

After World War 2 teachers paid more attention to didactic ideas of 1920s. But during 1950-60s the concept of programming education became famous. Its main ideas were offered by the American psychologist, F.Skinner (1904-1990). The process of teaching should be shown in plans or programs in which all different variants of teachers` questions and answers should be marked.

At the beginning of 1970s the programming teaching started to be forgotten. New pedagogical researches proved that traditional practice was more effective than programmed teaching. The concept of problem education created by G.Brunner was more interesting now. It was based on pupils` intuition which gave them extra motivation to education but it failed.

Finally we can say that the transition to the 21<sup>st</sup> century is characterized as a period of different ways to upbringing, education and teaching.

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## **WHAT KIND OF CIVILIZATION IS RUSSIA: EASTERN OR WESTERN?**

*"Oh, East is East and West is West, and never the twain shall meet,  
Till Earth and Sky stand presently at God's great Judgment Seat."*

Rudyard Kipling

Russians are accustomed to referring to Russia as the East, but our spiritual, political, and cultural centers are not in the East. We have never oriented ourselves towards China or India. Furthermore, even if we belong to the East, it is the East of Europe that we belong to.

Few propositions about today's world can be stated with greater certainty: never in the four and a half centuries of the modern Russian state has there been Russia less imperialist, less militarized, less threatening to its neighbors and the world and more susceptible to the Western ideals and practices than the Russia in the

present.

Having opened “The Window to Europe”, Peter the Great could hardly imagine that for the next few centuries the “Window to Asia” would be somehow closed. After the reforms of Peter the Great, when Russia returned to Europe, the relationship between Western Europe and Russia became so tight that the European war of the early 20th century led to catastrophe in Russia. Today we see that the Eastern way of life is getting more and more popular among the citizens of our state: we eat Japanese food, buy its hi-tech devices, cars, etc. The most interesting thing is that we study very difficult Oriental languages. What is that? Is it just a new fashion trend or a reflection of our Eastern spirit, not without the reason that more than the half of Russia is geographical East? It is useless to say that the West is now bringing only harm or destroys our culture. It’s dishonestly. We live in the century of globalization. We can’t absolutely deny the Western values. But we can’t also blindly follow everything they impose on us.

Do we have to accept the Eastern values? The question is debatable. In comparison with the Western mentality and outlook the Eastern ones are more humane. They teach us how to be more patient, more reasonable and wise. There is much less violence in the Eastern countries. But it’s not without problems either. On one hand, we can see that beginning with the 80s of the 20th century Russia started following West almost in every sphere of its life: in the economics, technology, fashion and culture. On the other hand, now we can observe almost an opposite process. Every Eastern phenomenon is in the latest fashion.

Do we have to keep to the beaten track? Isn’t it better to take our own direction combining all the achievements and progress of the two most developed civilizations? Historically and geographically Russia and its people are something in between and, at the same time, are both in Europe and Asia. We needn’t to be the adherents of this or that country, civilization or society. There is a great intermixture of various features in our mentality so Russia is able to be self-dependent without being a follower either the East or the West.

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## **EAST & WEST: PROBLEM OF CULTURAL RELATIONS**

China Cultural Studies in Russia since 1741. Schools of the Chinese language in the Academy of Science. The Asian Museum in Saint Petersburg (1818). Closing the institutes of Eastern Studies and China Studies (30-40s of XX century). Eastern Studies returned by S. L. Tihvinskiy, the Institute of the Far East (1966) in the Academy of Science. Department of Modern Japan (1976) in IFE; the Centre of Japanese Research (1992); international project – the encyclopedic dictionary “Mental Civilization of China”; the first joint work of Russian and Chinese scientists (1993) - “Chinese culture of 20-40s and modernity”. Three AU-Russian conferences the subject of which was the Eastern Studies (1997-1999).

“Japan craze” in Israel. Growing interest in Japanese culture since 1980s. Courses, workshops for general public; organized artistic, cultural and commercial rest towards this exotic country (1990s). “Japan outside Japan”: a small community of Japanese didn’t take part in producing the “Japanese culture”.

Asian mass media was ousted. Asian Media Conference (Nov, 1998): Asia was overwhelmed by imported programs originated in the Western hemisphere. Manifest for restriction of the inflow of Western media; content devoted to educational, cultural, and non-commercial programming.

Eastern ideas of the West. Exhibition “Encounters: The Meeting of Asia and Europe 1500-1800” (Sept-Dec, 2004). Eastern “spiritual civilization” and Western “material civilization”: The first heritage of discovering the West is from China.