

КРЫМСКИЙ НАУЧНЫЙ ЦЕНТР НАЦИОНАЛЬНОЙ
АКАДЕМИИ НАУК УКРАИНЫ
И МИНИСТЕРСТВА ОБРАЗОВАНИЯ И НАУКИ УКРАИНЫ

ТАВРИЧЕСКИЙ НАЦИОНАЛЬНЫЙ УНИВЕРСИТЕТ им. В. И. ВЕРНАДСКОГО

МЕЖВУЗОВСКИЙ ЦЕНТР "КРЫМ"



ISSN 1562-0808

НАУЧНЫЙ ЖУРНАЛ

№ 224
2012 г.

РУДИМЕНТЫ ДРЕВНИХ РЕЛИГИОЗНЫХ ОБРЯДОВ ЮГО-ВОСТОЧНОГО РЕГИОНА АЗЕРБАЙДЖАНА

В последствии эти камни стали носителям веры в камень поколений, что само по себе также является признаком поклонения камню.

Выводы. Таким образом, в описываемом нами регионе пережитки древних доисламских религиозных обрядов сохраняются и сейчас. Они играют при этом немаловажную роль в обычаях и традициях населения. Пережитки древних религиозных ритуалов играют важную роль в ознакомлении молодежи компьютерного века со своим национальным менталитетом и осознании национальной самобытности.

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УДК 94+327.5

JAPAN'S FOREIGN POLICY DOCTRINES FROM THE "COLD WAR" PERIOD

ВНЕШНЕПОЛИТИЧЕСКИЕ ДОКТРИНЫ ЯПОНИИ ПОСЛЕ
ВТОРОЙ МИРОВОЙ ВОЙНЫ

Данная статья посвящена изучению внешнеполитических доктрин Японии после второй мировой войны. В статье уделяется большое внимание содержанию таких доктрин как "Доктрина Есида" и т.д.

Formulation of the problem. The period after the Second World War characterized by the changing the world order. The bipolar system of international relations dictated the new rules of conducting the states foreign policy. In conditions of the Cold War between the USA and USSR other states had to change the foreign policy doctrines. Among of them was Japan which began to strengthen the relations with USA.

The essence of the post-war Japanese foreign policy doctrine was reduced to the simple formula - reception the USA guarantees of security in exchange for granting of the territory by Japan for the American military bases. The big contribution to the development and realization of this concept was brought by the outstanding Japanese politician of those years Yoshida Shigeru, known to histories with his «Yoshida Doctrine» [1].

Yoshida Shigeru is a prime-minister of Japan and the Chairman of the Liberal Party of Japan in 1946-1954 years. The doctrine formulated by Yoshida defined the main directions of Japan's foreign policy after the Second World War period. A pragmatic policy known as the "Yoshida Doctrine" ultimately prevailed, which called for Japan to focus on economic development and rely primarily on the cooperation with the United States in military sphere.

After Japan's defeat in World War II, public opinion turned against its past militarism. As the only country which suffered from nuclear attacks, Japan developed a strong "nuclear allergy" that impeded open discussions of security issues in general and nuclear weapons in particular. The post-war Japanese Constitution, drafted under the American occupation government, placed strict limits on Japanese military capabilities. Article 9 of the constitution bars Japan from threatening the use of force as a "means of settling international disputes" and from maintaining a "war potential." Ironically, shortly after Japan adopted the constitution in 1947, Washington began to pressure Tokyo to reinterpret Article 9 in ways that would expand Japan's ability to help defend itself against the Soviet Union and communist expansion in the region.

Prime Minister Yoshida did not accept U.S. demands, arguing that Japan could not afford increased defense expenditures. Pro-military factions disagreed, viewing U.S. pressure as an opportunity to establish an autonomous and more independent Japanese defence capability. A pragmatic policy known as the "Yoshida Doctrine" ultimately prevailed, which called for Japan to focus on economic development and rely primarily on the United States for defence.

Yoshida doctrine has defined the main direction of a post-war policy of national security of Japan, providing accelerated economic development, sharp restriction of military charges and the close union with the USA. It was the doctrine of economic nationalism (practical nationalism) which basic purpose was the development of the Japanese economics under the American nuclear umbrella. Yoshida doctrine incorporated all components of a classical variant of the doctrine of security: economic, political and the military. The military component was