

Направление «Востоковедение, африканистика»

Профиль:

«Социально-политическое развитие и вызовы современной Восточной Азии»

Код: 190

Время выполнения задания – 120 мин.

**I. ОБЩАЯ ЧАСТЬ**

**Выполните на русском языке реферирование предложенных текстов, проведите сравнительный критический анализ основных идей авторов.**

*Edward Said, from his Orientalism, New York: Vintage, 1979*

“Unlike the Americans, the French and British – less so the Germans, Russians, Spanish, Portuguese, Italians, and Swiss – have had a long tradition of what I shall be calling Orientalism, a way of coming to terms with the Orient that is based on the Orient's special place in European Western Experience. The Orient is not only adjacent to Europe; it is also the place of Europe's greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the Other. In addition, the Orient has helped to define Europe (or the West) as its contrasting image, idea, personality, experience. Yet none of this Orient is merely imaginative. The Orient is an integral part of European material civilization and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles. . . .

“It will be clear to the reader...that by Orientalism I mean several things, all of them, in my opinion, interdependent. The most readily accepted designation for Orientalism is an academic one, and indeed the label still serves in a number of academic institutions. Anyone who teaches, writes about, or researches the Orient – and this applies whether the person is an anthropologist, sociologist, historian, or philologist – either in its specific or its general aspects, is an Orientalist, and what he or she says or does is Orientalism. . . .

“Related to this academic tradition, whose fortunes, transmigrations, specializations, and transmissions are in part the subject of this study, is a more general meaning for Orientalism. Orientalism is a style of thought based upon ontological and epistemological distinction made between "the Orient" and (most of the time) "the Occident." Thus a very large mass of writers, among who are poet, novelists, philosophers, political theorists, economists, and imperial administrators, have accepted the basic distinction between East and West as the starting point for elaborate accounts concerning the Orient, its people, customs, "mind," destiny, and so on. . . . the phenomenon of Orientalism as I study it here deals principally, not with a correspondence between Orientalism and Orient, but with the internal consistency of Orientalism and its ideas about the Orient . . . despite or beyond any correspondence, or lack thereof, with a "real" Orient. (1-3, 5)

*Malcolm Kerr's review on Orientalism [http://www.renaissance.com.pk/FebBoRe2y6.htm]*

“This book reminds me of the television program “Athletes in Action,” in which professional football players compete in swimming, and so forth. Edward Said, a literary critic loaded with talent, has certainly made a splash, but with this sort of effort he is not going to win any major race. This is a great pity, for it is a book that in principle needed to be written, and for which the author possessed rich material. In the end, however, the effort misfired. The book contains many excellent sections and scores many telling points, but it is spoiled by overzealous prosecutorial argument in which Professor Said, in his eagerness to spin too large a web, leaps at conclusions and tries to throw everything but the kitchen sink into a preconceived frame of analysis.

“In charging the entire tradition of European and American Oriental studies with the sins of reductionism and caricature, he commits precisely the same error. . . . The list of victims of Said's passion is a long one, too long to examine in detail. Some of them deserve it: he has justly taken

the measure of Ernest Renan. Some others are probably not worth it. One wonders why he is so ready to lump nineteenth-century travellers with professional philologists; why he found it necessary to twist the empathy of Sylvain Levi for colonized peoples into an alleged racism (pp. 248-250), or to dismiss the brilliance of Richard Burton as being overshadowed by a mentality of Western domination of the east (p. 197); why he condemns Massignon for his heterodoxy, and Gibb for his orthodoxy; or why he did not distinguish between Bernard Lewis's recent polemics on modern politics and his much more important corpus of scholarship on the history of Islamic society and culture. For those who knew Gustave von Grunebaum and were aware of his scholarly genius and his deep attraction to Islamic culture in all its ramifications, Said's exercise in character assassination (pp. 296-298) can only cause deep dismay. Suffice it to say that von Grunebaum's view of Islamic culture as "antihumanist" was a serious proposition, and in fact not an unsympathetic one, denounced but not rebutted by Said, who seems not to recognize the difference between an antihumanist culture and an inhumane one. He might have done well to note that Abdallah Laroui, whose penetrating criticism of von Grunebaum's work he invokes, earned thereby an invitation from von Grunebaum to teach at UCLA."

## II. СПЕЦИАЛЬНАЯ ЧАСТЬ

*Выберите и выполните только один из блоков заданий специальной части.*

### **Блок 1. «Региональный блок: Китай»**

**Дайте развернутый ответ (на русском языке).**

1. What were two positives and two negative results of the shift to state capitalism in 1978 for [a] the Chinese people domestically and [b] China's international economic position? Discuss using names of the leaders and specific events.
2. How do current simplified Chinese characters relate to the original symbol? Discuss this history of cultural and linguistic development using three different characters for three different original symbols.

### **Блок 2. «Региональный блок: Корея»**

**Дайте развернутый ответ (на русском языке).**

1. How did the rise of Kim influence the conflict between the USSR & the USA? Discuss using historical events, and Kim's activities and successors, to show how Korea became two such separate kinds of nations today.
2. Trace the cultural influence of Korean cuisine on international relations between South Korea and non-Asian countries during the second half of the twentieth century. Include popular as well as political perspectives.

### **Блок 3. «Региональный блок: Япония»**

**Дайте развернутый ответ (на русском языке).**

1. What were two positive & two negative results of Japan's Meiji Restoration for its people and the international position of Japan? Discuss using leaders' names and dated events from the mid-nineteenth century to the beginning of the twentieth century.
2. Trace the influence of the geisha cultural image on international relations for Japan in the twentieth century. Include popular as well as academic perspectives.

