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### SECTION 30. Philosophy

## POSSIBILITIES FOR THE DEVELOPMENT OF CREATIVE IDEAS IN THE FACE OF WORLD CONTRADICTIONS BASED ON THE COGNITIVE AND CULTURAL CONCEPTS OF THE EAST AND THE WEST

**Abstract:** In given articles some aspects and perspectives of development of creative ideas and models in the face of world contradictions based on the cognitive and cultural concepts of the East and the West.

**Key words:** cognitive sciences, the West, the East, culture, civilization, intercultural, intercivilizational connections, creative ideas, consciousness, traditions, complementary analysis, comparative analysis.

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### Introduction

Acquaintance with another culture as a "conversation of civilizations" is now needed not only because of curiosity or the desire to get education in the field of world culture, it is required to identify and develop the right ways of dealing with the bearers of individual cultures. The need for this creates, to some extent, the "blurring" of borders between countries, the formation of a new cultural picture of the world associated with the activation of transnational factors, the dynamism and diversity of forms of information and intellectual activity, the active development and dissemination of new technologies around the world, the mobility of the formation of ways of linking international economic activity And business, the constant growth or fall of cross-border flows of goods and finance, multinational companies and large corporations.

### Materials and Methods

In the conditions of dynamic development of the world community, the role of the negotiation process in all spheres of international activity grows. The leading importance for the successful conduct of negotiations, as the practice of the world's leading companies shows, have interpersonal relations between subjects of the negotiation process, often representing different cultures. These relations in this case represent intercultural communication, which

for successful implementation requires the study of the cultural identity of stakeholders. In the international political, foreign economic, intercultural, tourist spheres, the knowledge of the psycho-emotional portrait of the subject of communication, his behavioral characteristics, ethical norms of behavior, the hierarchy of values, the culture of his country, the peculiarities of the world outlook, and the civilizational differences in the way of life in different cultures come to the fore.

At the present time, indeed, the situation is that the East and West are the world's largest regions that have a fundamental difference in their cultures, and are fundamentally different in relation to the world development vector. Since the features in the worldview, mentality, religions, political system have become some obstacle in the dialogue of the eastern and western peoples, the problem of the need for their mutual understanding has emerged. In addition, the map of regional demarcation changed in the 21st century, and on it the political union of the eastern countries took shape in a huge region of world significance, a region that takes on the role of one of the main political "players". And misunderstanding of East and West has become one of the obvious problems of the contemporary culture of the world community, and its solution becomes necessary. It should be noted that the problem is currently really acute and the reason is that the



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cultures themselves are very different. While the Oriental man has at the heart of his worldview a continuous spiritual experience, formed over millennia and formed within the framework of religious traditions, the peculiarity of European culture is its anthropocentrism and a real life-affirming, secularized character, despite the fact that in the middle of the century it was Christianity. It has left its mark on the world of man of Western Europe. While in the East the company focused on the traditional way of life, family values. Ancestral culture, in which religion remains the dominant form of social consciousness; the countries of the West are characterized by the creative direction of individuals' activities on the basis of technical progress and the high level of well-being of each member of society. The priority area of their domestic policy is the social sphere, the implementation of human rights, in the economy - the high-tech industry of the "future economy".

Dialogue assumes mutual respect and interaction on priority basis, but today the situation in the world is such that Western mass culture "goes" to the East as an expansion of its values, while at the same time, people in the East want to live in Western countries, that creates problems-ism multiculturalism and tolerance.

Deepening into the analysis of the specific specifics of the functioning of the political systems of the countries of the East as a major world region, we got an idea of the individual characteristic features of politics, the general patterns manifested in the evolution of the political culture of the East. At the same time, the culture and originality of the functioning of the political systems of specific eastern countries make it possible to see the trends in the further development of political culture and state structures of the East. Their connection with the world political system as a whole is concretized, each eastern country in it finds its place.

Today, the problem of the convergence of civilizations generates a large number of approaches, concepts and theories. Some of them are recognized as hypotheses, some are untenable, and some are complementary (ie, differing or even opposing theories, concepts, models and points of view reflecting different views on reality, and which jointly create a more complete representation than each one separately). Eastern and Western civilizations should not "collide", but in dialectical interaction should complement and enrich each other [7].

The emergence of a global world encompassing both man-made and sociocultural forms of human life, actualizes the problem of rapprochement and "mutual recognition" of such planetary poles as the West and the East. As social dynamics intensify, the emphasis shifts from state to process, and the "increasing" in this regard, globalization leads to the

formation of contours of a single civilization, which, however, does not in the least abolish either cultural diversity or specific features of the civilizational development of the West and the East. The decisive role in the processes of interaction assumes the correspondence of the states, qualities and fields of activity of these and other civilizations, as well as the generation of new forms of cultural activity and spiritual orientations [1].

The problem of interaction between civilizations attracts the attention of specialists from various fields of knowledge. An objective basis for increasing interest in this problem is the processes of integration and, at the same time, the increasing fragmentation of the world [2]. Since the solution of the problems of social integration is a priority, this requires reconciling these opposite trends. However, in studies of intercivilizational interaction, a discrete approach still prevails, in which the civilizations of the West and the East are viewed as independent isolated spheres of social life, as social systems that are different in their structure and culture. Aspects of their complementarity are underestimated, therefore the comparative analysis turns out to be superficial and incomplete. To identify the "sphere" that binds them, in which they are able to reveal the features of similarity and difference, the dichotomic approach that closes the correlation of civilizations to the framework of some integrity, a common space in which the prospects for the unity of mankind are set, is promising. The identification of such an intercivilizational sphere makes it possible to supplement the installation with a communication aspect and complementary to isolation, which is especially important in the context of the unfolding globalization.

The dichotomy "West-East" and the problems connected with it are the subject of research of many sciences. In modern science, there are practically no branches of humanitarian knowledge, in which, one way or another, the problem of interaction between civilizations would not be considered. Separate provisions that were developed in economic and political theory, sociology, culturology, comparative philosophy and philosophy of history, fixed a discrete approach in understanding the dichotomous aspect in the study of global civilization [3].

The comparative analysis in philosophy also had an episodic character, until, beginning with the eighteenth century, the dichotomy "West-East", which arose as a result of the "collision" and direct confrontation between the metropolitan countries and the colonically dependent countries of the East, did not receive a theoretical formulation. By the end of the 20th century, comparativistics had finally taken shape as an independent trend in philosophical thought, which was gaining increasing importance in connection with the unfolding postmodern discourse and the growing need to prevent a conflict of



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civilizations through the establishment of a dialogue of cultures [2].

In the development of the content side of the dichotomy, the development of dialectical thinking in the philosophy of modern times played a positive role. The classical understanding of the dichotomy is closely connected with the paradigm of rationalism, based on the development of science and secular culture, which forms the active activity of consciousness, which fixes reality through the movement of opposites. But the dichotomy is not identical to dialectics, since it outlines a stable space that includes the unity of existence and not the existence of any properties of objects, or the objects themselves. It denotes the sphere of being of an object and the possibility of its non-being, but not in the context of movement, change, but as something stable and invariant.

The principle of complementarity, which underlies the dichotomous analysis of civilization, makes possible the application of the matrix approach in the study of the interaction of

civilizations of the West and the East. According to the theory of institutional matrices, the entire diversity of civilizational societies is based on one of two types of matrices ("eastern" and "western"), which are regarded as latent mechanisms of functioning and reproduction of national-state organisms belonging to different civilizations. The core of the theory of institutional matrices is the concept of society as the unity of its three sections of the economy, politics and culture.

### Conclusion

Thus, the emergence of a global peace and the active development of globalization (encompassing both man-made and sociocultural aspects of human life) actualize the problem of the rapprochement and mutual recognition of such planetary poles as the West and the East. Globalization is carried out by all civilizations, so the study of the West-East interaction is the main one for understanding the stability of the modern world.

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