

Вопрос **Инфо**

Уважаемые участники!

Олимпиадное задание по направлению «Востоковедение: современная Азия» состоит двух частей:

- **Общая часть:** задание 1. Это задание нужно выполнить всем участникам;
- **Специальная часть:** задания № 2–4. Участнику необходимо только одно задание специальной части на выбор.

Обращаем ваше внимание, что ответы во всех заданиях **необходимо писать на английском языке.**

Постарайтесь выполнить задание в общей части и выбранное задание в специальной части наилучшим образом, чтобы претендовать на призовые места.

Во время выполнения задания вы можете пользоваться словарём Multitran (<https://www.multitran.com/>).

Вы можете использовать черновик (в качестве черновика разрешено использовать чистые листы бумаги. При необходимости можете делать черновые пометки в окне ответов внутри тестирующей системы) и загрузить его фото/скан к проверке (на это у вас будет 15 минут в конце состязания).

Верим в ваш успех!

Вопрос **1**

Балл: 60,00

ОБЩАЯ ЧАСТЬ

Выполните сперва на английском языке реферирование предложенного текста, а после этого развернуто ответьте на поставленные внизу текста вопросы

Ji Young Kim. Escaping the Vicious Cycle: Symbolic Politics and History Disputes Between South Korea and Japan // Asian Perspective, Jan.-Mar. 2014, Vol. 38, No. 1 (Jan.-Mar. 2014), pp. 35–55.

Symbolic politics suggests three major preconditions of ethnic conflict: the existence of group myths that justify hostilities, fear of group extinction, and symbolic-political chauvinist mobilization. When these three conditions are jointly satisfied, ethnic conflict between groups tends to occur. First, symbolic politics suggests the "myth-symbol complex" as the basis of ethnic identity, defined as "the combination of myths, memories, values, and symbols that define not only who is a member of the group but what it means to be a member" (Kaufman 2001, 16). The myth-symbol complex is an important prerequisite to ethnic conflict since it serves as an emotional background against which one group justifies hostility and domination over the other. In terms of the South Korea-Japan relationship, a group of Japanese conservative political elites and the South Korea public hold conflicting myth-symbol complexes that are translated into distinctive historical narratives.

The Japanocentric myth-symbol complex that justified the imperial policies of Japan lives on in Japanese conservative elites and has resulted in the following narratives regarding the four major history disputes:

- The demand for war victim compensation was concluded by the Japan-Korea Basic Treaty of 1965, and there is no evidence that Japanese imperial authorities forcefully drafted comfort women.
- Japanese textbooks should provide students with a positive view of Japan's past.
- Yasukuni Shrine is the rightful national site for mourning the war dead and has nothing to do with supporting militarism and imperialism (Ryu 2007).
- Japan legally incorporated Takeshima into Japanese territory in 1905.

The Korean myth-symbol complex, in contrast, is based on a sense of victimhood from Japanese aggression. Japan's colonial rule from 1910 to 1945 and the postcolonial nationalistic education of younger generations constitute a major part of the contemporary national identity in South Korea. In addition to being subject to assimilationist policies during the colonial period, a large number of Korean men and women were drafted into the Japanese military, forced to labor for the war effort, or became sex slaves (Cumings 2005). Most worked under inhumane conditions. Vivid and painful memories of Japanese colonial rule left an indelible imprint of resentment against Japan among the general Korean public.

After World War II, that resentment has prevented the South Korean government from pursuing amicable relations with Japan. Koreans not only felt deep-seated animosity toward Japan but also feared the return of Japanese domination. While this fear subsequently waned for various reasons, distrust of Japan did not.

Based on the myth-symbol complex of victimization, therefore, South Koreans view the four history issues as follows:

- The Japanese government denies its responsibility to compensate victims of war, which shows that Japan is unrepentant of its past wrongdoings.
- Japanese textbooks deliberately overlook wartime atrocities.
- Visits by Japanese politicians to Yasukuni Shrine, where fourteen convicted class-A war criminals are enshrined, reflect the fact that militarism is still a strong feature of Japanese society.
- Japan's claim to Dokdo demonstrates that Japan has lingering imperial tendencies.

In sum, these conflicting narratives over history issues between Japan and South Korea, based on a conflicting myth-symbol complex, have justified hostility toward the other group.

...How likely is it, then, for the two countries to reconcile?... the reality of contemporary Japanese society is not widely known to the South Korean public. The biased image of Japan is largely due to unbalanced reporting by the South Korea media, which largely ignores the current of progressive Japanese opinion that opposes conservative nationalism. The situation can be fixed through exchanges at combined official and nonofficial (civil society) levels, which would expose to the South Korean public the diversity of opinions across a wide range of the Japanese political spectrum. Together with media watchdog activities, exchanges between South Korean and Japanese civil and academic societies will provide wider opportunities to empathize with each other. Once their hostility and fear subside, the South Korean public will cease to exert unnecessary pressure upon the South Korean government to take a hard-line approach toward Japan. The effects of these changes may not be quickly apparent. However, they are among the viable and realistic pathways toward improved bilateral relations.

Вопросы:

1. How does the author (Kim Ji Young) assess the chances for reconciliation between Japan and Korea?
2. How could you describe the myth-symbol complex in the current relations between China and Japan?

Вопрос 2

Балл: 40,00

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 is a role of the Communist party in China?
2. What are "two sessions", when do they take place and what decisions they make and approve?

Вопрос 3

Балл: 40,00

СПЕЦИАЛЬНАЯ ЧАСТЬ

Выберите и выполните ТОЛЬКО ОДИН из блоков заданий специальной части.

Блок 2. «Региональный блок: Япония»

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

1. We can see more women in business and politics in Japan nowadays. How does Japanese society view women's careers? Please describe measures taken by the Japanese government to change women's status in Japan during the past decades.
2. As you may know, some areas of Japan are depopulated and some of them are overpopulated. Try to describe major migration trends of the past decades, name the most populated regions, and specify what measures are taken by the government to resolve these problems.

Вопрос 4

Балл: 40,00

СПЕЦИАЛЬНАЯ ЧАСТЬ

Выберите и выполните ТОЛЬКО ОДИН из блоков заданий специальной части.

Блок 3. «Региональный блок: Корея»

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

1. How could you determine the gender factor in the contemporary South Korean politics and economy? How do you think what factors facilitated the steady growth of women's participation in economy and politics and what factors prevented it?
2. How did Covid-19 pandemic influence the North Korean society? were there any drastic changes in socio-economic and political relations?