

<<理解国际冲突:理论与历史>>

图书基本信息

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前言

引进和交流,是国际研究诸学科发展壮大所不可或缺的环节和纽带。

没有引进和交流,学术就难以活跃,也不易创新。

每一位从事世界政治与国际关系研究的学者、每一位学习世界政治与国际关系的学生,无不深感阅读外文原文文献的重要性,他们都深知,原文的报刊、教材和专著,是获取最新国际信息、最新理论论争、最新参考资料的必不可少的重要来源,而获得这样的原文文献的机会是不均等的,因此,他们极其渴望更为方便地直接接触到原文文献。

而在目前不易直接在国内购买原版书籍的情况下,采取原版影印的方式引进国际上的优秀教材和专著是解决问题的一条捷径,如此就可以使国内普通读者方便地获得最有权威的原文读物,从而可以快速了解国外同行的教学和学术成果,为深入学习和研究、为开展有效的对外学术交流、也为国际关系诸学科在我国的创新和发展,打下更坚实的基础。

这套“世界政治与国际关系原版影印丛书”,正是基于上述认识而组织出版的,并且得到了我国国际关系教学与科研领域最有权威的专家教授们的认可,他们分别来自于北京大学国际关系学院、复旦大学国际关系与公共事务学院、中国人民大学国际关系学院、外交学院、清华大学国际问题研究所、中国社会科学院世界经济与政治研究所、中共中央党校战略研究所等单位,作为本套丛书的学术顾问,他们愿意向我国该学科及相关领域的广大学者和学生共同推荐这套丛书。

本丛书第一批先行选入了一些经典文献选读性质的国外优秀教材,也包括美国大学中的一些知名国际关系学教员所编著的教材,内容主要在国际关系理论方面,也包括国际政治经济学和比较政治学方面的优秀教材。

它们皆可称为原文中的精品,值得研读和收藏,不仅如此,由于它们本身在国外的大学课堂里都是应用较广的教材和读物,所以特别适合作为我国国际关系与世界政治专业大学教学中的参考读物,甚至可以直接作为以外文授课的课堂教材。

在每本书的前面,我们都邀请国内比较权威的专家学者撰写了精彩的导论,以指导读者更好地阅读和使用这些文献。

根据读者的反映和我国建设中的国际关系学科的发展需要,我们决定在上述影印图书的基础上,开辟一个“学术精品系列”,以让我国国际关系专业的学者和学生有机会更方便地接触到那些堪称“精品中的精品”的学术书籍,比如摩根索的《国家间政治》、沃尔兹的《国际政治理论》和基欧汉的《权力与相互依赖》等等。

这些作品大都已经有了中文译本,而且有的还不只一种中译本,它们的学术和学科地位是不言而喻的,在中国读者心目中也已有着持久深入的影响,正因如此,在这个新系列的每一种图书前面我们没有再烦请学术顾问们撰写导言。

我们相信,如此有生命力的作品,当它们以新的面目出现在中国读者面前时,一定会引发新的阅读感受、新的理论遐思和新的战略决策思考。

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内容概要

本书出自国际关系领域一位著名学者之手，它巧妙地把历史与理论结合起来，帮助学生获得一个全面的、有深度的分析当今世界问题和困境的框架。

这部书使用了最新的学术研究成果，考察了我们在新时代所面对的国际问题，并且为学生提供了认识和解释未来世界事态发展的工具。

本书已是第5版，现由我社推出这部经典著作的英文影印版，希望能为我国致力于国际关系理论领域研究的学者和爱好者们提供最新的第一手资料。

在第5版中新增加了关于伊拉克战争的讨论、布什的新国家安全政策、“软权力”的更深层讨论等内容。

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作者简介

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章节摘录

What Is International Politics? WHAT IS INTERNATIONAL POLITICS? The world has not always been divided into a system of separate states. Over the centuries there have been three basic forms of world politics. In a world imperial system, one government controls most of the world with which it has contact. The greatest example in the Western world was the Roman Empire. Spain in the sixteenth century and France in the late seventeenth century tried to gain similar supremacy, but they failed. In the nineteenth century, the British Empire spanned the globe, but even the British had to share the world with other strong states. Ancient world empires—the Sumerian, the Persian, the Chinese—were actually regional empires. They thought they ruled the world, but they were protected from conflict with other empires by lack of communication. Their fights with barbarians on the peripheries of the empire were not the same as wars among roughly equal states. A second basic form of international politics is a feudal system, in which human loyalties and political obligations are not fixed primarily by territorial boundaries. Feudalism was common in Europe after the collapse of the Roman Empire. An individual had obligations to a local lord, but might also owe duties to some distant noble or bishop as well as to the pope in Rome. Political obligations were determined to a large extent by what happened to one's superiors. If a ruler married, an area and its people might find their obligations rearranged as part of a wedding dowry. Townspeople born French might suddenly find themselves made Flemish or even English. Cities and leagues of cities sometimes had a special semi-independent status. The crazy quilt of wars that accompanied the feudal situation were not what we think of as modern territorial wars. They could occur within as well as across territories and were related to these crosscutting, nonterritorial loyalties and conflicts. A third form of world politics is an anarchic system of states, composed of states that are relatively cohesive but with no higher government above them. Examples include the city-states of ancient Greece or Machiavelli's fifteenth-century Italy. Another example of an anarchic state system is the dynastic territorial state whose coherence comes from control by a ruling family. Examples can be found in India or China in the fifth century B.C. Large territorial dynasties reemerged in Europe about 1500, and other forms of international politics such as city-states or loose leagues of territories began to vanish. In 1648, the Peace of Westphalia ended Europe's Thirty Years' War, sometimes called the last of the great wars of religion and the first of the wars of modern states. In retrospect, that treaty enshrined the sovereign territorial state as the dominant form of international organization. Thus today when we speak of international politics, we usually mean this territorial state system, and we define international politics as politics in the absence of a common sovereign, politics among entities with no ruler above them. International politics is often called anarchic. As monarchy means one ruler, anarchy—"an-archy"—means the absence of any ruler. International politics is a self-help system. Thomas Hobbes, the seventeenth-century English philosopher, called such anarchic systems a "state of nature."

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