

The dominant of one of the of entity's' origins

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Abstract. This article has attempted to show that the difference between Western and Eastern cultures is due to, among others, the difference in the mentality of the western and eastern person, which depends on the dominant of one of the two origins of entity: in the west - the Apollonian, in the eastern - the Dionysian . The Apollonian origin dominant led to the emergence of the original rationality, later passed into scientific rationality, to the separation of the subject of knowledge from the object in the West. Sage in the West goes into philosophy this does not happen in the East, but the sage is more vital. There comes a time when the dominant of Apollonian origin should not exist.

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Introduction

In the context of an actualized dialogue of East and West there is a question about the main differences in their outlook, mentality and philosophy [1, 2]. Entity has two origins. This article has attempted to show that the dominance of one of the two origins in the nature of western and eastern man lied in the basis of differences in cultures between East and West. This is evident in the different attitude of east and west to nature. The west person saw nature as a field of experiment; the east person saw it as his warm house. East people treated the nature vibrantly, he lived in harmony with it and not just this - he wanted to be in harmony with his inner nature, which is the basis of humans' happiness. The development of rational origin in west man allowed him to reach the current level of civilization. The scientific world was created by the West. [3] Anti-scientism, irrational philosophy of the twentieth century allows us to talk about a shift in the emphasis from the rational, inherent in classical science and classical philosophy, to the irrational.

Methods

We used the method of comparative studies, hermeneutic and causal methods; systematic approach.

The main part

The dialogue between East and West is interesting, important, demanded, and therefore it is necessary. The aim "First psychology, then logic and intellect" becomes particularly relevant at this period of time [4, 38]. This aim comes from the natural selfhood of the human.

1. *Humans' nature as a bi-unity of the origins.*

Human Nature is a complex object, it is a huge mysterious something. A reasonable question: «What am I? Such a strange mixture is human nature!

Such a various creature is man! Such his noble abilities and excellencies, on the one hand, such his imperfections and wretchedness on the other "[5, 171]. Many of us, along with the American philosopher Johnson ask such a question.

This is a mixture of mysterious incomprehensible and defined understandable in the human, a mixture of conscious and unconscious or deliberate and unintentional, a mixture of high noble and low wretched, spiritual and intellectual, etc. we can list a lot of such pairs that characterize humans' nature. Humans' nature (single) is divided in different ways - into two pieces depending on what the guideline. Fuko singles out his own pair, stating that "... there was an anthropological postulate when man appeared as an empirical - transcendental dual unity " [6, 414] . Humans' nature is represented as a bi-unity of noble and wretched according to Johnson, as empirical - transcendental according to Fuko. We can also add Nietzsche's approach to this issue.

The concepts of the Apollonian and Dionysian origins were introduced by Nietzsche in 1872, "the Apollonian - is a bright, rational origin, the Dionysian - is dark, ecstatically - passionate, chaotic, orgiastic - irrational" [7, 34]. Humans' nature has such origins. In the definition of the Dionysian and Apollonian origins, their main characteristics are highlighted: the first is the rational, and the second is - irrational.

Philosophers single out two origins in humans' nature, and this division is carried out in different signs and criteria, but they are united by the fact that one can be attributed to the rational and the other to irrational.

2. *Difference in the mentality of the western and eastern man*

The dominance of one of the two origins in the person of East and West, if marked in "big lines ",

largely predetermined the ways of Eastern and Western cultures development. In this article, we adhere to the traditional approach: to the West we mean Europe, and to the East - Asia. If the Apollonian (rational) origin dominated, everything associated with rationality and rational knowledge gets a powerful impulse for development. This happens on the West. In a certain viewpoint we can say that the point of the whole Western civilization is a disclosure of the essence of the Apollonian entity's' origin, reflected in the achievements of European philosophy, science, and technology. In the bosom of European culture, we saw the maximum realization of everything that relates to rational. This direction of the development vector has led to the formation of modern society. If development has not followed the path of realization of the Apollonian origin, it is more likely that we would have a very different society, which would be on a different stage of development.

Ancient society has become a point of bifurcation, from which a powerful development of the Apollonian origin started, because "Greeks were free people, so they were the first to recognize an object in its relation to the subject" [8, 86].

A clear separation of subject and object of knowledge in Western society - is the emergence of a new concept, according to Hegel. "The eastern ancient sage thought by figures, the philosopher invented concepts and began to think by them" [8, 11]. This separation allowed moving from the priest, sage to the philosopher, it led to rationally - scientific mastering of the natural and social phenomena. Largely, it led to the emergence of the first strictly scientific evidence theory, it was necessary that several vectors targeted one point to create it. The vector of transition from mythological worldview to a rational understanding of the world (primarily searching for the origin of the world in ancient Greece), the vector of the development of socio - political trends (democracy in " policy - cities - states"), the vector of epistemological investigations (searching for an answer to the question " why? "). Thus, the primary rationality appears in ancient Greece, which then goes into scientific rationality. It was a triumph of intellectual development, the triumph of the Apollonian origin development in the man himself.

3. *Anti-intellectual East*

This transition was not observed in the eastern society, in which the sage remained occupying his deserved place. If in the West there was a dominant of rational in thinking and entity, closer to the intellectual, in the East it was different. Japanese philosopher Nishida K. (1870 - 1945) gave an overview characteristic of Eastern philosophical concept, which is expressed in one term "Anti-intellectual". This is a characteristic of not only the

Eastern philosophy, but also the essence of Eastern culture, which shows that the Apollonian origin did not dominate in the nature of the eastern man. The meaning of "Anti-intellectual" is closer to the meaning of the term "irrational". D. Suzuki in his lecture "East and West" displayed the characteristic of eastern mentality, along with the Western: in compliance with its tradition the Western mind is analytic, insightful, differential, inductive, individualistic, intelligent, objective, scientific... In contrast, The Eastern mind can be described as synthetic, integrating ... unsystematic, dogmatic, ... non-discursive, subjective, spiritual - individualistic and socially - group, etc." [4, 16].

The panoramic characteristic of Eastern mind given by D. Suzuki confirms the position of K. Nishida about the anti-intellectual character of Eastern philosophy. More likely that the following setup is correct: what is the mentality such is the philosophy. The mentalities of the eastern and western man determine the content and essence of the eastern and western philosophical studies, which in turn belong to the basis, which determines the nature and content of the eastern and western cultures. Comparing the mindset of Western and Eastern man, Suzuki opposes them, showing they differences; in the analysis of the Western mind, he highlights features such as intelligent, objective, scientific that are little inherent in the eastern mind. All these definitions of Western and Eastern mentality correspond to the fact that the main characteristic of the Apollonian origin of entity is "rational" (west) and the Dionysian - is "irrational" (east). More developed in European society - all that is relates to Apollonian origin and in the east - all that is relates to the Dionysian origin. Adjusting for the fact that it is important to consider the "Dionysian origin" as the antithesis of the Apollonian, it should be considered in a positive perspective, which includes in its content natural, living, irrational.

Wisdom prevails in the East - that is a predominance of stirring, reverent attitude toward life, closeness to nature, a greater love for the process of labor, than to its result.

According to D. Suzuki "He (the East) - does not like machine-imagery, he does not want to become a slave of the machine. Love to work, is likely to be a characteristic of the East.

The main reason is that the Chinese and other Asian people love life as it is, and they do not want to turn it into a mean to achieve something else, because otherwise their life will go on to a very different course. They like work as such, although objectively work means achieving something else. At work they are awarded by the process of labor itself, and they do not hurry to finish it "[4, 13-14].

This attitude of the eastern man to life, to the process of labor explains their unacceptance of quantitative, mechanized, intellectual, i.e., everything that is related to the dominance of the rational. At the heart of the Eastern mentality there is a rooted spirit of harmony. "Even today, - notes H.Nakamura, - there is a strong tendency in the Japanese social structure ... This tendency is deeply rooted in the people and has led to their stressing of human relations, especially the spirit of harmony or concord" [9,247]. Harmony exists in the attitude of Eastern man to nature, to the people nearby, to the society.

4. *Path to truth*

The Western metaphysics achieve truth conducted dismemberment of the object by the subject of cognition, and studied these parts, in the east metaphysics - there was not such approach. "The basic distinction between Chinese and Western metaphysics is that the former is largely concerned with working out the nature of the whole of reality, whereas the latter breaks up that reality in order to understand it" [10, 55]. In the East, the subject and the object remained in unity. The sage in the East remained in his status - the Sage; he did not change his status, as it happened in the West, where the Sage moved into another status - the Philosopher. In the East to find the truth they did not dismember, they did not "torture" the nature, they considering that it comes through the symbols that are clear to human, by the way of transformations. "It is in this sense that a blade of grass or any other object can be a symbol of transformation. The whole idea of symbols of information is made possible by the philosophical development of the Yogacharas, who saw that what comes to us in earthly vessels, is it were the elements of our ordinary experience, and is the fundamental mind, the ultimate value. The ultimate value comes in forms intelligible to us "[10, 67-68], notes O. Leamen.

In the East, they stated that the Supreme Truth exists, and it comes to a person through ordinary everyday things, but in the West they actively searched for ways to achieve and discover the truth and, most importantly, for its' proofs.

This could be expressed in a different way, in the West while "torturing" nature they look for the truth, they open it, and then they logically and consecutively display its proofs, that did not happen in the East. The stepped path to knowledge is discursive thinking, which refers to rational thinking. Apollonian origin is the basis for rational thinking development. In the historical point of view, it is more likely that is the way it should be: in the history of humankind, the development of the learning process itself was very important, this process led to advancement of science and technology, to the emergence of the scientific

world, and that has been achieved in the bosom of the European culture.

Attitude to nature in the East is reflected in the well-known principle of non-doing, which is opposite to the activity approach in the West, and to the approach of Zen. "There is another way to reality - says Suzuki - which precedes science or goes after it. I call it the approach of Zen. Zens' approach says to directly enter into the object and see it from the inside. To know the flower - is to become a flower, to be a flower, to blossom like a flower, to rejoice at sunlight and rain. Knowing the flower, now I know myself "[4, 19]. Such a process of knowledge -based on intellectual intuition, on the merger of subject and object allows us to grasp the essence of humans' nature itself. In Zens' principle the essence of cognitive process in the East is reflected. This is not a scientific approach; with the absolute of scientific many aspects of vital are lost. This approach is broader and deeper than the scientific. "Zen immerses us in the source of creativity and drinks the life that stems from it. That Zen source is the unconscious. The flower itself is not aware of itself. This I who wakes it from unconsciousness "[4, 17]. So Zens' approach is related to what is called pre-scientific or post-scientific approach to reality. Without going into this specification, bypassing careful analysis, it is important to emphasize the importance of this approach in the period of time, when science and technology achieved a great progress, and then we expect more unprecedented progress of them (technological singularity). Zens' approach is based on the unconscious, which occupies a huge place in the person compared to the conscious. In the literature we can find imaginative comparison of them, if conscious is one wheat seed, a wheat pile which is equal to a bucket, it is unconscious. Therefore, when we talk about vital, it is likely closer to the unconscious.

5. *Correlation of "yes" and "no"*

Suzuki uses the word "tradition." If we try to decipher this term, we could say that the content of the term "Eastern tradition" there is "eastern mentality" which does not contain one of the rules of formal logic, "A" or "not A" (the rule of excluded third).

"In the West" yes "is" yes "; no "is" no "; "Yes" will never become "no" and vice versa. East makes "yes" to slide to "no" and "no" to "yes", there is no clear distinction between them. And this is the nature of life itself. Only in the logic this difference is unavoidably "[4, 17]. The lack of a clear demarcation line of between "yes" and "no" in the thought processes of the eastern man determined the nature of knowledge; therefore rational knowledge did not develop in the East. Such are causal relations, such is cause - effect relationship.

In eastern thought, there was no sharp boundary between truth and falsehood. Somewhere - this situation was observed in the history of Western knowledge and it is associated with sophistry. Here we can draw an analogy with the knowledge of Sophists, who were unable to obtain objective knowledge. *Largely it is due to the fact that the sophists reached a sufficient base in cognition. They have reached this base, but could not open the required proposition.*

In the eastern epistemology, they could not reach a systemic presentation of objective knowledge, that is due to the fact that there was no clear demarcation line between truth and falsehood, which was observed in the Sophists. So, there was no demarcation between good and bad. "The other thesis remains, however, and, without inquiring what is in itself the" essence "if good and evil, the pupil now sets out to prove that they are distinct. He asks an imaginary supporter of the other thesis questions which make him contradict himself: "Are you good to your parents?" "Yes." "Then, since you say that good and bad are not distinct, you are bad to them," ... and so on "[11, 141].

With this sophistical approach, there were no facilities to reach objective truth, was not possible, there were no conditions for the transition from the primary rationality to scientific rationality.

There was no clear demarcation line between "yes" and "no", and this is a rule of formal logic of Aristotle, it is the ability to move forward step by step, it is the basis of discursive thought. Therefore, "Some Western intellectuals say that Eastern peoples make no distinction between good and bad, right and wrong" [9, 253].

Such attitude to "yes" and "no" was also inherent in sophistical thought, although from a different position. It is well known that eloquence was highly appreciated in Greek society. Sophists (V-IV centuries. BC) taught their fellow citizens to logically construct their judgments, they taught them rhetoric. "So, whether he called himself one or not, the Sophist was a professor of the art of speaking or writing, a master of rhetoric. This technique of "persuasion" which he taught was special in appearance only. In reality it was universal in application; without it, the really special arts - politics, medicine, etc. - Had no value or efficacy "[11, 141]. Sophists (Protagoras, Gories and others) did not seek to get a true, i.e. objective knowledge. They aimed to win the argument in any way; they passed falsehood off as truth, opinion as truth, superficiality as knowledge. Protagoras believed that it is possible to make one judgment and defend it, to make a reverse judgment and defend it too, it is important to be able to defend any position in the dialogue, and then disprove it. This sophistic

method had an external form of persuasion, but not depth, and it did not lead to objective truth; it convinced of something, but not of everything. While it was important to reach results using a logically necessary way from by the true origin.

Plato and Aristotle opposed the Sophists. Imperfection in the position of the Sophists was that they did not take into account sufficient base.

6. *The transition from the primary rationality to the scientific rationality.*

This transition was made possible only after it was understood that a chain of logically reached positions should proceed from one certain position, so that it will not go to bad infinity, - from the **origin**, which have fundamental properties. From the origin, in which all the cognitive implicit power of the displayed knowledge system should be concentrated, which allows the content to display itself in a way which makes each displayed situation could act as an element, definitely associated with the previous elements according to the rules of formal logic, and this chain of deduction would walk without a break from the origin. That's when reliable true positions are made. This is the construction of sufficient base. Since finding sufficient base, the construction of theory became possible. Historically, the first scientific theory is "Origins" of Euclid (III c. BC. E.), in which he systematically and convincingly formalized mathematical knowledge. The formation of science in the West took this path. In the East there was no such way of thought movement. Therefore, it is in the West were flourishing of science occurred. The object of classical science, classical philosophy was all that is related to rational. Classical science belongs to the West.

Then we can definitely say that the creation of the first theory - is the highest point in knowledge, in the development of the Apollonian origin, which is one of the most important milestones that reflect the differences between East and West cultures. Only in the West the first scientific theory could appear, because the transition from primary to scientific rationality was made possible. "Origins" of Euclid is the first scientific theory, which has become an ideal for the future scientific theories. Subject separated from the object, evolves in a way that makes only rational, evidential builds the building of knowledge. This did not happen in the East, as there were no conditions for the emergence of scientific rationality.

In the east, the Sage remained in his status - the Sage.

Sage on the basis of intellectual intuition reaches wise things.

Sage is syncretic, and subject - is rationalistic. China from the UN tribune by Hu Jintao lips offered worldwide the "Rising to Confucius

concept of harmonious development, - the idea of a "harmonious world" [12, 86]. Striving for a harmonious world - is a worthy idea.

Conclusion

In this article, in "big lines" we show, how the dominance of one of the two origins in the nature of Western and Eastern man, how the use or non-use of one of the rules of formal logic in general influenced the nature, the content of ideological, epistemological guidelines of East and West. The dominant of rational in the western person affected the appearance of primary rationality just in ancient Greece, this rationality then transformed into scientific rationality, they contributed to the emergence of the scientific world, which is part of the vital world. Holistic, balanced eastern attitude to vital world throughout its history has not changed. And it is valuable.

Findings

Profound differences in metaphysics are determining in the difference between West and East, this is expressed in the fact that rational was developed in the West. All that is achieved by science rightfully belongs to this origin.

The difference between East and West has deep foundation and it is, along with others, consists in the correlation between "A" and "not A", "yes" and "no" in the mentality of western and eastern man. In the East, there was no clear separation between "A" and "not A", this ratio is more vital, natural; accordingly, such approach in knowledge meant - not to dismember the nature but be in a unity with it. Man is his essence strives for this.

In the mentality of Western man, there is a clear separation between "A" and "not A", "yes" and "no." The achieved level of civilization on the basis of the developed Apollonian origin in man led to what we have. And that's great; no one can take away from us these achievements. Man does not want to be limited to just that. The man is happier, when he is closer to his nature, so there must be in harmonious unity conscious and unconscious, rational and irrational, that is, harmonious unity of two origins. West and East have much to learn from each other, complementing each other, so that the man on Earth will have better and more comfortable life, so it is important to know each other better. The society should strive for harmony between two origins. The scientific world is part of the vital world, so it is important to be aware of the primacy of the vital-

world values, especially after the great achievements of science and technology.

West reached the top in the development of rational comprehension of the world. East in the twentieth century managed not only to learn Western achievements in science and technology, but also to further develop them; it shows that adopting all that relates to rational, is not difficult. Vital is a supreme value. To live in harmony with nature, and with him deep down - that is the actual task that always lays before the human.

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