

The World of the past Century and Modern China (On the Basis of Scientific Materials Russian Faculty of Law in Harbin)

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Abstract: It is based on the works of teachers-Russian Faculty of Law in Harbin first wave emigrants (1920-1937). The researcher draws a parallel between the state of domestic and foreign policy of China in 1920-1930's and present days. These works were chosen as the subject of research due to the fact that at Harbin Faculty of Law for the first time in the history of Russian science the Chinese state and the law were systematically studied and the results of this study are relevant to this day. The issues of China's changing relationship to Western culture and the vice versa, the differences between Western and Eastern perceptions of the right, place and role of the state in society as well as other social transformations that were/are going through the Chinese state are analyzed. An attempt was made to identify the key priorities of domestic policy of Chinese leadership which after 90 years have not lost their importance and in some cases-have received a "second wind". By comparison, the author emphasizes the continuity in these areas, despite the change of eras and political regimes. The characteristic features of Chinese society, highlighting the specificity of the state policy of China against the leading world powers are distinguished. Attention is paid to the role and place of China in the area of the Asia-Pacific region as well as its relations with the European powers and the United States. The particular importance is given to the Russian-Chinese relations which despite the lack of major military conflicts in the nearly 400 year history of the relationship can hardly be called definitely smooth, same as China's policy towards Russia country can be called friendly and open.

Key words: China, state, law, domestic and foreign policy, Russian-Chinese relations, smooth

INTRODUCTION

"For every thoughtful observer of the modern reality is obvious the fact that the peoples not only in Europe but also in Asia has entered a certain new phase of the historical development as a direct consequence of the technology, industry and a number of new economic relations forms growth. In particular such new ways are outlined in the life of China. In the center and at the periphery of this huge country, in depths of the four hundred-million people processes, that have a value of a "leaven", causing the new life shoots are happen: new views, new foundations in the state and public society take shape in modern China. It is possible to say that there is a process a new nation, a new state forming" with these words begins one of the works of M.N. Ershov, the lecturer Faculty of Law in Harbin. In the year of the 95th anniversary of the faculty (as the higher education institution faculty was established in 1922 but existed from March 1, 1920 as the high economic and legal courses, so education is considered the official date of 1920) and in the run-up of the 400th anniversary of the

beginning of the official and regular Russian-Chinese relations (Engelfeld, 1929), it is necessary to pay more attention to the Celestial Empire to define what the inner world of a huge country hides behind the mask of friendliness and benevolence, what are the main priorities of its internal and foreign policy and what place is allotted to our country.

MATERIALS AND METHODS

It should be noted a huge amount of the scientific and pseudo-scientific material about China which appeared in recent years. Without applying for the ultimate truth, it seemed expedient to us to rely on the works of those scientists who have not only studying our neighbor for many years but lived there, taking in the spirit, the culture, the way of thought and action. It is about G.K. Gins (Georgy Konstantinovich Gins was born in 1887, graduated from the law faculty of St. Petersburg University, a member of the Russian State Government (adm. Kolchak); in 1920 he moved to Harbin, where he became a professor and dean deputy of the Faculty of

Law; a prominent specialist in civil and commercial law of China, the chief editor of several newspapers and magazines. In 1941 he emigrated to the United States, where he died in 1971), M.N. Ershov (Matvey Nicolaevich Ershov was born in 1886, graduated from the Kazan Theological Academy, in 1926 he moved to Harbin, where he worked at the Faculty of Law until its closure, after which he returned to the USSR. His further fate is unknown), N.A. Setnitsky (Nikolai Aleksandrovich Setnitsky was born in 1888, graduated from the Department of Oriental Languages of St. Petersburg University, in 1925 he moved to Harbin, where on the rights of a private-docent read economic disciplines at the Faculty of Law. In 1935 he returned to the USSR, repressed in 1937. One of the greatest experts on the economy of pre-communist China, Japan and Manchuria) and V.V. Engelfeld (Iadimir Victorovich Engelfeld born in 1891, graduated from the law faculty of St. Petersburg University, served in the administration of the Government of the Russian state (adm. Kolchak), since 1921 Advisor to the Minister of Justice of China, in 1923 moved to Harbin, where was the head of the department and dean of the Faculty of Law. He died in 1937 in Harbin. Perhaps the only specialist in administrative law pre-communist China) and some other researcher's (Unfortunately, the researcher has failed to establish who hides behind the pseudonym "V.", it is possible Vasiliy Nikolaevich Storozhev, historian and archaeographer but the data sources available are very contradictory. Massanov (1956) researches; they were the first among the Russian scientists who began the systematic study of the Chinese state, law and the social relations that occur in the first half of the 20th century. They offered to reconsider China's place in the history and geopolitical situation of the world civilization, noting the existence of a certain shift in the humanities, when the old schemes, the old periodization of the world history, obtained the monopoly rights the West-European bias (so-called "European hegemonism") of the history needs the most serious corrections and sometimes even in a radical break. This also applies to the history of Europe in its relation to the history of the peoples of North Africa, Central and East Asia.

Having rather small contact with the Far East in general and with China particular, our ideas of the region mostly develop under the influence of the stereotypes variety, produced by the numerous sources and in this connection to separate the true from in the false is often very difficult. China, using our poor knowledge, seizes the initiative on many fronts which previously remained the Western world priority and its leadership has not even been questioned: in economics, finance, military,

humanitarian missions, geopolitics, etc. However, today the East and the West meeting as well as the Russian-Chinese interactions, occurs on the Chinese basis when today's China is no more than what it was half a century ago. Moreover, for the Western world and consciousness representative is extremely important the understanding of: What is China? and Who and How makes decisions in this country? It is possible to answer these questions, including, plunging into the works and following scientific thought of the Russian scientists-lawyers of Harbin.

It is important for Russia the awareness and understanding of what moves should be carried out and in which direction, not only to reinforce the status quo in the friendship with China but also to give it a more stable base. Russian advance to the East has always happened with delay of the scientific thought which in turn sometimes put our country in a very difficult situation, including conflict which in the present conditions cannot be allowed. On the other hand, the state policy in this area should be more or less tangible traits for the public opinion saw in it the will of the state, not personal aspirations of these or those people or organizations that lead to gamble.

RESULTS AND DISCUSSION

The European outlook brought up on the legal culture inherited from the Romans. At the same ethical East outlook is set the seal of religious and moral doctrines, preserving for centuries their marks on the hundreds of millions of people mentality (Haitian, 2010). China is not an exception of this order. However, to be fair it should be noted that the East is too general concept nowadays and to characterize the people living in Asia basing on the same general principles and comprehension would be a mistake. So, the Muslim East is appropriate to divide into Arabic and Central Asia; Far East-to the peoples of South-East, East Asia and the western tip of the Asia-Pacific region; South Asia is also not uniform, in this connection the release of Chinese characteristics in a wide range of social relations is not just necessary but imperative. So let the reader not to be confused by active "Europeanization" or "Westernization", it is often only a temporary and necessary "measure", posed to itself, dictated by the same oriental wisdom and confusing even great experts of the region. In modern China, one can observe two processes opposite one to another: the political confrontation (or opposition) with the West and at the same time-the perception of the Western civilization and Western culture achievements. Perhaps, it is the fact that China is looking for an opportunity to hit the West

with its “weapon”. Similar processes have been observed at the beginning of the 20th century in Japan. They allowed the Country of the Rising Sun to turn into the largest Pacific power. Moreover, if not two fatal strategic mistakes, made by the Japanese leaders one by one (Khalkhin Gol and Pearl Harbour), who knows what the world would be after the Second World War without the defeat of Japan and with preservation of its influence in the Pacific Rim.

China observed, drew conclusions and you can be sure will do everything much better and more correct. Rapprochement with the West proceeds both externally and internally: by means of training in European and American schools thousands of young Chinese citizens (During 2009-2012 in the United States came to study 100,000 Chinese and now there is a quarter of foreign students-from China. According to the Open Doors Report, only in 2013 in the United States from China arrived 235.597 students (21% growth by 2012). Young people from China also come to study in Canada, the UK, Switzerland, France, Germany and other countries: public places stylization with the western illustrations, city areas and the citie’s planning on modern “samples”. But China is not limited to these areas and travelers themselves willingly admitted it, saying that crossing the wall surrounding the embassy quarter as you immerse yourself in the Chinese life, first advanced and then the old, knowing the “treasury of the human spirit manifestations” of the people whose history spanning 40 centuries of historical existence. However, unlike other ancient civilizations, both modern China and China of century prescription had the right to talk both about cultural and state continuity that cannot do the modern states, created on the ruins of antiquity: modern Greeks are not the descendants of the Hellenes, so as the Italians are not the Romans’ descendants and the Egyptians are not the ancient Egyptians of bible times. But about the Chinese it is not true. The country and its people continue to be integrally connected by “mind and body” with the ancestors, create their own concepts about the culture and art, the moral, the rectitude, the state and the right and the other phenomena and the processes which only at first sight identical to the Western world similar phenomena and processes. Having come to the international scene in the 4th-5th centuries BC. The Chinese states practically at once began to play an important role in the international relations, in this connection it is necessary to admit to a certain extent traditional the present position of Celestial Empire on the political map of the world as the leading power.

The Chinese society remains traditional. The Chinese ethics basis, deeply rooted in the celestial people minds,

was and continues to be a combination of Confucian and Buddhist ideas, clearly shows the influence of Taoism and no social nor political change, no state regimes change and nor political system change did not shake this base. Confucius ideas brought into the consciousness of the Chinese a cult of ancestors and sons reverence the important foundations of the Chinese public life, the Taoism teaches filial piety and loyalty in friendship and the Buddhism cultivates the need to have family and children, especially man’s posterity that today worries the West people relatively few. It should be added the relatively (to the western countries) small volume and simplicity of the governing material that regulates the Chinese society life. In the understanding of the average European does not always fit, how it is possible to manage with so poor legislation (Troshchinsky, 2015), while in the Chinese understanding difficult to digest the need of “a heap of laws” creation, by which is necessary to regulate even the most tenuous relationship only because Europeans are not sufficiently cultured to follow the ethical, moral precepts, rituals and principles of reasonableness.

Based on these beliefs the political power is legitimate which as the life basis uses not the weapon force but belief in wise and just government. Having endured a significant amount of the internecine conflicts and civil wars, having suffered multimillion losses, the country learned to form the coalitions and to create the unions that were not the instrument of profit but the means of survival. So, the union of two large principalities Jin and Qin in the 7th century provided stability and peace and 3 centuries later consolidation headed by Emperor Qin Shi Huang-di.

Another feature peculiar to the Chinese-tolerance and not ostentatious and comfortable at a certain point but really taking place to be and using as the effective management instrument. Along with the traditional Confucian and Taoist teachings in the 1st century AD they actively adopt the Buddhism. In the middle of the 7th century the Arabs, Jews and Nestorianism followers that enter the service of the Tang emperors come to Canton and other cities. Celestial sons themselves did not hesitate to move to the Christian faith but Christianity is sharply contradicted their ideas about the proper. It is important to understand that the Chinese belief in the supernatural, then and now involves a fair competence of who raises this question. Available to the ordinary European “the book religion” and observed external ceremonialism often do not correspond to the Chinese true ideas of the divine (Engelfeld, 1929). Religion in this case plays a secondary role, giving the way to moral principles which foundation was laid in the

6th century by Confucius. Gradually his doctrine poured out in not only the way of life but also the thought way, having created special Chinese psychology which eventually underwent little change. And today residents of Celestial Empire are more the followers of Confucianism as moral and philosophical system, giving only formal character to religious doctrines or remaining at all religious indifferent to these or those manifestations. Religious affiliation was not a formality for the Emperor, however it was more important for him the compliance to an image not of the ideal governor of a fantastic era but the successful and effective head: they were peaceful and educated, ambitious and brave, respected the sincerity and good faith and featured acts glorifying the honor from the deeds branding the shame (in March 2006, President Hu Jintao delivered a speech on the so-called “Socialist views that should be respected and to glorify and that should be rejected and considered a disgrace”. About 8 of the rules of moral conduct were put forward, according to which are determined the glory, the concept of honor and disgrace or shame (Haitian, 2010).

Having experienced the Mongolian invasion in the 13th century, China did not lose neither the originality, nor multiculturalism. First, in spite of the fact that, for example, the Western Asia art began to have noticeable impact on the Chinese art, the Western Asia and Europe got just to the Chinese samples. Secondly, the Chinese masters were in great demand on the “labor market” of the East and 100 Chinese handicraft and artisan families were relocated to Persia which had a significant impact on the culture of both nations (Haitian, 2010). Finally, thirdly, even Marco Polo visited Kublai rate and admired luxury, wealth and splendor of the bogdo khan habitat, admired the culture created in the pre-Mongol period, being done by the Chinese hands. The same destiny comprehended the European culture which China absorbed carefully and measuredly. Although withstand it was, unfortunately, unable, to speak about the country’s Europeanization very premature because this is where our eyes are presented an amazing and unique image of the East, “woven by the hands of the European parliamentarians”. However, hardly anyone can doubt that the Celestial Empire and its inhabitants have kept their identity, even if is externally convicted in the western format of human, business and interstate relationship.

Repeatedly being exposed to the gains from the stronger nations and states, the managed to create such civilized way of life which eventually “absorb” the conqueror assimilated it with the occupied population and broadcast the state and social system similar to the conquerors system. Neither the Turks nor the Mongols or the Manchurians could not fully remake the lifestyle and

way of life of the Chinese people and the state and impose their social regulators, including the justice. Moreover, eventually having apprehended the Chinese philosophy, life and religion, they became “Chinese” not in ethnic aspect but in the context of common cultural understanding. One may argue whether modern China perceives the Western world benefits or it adapts useful to him the human civilization achievements and positive experience under the temper and life, however, indisputable is the fact that Celestial Empire actively develops today all internal resources and uses own reserves to become the world power. And that she had obtained. Let’s stop only on some, nodal directions of the Chinese domestic and foreign policy. For the domestic policy, note seven areas:

Logistic: This is the attraction to the perception of wealth and civilization achievements which contribute to the country economic growth. It is about logistic schemes (Deputy of the General Secretary of China Association of Enterprises of abroad He Chzhenvey in October 2014 stressed that it is necessary to rely on foreign investment in the construction of roads but not at the expense of the budget and said: “if China’s reliance on the budget, we do not it would have no built highway”. “He Chzhenvey: China is ready to build high-speed roads in Russia” and development of the railroads, air and water communication, the development of radio-electronic communication.

The development of cities and business centers: The modern “economic transformation” China leads not only to the increase in the number of companies and industries, he development of industry and agriculture and its automation which in itself helps to increase and economic growth both to gross domestic product and the income per capita. It also leads to the growth of trade and industrial centers which serve big cities (“Evident growth of the Chinese cities for 30 years in the GIF format” with huge populations and sufficient infrastructure.

Market development: In turn, the West feels a severe need for the Chinese market and China rightly expects to the equal conditions at two-way and multilateral deals, trying to secure itself and the consumer ability not really active (and sometimes even constrained) measures in relation to the western partners that conducts to stagnation in their trade with Celestial Empire. In general England, Russia (especially in Northern Manchuria), Germany, Japan and the USA have always been the largest China trade partners. Intellectual. Special attention is paid to intellectual development which is provided in

several directions. It is appropriate to speak about some kind of intellectual regeneration of China where the modern book market represents bulk domestic and translated material about the development of the designated above questions and about 49% of all book production are different kinds of scientific publications in high demand. China actively involves foreign scientists, teachers and professors, expanding scientific base and addressing for an expert assessment of concrete steps at implementation of some reforms, for example, at an education reform. Such practices have taken place since the beginning of the twentieth century, when the prince Hunsen-Norov for the first time invited Japanese teachers and opened the first public school (Dudin, 2014). Additionally, it is seen China's desire to make the intellectual potential the engine of economic development and technology (Nasibov, 2012).

Ideological: Important value is left for ideology which surprisingly intertwined socialist and capitalist views. Do not lose relevance ideas and views of Sun Yat-sen, who in the early 20's of 20th century wrote about China industrialization and capitalist development, at the same time pointing out that "China's wealth... have been developed internationally, according to the socialist plan for the benefit of the whole world in general and Chinese people in particular...". Some scrap in the world perception and understanding of the place in it comes against withdrawal from a traditional priority and the dominant position of the family which throughout the Chinese history, took the position, sometimes more considerable than the state. Together with social and economic transformations the Chinese citizens' minds are increasingly gained by idea of individualism. Thus, this is not about absolutizing of this category, on the contrary, value of the personality is considered through a prism of public and state interests; however, the individual stopped being only "small screw" in system. It also marked above the desire to get closer to the world (i.e., Western) civilization, carried out under strict ideological pressure of economic reforms, accompanied by political reforms, ousting supporters of orthodox ideological views on the margins of the spiritual and intellectual life.

Nationalism: The nationalism proclaimed Sun Yat-Sen should not to be confused with its radical manifestations in some European states. For Celestial Empire nationalism national consciousness which, in turn, means well developed national feeling, due respect to the idea of statehood (Engelfeld, 1929) and the overall revival of the state (A new stage in the evolution of Chinese nationalism and its political incarnation began with the

coming to power the leadership, elected in the autumn 2012 at the 28th Congress of the CCP's new country head Xi Jinping said that the revival of the Chinese nation-the great dream, rallying many generations of Chinese and reflects the common aspirations all the sons and daughters of the Chinese people. Berger consciousness of a historical destinies community, modern economic and political interests' communities, training of the citizen, including well organized educational network, where the predominating position is held by school. Even stating an external rapprochement with the West, China is ideologically remains true to its national idea. The political leaders clearly realize: it is impossible to confine borrowing when performing domestic tasks, creates the threat of losing the Chinese appearance and identity.

Ensuring territorial integrity: The painful and at the same time requiring the permission issue is territorial (and in the recent past - exterritorial) problem and questions of the disputed territories. Even at the Paris Peace Conference and at the conference in Washington, the Chinese delegation raised the question of the abolition of extraterritoriality, the return of the leased areas and assignment of concessions but the result was not achieved. The agreement of February 9, 1922 guaranteed the state sovereignty of Celestial Empire and its territorial integrity and the policy of 1926-1930 (Engelfeld, 1929) on revision of the "unequal treaties" with regard to the abolition of extraterritoriality (Pergament, 1925) in fact allowed the central government, let for a while (in the following, 1931 occurred so-called "Manchurian incident") but to reunite the state.

After that, China actively began to develop the former concessions that managed to become the large economic centers. Today this policy is improved and has geopolitical character and China goes "the beaten path", developing "the left territories".

Now the country has territorial claims to neighboring countries and it is obvious that they will not be finally decided (Shlyapina, 2013) in the near future which takes considerable force and diverts attention from other issues of China without giving them to develop at full capacity. For foreign policy and international cooperation, we note the four vectors, on which it is necessary to stop in more detail: Asia-Pacific, American, European and Russian.

Asia-Pacific vector. In the field of the international relations first of all the Pacific Rim is the interest to China, an integral and rather impressive of which it is. In the post-war era "the Pacific problem" stood in the focus of attention of politicians and diplomats as well as a wide variety of scientific disciplines. The western countries are experiencing the deep (primarily economic) interest in

cooperation with the countries of the region. The external expression of new forms of relationships can serve all sorts of all-pacific character and value institutions, pursuing the scientific, social, humanitarian purposes. And China is allotted an important place due to the vast territory, population and natural resources. As the evidence of China's position strengthening in the Pacific Rim it is possible to consider the stabilizing role which was played by this country during the last economic crisis and in the subsequent recovery of world economy. Thus, counter interest of Celestial Empire in presence in the region and Asia-Pacific countries in the presence of China is traced. Along with it, this country accurately designates the position in relation to the states trying to compete with it for domination in the water area of the Pacific Ocean.

American vector: One of the important directions are the Chinese-American relations, so they should stop more detail. First, it is about sales markets of the production and the markets which smoothly would provide the American consumption. Add to this that the military and post-war period was characterized by the growth of economic power of the USA. The war seriously weakened the European states, having caused outflow of the financial capital across the ocean. A number of factors speaks about the American policy in China activation in the recent years. At the same time, the world economic crises that were happening several times for the last hundred years, being followed by essential deterioration of an economic situation in the USA and undermined the world trust to the American economy (Grazhdantsev, 1934), to a lesser extent mentioned the Chinese economy and actually promoted further increase of the international status of China.

Questions of energy supply are essential for the United States. Competing in this area with the British, the Americans are trying to consolidate its position in Asia as well as in Latin America that causes fears in Germany and other European countries.

The use of "soft power" in relation to China has a significant backlog in the time interval from the point of view of the methods and trends. So in 1908 the USA refused the share of boxing contribution, having directed it on creation of the educational institution model-college (after transformed to university) Tsinghua near the Chinese capital which purpose was the studying Chinese youth preparation for entering in the American colleges and universities. The medical Rockefeller Institute, located in Beijing, also serves the education purpose. Different missionary organizations and American educational institutions bring the contribution. Annually they accept a huge number of the Chinese youth who study in 186 colleges and universities in 37 states.

European vector. Certainly, in recent years China was considerably Europeanized, however, did it gradually and without fanaticism. In the crisis conditions, China becomes for Europe more and more attractive, from the capitals placement to the transfer of productive capacities.

At the same time the European states influence on China both in the political and in the cultural, ideological plan weakens. Based on a number of assumptions, there is a gradual dethronement of that aura with which the European culture representatives and carriers of ideals were still surrounded. And it is not only about the historical memory (in particular, about "unequal contracts" of the 19th early 20th centuries) but the so called "double standards" policy when, in particular, under the peace and tranquility of the world understood the peace only in the Western Hemisphere. The horrors of wars and military conflicts, clearly showing the position of the European powers on this issue better than any political statement, reveal to the Chinese society a number of negative aspects of European civilization as well as the foreign policy of a number of states in relation to the Chinese sea borders and coastal areas. Considering the existing opposition of the Western world with the Islamists, joint (with Russia and China) efforts on this danger confrontation seemed quite logical to a number of scientists. In general, the Chinese-European question, according to the apt remark of Russian thinkers, represented and continues to represent dispute about values: the dust of the fathers and traditions honoring or "gold" in the context of mutually beneficial cooperation.

From a well-aimed Chinese look does not hide miscalculations of Russia on the foreign policy direction, when the European states skillfully manipulated our opinion and actions in their interests. Some kind of allegory was the characteristic of the Boxer Rebellion suppression in 1900, when Russia supported the European countries "against the Chinese peasants who do not have any weapons, except the hands...", in this connection there was a probability of that our country also easily, under one European order, would go to Africa "for the extermination of Boer, i.e., shepherds and peasants".

Russian vector: This direction could be outlined not only the national borders of our country but also zones of its active influence, for example in the Central and Middle Asia. As mentioned above, the bilateral relations have been developing for centuries and sometimes pass test of strength as it was in the 1920s, when the question of territorial integrity of China showed it true moods of the international community. The Soviet side by the agreement May 31, 1924 not only proved China's sovereign right to Outer Mongolia but also refused conditions of "unequal contracts", having returned the Russian concessions to China (Engelfeld, 1929) in this

connection Sung Yat-sen sent to the members of the CEC in Moscow handling of gratitude for the sympathy to the Chinese people and friendly support (Engelfeld, 1929). At the same time, the Agreement shows that the Far East international policy and friendship with China had paramount importance (Engelfeld, 1929) and that was confirmed from the beginning of Japanese occupation of Northeast China. In this regard, Russia acted as a guarantor both to the stability in the region and the fair relation to China and its richness of the western powers: “not to take and not to give to another”. This mission seems to be the most justified of the fact that following to it never form from the Chinese state our enemy or the antagonist but by retreating from it most likely will happen.

Russia is interested in certain bilateral ties. A number of thinkers and scientists in the past and today indicate the priorities of Russian-Chinese scientific cooperation, including at global such as the Islamist threat coming from Central Asia as well as local projects for example concerning border questions (The law of the Kazakhstan Republic March 24, 1999 No. 352-1 “About the ratification of the Additional Agreement between the Kazakhstan Republic and People’s Republic China about the Kazakhstan-Chinese border”), problems with water resources providing of the territories occupied by deserts, etc. And given the increase in some countries and their geopolitical ambitions, crises, political and financial disorders in the region is equally beneficial to both Russia and China.

Summing up the result of the analysis of a situation in which there is modern China, of its domestic and foreign policy, it is necessary to recognize that “immovable China” is unshakable only in their desire to leadership positions in the world, in all the rest it actively uses the developing international situation in own favor. The same applies to the Russian-Chinese relations which have become particularly warm after signing a number of contracts and agreements in autumn 2014.

CONCLUSION

One of the objectives of the present study was to correlate the China condition in 1920-30's with its current position, the philosophy about itself and the world around, friends and enemies, the priorities of domestic and foreign policy. To our opinion, the problem was solved, because, based on the analysis of the current situation, the indicators mentioned above have not changed significantly. The difference between China

90-80 years ago and the current China only the distance to the desired goals. And these are the objectives of the national awakening (Engelfeld, 1929) and the position of one of the leading world powers, acquiring big value, being established with force and power, worthy of this huge, thousand years existing state. After nine tens years from the height of the present day it seems to us that the distance to achieving this goal is much reduced and continues to decline.

In this connection, it is necessary to cool the ardor of the most ardent supporters of friendship with Celestial Empire that it is necessary “to trust but to check”. Here it is appropriate to remember Paul d'Esturriel de Constant, who remembered Ernest Renan when in front of him praising excellent projects of railway lines that were supposed to join the north or the south of Europe and Asia: He listened as usual with the hung head and with a smile without interrupting but when the brilliant picture was ended, he told only: “Yes, it will be fine ... If only it is not expensive to the great invasion...”.

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