6</sup>, and paid attention to the role and mutual checks and balances<sup>7</sup> of generals and monarchs in the conditions of victory in the war.

What is the specific significance of Sunwu's practical will of wisdom?

This refers to the qualifications of generals in the five things, Zhi (智), Xin (信), Ren (人), Young (勇) and Yan (严).

These five virtues [5 德], that is to say, the political code of conduct required for preparing for war and expanding armaments cannot rule out the aforementioned neutral principle of "junji" for thinking. It is examined through the empirical reinterpretation<sup>8</sup> [15] of altruism and the social structure system, which can be used as another methodological interpretation of the state social management system by traditional Confucianism.

The political position of a strategist who emphasized five things, seven scheme and five virtues like this is that the social structure of the Xianqin Dynasty, as a moral morality, dominates its speculative process and development. All human phenomena have met the human desire for knowledge, formed a social structure that runs counter to purity, and in fact, brought about continuous changes from the collective consciousness. At this time, human purity, in the forgetting of morality and ethics, excludes the importance of social laws and norms, and shows the firm practical will of unthinkable structures and systems.

### 3. The Hierarchical Order of the Legal System

Sunwu said that the legal system refers to the organization and staffing system<sup>9</sup> of the army, which stipulates the responsibilities<sup>10</sup> of officers, and the system<sup>11</sup> that the army can supply and manage the materials needed<sup>12</sup> [16]. Guanzi (管子) emphasized shiji (时计)<sup>13</sup> in the organization and staffing system of the army. He advocated that the victory of the war was based on the principle of Daxiao (大小)<sup>14</sup> and timing and strategy. To win the war, strategy is important, but we must not miss the opportunity. Guan Zi's view of war about the "Shijutianshi (时举天时)" was influenced by the Taoist thought of Huanglaodao (黄老道家), which activated various methods of war of various schools of thought.

Guanzi and Sunwu defined the aforementioned organizational structure of the army, that is, the scope of responsibilities of the officers, the importance of the system required for the management of military material supply was divided into the period of victory or defeat of the war, the strategy and its principles. Guanzi attach importance to timing, while Sunwu focuses on the strategy of five things and seven scheme.

In particular, Sunwu advocated the strategic conditions and emphasized the victory and defeat of the war by making use of the tianshi and dili<sup>15</sup> with the view of the third of the five tjings. This can confirm the role of major and minor principles in the above period and strategy through Sunwu's fourth "law" of the five things, namely, the importance of the legal system. Guanzi (管子) said that the strategy was based on the tianshi and divided into strategic and secondary. Sunwu, in turn, emphasized the timing of the strategy, but also showed that it was a conditional principle of the strategy.

This law, that is, the military system (legal system) can be examined in the light of Articles 4 and 6 of the Seven schemes.

That is, in the two camps, which side of the military law and military order is carried out smoothly<sup>16</sup>, and which side of the two soldiers is well prepared for training at ordinary times<sup>17</sup>.

Therefore, the military system at that time was directly related to the winner or loser of the country against which the war broke out in terms of military science. According to the conditions that could be met, the victory of divination was characterized by the universality and particularity of the system. This universality refers to meeting the comparative conditions, principles, education and other concepts between the warring countries. the particularity refers to overcoming and restoring the national crisis caused by the system, establishing the superior and subordinate order between the ruler and the ruled, and becoming a model of victory in the war.

The military system in the xianqin period, it's collectively referred to as military law and military order<sup>18</sup>. It is generally used in the present days military law, which refers to the regulations, decrees and laws required to manage, operate and perform the organization and duties of the entire military mission.

Just like the previous contents of the upper and lower order of the legal system in the xianqin period, at that time, the separation and power of the regime was proposed and established for the theory of establishing a hegemonic country. In the 21st century, the establishment of the upper and lower order of the military forces and organizations of the Republic of Korea mega Asia, regardless of the outbreak of internal and external political and religious disputes, the Korean peninsula is developing various procedures [17] for revising and improving the military law based on the historical experience of division.

Simafa and Sunzibingfa are representative military theory books to investigate the legal aspects and fundamental of military strategy in the xianin period. In Simafa, as a legal system, "the possibility of the development of both left and right", the relationship between ritual and law is discussed. It consolidates have a bearing on junrong (军容) and guorong (国容) the characteristics of the separation of political power<sup>19</sup> and the spirit of weiwu (为武) for the military through the system of sages, the emperor and the four people.

Special emphasis is placed on the strategic objectives and means of national social and political diplomacy and the selective significance of its methods [18]. The sunzibingfa records the order of the upper and lower levels of the legal system as a restrictive feature of the degree of participation of the emperor in military organizations and a conditional feature of its principles. The theory of command power of this army is the monarch's theory of three dangers [3 危]<sup>20</sup> of command power. That is the invincible principle.

Strictly speaking, the main idea<sup>21</sup> is to separate the command power of the Emperor and the generals. Specifically, although their capabilities and participation in military command are distinguished, they have the purpose of unification of the whole world.

In this way, the legal system in this period is to show the

world outlook of dominant hegemonism among the feudal states in the xianqin period under the big framework, and is to propose the means and methods of strategic strategies to maintain the law and order of the country and society under the small framework.

Therefore, the military system of this period covered the overall strategy, training and management of internal and external military affairs between the war target countries. This can not only put forward the principle of comparison through comparative strategy, but also predict the winner or loser of winning the war dominance through its conduct and the results of the implementation process.

From this point of view, the direction to improve the historical issues of the military system is to narrow the time and space gap between the formal and technical elements and conditions of military law that reflect the essential characteristics of the order of superior and subordinate in the legal and social relations as a cultural prototype, or to explore practical problems.

#### 4. Strengthen Military Law and Military Order Discipline

In the Liji zhongyong, "xiudao"<sup>22</sup> means earnestly abiding by the precepts, and that the doctrine should be completely limited to one's own conduct. As a concept corresponding to this "xiudao", "baofa"<sup>23</sup> embodies Sunwu's political and military thoughts. Five things seven scheme, as the definition of "fa (法)", it indicates "fazhi (法制)".

His "Baofa (保法)" thinking about this "fa" cannot exclude the principle factors of complete legal system, strict rewards and punishments, and leading leadership that form and develop the national social structure and system, and strengthen its discipline as a parallel structure with the "xiudao (修道)". In the Sunziwufa huohong (火攻)', "xiuqigong (修其攻)"<sup>24</sup> also means the above "xiudao". It reflects the importance of a political and military system that conforms to the three principles of "baofa" and can dominate the victory or defeat of a war. This meaning is to emphasize the political culture of resonance, and to strengthen the discipline of the military system.

The representative theory book of East Asian hegemonic military theory, the wujingqishu, contains cultural archetypes such as Sunwu, Simarangju, Jiangziya and other cultural archetypes related to military tactics at that time, such as management, training, education, system, culture, and folk customs, which can demonstrate the effective discourse of multiple text letter form technologies in the historical dialectical relationship of xianqin civilization. It not only reflects the presentational significance of contemporary literary documents, but also carries out strategic thinking on offensive and defensive advance and retreat between belligerents before and after the war, especially for the purpose of management, education, training, etc. related to military law.

Weiliao (尉繚)'s from his achievements in achieving the unification of Qinshihuang (秦始皇)'s country at the end of the zhanguo (战国) Period, it can be seen that he emphasized the necessity of legal system<sup>25</sup> in dealing with the crisis management of life and death after the war. At this time, we must die and live, predict the outcome of the war, cultivate the ability of crisis management, and discuss the importance of training and education. If equivalent to that QinShihuang advocated hegemonism<sup>26</sup> at the end of the Zhangguo Period and collected the military theories of the defenders, then before this period, the historical shadow of bloody battles and secret battles among the various feudal states guided by hegemonism, from the discussion of the world situation in the century to the 21st century, emphasized the legal aspect of its military power. When discussing the strictness of this legal system, it is emphasized that the ritual system<sup>27</sup> and rewards or punishments<sup>28</sup>, as its political and military means, are the necessity and inevitable result [19] of the text letter in the xianqin period, which cannot exclude the historical level of military philosophy in the course of war. In wartime, the discipline<sup>29</sup> of strengthening practical implementation was also emphasized.

One aspect of this military law and order to strengthen discipline is that it can explain the disputes between the vassals at that time and the agreements and alliances triggered by the war differently. This interpretation, as the rupture, sustainability and vitality caused by the collapse of primitive society, reflects the homogeneity and identity of materialization.

It can be seen from the exterior interior relationship between the "Lizhi (礼制)" and "wenwu (文武)" and the left right balance system<sup>30</sup> that, as a political and military means, before and after the outbreak of the war, Simarangju emphasized the separation of all domestic and foreign ruling powers on the premise of interconnection, while limiting its structure and system. It can be observed<sup>31</sup> in both guoyong (国容)<sup>32</sup> and junyong use (军容)<sup>33</sup>, implying the exercise of upper and lower order and crisis management capabilities.

Sunwu mentioned the aesthetics of the relationship between "Heji (合齐)"<sup>34</sup> [20] and "wenwu (文武)"<sup>35</sup>, which is a problem of idea and practice. Its gain and loss lies in establishing the order of upper and lower rank.

In this way, in order to control the power of war and dispute, establish hierarchical order and crisis management capability, through the alliance strategy and alliance among the vassal states at that time, it demonstrated the coordinated governance and cooperation aimed at mutual containment and conflict prevention.

In the end, this is to make a new contradiction to justice and launch the logic of name rectification, that is, the political and military means to overcome the difficulties of the times are the avoidance of loss and disappearance caused by the trickery, power law and contingency of many contemporary politicians and military experts, which is difficult to avoid.

For example, Juanchizhui (鄆之会), Zhaolingzhomeng (召陵之盟), Qiantuzhimeng (践土之盟), Huangchizhui (潢池之会), etc refer to the representative alliance strategy of the nature and characteristics of the alliance among the vassal states after the outbreak of the before Christ war.

From the end of the Xizhou Dynasty to the beginning of the Chunqiu Period, Qi's hegemony was established in juan (nowadays Weiyi, Shandong Province, juanchengxian west and north district) and the alliance with various princes. The alliance of Zhaolingzhomeng also indicated that Qi and 8 vassal states would join the alliance at the same time. Qiantuzhimeng was an event in which of Jin Wengong allied with various vassals to consolidate his hegemony. BC, 482 Fuchai, the king of Wu, made an alliance with jin in the pond of chitang (池塘) which is called the Huangchizhui (潢池之会).

From this point of view, alliance refers to a joint operation to defend against aggression by powerful countries, which is mandatory in some cases. The alliance strategy means the commitment between the allies. From the alliance among the above-mentioned vassal states, small and weak countries show their defense against aggression by big countries, and disputes over the vested interests of big countries are coercive to small and weak countries<sup>36</sup>. Through the heated historical discussion of war technology to establish hegemony at that time, it is believed that this is the inevitable result of his dialectical materialism view of history.

The characteristics and nature of this alliance can be seen from the trend of overcoming historical contradictions and gaps.

Just like the necessity of "jiao (qi) min"<sup>37</sup> mentioned by Sunwu, crisis management education and training, as an order and obedience, should establish the order of the superior and subordinate in response to the outbreak of war to increase or decrease the military strength. He said that this is to improve the practical strategic discipline at the legal level of military training corresponding to the protection of state power and diplomatic security. The concept of "jiaomin (教民)" also plays an opposite role to the concept of "fan (犯)" in Simafa.

For example, in the "guzhijiaomin (古之教民)"<sup>38</sup>, as the subject and object of this "min", its target setting and educational significance have the form elements that conform to the rules<sup>39</sup>.

That is to say, the "jiao" of "jiaomin" is intended to indicate their code of conduct when referring to the doctrinal interpretation of the fact that "fan" and "Ling" violate the social order. This interpretation of "jiaomin" includes the discussion of form and its empirical will of formalism, as well as the universality and particularity of experience products due to its spirit. This is Sunzibingfa written in the xianjin period, not only that, Simafa method "Lunjing (伦经)"<sup>40</sup>, that is, from the theme "wuyi (无疑)"<sup>41</sup>, we can see the changes in historical experience, facts and ethical theories for thousands of years.

## 5. Conclusion: Achievement and Function of the Political and Social Purpose of the Military System

If the testimony about the world view [21-25] of the joint military exercises [26] of the 21st century military agreement is that the collection of the unified policy pointing to pluralism and the pursuit of dualism (pluralism) of pacifism As the discourse of thousands of years of historical experience, the crisis response plan of military training in the xianqin period, its structural management form and education and training issues are the standard of contemporary military cultural form, as the cultural prototype, and become the representation of human civilization.

Just as it can not forget subsistence and existence and give play to materialistic thinking, it has to be discussed through the contemporary military policy and its system related theories trying to establish hegemony.

The positivism spirit and its will, as thousands of years of historical experience, have proved that the boundary between the existence and metaphysics has played a leading role in the scope and scope of the systematized modern positivism. In addition to the positivism philosophy, its substantive products and results are also behaviors that contain the practical will of the 21st century humanities spirit. When meeting human and social instincts, it makes the social structure system become a reality.

The political consequence is the contradiction and conflict between justice and injustice, and its social order is destroyed, thus transforming into the evolution of another philosophy. At this point, the instinctive response and resistance to solving the required problems lie in that, as the boundary of the institutionalization and realistic countermeasures<sup>42</sup> [27], we should pay attention to the metaphysical and physics empirical interpretation. This political position and direction refers to the institutionalization of the issue case itself, which is finally timely or concluded. This indicates the importance of the system for understanding the contemporary social structure, from the philosophy of conceptual evolution to national social customs and public morals.

Of course, this official institution is a political position against other official institutions, as well as a sanction. It takes into account the space-time constraints and flexibility of the xianqin period, and can also be examined in the contemporary figures directed by separatist hegemonism, as well as disputes and wars between countries. The alliances and concordat before and after the war were interpreted as another representation and symbol of political diplomacy and military security. It can also examine the political, historical, economic and cultural significance of the two World Wars.

He case in point is, the contradiction and conflict between domestic and foreign political ideas and systems caused by Japan's withdrawal from the League of Nations in 1931 refer to the obvious political and historical events reflecting the

drawbacks of war. This indicates the political and institutional conflicts between the League of Nations for mutual security. At this time, at the social and cultural level between countries, the standards of religious concepts of morality and belief appear vague relevance. In the communication between people and social cultures, in order to protect the human rights of women and workers, international law will also be developed. Moreover, this is also a time when science and technology and raw materials related sources and technologies are developed. It refers to the use of multilateral cooperation institutions among countries to form strategic cooperation in political diplomacy and military security, which encourages consultations and cooperation among member countries on security issues. This means a common political position to contain hostile countries and prevent conflicts in order to solve the problem. The military means of this body are committed to the peaceful settlement of disputes. This lies in having military power. Once diplomatic efforts fail, crisis management actions can be taken.

This means that the international alliances and treaties for the protection of state power and diplomatic security, as well as the institutionalization among countries in the world, can also be observed through the alliances and alliance strategies in the xianqin period.

After the chunqiu zhanguo Period, Qin's thought of the unification of the world embodied the security of collective consciousness and the historical significance of the system that the centralization of political power meant before Christ. This is the contradiction and conflict between the medieval autocratic political abuses and modern democratic republicanism since ancient times, and the historical fact basis that can predict its disputes and wars. It can be seen from the results of the privilege debate between its political thoughts and systems. This means the contradictions and conflicts between the political thoughts and systems of previous dynasties, exposing the shadow of the era of centralized and autocratic political power that plays a role in law and society, morality and society.

If Sunwu wants to discuss the importance of the legal system as the strategic tactics of the hegemonic struggle in the separatist era, the reality of modern laws and systems is the inevitable result of the historical dialectical module and its boundaries that, through World War I and II, made Comte's Positivism spirit and it's will point to the importance of the political thought and system of legal positivism. This is the prototype of the law and system, that is, as a cultural prototype, it reflects the practical will and discipline strengthening of the military system.

## Author Contributions

Juongme Lee is the sole author. The author read and approved the final manuscript.

## Conflicts of Interest

The author declares no conflicts of interest.

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<sup>1</sup> It can be seen from the research theme and chapters that this paper takes military system, military system, legal system, military law, military order related concepts as the research object, and describes their contents. However, the above concepts have mixed meanings in thousands of years of historical experience and changes under the influence of political concepts and trans regionalism, and are intended to be used: the military system, as its name implies, refers to the military organization, and refers to all systems related to the management, maintenance and application of military institutions. The rule of law is that Sunwu's in Sunzibingfa, Sunwu's words about one of the five things are used to explain of quzhi (曲制), guandao (官道), zhuyong (主用). This law is generally called the legal system. Therefore, this refers to all systems related to military affairs. Moreover, military law and military orders, as the name implies, are to strengthen the discipline of military law. Sunwu explained his political and cultural principles with the thought of "xiudaobaofa (修道保法)". From this point of view, the military system is in common with the military system and legal system, and the military law and military orders refer to discipline and program in the military law. More specific meaning will be clarified in the main topic.

<sup>2</sup> In addition to Sunwu, Author. YangBingan, Emendation. Eleven Notes Sunzi Proofreading, Bingyuqian. lijiemin. shengdongling Translation and Annotation. wujingqishu, seekwoo, yoon. wujingqishu, this paper also refers to Shizime's Wujingqishujiangyi in the Song Dynasty, Liuyan's Wujingqishu and Zhudang's Wujingqishuhuijie direct interpretation.

<sup>3</sup> Sunzibingfa, Shiji. "道者，令民与上同意也，故可以与之死，可以与之生，而不畏危"

<sup>4</sup> Mengzi, jinxinshang. "杨子取为我，拔一毛而利天下，不为也。墨子兼爱，摩顶放踵，利天下，为之。"

<sup>5</sup> Sunzibingfa, Shiji. "将听吾计，用之必胜，留之，将不听吾计，用之必败，去之。"

<sup>6</sup> Sunzibingfa, Shiji. "计利以听，乃为之势，以佐其外。势者，因利而制权也。"

<sup>7</sup> Sunzibingfa, Mogong. "将能而君不御者胜。"

<sup>8</sup> Through the positivist philosophy of French philosopher Auguste Comte(1798-1857), who advocated the modern altruistic society, we can also discuss the boundary between "metaphysical" and "physical". Its historical dialectical boundary and module can be put forward through the following specific meanings: he gave the three-stage methodological process and results of seeking this positivist spirit. The process of his speculative development is manifested in the stages of theology, metaphysics and positivism. Theology believes that human spirit always has a stage of exploring the internal nature and ultimate cause of the surrounding phenomena. For example, fetishism, polytheism and monotheism.

Production in all natural phenomena boils down to the role of agents who transcend nature. Metaphysics, as a state transformation of theology, pursues continuous absolute knowledge. This is the stage of using the relationship between imagination and fiction to find out the ultimate cause and essence of the phenomenon. In summary, various ontologies are specified in various phenomena. Demonstration is to oppose the pursuit of absolute knowledge, discover the relationship between various phenomena, and knowledge is attached to observation, so as to obtain the correct logical state. In other words, it is the highest stage of human rational development.

<sup>9</sup> Sunzibingfa, Shiji. "法者，曲制。"

<sup>10</sup> Sunzibingfa, Shiji. "官道。"

<sup>11</sup> Sunzibingfa, Shiji. "主用也。"

<sup>12</sup> The exterior interior relationship between ritual and law in the xianqin period extends the practical rationality of the principle nature education of law, which can be examined from the emphasis on the order of saints, the shengxian (圣贤), tianzi (天子) and shimin (士民). This can be associated with the scene of expanding the political and military education level to the social education field. In the political relevance of its ritual culture and the separation of political power, the responsibility of the rule of law is explored as the possibility of mutually generated development.

<sup>13</sup> Guanzi, qifa. "若夫曲制时举，不失天时。"

<sup>14</sup> Guanzi, qifa. "大者时也，小者计也。"

<sup>15</sup> Sunzibingfa, Shiji. "天地孰得？"

<sup>16</sup> Sunzibingfa, Shiji. "法令孰行？"

<sup>17</sup> Sunzibingfa, Shiji. "士卒孰练？"

<sup>18</sup> The meaning of this military system and the military organization (兵制) is also universal. In addition to Sunzibingfa, you can also observe the following broad men. Zhanguo Period, Weilliao, a disciple of Guiguzi, served as the king of Qin during the reign of King Qin Yingzheng (BC, 237). His performance advocated the establishment of the military system and the establishment of Qin Shihuang's unified performance. He advocated "并兼广大，以一其制度". His remarks on the rule of law are as follows.

<sup>19</sup> Simafa, tianziziyi. "军容入国则民德废，国容入军则民德弱。"

<sup>20</sup> Sunzibingfa, mogong. "故君之所以患于军者叁，不知军之不可以进而谓之进，不知军之不可以退而谓之退，是谓糜军，不知参军之事，而同参军之政者，则军士惑矣，不知参军之权，而同参军之任，则军士疑矣，参军既惑且疑，则诸侯之难至矣，是谓乱军引胜。"

<sup>21</sup> Sunzibingfa, mogong. "将能而君不御者胜。"

<sup>22</sup> Liji, zhongyong. "天命之谓性，率性之谓道，修道之谓教。"

<sup>23</sup> Sunzibingfa, xing. "修道而保法。"

<sup>24</sup> Sunzibingfa, huogong. “夫战胜攻取，而不修其攻者，凶，命曰，费留。”

<sup>25</sup> Weiliaozhi, zhitian. “民非乐死而恶生也，号令明，法制审，故能使之前。明赏于前，决罚于后，是以发能中利，动则有功。”

<sup>26</sup> Weiliaozhi, zhitian. “独出独入者，王霸之兵也。”

<sup>27</sup> Simafa, tianziziyi. “礼与灋，表里也。”

<sup>28</sup> Weiliaozhi, zhitian. “修吾号令，明吾刑赏，使天下非农无所得食，非战无所得爵，使民扬臂争出农战，而天下无敌矣。故曰，发号出令，信行国内。”

<sup>29</sup> Weiliaozhi, zhongxingling. “故先王明制度于前，重威刑于后。刑重则内畏，内畏则外坚矣。”

<sup>30</sup> Simafa, tianziziyi. “文与武左右也。”

<sup>31</sup> The state and national defense systems and norms in Simafa, as well as the related bureaucratic etiquette laws, limit their significance by emphasizing the separate structure and system under the premise of mutual connection of all exercise rights in the background before and after the outbreak of the war. Special emphasis is placed on exerting their respective power through “Guoyong (国用)” and “Junyong (军用)” political and military devices. However, Weiliaozhi, Bingtan has different interpretations of the exercise of emergency power in government and national defense and its military system standards. For example, the political and social aesthetic evaluation on the victory of the war: “The use of force to achieve victory is the victory of the head of state's decisive force. Winning through belligerent warfare is the victory of the commander's leadership ability.” That is, the strengthening and establishment of state power has a legal and normative ethical tool for social security through the sound thinking and consciousness of the people. This emphasizes that a stable national society does not require substantive military action and its economic consumption. This refers to the military strategic victory focused on in Weiliaozhi. Its means and standards depend on the political strategies and methods of the national government.

<sup>32</sup> Simafa, tianziziyi. “国容不入军。”

<sup>33</sup> Simafa, tianziziyi. “军容不入国，故德义不相踰。”

<sup>34</sup> It is said by the Shuowen congbu that He (合) means Bihe (闭合), Helong (合拢) and Heyan (合眼) and Hebao (合抱). Think of “Kou (口)” as a small area or territory. It comes from different places, different directions, and different things, and it is common with the meaning of “He”, which means “Wei”ji. Such as joint venture, cooperation, joint effort, association, polymerization, etc. There is also a sense of unexpected coincidence. “Kou” means the entrance, which is the place where people pass in and out, and is an extremely limited Fantian (范田). From this point of view, “He” can be observed by “Ren”, “Yi” and “Kou”. It also means that people eat together or make a concerted effort when they make a sound. As “Ren”, “Yi” and “Kou” we can understand “he” from the following. To speak less, no matter right or wrong, means to “He” and speak less. It also means to “He” if you are not infected with germs. The original meaning of “he” is expanded to mean combination, union, aggregation, merger, etc. In addition, “he” can be extended to the meaning of compliance and non violation, and its meaning is as follows: such as legal, qualified, etc.

<sup>35</sup> Sunzibingfa, xingjun. “故合之以文，齐之以武，是谓必取。”

<sup>36</sup> Zhuozhuan, zhaogongsannian. “令诸侯叁岁而聘，五岁而朝，有时而会，不协而盟。”

<sup>37</sup> Sunzibingfa xingjun. “令素行以教其民，则民服，令素不行以教其民，则民不服。”

<sup>38</sup> Simafa, tianziziyi. “故之教民，必立贵贱之伦经，使不相陵，德义不相逾，材技不相掩，勇力不相犯。故力同而意和也。”

<sup>39</sup> The concept of time and space, which is called “Li (礼)”, “Fa (法)” and “Xing (形)”, as well as its lawfulness, pattern and regularity is to positively correspond to the indispensable formal significance of military law, legislation, criminal law and other national societies through the the exploration of the method of establishing the foreshadowing basis and principle, and appeal to get rid of its concept.

<sup>40</sup> Simafa, tianziziyi. “必立贵贱之伦经。”

<sup>41</sup> Wuyi (无疑), it means that no one logically proves that Apollo, Minerva and other gods do not exist. And no one has ever proved that the ancestors of the East or various poetic characters do not exist. The elasticity of ancient times is that when the overall trend has not changed, it has hindered human wisdom instead, but has not hesitated to give it up. For this problem, the researcher said that we can observe in terms of conveying relevant knowledge and information that consider the space-time constraints and elasticity of the xianqin period. It explains that, as for the gap and boundary between knowledge and information, the transmission, inference, observation and other methods and formula of aesthetic concepts and theories of historical philosophy are correct. Emphasizing the application of the law of invariance to its change or possibility of change can observe the author's empirical spirit on the invariance of the law.

<sup>42</sup> Finally, Member States encourage consultation and cooperation on national defense and security issues. To solve problems and build confidence is to prevent conflicts. The military means of the Agency are committed to the peaceful settlement of disputes. This lies in having military power. Once diplomatic efforts fail, crisis management actions can be taken. These action instructions shall be carried out independently or in cooperation with other countries' international organizations and under the authorization of the United Nations, in accordance with the collective defense provisions of Article V of the NATO founding treaty Washington Treaty. As a political and military means, the institutionalization of joint military exercises and alliances between countries for the purpose of freedom and security lies in the political and religious solutions to problems peacefully, as well as the crisis management capabilities and tasks for the prevention of armed conflicts. As a political means, the issue of national defense and security is a compromise agreement procedure centered on consultation. This is the core issue concerning various issues among the members of the North Atlantic Treaty Organization.