

I. ОБЩАЯ ЧАСТЬ

Выполните на английском языке реферирование предложенного текста и развернуто ответьте на вопросы в конце текста.

1.1. From *Steven J. Hood*. The Myth of Asian-Style Democracy // *Asian Survey*, Vol. 38, No. 9 (Sep., 1998), pp. 857-861.

“Nearly all of the claims made by those sympathetic to the Asian-style democracy argument center on the idea of East Asians' desires to place the needs of the group above those of the individual. In too many cases, scholars have accepted this view without much qualification or explanation, yet there is substantial evidence that there are other views and practices in East Asia that contradict the assumption of collective over individual rights. Not all scholars are in agreement that Confucianism leads to collectivism. In his study of social capital and trust in economic systems, Francis Fukuyama found that individuals in most countries in East Asia demonstrated little trust for people outside of their immediate families and patron-client business relations. Fukuyama believes Confucianism has taught the Chinese and other Asians to look first to the family and a few patrons and clients outside of it when seeking people with whom to do business. This has resulted in low levels of the trust needed for building small firms into larger ones and improving their ability to compete with the Japanese and the West in a more dynamic way. Other scholars have found the same thing and indicate that, culturally, business owners in Confucian societies tend not to be as willing to look out for the good of their companies and countries as they should because of their desire to keep control within the family. The Chinese sociologist Fei Xiaotong blames Confucianism for this lack of trust within society. He argues that rather than Confucianism building a family ethic for society, Confucianism actually encourages Chinese to look out for themselves by relying on complex networks of relationships, rather than on well-organized private, civic, and government institutions similar to those Westerners create. In a networked society like China's, Fei argues that individuals learn to use the system to acquire personal goods and services and rarely look out for the good of society.

Although some of Fei's arguments lack careful analysis and elaboration, Confucianism does indeed teach loyalty over morality. In demonstrating this point, Confucius criticized a government official who boasted that in his country, a citizen would turn his father in to the authorities if his father had stolen a sheep. Confucius argued it was superior for the father to conceal the misconduct of the son, and the son the misconduct of his father—that this was the upright thing to do... Confucian filial piety, though, most often teaches parents and children to look out for one another, and it is the family—not the state, the local region, or the village—that is the most referred to group in most of the Confucian writings...

... Chinese leaders, in part following the lead of Lee Kuan Yew, have been some of the most vocal advocates of the collectivist claim, citing both traditional Chinese cultural concerns for community over individual and Marxist justifications for the same. The Chinese government suggests Chinese people are different from Westerners in that they have different historical backgrounds, social systems, and cultural traditions, as well as a different tradition of human rights. For China this means that the focus must be on economic, cultural, and social rights above those of the individual...

...Authoritarians use ideology to justify their rule just as a democratic regime relies on its own.

...authoritarian ideologies are very similar in their approaches, pointing to the unique or special problems of a country, the resolution of which necessitates authoritarian control or the temporary suspension of democratic practices. When such problems start to lose their importance, regimes begin to rely on legal- rational justifications to legitimize their rule. This in turn results in calls to liberalize regimes. The governments of Singapore and China have reacted to their fear of chaos by claiming unique Asian values. In this way, they can put off having to wrestle with democratization. Their arguments as to why they are culturally unique are intellectually weak and not supported by other states in the East Asian region that are already progressing along the democratic path. In short, East Asian authoritarians are really no different from leaders in other regions of the world who call for the suspension of democracy or claim to have found a better alternative that suits their individual countries”.

1.2. How do you think the author assesses in his article the current political regimes in China and Singapore?

1.3. Would you support the idea of Asian-style democracy? Apply some facts that will back up your point of view.

II. СПЕЦИАЛЬНАЯ ЧАСТЬ

Выберите и выполните только один из блоков заданий специальной части.

Блок 1. «Региональный блок: Китай»

Дайте развернутый ответ (на английском языке) на каждый из вопросов блока.

1. What are the causes and objectives of the Chinese project “One Belt, One Way”? What are the prospects for the implementation of this project?
2. What are the reasons for the "trade war" of the United States and China? How does it affect the economic and political situation in both countries?

Блок 2. «Региональный блок: Корея»

Дайте развернутый ответ (на английском языке) на каждый из вопросов блока.

1. What are the main achievements of Moon Jae-in's government in enhancing the cooperation between the Republic of Korea and the DPRK? What is a role of inter-Korean relations in the handling of the nuclear issue on the Korean peninsula?
2. How do you assess the recent demographic changes in the Republic of Korea? What kind of socioeconomic changes did they cause?

Блок 3. «Региональный блок: Япония»

Дайте развернутый ответ (на английском языке) на каждый из вопросов блока.

1. Discuss Japan's structural reforms during the 1990-2000s. Which administrative structures and mechanisms were reformed? How did relations between the bureaucracy and the business world change?
2. Outline the major Japan's territorial disputes. What is their origin? What is the difference between these issues in the context of the international law?

