

Профиль:

«Международные отношения: европейские и азиатские исследования»

Код 040

Время выполнения задания – 120 мин.

I. ОБЩАЯ ЧАСТЬ

Прочтите текст, изложите основные идеи автора и дайте их оценку (на русском языке).

Any international settlement represents a stage in a process by which a nation reconciles its vision of itself with the vision of it by other powers. No state can doubt its own good faith; it is the vehicle of its social cohesion. But, equally, no power can stake its survival entirely on the good faith of another; this would be an abdication of the responsibility of statesmanship. The whole domestic effort of a people exhibits an effort to transform force into obligation by means of a consensus on the nature of justice. But the international experience of a state is a challenge to the universality of its notion of justice, for the stability of the international order depends on the reconciliation of different versions of legitimacy. Could a nation achieve all its wishes, it would strive for absolute security, a world order free from the consciousness of foreign danger, and one where all problems have the manageability of domestic issues. But since absolute security for one power means absolute insecurity for all others, it is obtainable only through conquest, never as part of a legitimate settlement.

An international settlement which is accepted and not imposed will therefore always appear somewhat unjust to any one of its components. Paradoxically, the generality of this dissatisfaction is a condition of stability, because were any one power totally satisfied, all others would have to be totally dissatisfied and a revolutionary situation would ensue. The foundation of a stable order is the relative security - and therefore the relative insecurity - of its members.

Its stability reflects, not the absence of unsatisfied claims, but the absence of a grievance of such magnitude that redress will be sought in overturning the settlement rather than through an adjustment within its framework. An order whose structure is accepted by all major powers is "legitimate." An order containing a power which considers its structure oppressive is "revolutionary." The security of a domestic order resides in the preponderant power of authority, that of an international order in the balance of forces and in its expression, the equilibrium.

But if an international order expresses the need for security and an equilibrium, it is constructed in the name of a legitimizing principle. Because a settlement transforms force into acceptance, it must attempt to translate individual demands into general advantage. It is the legitimizing principle which establishes the relative "justice" of competing claims and the mode of their adjustment. This is not to say that there need be an exact correspondence between the maxims of legitimacy and the conditions of the settlement.

No major power will give up its minimum claim to security-the possibility of conducting an independent foreign policy-merely for the sake of legitimacy. But the legitimizing principle defines the marginal case. In 1919, the Austro- Hungarian Empire disintegrated not so much from the impact of the war as from the nature of the peace, because its continued existence was incompatible with national self-determination, the legitimizing principle of

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the new international order. It would have occurred to no one in the eighteenth century that the legitimacy of a state depended on linguistic unity. It was inconceivable to the makers of the Versailles settlement that there might be any other basis for legitimate rule. Legitimizing principles triumph by being taken for granted.

II. СПЕЦИАЛЬНАЯ ЧАСТЬ

Выберите и выполните только один из блоков заданий специальной части в соответствии с выбранной вами программой магистерской подготовки

Блок 1. Европейские исследования

Дайте развернутые ответы.

1. Идея справедливости у Платона.
2. Политическое наследие Шарля де Голля и развитие европейской интеграции.

Блок 2. Азиатские исследования

Дайте развернутые ответы.

1. Конфуцианство и легизм.
2. Мао Цзэдун и его политическое наследие в Китае и мире.

