

## **SUMMARIES**

### **Research on the Cultural Environment of Central Asia from the Perspective of the Silk Road Economic Belt**

**Xu Tao**

Since President Xi Jinping proposed the Silk Road Economic Belt, many significant changes have taken place in Central Asia. On the one hand, the political leaders and governments of Central Asian countries have been increasingly aware that participating in this multilateral initiative would bring opportunities for the development of their respective countries. Hence, their attitudes are shifting from wait – and – see to active participation. On the other hand, with the joint efforts of the governments and enterprises from both sides, some landmark and showcase projects are launched and yield good results, especially in the field of energy and transportation. These projects not only benefit the social development and national life of Central Asian countries, but also increase their confidence to deepen the cooperation. Along with the increasing obstacles in the globalization, the uncertainty of global political and economic development goes high. Against the background of the intensified big – power politics, the social and cultural atmosphere of Central Asian countries has also become more active. The negative energy released by the misunderstanding of their history and reality has inevitably interfered with the construction of the Silk Road Economic Belt. Based on the review of the evolution of the national culture in Central Asia as well as the evolving path, an in – depth analysis of the current socio – cultural responses of this region to China’s initiative has academic significance for effectively promoting the pragmatic cooperation in Central Asia under the framework of the Silk Road Economic Belt.

### **The Role and Function of Strategic Culture in Russia’s Foreign Policy**

**Dmitry Solovi**

This paper aims to study the role and influence of Russian traditional strategic culture on its foreign policy. The strategic culture, which is rooted in the culture, history and national identity and works in a semi – automatic and unconscious manner, provides the political elite with the overall framework, basis and logic for the diplomatic decision – making. The basic components of Russian strategic culture include the identity to European civilization, historical heritage, national identity and strategic endurance thinking whereas the specific options for foreign policy depend on the situation assessment, the balance of power and the mentality of decision – making elites. This article explores the role and influence of Russia’s strategic culture in the decision – making process of its foreign policy, especially in the handling of the Ukrainian issue. Furthermore, this paper points out that Russia’s strategic culture plays great attention to China’s status and influence. Russia takes itself as a European country. Due

to the Western orientation, Russia's relationship with China is secondary. The existing China – Russia relationship can be defined as a “limited partnership”, and in principle it is impossible to produce new traits. Not only that, given the strength of China, Russia will sooner or later look for new partners to contain China. At last, this article also prejudges the elements that may be retained or changed dramatically in Russian strategic culture.

### **Inheritance and Adjustment: Russia's National Border Policy in the New Era——Based on the Analysis of the 2018 Edition of the Russian Federation's National Border Policy Principles**

**Kuang Zengjun & Ou Kaifei**

On April 25, 2018, President Putin signed a new edition of the “Russian Federal National Border Policy Principles”. This document is an adjustment and upgrade of Russia's national policy against the backdrop of significant changes in the border areas as well as the ability improvement of Russian government in border management. The adjustment includes four aspects: formulating guiding principles for dealing with related issues while continuing to attach great importance to the border; highlighting the construction of border defense facilities, improving the efficiency of border defense activities; and developing the resources guarantee mechanism required by the making and implementing of the border policy; seeking for new means to build a national security system in the border areas.

### **Research on China's Investment Efficiency in the Member States of Shanghai Cooperation Organization: A Positive Analysis Based on the DEA – Panel Tobit**

**Guo Xiaoqiong & Cai Zhen**

China's infrastructure investment aims to strengthen regional economic ties and lay the foundation for regional value cooperation. This paper targets the members of the SCO and builds the two – stage evaluation model based on the DEA – panel Tobit. The quantitative results show that most of China's investment in those countries is efficient, that is, China's cross – border investment has led to the strengthening of economic ties between China and those countries. Russia is the main country with low investment efficiency. The decomposition of the Malmquist index shows that China's investment efficiency since the start of the “Belt and Road” Initiative is higher than before, which proves that the initiative is effective. Panel Tobit analysis demonstrates that the factors affecting investment efficiency are mainly the policies of investment protection and bankruptcy solutions in those countries.

### **Affecting Factors on Social Stability in Central Asian Countries——Comprehensive Analysis of Basic Factors and Shock Factors**

**Su Chang**

Through the two analytical frameworks of basic factors and shocks factors, this paper summarizes the main factors affecting the stability of Central Asian society: core leaders, civil common sense, traditional society, economic stability, civil (youth) groups, poverty, governance capability and external factors. The impact of core leaders upon social stability is crucial, indicating that the concept of social administration in

Central Asian countries is mainly a rigid concept of administration. In this regard, their social stability shows certain fragility. The reason why Central Asian countries maintain basic social stability in a long term is mainly due to the manifestation and intensity of political conflicts have changed, and the stability of core leaders and traditional society have played an important role. In the next few years, the social situation in Central Asian countries will continue to stabilize, but the compound feature of long – term social issues will become obvious. Moreover, people’s livelihood issues will be an emphasis and the power transfer would probably pose the greatest threat to the social stability of Central Asian countries.

### **Mirziyoyev’s “New Deal”: Inheritance and Change**

**Sun Yu & Jia Yanan, et al**

Mirziyoyev, the new President of Uzbekistan, has gradually inherited and reformed the original policies and thus formed a new policy framework in the domestic and foreign affairs and diplomacy with “five strategic priorities”. Domestically, Mirziyoyev is committed to improving the investment environment, adjusting the industrial structure, emphasizing regional balanced development, abolishing and reforming some policies of the Karimov era, establishing a new style of governance and restructuring the government. Diplomatically, Uzbekistan’s policy of balancing the great powers has not changed. Mirziyoyev has highlighted the “neighboring diplomacy” and “economic diplomacy”, improved relations with neighboring countries and Turkey, and proposed new ideas for regional integration. Thanks to the proper measures and the foundation laid by former President Karimov, Mirziyoyev’s “New Deal” has achieved remarkable results, but it also faces some challenges.

### **“Reconciliation between Civilization and People’s Foundation” ——Dostoevsky’s “Intellectuals and People” Proposition**

**Ji Mingju**

The relationship between intellectuals and the people is a central proposition in Dostoevsky’s fundamentalist discourse, of which the most fundamental appeal is calling for Russian intellectuals to get out of the thought fog of the West, return to the people’s truth, and realize the spiritual reconciliation. This is the only correct path that every Russian intellectual with a sense of national mission will eventually walk. In terms of Dostoevsky’s argument, the spiritual reconciliation is threefold. Namely, it includes “three major reconciliations”: the first is the moral reconciliation between Russian intellectuals and the people; the second is the handshake between Russian intellectuals from different ideological camps after the reform of the serf system; the third is the tolerance and understanding between Russia and the civilized Europe. The discussion of the core proposition of intellectuals and people shows the depth and breadth of the fundamentalist culture theory constructed by Dostoevsky.

### **The Dialogue between Dusk and Dawn: Tyutchev’s Doomsday Argument**

**Qiao Zhanyuan**

Tyutchev is not only a spiritual pilgrim with a metaphysical illusion who seeks the eternal path to the universe, but also a political commentator with a strong sense of

Russian Messiah. In his poetics, there is no priori break between chaos and order, light and darkness, and life and death but a link to creative behavior. Firstly, pantheism and Christian faith could coexist in his religious views. He vents the doomsday sentiment and conducts his doomsday argument under the dual pressure of inevitability and creativity. Secondly, his image of the abyss symbolizes death and chaos and further reveals the foundation of the cosmic order and the attitude of human beings towards death: as part of the universe, death is the catastrophe of the world and the sign of the doomsday; the abyss is the chaos, the demise of death as well as the cradle of unity, harmony and new life. From this perspective, the repression caused by the emotions of Revelation, and the eternal sorrow and hope of the future are the core argument of his doomsday theory. Finally, his historical philosophy is the Christian historical philosophy. However, due to the narrow Russian Messianic consciousness, he aims to end the historical process of Europe rather than Russia. His thought of the third Roman Empire is a replica of the Russian centralism, a revelation of the coming of the Antichrist and a scene of the doomsday with the presence of the Russian Empire. But at last, he realizes that heaven could not be built in the world of being objectified. Only love, sympathy and compassion can make mankind overcome the shadow-like doomsday sentiment.

### **The Relationship Evolution of Russian Government and Society in the Early 20th Century: A Case Study of the Committee on Local Economic Affairs**

**Xie Guoliang**

At the beginning of the 20th century, with the rapid economic development, a revolution that challenged the government and called for power sharing occurred in the Russian society. In the process of suppressing the revolution, the government also began to decentralize the governing power. In March 1904, after bargaining with various local autonomous agencies, the committee on local economic affairs was established on the advice of the Minister of Internal Affairs Plevi. The initiative of decentralization did not quell the challenges of society, but instead triggered the 1905 revolution. A debate was made between the government and local self-governing bodies on government decentralization and social restrictions. The commemoration of the Duma further intensified the conflict. Until the government implemented the battlefield court, modified the electoral law and expelled the radicals, then the countries proceeded to a government-led constitutional road. The chairman of the new ministerial meeting and secretary of the interior, Stolypin together with the conservatives who are willing to cooperate with the government has turned the committee on local economic affairs into a preparatory Duma. In the five meetings held in 1908-1910, the government and the nobility fought fiercely on the legalization of non-hierarchical local autonomy and administration, resulting in the collapse of the reform. Although Stolypin forced the western local autonomy with the help of the Tsar, the cooperation between Stolypin and the nobility ended, and the committee on local economic affairs gradually lost its value.