

Fukuzava Yukichi (1834-1901), Japan's most influential Westerniser; his best work "Conditions in the West" about its open society and industrial development. Rabindranath Tagore (1861-1941), Bengali poet awarded the Nobel Prize for literature (1913) and knighthood (1915); his debate about modernity: West had "a spirit of repression and coercion" for him.

Russian Federation and China: "Together towards the mutual profit and collaboration!" The Year of Russia in China (2006); five-year jubilee of signet agreement for friendship and collaboration; approximately 300 actions. The Year of China in Russia (2007), Ceremony of Opening was held on March, 26. National China Exhibition in Moscow (2007 March, 27) with following forums and conferences – about 200 actions. Purposes salvations of the international nucleus problem, necessity for keeping peace and stability in all world; Development of energy resources and the space exploration; development of aviation, atomic energy, and high technologies.

A space flight. The Soviet Union had been helping China to begin the Chinese cosmic program (1950s) Dispatch of Russian-Chinese spaceship to the Mars is being planned (fall 2009).

China joining countries of the Great Eight. Supposed transformation of the Great Eight into the Great Ten; the countries of the latter are: Russia, USA, Great Britain, Canada, France, Germany, Italy, Japan and – in future – China and India.

### **Литература**

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## **SIMILARITIES AND DIFFERENCES OF EASTERN AND WESTERN TRADITIONS (ON THE EXAMPLE OF JAPAN AND THE USA)**

Traditionally, East and West are considered to be two absolutely contradictive poles with their own unique cultures, traditions and customs, which have no touch points. However, this fact may be challenged and confirmed with numerous examples. Starting with the differences, the brightest examples of western features may be given. In Japan, as against the USA, it is used to:

- Bow at meeting and parting instead of shaking hands and to give bows with the same frequency and respect;
- Take off shoes entering the house as stepping on tatami is considered to be a sacrilege;
- While eating to use sticks (“hasi”) instead of cutlery and also to champ, showing respect to the hostess;
- Not pay tips to waiters, drivers and porters.

Nevertheless, such distinctions are the external display of the man’s essence. But from the view point of personal human features many similarities might be found:

- Hospitality and friendliness to a stranger (for Americans it is a result of historically developed tradition);
- Love to nature, gardening and animals (numerous ceremonies of watching of trees in full bloom, or full moon are the part and parcel of Japanese life, as to the Americans many of them hold gardens on the back yards);
- Smiling (there is hardly an American with a sad face; in Japan women accustomed to smile even discussing gloomy topics);
- Hiding of bad mood (expressing of negative emotions and looking straight into the eyes is a bad form in Japan; Americans seem to be positive all the time).

Thus, the comparison of two different cultures leads to the discovery of common features and allows settling human identity.

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### **Первые проникновения европейцев в Японию (середина XVI -конец XVIII вв.)**

С середины XVI века европейцы начинают проникать на японские острова, привнося с собой элементы западной цивилизации. В Японии эти «элементы» весьма успешно трансформировались, приобретали новый характер и постепенно становились составной частью японской традиции и культуры.

Япония всегда была очень мобильна в своем историческом выборе. В силу своей "молодости" она охотно заимствовала знания и опыт других стран для построения и развития своей государственности, науки, культуры. Но при этом она всегда шла своим, особым путем. Итак, в указанный период существовало несколько источников, через которые в Японию проникали европейские знания и опыт, достижения европейской науки и мысли, ремесла искусства. В первую очередь стоит назвать португальских купцов, которые высадились на японских островах, по разным источникам, в 1542 - 1543 годах. Они положили начало импорту, а затем и производству оружия, которое совершило переворот в военном деле Японии и повлияло на исход гражданских войн эпохи Сенгоку Дзидай.

Практически сразу вслед за купцами в Японию устремились миссионеры-иезуиты, что также способствовало знакомству Японии с европейской цивилизацией. Первые иезуиты высадились на японских