

Analysis on the Differences of the Main Global Pandemic Fighting Modes -Based on the Deep Research of Glacial Model

The COVID-19 pandemic in late 2019 and early 2020 has spread worldwide. In the context of global pandemic fight, pandemic fight strategies and effects of various countries are quite different. So far, the most typical three models include: the Chinese mode characterized by strong management and strict guard; the British and American mode characterized by the survival of the fittest and respective responsibility burden; the South Korean mode with precise control and economic non-stagnation. Important political, economic, social and cultural codes can be explored in these different models. From a cross-cultural perspective, this paper uses "glacier model" to explore the important three aspects: the national control system in the "snow layer" containing the structural characteristics of the national political system and economic system; the normalization system in the "frozen layer" including values, such as consciousness, thought and moral limits; the cultural cognitive system in "river layer" including the philosophical basis of civilization thought formation and the basic assumption of world cognition. This paper also proposes three different pandemic fighting models in order to achieve a real sense of cross-cultural understanding, and cooperation. They are the global standardized pandemic fighting model, the localized pandemic fighting model and the global localized pandemic fighting model.

Keywords: pandemic fighting model; glacier model; China; America; Korea

Introduction

The outbreak of the novel coronavirus pneumonia in 2020 has brought great challenges to all countries in the world. It is a major test for the ability of all mankind to deal with major public health emergencies, and it is also a centralized examination of the governance capacity and governance effectiveness of all countries. In the background of global pandemic fight, the anti-pandemic strategies and effects of various countries are quite different. So far, the three most typical models include: the Chinese mode of strong management and strict defense, The British and American mode of "survival of the fittest and respective responsibility burden" and the South Korea's mode of precise control and non-stagnation of economy. Hidden under these differences lie important political, economic, social and cultural codes. The answers to these questions should not be limited to the discussion on the phenomenon level or the research on the public health expert's level. From the perspective of cross-cultural communication, it is necessary and possible to conduct an in-depth research with commonly used cross-cultural analysis tools. This paper uses the "glacial model" to explore the important three aspects: the national control system in the "snow layer" containing the structural characteristics of the national political system and economic system; the normalization system in the "frozen layer" including values, such as consciousness,

thought and moral limits; the cultural cognitive system in "river layer" including the philosophical basis of civilization thought formation and the basic assumption of world cognition. Through the comparative analysis of the above differences, we will find the reasons of different anti pandemic strategies and governance characteristics lying in the fundamental differences of political, economic and cultural systems between China, the United States and South Korea.

Pandemic fight itself is becoming a window to observe and understand the basic systems of different countries and the effectiveness of their national governance. It is of great significance for all countries to learn from each other, achieve the real sense of cross-cultural understanding, communication and cooperation, and summarize the same and successful strategies of pandemic fight in a move to maintain the stability of the international community, and safeguard the peace and development of human society.

Literature Review

COVID-19 Pandemic Fight

Some studies stress on the role of mobile applications and high-tech applications in COVID-19 pandemic fighting process in different countries. (Alwashmi, M. F.2020; Behar, J. A.2020; Cho, H., Ippolito, D., & Yu, Y. W.2020)¹ The pandemic has urged to find innovative ways to monitor health status of patients remotely and effectively. Some remote health monitoring initiatives has been put forward during the pandemic period. (Behar, J. A.2020)².

Some essays discuss different country model to fight COVID-19 by specific measures, such as quarantine, integral lockdown, medical facilities' enhancement and social recovery packages. (Nicola, Fernanda, Scaccia, Gino,2021)³ Various action had been taken by many countries to cope the virus to spread. Some discuss the trend of pandemic wave, the action of government toward the pandemic and people's knowledge and attitude towards government management. (Rasli, Maizatul Akmar Mohd; Shuffir, Emir Hambali Ahmad, etc. 2020)¹ Since the COVID-19 pandemic has created a situation in which people need to make balance between health and economy. Some argue about the economic costs and social impact in the fight against the COVID-19 Pandemic. (Sokolowsk J; Zaleskiewicz

¹Alwashmi, M. F. (2020). The use of digital health in the detection and management of COVID19. International Journal of Environmental Research and Public Health, 17(8), 2906.

²Behar, J. A., Liu, C., Tsutsui, K., Corino, V. D., Singh, J., Pimentel, M. A., ... & Osipov, M. (2020). Remote health monitoring in the time of COVID19. arXiv preprint arXiv:2005.08537.

³Nicola, Fernanda, Scaccia, Gino. The Italian model to fight COVID-19: Regional Cooperation, Regulatory Inflation, and the cost of one-size-fits-all lockdown measures. Administrative Law Review, 00018368, Winter2021, Vol. 73, Issue 1

¹Rasli, Maizatul Akmar Mohd; Shuffir, Emir Hambali Ahmad; Salleh, Nor Sofiza Abu; Idris, Raja Siti Nurhidayah Raja; Razali, Nurulhuda Ahmad; Ghani, Fadhilah Abdul. COVID-19: The Malaysian Fight on World PandemicGlobal Business & Management Research. 2020, Vol. 12 Issue 4, p690-700. 11p.

T,2020;Zhang, Hongyuan; Ding, Yibing; Li, Jing,2021)²
 In the perspective of medical science, some research gives a lot of attention on
 the role of nutrition and medical facilities to fight against COVID-19 Pandemic.
 (Aman F; Masood S, 2020)³ Some also conduct the survey on mask wearing's
 willingness and effectiveness. (He, Lu; He, Changyang; Reynolds, Tera L; Bai,
 Qiushi;2021)⁴.

Glacier model

At present, the novel coronavirus pneumonia pandemic research is mainly
 focused on the above aspects. There are few researches on cross-cultural
 perspective. Based on the novel coronavirus pneumonia pandemic situation, this
 paper, referring to Scott (2001)⁵ and Zheng Fan's framework system
 (2007,2010,2020)⁶, analyzes the pandemic situation in different countries by using
 the three-dimensional glacial model, and reveals the profound reasons behind the
 differences.

In his book "institutions and organizations" in 2001, Scott put forward the
 Scott's analytical framework, which is popular in the academic circles. With this
 framework, we can analyze the influence of system civilization on management
 mode. This framework involves three aspects: the first is the regulative system,
 which includes laws, rules, sanctions and other compulsory systems to restrain
 people's behavior; The second is normative system including values and standards;
 The third is cultural cognitive system, which is social cognition of common belief
 and common behavior logic.

Scott believes that these three elements constitute the basis of an institutional
 civilization and are called the three pillars of the institution (Scott, 2001)⁵. This
 paper studies the driving forces of the system from three perspectives: the control of
 the system, the standardization of the system and the cognition of the national
 culture, and then the impact on the management mode and management
 characteristics. The differences in system civilization between different countries
 result in different management methods and concepts of national enterprises and
 organizations. New institutionalism holds that all social systems and organizations
 exist in an institutional context, which defines a social reality. This theory can not
 only be used to study the characteristics of institutional civilization and shape the

² Sokolowska J; Zaleskiewicz T .Willingness to Bear Economic Costs in the Fight Against the COVID-19 Pandemic. Frontiers in psychology [Front Psychol], ISSN: 1664-1078, 2020 Oct 27; Vol. 11, pp. 588910;

³ Aman F; Masood S. How Nutrition can help to fight against COVID-19 Pandemic. Pakistan journal of medical sciences [Pak J Med Sci], ISSN: 1682-024X, 2020 May; Vol. 36 (COVID19-S4), pp. S121-S123;

⁴ He, Lu; He, Changyang; Reynolds, Tera L; Bai, Qiushi; Huang, Yicong; Li, Chen; Zheng, Kai; Chen, Yunan. Why do people oppose mask wearing? A comprehensive analysis of US tweets during the COVID-19 pandemic. Journal of the American Medical Informatics Association. Jul2021, Vol. 28 Issue 7, p1564-1573.

⁵ Scott, W.Richard. (2001) .Institutions and Organizations, Thousand Okks: Sage Publications.

⁶ Zheng Fan: Glacier model: a new framework of cross-cultural management, Peking University management review, No.5, 2014

1 organizational structure, but also can be used to test the decisive factors of
2 institutions and study the characteristics of institutional civilization.

3 This essay refers to Scott (2001) and Zheng Fan's model, (2007, 2010,
4 2020)⁴ "a management model based on a system civilization" or a three-
5 dimensional "glacial model", which describes a kind of civilized environment on
6 which the management mode depends. The model is divided into three levels,
7 namely, the snow layer, the "frozen layer" and the "river layer" hidden in the inner
8 depth; The layers are not completely neat and isolated, but crossed like canine teeth
9 and permeating mutually like snow and ice melting; There are also mutual
10 infiltration, exclusion or imposed effects between civilizations and models.

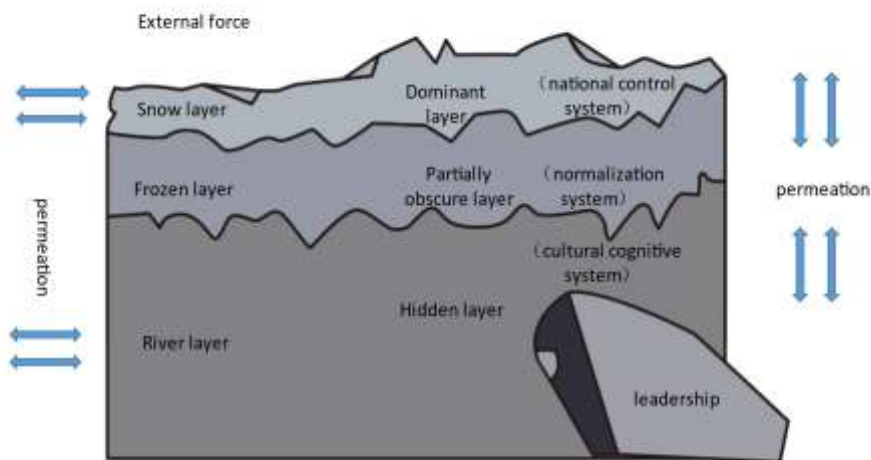
11 "Snow layer"- dominant layer. This level contacts and interacts with external
12 forces to the greatest extent, and has a series of characteristics exposed. It is often
13 the management and control system of a country, which is an identifiable structural
14 feature (such as "geographical factors"), mainly related to the country's political
15 system and economic system. It is usually a structural feature that can be clearly
16 pointed out through certain legal provisions and institutional norms.

17 "Frozen layer"- the partially obscure layer. It is between "snow layer" and
18 "river layer". On the one hand, "frozen layer" affected by external force and "snow
19 layer", will converge into river water and freeze into the ice; On the other hand, its
20 original source is river water coming from the "river layer", which has been
21 perceived by people. This level mainly refers to the part of social culture that can
22 sometimes be perceived as certain behavior, speech, etc. Sometimes it can be
23 transformed into consciousness, thought, moral bottom line, etc., which is difficult
24 to be perceived by people as content of perceived "values".

25 "River layer" - hidden layer. It is located under the "snow layer" and "frozen
26 layer", which is hidden in the depth and hard to reach, namely the "river layer". In
27 addition, water is the material source of "frozen layer" and "snow layer". This level
28 mainly refers to the origin of civilization, which is the fundamental manifestation of
29 one's civilization different from another. It is the "philosophical basis" for the
30 formation and development of a civilization thought and the "basic hypothesis" for
31 the cognition of the world. It is the basis of forming the basic values and moral
32 norms of a society.

⁴ Zheng Fan: Glacier model: a new framework of cross cultural management, Peking University management review, No.5, 2014

1 **Figure 1.** *Glacial Model Based on Institutionalism and Knowledge*



2
3 "Glacial model" is different from the previous "onion model" and "iceberg
4 model". The onion model divides culture into three layers: the surface layer (refers
5 to what we can observe at ordinary times), the middle layer (refers to the norms and
6 values of a society), and the core layer (refers to the common assumptions about
7 why a society exists, which touch the most fundamental and unquestionable things
8 in the society). The iceberg model regards culture as two parts: the dominant part
9 (the visible part floating on the water) and the hidden part (the invisible part hidden
10 under the water). The underwater part of culture is much larger than the part above
11 the water. That is to say, when we observe the state of culture, the appearance of
12 culture is just the tip of the iceberg, and the parts that really cause different
13 appearances are hidden underwater. Both "onion model" and "iceberg model" show
14 the implicit and explicit characteristics of culture. Their common theoretical defects
15 are: they are all based on the "cultural view", not on the "civilized system view".

16 "Glacial model" is developed on the basis of integrating "onion model" and
17 "iceberg model": (1) It continues the hierarchical thinking of "onion model" and
18 "iceberg model", and emphasizes the "mutual penetration" relationship between
19 various levels (2) The model highlights the interaction between civilizations and
20 emphasizes the role of external forces. (3) It broke through the "cultural view" and
21 formed the "civilized system view".

22 23 24 **Methodology**

25
26 In the whole research process, this paper mainly uses the perspective of new
27 institutionalism, with the help of three-dimensional "glacial model" to explore the
28 differences of cross-cultural contents in the process of pandemic fight in China, the
29 United States and South Korea. In the research, we combine the theory of
30 institution and organization, focus on the individual behavior and institutional basis
31 in social groups, and emphasize the explanatory power of institutional factors.

Literature research method: Combined with the relevant system and organization theory, this paper tries to explain the pandemic fight strategies and deep reasons of the three countries in the process of the pandemic fighting.

Comparative research method: This paper discusses the performance of the three countries in the pandemic fight process, and compares the differences of the three countries in the “snow layer”, “frozen layer” and “river layer”. Through the comparative analysis of the above differences, this paper will explore the different choices of pandemic fighting strategies in the three countries and the reasons behind the differences.

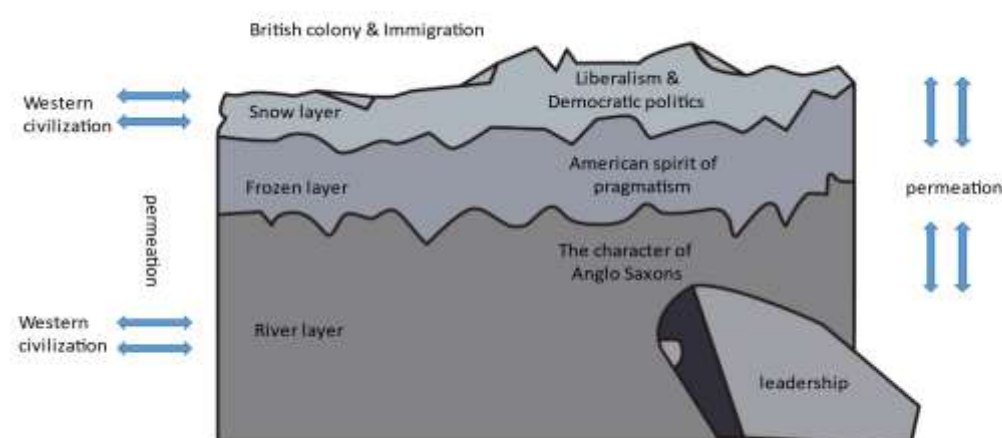
Cross research method: This paper intends to comprehensively use the relevant knowledge of political science, management science and other disciplines, and use multi-disciplinary theories, methods and research paradigms to elaborate the differences in the international environment from the perspective of macro to micro with the move to achieve the real cross-cultural understanding, communication and cooperation.

Result

Glacial Model of American Management Mode

American civilization was mainly influenced by western European civilization, especially by British colonization. The dominant characteristics in the snow layer of American civilization development are "free enterprise" and "democratic politics"; The hidden structure, the river layer, originates from the individualism, freedom and equality, adventure competition and innovation of the Anglo-Saxon people. The partially obscure layer which is between the snow layer and the river layer is American values of pragmatism and American spirit.

Figure 2. *Glacial Model of American Management Mode*



The Snow Layer-Liberalism and Democratic Politics

Liberalism

Americans preach a belief in free enterprise and a capitalist system. Although Samuelson called the U.S. economy a mixed economy, the private economy occupies a dominant position in the U.S. economy. Compared with other developed capitalist countries in the west, the characteristics of its economic freedom are particularly prominent. The free enterprise system has become the foundation and core of the American market economic system. Its formation is closely related to its special social, political and cultural traditions. At the same time, due to the vast territory of the United States, the early natural conditions also promoted economic freedom to a certain extent. The so-called economic freedom in the United States is actually the private ownership of economic resources, the free production of enterprises and the free choice of consumers. The self-interest of each economic actor constitutes the basic driving force of market economic activities. The decision-making of each actor is highly decentralized, and they rely on market price signals to coordinate.

In a long period of time, liberalism system will directly lead to two serious consequences, namely monopoly and disorder. There is an endogenous tendency of "distribution according to capital factors" and "distribution according to technology factors" in the liberal capitalist system. In the absence of external government regulation, the expansion and monopoly of large enterprises are inevitable, which shows that the entry rate and exit rate of many industries in the United States have been declining since 1980, and the industry concentration has been rising. (Thomas Philippon,2017)⁵ Thomas Philippon even believes that the biggest problem in the US economy is over concentration of corporate power, and monopoly is seriously damaging US economic development. (Thomas Philippon, 2019)⁶

Democratic Politics

After the overthrow of the British royal family, the United States drafted a constitution aimed at ensuring equality for all. The promulgation of the Constitution not only ensured the freedom of the American nation, but also promoted the emancipation movement. The United States has spent more than two centuries on constant litigation to safeguard all the rights conferred on citizens by the constitution.

American localism can be summarized as the following four points: (Hengshan Ji, 2020)⁷ (1) states have their own legislative power, so all kinds of laws in the United States are different, such as marriage law, traffic law, tax law, etc. (2) The governments of all states, cities, counties, villages and towns are elected by the

⁵Thomas Philippon, The Great Reversal (Boston:Belknap Press,2019).

⁶Germán Gutiérrez,Thomas Philippon."Declining Competition and Investment in the U.S.," NBER Working Paper,2017.

⁷Hengshan Jin. American cultural characteristics and the expression of "soft power"; Journal of Sichuan University (Philosophy and Socia Sciences Edition) 2020,(03)

local residents. They are only responsible for the local residents and are not subordinate to the federal government or any other government. (3) Local governments at all levels can be independent of taxation and finance. (4) Local governments at all levels recruit armed police on their own and do not belong to any other police system to maintain public security.

The River Layer - The Character of Anglo Saxons

American culture originates from the "Anglo Saxons" tradition with the White Anglo -Saxon culture which is called WSAP (White Anglo- Saxon Protestant) values as the main body, and its origin is the British Empire civilization. The United States and Britain are the countries with Anglo- Saxons as main population. In addition to the differences between the "gentleman " of the British and the "free and easy" of the Americans, the Anglo-Saxons share the following characteristics:

1. Being positive, never retreat, like to explore unknown areas, adventurous, competitive and innovative. The American motto is "no risk there would be a big success, the coward never a big act" (Mansu Qian, 2004)⁸.
2. Attaching importance to individual thought, freedom and power. The United States is a free country. In the process of the formation of the American nation, many immigrants from the European continent brought the bourgeois freedom thought to America.
3. Being rigorous and meticulous with laws and regulations are followed. A large number of scientists have been born in Britain and the United States. Thanks to the system and mechanism of the United States, the United States becomes the leader of high and new technology.

The Frozen Layer- American Spirit of Pragmatism

Based on the deep nature of Indian and Anglo-Saxon national character, as well as the dominant characteristics of free enterprise and democratic politics in the development of American civilization, American spirit of pragmatism was formed.

While successfully creating a new continent, Americans have constructed their unique American culture full of vitality, which is permeated with the enterprising and pragmatic spirit of entrepreneurs. This is the "American spirit". Dewey's pragmatism, the competitive philosophy of American industrial society, is also the distillation and refinement of American spirit. The positive content of this pragmatic philosophy system is also the main value orientation and life belief of contemporary American society, which has a profound impact on the values of contemporary Americans. Specifically, it includes the following aspect: (1) Pragmatism based on reality and positive action emphasizes the decisive significance of practice and action on human survival. (2) The purpose and actual effect should be paid much attention. The principle of effectiveness is the most effective principle of human action, which marks the significance of human action. "Usefulness is the truth", which is the highest expression of the pragmatic principle

⁸Mansu Qian. American Civilization. Beijing: China Social Sciences Press, 2004

of effectiveness. (3) Pragmatism advocating enterprising and focusing on development opposes mechanical determinism firmly as well as the existence of eternal universal order, and holds that there is no unique version of absolute truth in the world. All human actions can only be a gamble, and survival of the fittest and the law of the jungle are the laws of real life.

Under the influence of pragmatism philosophy, Americans do not like formal, philosophical abstract, speculative philosophy, and metaphysical philosophical thinking. In the eyes of Americans, usefulness and success is the truth and action should be regarded as the main means, effect as the highest purpose, and everything is for benefit and success.

The Governance Mode Characteristics of United States in Pandemic Fight

Conflicts Under Liberalism and Democratic Politics

In the United States, the two parties take turns in power under the presidential system, and the Democratic Party and the Republican Party take turns in power through election campaign. At the same time, the United States is also a country of decentralization of authority and balancing, not only between the executive, legislative and judicial power at the federal level, but also between the state and local governments, or between the government and society. Even within the administrative agencies, there is a clear division of functions between the federation and the states, and there is no superior subordinate relationship. The president has no power to direct orders to the governor, mayor or county magistrate. Moreover, in the division of functions in the United States, medical and education affairs are mainly undertaken by the states. (Nath, 1988)⁹ Although the United States has established an emergency management system of public health consisting of a federal, state and local government, the Centers for Disease Control (CDC) of the United States is mainly responsible for the national disease surveillance and information release, the formulation of national disease control and prevention strategies, and international cooperation. However, most of the specific medical resources are in the hands of state and local governments. Each state has a high degree of autonomy, and the federal government has no direct power to supervise and punish each state. Each state can decide its own pandemic fight strategies. This pluralistic and separate crisis management system of the United States has exposed serious defects of being independent in COVID-19 pandemic fight. The state governments compete with each other for the allocation of medical material resources. Other conflicts also arose between the federal and the state government with arguing about whether New York's lockdown should be conducted or whether the whole society should return to work.

The Dilemma of Individual Freedom and Benefit Maximization

Above, we have described the characteristics brought by the "Anglo-Saxon" nation, the origin of American culture. These characteristics are embodied in the

⁹Nath,Raghu,(1988).Comparative Management: A Regional View, Ballinger Publishing Company

individual liberalism and the principle of maximizing interests, which bring all kinds of difficulties for the United States to fight against the pandemic.

The United States is an immigrant country with a history of more than 200 years. Its founding tradition is based on the contract of "Live Free or Die". In the prevention and control of the pandemic, the American people, aiming at the maximization of freedom and interests, oppose isolation measures and firmly demand the resumption of work and production. The pandemic fighting model of the United States and even the West follows the cultural logic of "individual standard". In the tradition of Western political philosophy, liberalism holds that man is an independent individual, and it is man's basic nature to pursue advantages and avoid disadvantages. Whether it is Hobbes's "state of war" or Locke's "warm natural state", the construction of political society is the result of calculating interests of isolated individuals. In order to get rid of the conflicts between people, independent individuals decide to transfer part of their rights and construct social public power according to the nature of pursuing advantages and avoiding disadvantages. According to the contract theory, the independent individual is the logical starting point of the political society, the individual exists before the society, and the society is only a collection of independent individuals. The mutual cooperation of social groups is the result of the game of rational individuals. So once novel coronavirus pneumonia is in the public crisis in western society, there will be a huge contradiction between individuality and public nature. "The tragedy of the commons" which is concluded by Garret (Garret Hardin, 1968)¹, the American ecologist, is finally formed. Since individual interest is the logical starting point of social cooperation, it is difficult to ask western people to make the choice of sacrificing individual interest for public interest.

The Limited Governance Mode Led by Pragmatism

We have deconstructed the pragmatic spirit of the United States in the frozen layer. In the process of the outbreak of the pandemic, western countries generally adopt the "limited governance model" (2020, Chaolong Song)². The United States government is a so-called service-oriented government, which pursues democratic election and limited government responsibility. The relationship between the government and the people is principal-agent. The people pay taxes to the government, and the government provides limited services to the people. This kind of passive "limited governance mode" appeared as early as the 1980s when the United States was dealing with HIV. In 2009, when the H1N1 pandemic broke out, the United States adopted the same governance model. On April 26th, Since the pandemic prevention measures in the United States did not produce a positive effect, the pandemic was completely out of control until the spring and summer of 2010. In August 2010, WHO announced the end of the pandemic period of influenza A (H1N1). More than 1.3 million people were infected in 214 countries and regions,

¹Garret Hardin, The Tragedy of the Commons, Science, 1968

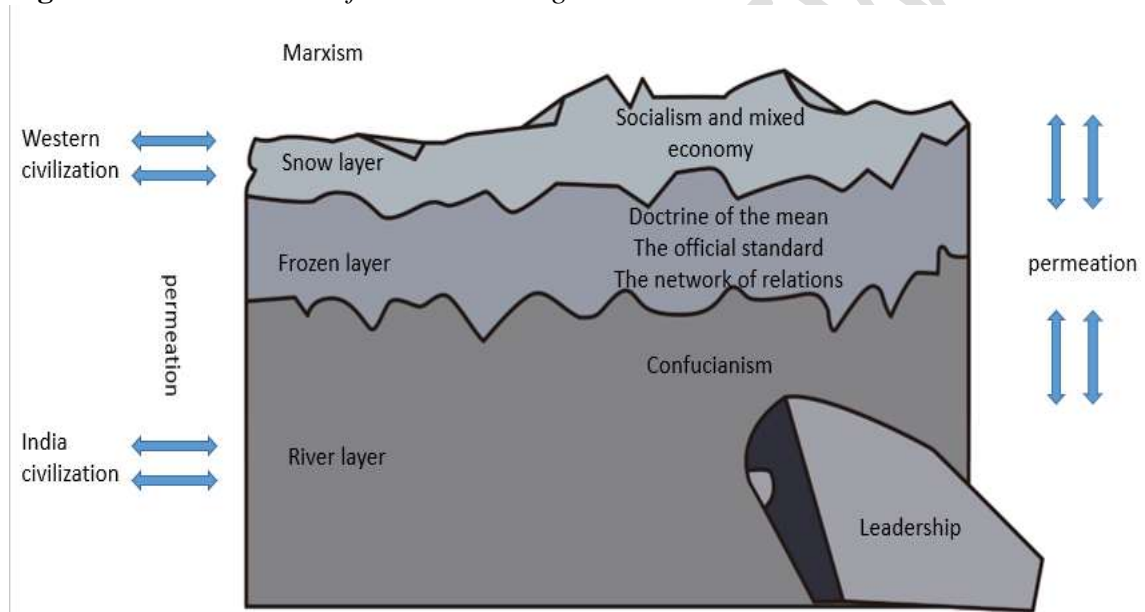
²Song Chaolong: The roots of coronavirus treatment pattern differences between China and the United States from the perspective of Institutionalism -- Also on the significance of the practice of anti-pandemic to improve our national governance system, Theoretical discussion, 2020, (03)

and the total death toll was about 18000 with an average death rate of 1.3%.³The U.S. government was still focusing on the 2020 presidential election in the face of COVID -19 pandemic. In order to maintain economic development and improve public satisfaction, both the federal government and the state government adopt negative pandemic fighting strategies in the early stage of the pandemic.

Glacier Model of Chinese Management Mode

The dominant characteristics of Chinese civilization development are socialism and mixed economy; The hidden feature of frozen layer is Confucianism; The obscure layer between the two is characterized by three core values of the Chinese people: the doctrine of the mean, the official standard and the relationship network.

Figure 3. *Glacial Model of Chinese Management Mode*



The Snow Layer- Socialism and Mixed Economy

Socialism

The Protestant Ethics of Western individualism takes a value tendency of enterprising, conquering and using towards nature. This kind of ethics used to be an important reason for the creation of modern industrial civilization. However, Confucianism culture does not produce any capitalism without these essential ethical characteristics of modern capitalist.

(Weber, 2005)¹⁰. China is following the socialist road. The Article 1 of the "Constitution of the People's Republic of China" stipulates: "the People's Republic of China is a socialist country under the people's democratic dictatorship led by the

³America under swine flu in 2009[EB/OL]. Sohu News: <https://www.sohu.com/a/371288048>

¹⁰Weber. Confucianism and Taoism. Nanjing: Jiangsu People's publishing house, 2005

working class and based on the alliance of workers and peasants." The dictatorship of the proletariat refers to the leadership of the working class through the ruling party, the Communist Party of China.

Mixed Economy

In terms of economic system, China's socialist market economy today is essentially a "mixed economy" (Weiwei Zhang, 2017)¹¹ "Mixed economy" is an important realization form of the basic economic system, in which public ownership is the main body with various ownership economies developed together. "Mixed economy" strives to optimize the allocation of resources through market economy, and to ensure macro stability and social fairness & justice through socialism. It is a mixture of "invisible hand" and "visible hand", a mixture of planning and market, a mixture of state-owned economy and private economy, and a mixture of "market economics" and "humanistic economics". Defining the mixed ownership economy as an important realization form of the basic economic system is not only a summary of the operation experience of the basic economic system, but also a reflection of Chinese government's new understanding of the combination of public ownership and market economy.

The River Layer -Confucianism

Traditional Confucianism is the core of Confucius thought, represented by Confucius and Mencius, compatible with the core progressive ideas of pre-Qin scholars and schools of thought of all ages. Confucianism is clearly defined as the cornerstone of China's great cultural tradition. Confucius (551BC ~ 479 BC), the thinker who had the most profound influence on the later management behavior, put forward the ethical thought of "cardinal guides" (ruler guides subject, father guides son, husband guides wife) and "five constant virtues" (benevolence, righteousness, manners, wisdom and credit), emphasizing that "benevolence" should be the highest virtue of human beings and should be the basis of all management means. The values of Confucianism still provide basic norms for Chinese interpersonal behavior. Based on the worship of patriarchal social customs, Confucian tradition proposed that individual responsibility must be performed correctly and appropriately. It emphasizes order, status, interpersonal relationship and responsibility to the entire society, especially to the family. It respects the elderly, especially the male parents in the family. Education is considered to be the way to obtain a better social status and honor one's ancestors.

The Frozen Layer- Doctrine of the Mean, Official Rank Standard and Network of Relationships

Based on the deepest Confucianism and the dominant characteristics of socialism and mixed economy in the development of Chinese civilization, three

¹¹ Weiwei Zhang: a civilized country, Shanghai: Shanghai People's publishing house, 2017

core values of the Chinese people, the doctrine of the mean, the official standard and the network of relations, have finally formed.

Doctrine of the Mean

Chinese culture stresses the doctrine of the mean. Confucius regarded "the mean" as the highest virtue. The first element of the golden mean is not to go to extremes; The second is to replace conflict and opposition with balance, coordination, adaptation and unity, which is necessary to maintain collectivism. The Chinese view of time and space is also followed the mean. The Chinese nation is a nation of etiquette. The Chinese people advocate "self-discipline and fulfils the rites" and "reciprocal virtue" in daily interactions, so they advocate moderation, implicitness and humility. In terms of time concept, the Chinese people are definitely not present oriented. They are a mixture of past and future oriented. Chinese people have 5000 years of civilization history, so they especially respect tradition; But they are in the process of development, and at the same time, they pay attention to the long-term development.

Official Rank Standard

For a long time, China has been an "official standard" country. It is generally believed that Chinese people respect people who are old, authoritative and of high social status. This originated from the Confucian concept of "etiquette", which plays a very important role in people's desire to maintain a high social status. This old concept is more suitable than any other one to explain the traditional bureaucracy of Chinese society. It contains the tradition of maintaining the hierarchy of status and centralized decision-making in the organization. In recent years, the scientific development concept with "people-oriented" as the core has been put forward. In fact, to a certain extent, "people-oriented" is in terms of the "official oriented" values. The so-called people-oriented management refers to regarding people as the primary factor of management. All management work focuses on how to mobilize people's enthusiasm, initiative and creativity, and strive to achieve free development free of natural constraints and improve the quality of human life (Dongshui Su, 2005)¹² the core quality requirement of humanistic management for leaders is service. In this sense, China is advocating and returning to the original intention and purpose of the Communist Party, that is, to serve the people wholeheartedly, that is, management is service, and leadership is service.

Network of relationships

In China, we can't underestimate the importance of the interpersonal relationship that an individual develops with other people except his closest family members. Through these networks, Chinese can cross the bureaucratic barriers which westerners regard as inevitable through other contacts with Chinese people. If someone asks the resource allocator to allocate certain social benefits, they will

¹² Dongshui Su. Oriental management. Shanghai: Fudan publishing house, 2006

1 first consider the relationship between them, and then apply the appropriate
 2 principle of social exchange. Whether it's work or leisure, Chinese people show
 3 their habit of using "relationship". When they are looking for a job, seeing a doctor
 4 or traveling, they have to first see if there is a "relationship". The "relationship"
 5 here refers to personal social relations and network of friends. Chinese people
 6 attach great importance to the relationship between informal channels, and once as
 7 their own development of social capital. Although there are many negative factors,
 8 but the current reality of the use of relations is to promote business contacts. The
 9 traditional oriental culture emphasizes all kinds of group relations, including family,
 10 neighborhood, society and even nature. What it advocates is not individualism, but
 11 a sense of responsibility for larger entities. This kind of thought in eastern culture is
 12 totally different from the tradition of western individualism. Western individualism
 13 emphasizes self-interest, counterbalance, competition and survival of the fittest.

14 *The Governance Mode Characteristics of China in Pandemic Fight*

15 Institutional Advantages of Socialism and Public Ownership as the Main Body

16
 17 Comrade Deng Xiaoping once pointed out that “compared with capitalism, the
 18 superiority of socialism lies in its ability to coordinate all the activities of the nation
 19 as in a chess game, concentrate its strength and ensure the key points.” (Deng
 20 Xiaoping, 1993)¹³ For the development and stability of a country, it is particularly
 21 important to focus on dealing with sudden major risks and challenges. In response
 22 to the novel coronavirus pneumonia, president Xi Jinping stressed that the
 23 pandemic prevention and control must adhere to the whole country's coordination
 24 and should be carried out under the central leading group responding to pandemic
 25 situation, so as to achieve unified leadership and unified command. The reason why
 26 China has a strong ability of integration and mobilization lies in two aspects. On the
 27 one hand, it is because our country implements the basic economic system with
 28 public ownership as the main body and multiple ownership developed together.
 29 Adhering to public ownership as the main body is the fundamental guarantee for
 30 winning the fight against pandemic prevention and control. These basic economic
 31 systems make it possible to quickly mobilize resources from all walks of life and
 32 concentrate on overcoming difficulties. On the other hand, the fundamental political
 33 system of socialism with Chinese characteristics is the people's Congress system,
 34 whose essence is that the people are masters of the country and all rights belong to
 35 the people. That decides fundamental interests of the whole nation, the whole
 36 society and the whole Chinese people are highly consistent. Objectively, it is
 37 possible to rally the broad masses and mobilize the broad masses. It is also
 38 advantageous to fully mobilize the enthusiasm and creativity of all social strata,
 39 different parties and different groups.

40 The Ideology of Democratic System and People Oriented

41
 42 The three core values of doctrine of the mean, official standard and
 43
 44
 45

¹³ Selected works of Deng Xiaoping: Volume 3 [M]. Beijing: People's publishing house, 1993:16-17

relationship network of the Chinese people formed in the frozen layer, which played an important role in the formation of Chinese ideology and morality. In particular, the ideology of democratic system and people-oriented played a positive role in the fight against the pandemic. Under the centralized and unified leadership of the Communist Party of China, the people's democratic system of our country is based on the principle of democratic centralism. It can mobilize the enthusiasm of the people to the greatest extent, gather consensus and wisdom of the people to the greatest extent, form a joint force and operate efficiently. (Jing Li, Keqin Tian, 2018)¹⁴ China's democracy is not only reflected in political elections, but also in economic, cultural and social aspects. All major legislative decisions are made in accordance with procedures through democratic deliberation and scientific decision-making.

At the same time, in Chinese traditional culture, people always hold a positive attitude of reverence for life, and always follow the "People oriented" thought reflects that the people are the creators of history. All for the people and all relying on the people are always the fine tradition and political advantage of the Communist Party of China. General secretary Xi Jinping stressed many times: "Our party comes from the people, rooted in the people and serves the people. The foundation of the party lies in the people and strength originated from the people." (Xi Jinping, 2014)¹⁵. Xi Jinping also has stressed that life is heavier than Mount Tai in many meetings since the outbreak of pandemic, which requires all party committees and governments at all levels to scientifically judge the situation, accurately grasp the pandemic situation, put the people's life safety and health in the first place, and take the pandemic prevention and control work as the most important work at present. These important expositions fully affirm the dominant position of the people and highlight that the highest value pursuit of our party with a move to safeguard the interests of the people. Leaders at all levels visited pandemic fight fronts in Hubei, Wuhan and other front-lines and held the people-oriented thought of "patients should be well received and treated by all means". The Chinese government undertook the treatment cost of the patients, work overtime to complete the construction of shelter hospitals, make use of all resources, spare no effort to save the lives of the patients. The medical staff and scientific research personnel actively respond to the call, take improving the cure rate and reducing the mortality rate as the important goals of scientific research. Urban and rural communities strengthened the grid management of prevention and control, and grassroots organizations also took inch-by-inch investigation to prevent the spread of the pandemic. The whole country has fully carried forward the people-oriented spirit of life, which clearly reflects the high sense of responsibility to protect each individual.

¹⁴ Jing Li, Keqin Tian. Continuous Promotion and Innovation of Socialist Political Construction with Chinese Characteristics Since Reform and Opening up [J]. Marxist Research, 2018 (11): 50-60

¹⁵ Xi Jinping: "Xi Jinping talks about governing the country", foreign language press, 2014, 367th pages.

The Collective Spirit of Self-Restraint and Emotion of Family-Country

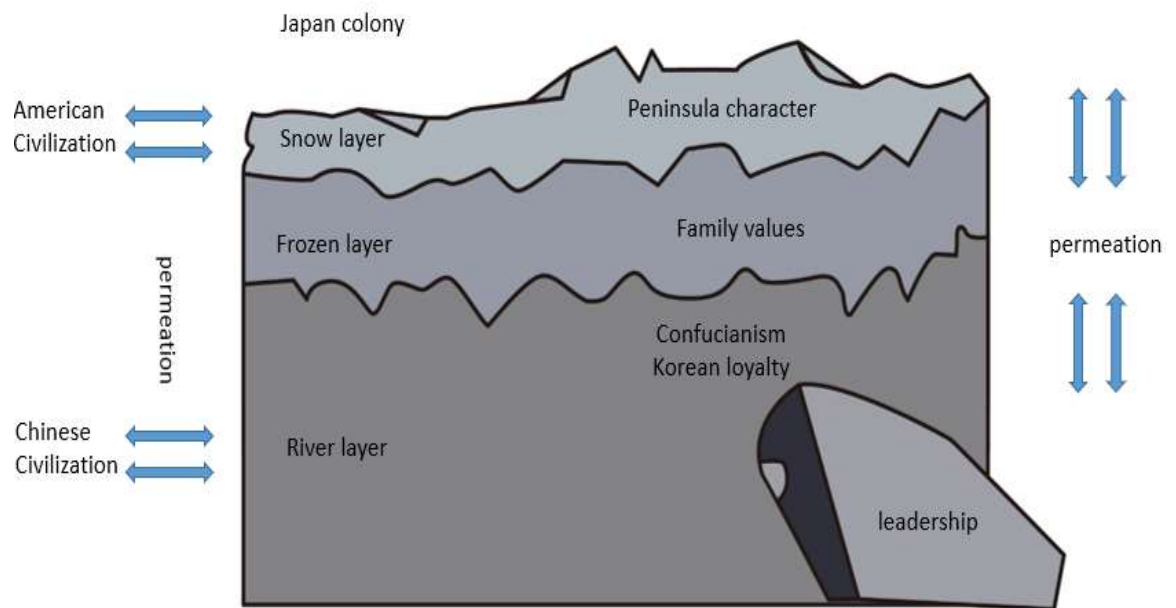
Confucianism is clearly defined as the cornerstone of China's great cultural tradition. In addition to the above-mentioned "people-oriented" thought, this paper focuses on the important role of collective spirit in the fight against the pandemic. For thousands of years, the Chinese nation has always been a community of shared destiny with shared weal and woe and shared responsibility. The "big self" composed of thousands of "small self" symbolizes unity and strength. The Confucianists follow the idea of etiquette norms throughout the traditional culture. The belief and idea of the integration of family and country closely link the destiny of individual and collective. In the past, the collective spirit has been deeply embedded in the essence of Chinese traditional culture.

Faced with COVID-19, this common enemy, no one could stay away from the world and be independent. No matter whether old or young, we are fighting the pandemic. The broad masses of the people link their personal interests with the national interests, overcome various difficulties, strictly implement regulations, abide by social order, and actively cooperate with the prevention and control work. This pandemic fight in China is a patriotic act of the Chinese people with a strong responsibility to integrate the individual and the collective. When faced with the arduous task of promoting pandemic prevention and control and economic and social development as a whole, the majority of Party members responded to the call; When the government requires all citizens to conduct home quarantine, the broad masses of the people consciously cooperate; When there is a shortage of medical staff in the areas with the most serious pandemic situation, many medical staff volunteered to participate in the campaign of rushing to Wuhan. The patriotism of the Chinese traditional culture in achieving the overall interests at the expense of the individual fully reflect emotions of "Family-Country" in Confucianism.

Glacier Model of Korean Management Mode

South Korea's management model is similar to Japan's, but is not completely consistent. the dominant feature of Korea's is the peninsula character; The hidden feature is Confucianism and Korean loyalty; The partially obscure layer is characterized by the Korean family values.

1 **Figure 4.** *Glacial Model of Korean Management Mode*



2
3 *The Snow Layer-Peninsula Character*

4
5 South Korea is neither a mainland nor an island country, but a country between
6 the two. It is always invaded by powerful civilization. Peninsular people always act
7 according to the willingness of a powerful country. In the process of obedience and
8 resistance, they cultivate "Peninsular virtue", which is neither "continental virtue"
9 nor "island virtue". The mainland civilization is "giving culture", the island
10 civilization is "receiving culture", and the South Korea is between the two kinds.
11 South Koreans call themselves "Oriental Irishmen". As a bullied nation, South
12 Korea has gradually developed a stubborn and unyielding character. The most
13 representative culture of South Korean enterprises is "can do" culture, which
14 emphasizes the positive and challenging common value of many enterprise
15 members. The reason why South Korea has achieved rapid development in just 30
16 years is that on the one hand, many industrial sectors in South Korea have a strong
17 desire to make bold investment, venture overseas and make achievements in a short
18 period of time. On the other hand, South Korean society attaches importance to
19 education and science. Among the adults, 49% have a college degree or above,
20 ranking first in the world. The proportion of the middle class in the society is
21 relatively high. The OECD report shows that the middle class in South Korea
22 accounts for 61.1% of the population.¹⁶

23
24 *The River Layer- Confucianism and Korean Loyalty*

25
26 First of all, Confucianism has been the national philosophy of Korea for more
27 than 500 years from Li Dynasty in 1392 to the takeover period by Japan in 1910.

¹⁶ Daily economy (Seoul), <https://mk.co.kr/news/world/view/2019/04/224389/>, May 1, 2020.

1 The profound influence of Confucianism on Korean values, attitudes and behaviors
 2 is obviously reflected in Korean management system. Traditional Confucianism
 3 attaches importance to the righteousness and loyalty between emperors and
 4 ministers. This kind of thought has a great influence on the vertical relationship of
 5 social relations in South Korea. The sense of obedience to the superior is one of the
 6 important factors for the overall decision-making structure of South Korea which
 7 has been concentrated on the upper system. Another feature of Korean traditional
 8 culture is the subordination and exclusive consciousness centered on blood and
 9 academic relationship, which plays a decisive role in the formation of human
 10 relationship, intergroup relationship and power structure. This sense of
 11 subordination and exclusionism is the result of the influence of the traditional
 12 Confucian thought of family as the center.

13 Secondly, Korean loyalty is mainly reflected in the attitude of bearing "loyalty"
 14 in mind, transcending personal gains and losses, and attaching importance to
 15 "common values" (Yuanfu Li, 2004)¹⁷. It requires people's absolute compliance
 16 with the prescribed values. The most prominent expression of loyalty, which
 17 embodies the national character of Korean people, is the thought of gentleman. The
 18 idea of gentleman is a moral standard that the ruling class in the Korean era must
 19 have. The gentleman (leader) should be loyal to the country, be kind to the people,
 20 study knowledge, and have the spirit of selflessness. He should not be greedy for
 21 improper wealth, keep his innocence and honesty, and prevent improper things at
 22 the cost of his life. "A leader is a gentleman. "When a king (leader) does something
 23 wrong, he should correct it regardless of his life danger (consistent with shame
 24 ethics).

25 26 *The Frozen Layer -Family Values*

27
28 After the end of the war in 1954, South Korea was committed to building a
 29 legal and administrative system that could stimulate economic development,
 30 encouraging its enterprises to use the scientific and technological knowledge
 31 introduced from the west to run enterprises and pursue profits. In terms of
 32 organizational structure, the enterprises were characterized by family ownership,
 33 small scale, simple structure, cronyism and relationship orientation. The
 34 centralization of power in most Korean companies is partly due to the fact that
 35 ownership and management are not separated in most Korean companies. The
 36 family relationship based on blood relationship is the most important factor
 37 affecting the power structure of companies. Company owners and their family
 38 members actively participate in the management of the company. The concept of
 39 "home" in South Korea is similar to that in China, but different from that in Japan.
 40 Chinese "home" owns the characteristics of patriarchy as the center and pay much
 41 attention to blood relationship. Confucianism has been held an esteemed position in
 42 the minds of many Koreans. In the Li Dynasty, Confucianism was regarded as the
 43 national religion, forming a Confucianized system. The traditional Confucianism is
 44 especially obvious in family centered aspects.

45

¹⁷ Yuanfu Li, cartoon Korea, Beijing: CITIC publishing house, 2004

1 *The Governance Mode Characteristics of Korea in Pandemic Fight*

2
3 *Rational Advantages of Education and Science First*

4
5 When discussing the personality characteristics of Korean Peninsula people,
6 we have mentioned that Korean society attaches importance to education and
7 respects science. Among adults, 49% have a college degree or above, ranking first
8 in the world. The proportion of the middle class in the society is relatively high.
9 The knowledge, information and materials of the middle class enable them to adjust
10 their daily life according to the needs of pandemic prevention. Facing novel
11 coronavirus pneumonia, Korean society has shown rationality, from the government
12 to the public, there has been no "anti" phenomenon with the pandemic prevention
13 experts, nor has there been a "panic buying rush". South Korea's smartphone
14 penetration rate is 95%, the highest in the world. (KBS News, 2020)¹⁸The car
15 ownership rate in South Korea is also very high, with an average of two South
16 Koreans owning one car. (Korean Kr,2020)¹⁹ Smart phones and cars have become
17 important hardware facilities in pandemic prevention. KCDC sends "pandemic
18 situation dynamic" and "pandemic prevention guide" to citizens through mobile
19 phone, monitors the isolated people through mobile phone application, tracks the
20 source of infection, and improves work efficiency. Meanwhile "Drive-through"
21 detection method also improves the efficiency of virus detection greatly.

22
23 *Family Values Promote Government Credibility*

24
25 Korean society is deeply influenced by Confucianism. The sense of obedience
26 to the superior is obvious in interpersonal relationship and social life. In Korean
27 culture, the leader is the parent. Every word and deed of government leaders will
28 affect this society. When the social crisis comes in South Korea, the government
29 officials who hold the dominant power of resource allocation are concerned, and
30 their words and deeds will be magnified. South Korea's civil servants showed a
31 good "public servant" image in the process of pandemic fight, which became one of
32 the reasons for improving the credibility of the government. Leaders and civil
33 servants show the image of "public servants" who are diligent and respectful.
34 During the pandemic period, many civil servants in pandemic prevention related
35 fields lived in offices. "The Central Security Countermeasures Headquarters"
36 operates 24 hours a day, and KCDC holds a press conference twice a day. In the
37 face of the shrinking consumption and the reduction of jobs caused by the pandemic,
38 public officials set an example for "pre- stored value consumption" and take the
39 initiative to reduce the salary. When there was a shortage of materials in the
40 pandemic prevention, the government leaders apologized to the people in time and
41 put forward improvement measures. When the pandemic prevention work is

¹⁸ KBS news, Korea's Smartphone Ownership Rate is 95%, Ranking First in the World, <https://news.kbs.co.kr/news/view.do?ncd=4132642>, May 1, 2020

¹⁹ According to the statistical results of the Ministry of land and resources of the Republic of Korea on July 15, 2019, "one of the two Koreans owns a car", <http://www.korea.kr/news/pressReleaseView.do?NewsId=156341288>, May 1, 2020.

effective, the self-appraisal of the government is modest. (Xiaoling Wang, 2020)²⁰

Social Resonance of "Community" Values

As mentioned above, Korean loyalty is mainly reflected in the mentality of putting "loyalty" in mind, transcending personal gains and losses, and attaching importance to "common values". There is no strong tendency of individualism in Korean society, and the government seldom meets resistance when it asks citizens to transfer their personal power for pandemic prevention. The western society represented by Europe and America is characterized by atomization and individualism. However, there are many closed private groups in Korean daily life. Based on the common "consanguinity", "academic relationship" or "geographical relationship", the interpersonal network has the characteristics of being "congenital" and "semi-congenital", in which individuals participate passively and their behavior is subject to the moral supervision of the "community". When the public health crisis comes, Korean people naturally choose to transfer their personal power for public safety. Those who do not cooperate with virus detection and do not seriously isolate at home have been severely criticized. South Korea's pandemic prevention law stipulates that once the pandemic warning level rises to red, KCDC can obtain data information such as closed-circuit television, mobile phone positioning, entry records, etc. Based on this, novel coronavirus pneumonia intelligent management system was developed in South Korea. It used commercial data to trace the whereabouts of the confirmed patients and find close contacts. For those who violate the quarantine regulations, the South Korean government requires them to wear electronic tracking bracelets to accept supervision. These measures have greatly improved the efficiency of pandemic prevention. (D Lee, B Choi,2020)²¹

Conclusion

The novel coronavirus pneumonia is a public health crisis, but its impact affects many areas such as economy, livelihood and politics, and the influence scope and intensity of different countries are different. All the governments hope to achieve the same "goal" in this crisis, and all hope that the society impacted by the pandemic will return to the previous equilibrium state. Since every country not only has different economic and technological status but also owns various social resources integration ability, life values and instructional systems, every government has adopted different pandemic fight modes. The pandemic fight strategies and effects of different countries are still enlightening for us to deal with public crisis events.

Based on institutionalism, this paper analyzes the pandemic fight characteristics of China, the United States and South Korea with the help of "glacial model" in order to obtain real cross-cultural understanding, communication and

²⁰ Xiaoling Wang: COVID-19 crisis management in South Korea and Its Enlightenment. Journal of Sichuan University (Philosophy and Social Sciences Edition. 2020(04)

²¹D Lee, B Choi .Policies and innovations to battle Covid-19 – A Case study of South Korea. Health Policy and Technology 10.1016/j.hlpt.2020.08.010

cooperation. Through comparative analysis of the above differences, this paper proposes three different pandemic fighting models. They are the global standardized pandemic fighting model which is formed basing on sum-ups of the same and successful anti-pandemic methods via mutual learning from different countries; the localized pandemic fighting model formed respectively according to countries comfits and contradictions; the Global localized pandemic fighting model characterized by unique strategies which are suitable for one's domestic social conditions while integrating the successful local pandemic fight modes with local, political, economic and cultural characteristics of its own country. While resolving local and global conflicts, efforts should be made in the following aspects:

First, the construction of an "orderly globalization" mechanism should be promoted. Sebastian Mallaby, senior researcher of international economics of the Council on Foreign Relations of the United States, stressed that during the rapid development of globalization in the 1990s, globalization mainly relied on the promotion of technology and politics. However, at present, the technological progress promoting globalization has not stagnated, but the political resistance is rising, which has led to a new development trend of globalization. It highlights those political factors are the main force in promoting globalization. The novel coronavirus pneumonia has also increased its responsibilities and risks while bringing benefits and opportunities. (Sebastian Mallaby, 2016)² Rapid spread of the pandemic in the era of globalization has reflected the negative effects of globalization to a certain extent. Some scholars have pointed out that the process of globalization is in the stage of self-sustaining development, and the forces that promote and hinder the process of globalization have entered a deep game period. (Yuzhu Wang, 2018)³ In view of the increasingly severe common challenges and the huge opportunities for improving human well-being in the international development, healthy competition and cooperation among countries is the right way for human progress. Therefore, although the pandemic highlights some disadvantages of globalization, it also shows the practical needs of strengthening cooperation in globalization. Building an orderly power and institutional framework plays an important role in the future development of globalization.

Second, efforts should be made to build a modern global governance system. The lack of cooperation of the international community in response to the pandemic highlights that the crisis response capacity of global governance needs to be improved systematically. The rapid growth of confirmed cases of COVID-19 has made the vulnerability of public health governance system exposed completely, and the international community has never reached a consensus in mind or action on this unprecedented virus. (Julio Frenk & Suerie Moon, 2013)¹ According to the global health security index released by the center for health and safety of Johns Hopkins University, no country has sufficient resources and capacity to deal with

²Sebastian Mallaby, "Globalization Resets", <http://www.imf.org/external/pubs/ft/fandd/2016/12/mallaby.htm>.

³Wang Yuzhu: the new stage of globalization and the new journey of Shanghai's reform, Shanghai: Gezhi publishing house, Shanghai People's publishing house, 2018 edition, P. 32.

¹Julio Frenk and Suerie Moon, "Governance Challenges in Global Health", The New England Journal of Medicine, 2013, Vol.368, pp.936-942.

major infectious diseases; What's more, few countries have shown that they can effectively use these resources or develop corresponding capabilities in the face of public health emergencies. (Johns Hopkins, 2019)² This COVID-19 pandemic has become a global challenge. From the perspective of improving global governance system, the international community needs to build on the global health system level and actively build effective collaboration among all countries both home and abroad.

Third, multilateralism and capacity building of international organizations should be strengthened. In order to enhance international cooperation in pandemic prevention and control needs not only to strengthen multilateralism, share pandemic prevention and control information, aid medical supplies, and carry out medical research cooperation among countries, but also strengthen the capacity-building of international organizations based on the value of multilateralism, such as the World Health Organization and the World Bank. With the outbreak of the pandemic, we can see the excellent role played by international organizations. At the same time, we also find that these organizations are lack in the mobilization capacity at the national level and the traditional means to promote collective action like sovereign governments. It is also unable to form a resolution with clear binding force and responsibility allocation similar to the UN Security Council, which lacks control over the specific actions and measures taken by Member States. Because it can only negotiate, implement rules and coordinate actions with sovereign states, it is difficult to achieve policy consistency and implement accountability, which weakens its own authority and leadership. It is of great significance to further strengthen the building capacity of international organizations and obtain the support and recognition of all countries for maintaining the stability of the international community and safeguarding the peace and development of human society.

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