

Motivational basis for the formation of eastern and western literature

Мотивационная основа формирования восточной и западной литературы

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Abstract

Acquaintance with another culture, as a "conversation of civilizations", today is necessary not only because of curiosity or a desire to get development in the field of world culture, it is required to determine and develop the right ways of dealing with native speaker's efficient crops. The need for this gives rise to a certain extent penalties "erasing" borders between countries, the formation of a new culture urological picture of the world associated with the activation of transnational factors, dynamism and variety of forms of information and intellectual activity, active development and dissemination we live in the world of new technologies, the mobility of education, ways of connecting involvement in international economic activity and doing business, constant growth or decline in cross-border flows of goods and finance, increasing influence of transnational organizations and huge corporations. The following article looks into the artistic culture in the East and West.

Keywords: art, civilization, value, criterion, assessment, secondary cultures, conservative.

Аннотация

Знакомство с другой культурой, как «разговор цивилизаций», сегодня необходимо не только из любопытства или желания получить развитие в области мировой культуры, необходимо определить и выработать правильные способы общения с родными, эффективные посевы динамика. Необходимость этого в определенной степени порождает штрафы за «стирание» границ между странами, формирование новой культурологической картины мира, связанной с активизацией транснациональных факторов, динамизмом и разнообразием форм информационной и интеллектуальной деятельности, активным развитием и распространением, мы живем в мире новых технологий, мобильности образования, способов связать участие в международной экономической деятельности и ведении бизнеса, постоянный рост или сокращение трансграничных потоков товаров и финансов, растущее влияние транснациональных организаций и огромных корпораций. В следующей статье рассматривается художественная культура Востока и Запада.

Ключевые слова: искусство, цивилизация, ценность, критерий, оценка, вторичные культуры, консерватор.

INTRODUCTION

East, on the development of value criteria and quality assessments of progress and social development, the nature of the evolution of culture, philosophy, history of art and architecture of the countries of the East.

Since the 1930s and especially the post-war years in the Soviet historical and art history works declared the principle of formation systems of scientific analysis, which resulted in the vulgarization of direct dependence of progressive development of art and monumental architecture

from the development of socio-economic formations. Where in a chronological outline established for Western European societies military-economic formations, mechanically transferred to the actual cultural material of the countries of the Asian region, the result was what became traditional for the 1950s opposition to progressive and progressive development of Western cultures "conservative frozen forms" of secondary "cultures of the Asian" East. The "Eurocentric" approach to the culture of countries that has developed in science Asia contributed to the emergence of diametrically opposed investigative trends and attitudes, whose representatives, in response to "Ideologization of the history of the formation and development of cultures" held a number of discussions on the assessment of artistic heritage of the countries of the East. Thanks to these discussions, by the mid-1950s a "highly centric" direction in scientific research appeared. Cultures of Asian countries, the most prominent representatives of which were N.I. Konrad (Konrad, 1972), V.K. Chaloyan (Chaloyan, 1968) and others. The opposition of the West to the East and the East to the West during the period of intensive active development of scientific knowledge at the end of the XIX - the first half of the XX century. Western culture, sometimes equated with Western civilization, Western world, Western society and European civilization, is the cultural heritage of social norms, ethical values, traditional customs, beliefs, political systems, cultural artifacts and technologies that originated in Europe or are associated with Europe. The term is also applied outside Europe to countries and cultures whose history is closely linked to Europe as a result of immigration, colonization or political influence. For example, Western culture includes the Americas and Australasia, where the majority of the population is of European descent by language and demographic. Western culture has its origins in the Greco-Roman culture of the times of classical antiquity (see Western Canon).

MATERIALS AND METHODS

Ancient Greece and Ancient Rome are considered the birthplace of many elements of Western culture, including democratic government and significant advances in philosophy, science and mathematics. The expansion of Greek and Roman culture into the Hellenistic world of the eastern Mediterranean led to a synthesis between Greek and Middle Eastern cultures, major advances in literature, science and engineering, and provided the basis for the spread of early Christianity and the Greek New Testament. In the same period, the European culture was influenced by Rome, which was reflected in the foundations of European legislation, authorities, political organization. The concept of the "West" goes back to the Roman Empire, where there was a cultural divide between the Greek East and the Latin West [en], later in medieval Europe degenerated into a contradiction between the Catholic Latin Church in the West and the "Greek" Orthodox East.

Western culture is characterized by a variety of artistic, philosophical, literary themes and legal traditions. Christianity, including the Roman Catholic Church, Protestantism, the Eastern Orthodox Church and Ancient Eastern Churches, has played a prominent role [en] in the formation of Western civilization. Since the IV century, like Judaism. Before the Cold War, the traditional English point of view equated Western civilization with Western Christian (Catholic-Protestant) countries and cultures. The cornerstone of Western thought, from ancient Greece to the Middle Ages and the Renaissance, is the idea of rationalism in various spheres of life, enriched with Hellenistic philosophy, scholasticism and humanism. The Catholic Church has been for centuries at the center of the development of the values, ideas, science, laws and that make up Western civilization. Later, empiricism gave birth to the scientific method, the scientific revolution and the Age of Enlightenment. It was involved in the orbit of relationships and categories of value meanings cultural and historical heritage of the West and the East, influencing, in particular, for further study and assessment of the architectural heritage of a number of countries and continents. With a variety of objects of comparison, for example measures of artistic and construction cultures of Western Europe - East - noble Europe, the European West - the Byzantine East, Western countries and the countries of the East (India, China, Southeast Asia), there were many femininity of meanings, creating a kind of value tuning fork comparative method and investigative direction of scientific research conducted in the field of cultural studies. In addition, the political processes of

the second half of the twentieth century are associated with active propaganda and introduction of demo cultural values, as the most progressive, universal and universal, often in those cultures that are not ready and in which they are not, sometimes never even had such traditions. Transitology concepts were very popular in the United States at the end of the 20th century, American political scientists actively argued that the world political process is aimed at side of the formation of democratic consolidation. Already at the beginning of the 21st century, it has become definitely clear that there is no one-vector world political process of forming democratic consolidation. Western culture continued to evolve in the Middle Ages following the Christianization of Europe and the Renaissance reforms of the 12th and 13th centuries under the influence of the Islamic world [en], when technology and Latin translations [en] of Arabic scholarly and intellectuals came from the East through Al-Andalusia and Sicily. Philosophical [en] texts. During the Italian Renaissance, Greek scholars fleeing the fall of the Byzantine Empire brought classical traditions and philosophy to Europe. Medieval Christianity is credited with creating a modern university, a modern medical system, economic analysis and natural law (which would later influence the creation of international law). Christianity played a role in ending the practice of human sacrifice, slavery, infanticide and polygamy prevalent among pagan societies. Between the 16th and 20th centuries, the successive globalization of European colonial empires spread the European way of life and the European legal system in many countries. European culture developed in the midst of a complex and varied philosophy, medieval scholasticism, mysticism, Christian and secular humanism.

Rational thinking, which has evolved over the centuries since the experiments of the Enlightenment, has led to breakthroughs and advances in science. Modern Western societies are based on the concepts of political pluralism, individualism, prominent subcultures or countercultures (such as the New Age movement), the development of cultural syncretism that arose as a result of globalization and population migration.

Famous Russian scientist, Dean of the Faculty of Political Science of MGIMO (U) The Russian Foreign Ministry, Professor A. Yu. Melville noted: "The differences are so great faces and unprecedented that before modern political science society is faced with the task of a significant conceptual renewal of the living ideas about political change and political development taking into account the multi-vector nature of post-communist transformations ". Genuine dialogue among civilizations presupposes that current from the object of transformation and improvement in the eyes of the West turned into a discussion participant on improving relations in world, but for this he must take a step towards knowing the realities of the

Yes. Cognition of cultural diversity should naturally be gradual turn into reality and certainty of "unity", but not uniformity. It should be noted that the necessary process of forming unity does not exclude conflict, as it works its path through the temporary and accidental forms of actual history, which which are not dialogical, but binary and contradictory. Huntington's forecast developed in the well-known the book "The Clash of Civilizations and the Reorganization of the World Order" published in New York in 1996 455. The American researcher proceeds from the fact that in the nascent the new world, the main source of conflict will no longer be ideology and economics, but the differences in cultures underlying different civilizations. The nation-state will remain the main actor in the international family affairs, but the most significant conflicts in global politics will unfold between nations and groups belonging to different civilizations.

Global cultural communication implicitly contains question: what becomes the unifying spiritual factor of modern th world? In essence, this problem of global cultural hegemony at the same time the problem of a privileged cultural position in humanity. And here, in the words of Vl. Solovyov, there is a threat to fight not for life, but for death because of the possibility of cultural violence. People of different cultures, civilizations, worldviews, in different ways look at the relationship between God and man, individual and group,

Features of Eastern and Western art.

The ambiguity of the general and the diversity of the "special" were also in the ideological and symbolic content of the meanings of the works monumental architecture of the East and West. The differences were in the very aesthetic consciousness of peoples, and in aesthetic norms are

expressed emotional internal expression of the image of the monument. Language artistic images in the art of the countries of the East were likened to a spring, and it turned out to be not only the object itself, but also that figurative lurking in it a force that was able to unfold with a consonant perception of its subject: the object was likened to a mirror, where everyone sees their own understanding research of this work of art.

"The attitude of the peoples of the East and West to the forms of perception of production the concepts of art and architecture were also different. "Rationalism" principles of the speculative Western architectural movement and pronounced formative evolution of the "irrational" traditional architectural forms of the East strengthened the differences of the "special" in their artistic creation. Thus, the preference for "regularity" park art of Western Europe in the 18th – 19th centuries. opposed, for example, the centuries-old tradition of the picturesque nature of the Japanese "garden ", waterfalls that carry not only aesthetic, but also philosophical a load of artistic ideas that make you see particles the vital energy of the entire Universe in objects of this type of art ". All the diversity and dissimilarity of forms of artistic creativity peoples of the world once again confirm the diversity of the "special" the unity of the cultural movement, proving the futility of the search priorities of the "best" in the diversity of evolution of civilizations and cultures tours of the world. The phenomenon of scientific, technical and cultural rise of Japan in 1960-1980, which significantly changed style the accents of the confrontation between the cultures of the West and the East and even changed geography, referring to the "West", for example, Australia, America, Singapore, Taiwan, etc., which further enhanced the "verbal" meaning problems "East-West" in modern scientific knowledge.

RESULTS AND DISCUSSIONS

Cultural identity and intercultural communication between East and West

Today, no other trend of social and political development is not discussed as actively as identity. Identity or how a person as the main subject of scientific discourse, a representative a certain gender, ethnicity, group, cultural community or state, state of self-determination, plays an important role in the modern world. Understand- This identity is multifaceted, multidimensional and even ambivalent. At the same time, identity as an object of research in the system of culture tours are developing in several angles; scientists are investigating such novelties, as personal, social, civilizational, national, ethnic, and cultural. Identity is a hot topic in both Western and Eastern accurate philosophical thought. Since man is a social being, public, then at the level of the first act of identity a person's awareness of their belonging to any social group, culture, ethnos or ethnic group, which determines its logical location in the socio-cultural and sociopolitical space and contains the possibility of orientation in it. Needed the ability to manifest oneself in identity and relate oneself to the Other, that is, to the world, with other subjects, certain communities, is caused by the fact that each every person needs a certain order of his life the kindness that he can get only in the community of his them. Duality of unity and discord in relation to self-identity human personality is a serious challenge of our time. In detail about modern forms of democracy and tyranny.

It was the traditions, types of thinking, worldview that developed among people of the East and West for millennia, today, despite on the accelerated dynamics of the march of globalism across the planet, irreversibility integration processes, the influence of the values of mass culture, education glorify the desire of peoples to preserve their own national identity. It should be noted that the values of mass culture work on the surface, they can change external forms, but not can penetrate and thoroughly shake the deep foundations of the world views associated with centuries-old national traditions. In addition, in the context of conservation and diversity of crop diversity the global nature of the development of modern civilization is impossible stop artificially, it obeys objective laws, and integration processes will pave their way in a differences. And here it is appropriate to recall the ancient philosophical statement the belief that difference does not exclude unity, but generates him. On the way to it, the human community naturally comprehends the wisdom of the dialogue of cultures, tolerance towards a stranger culture, assumes understanding it.

The main means of man on the path to unity, provided that understanding the diversity of cultures is the knowledge and understanding of especially is the "other" culture, but what is the main difference between the cultures of the East and West? Of course, a significant influence on the formation of various worldviews were rendered by religions, on the Eastern man - Buddhism, Taoism and Islam, in Western European - Christianity. Originating in India on the basis of Brahmanism and to a certain extent in contrast to him, Buddhism was and is of great importance not only for Indians. Along with Taoism and Confucianism in the form of Ch'an Buddhism, he influenced the worldview of the Chinese, and in the form of Zen Buddhism also played a very definite role in shaping the worldview of the Japanese test. Buddhism, having become one of the world religions, took a firm place in cultures of many Asian countries. In many ways, the culture of the country of the East is also determined by Islam. Actual- the question today is what are the deep foundations of each culture that define its characteristics? What is the originality of thinking of an oriental person and how is it different from bad? First of all, it should be noted the difference in understanding the meaning life and happiness. Buddhism insists that everyone should be happy Steve, and the understanding of happiness is associated with the fact that a person as a spiritual being, the soul in its essence strives for peace, which is the presence of suffering. According to the first of the four Noble truths Buddhism "duck": "everything is suffering."

CONCLUSIONS

Buddhism denies suffering, but you cannot say that it does not concept of compassion, it again depends on consciousness. In the "Sutra": "Without thinking about yourself, there can be no thought from which is born compassion ". In Christianity, on the contrary, suffering is one of the main positive categories of religion, since it is this that generates compassion. Jesus Christ suffered, took upon himself the sins of men and thereby helped all people who were sinful from birth. "Jesus suffered and He has commanded us, "" Thou shalt love the Lord thy God with all thy heart, and with all with your soul, and with all your mind, "This is the first and greatest commandment. In Christianity, the concept of fate naturally appears, which i walks in the hands of God, and not in the consciousness of man. In Hinduism and Buddhism the concept of karma is similar to the concept of fate, but, in fact, it is different. Karma depends only on the person himself, it can be changed, improved or worsen. The main thing for a person is to perform know your dharma (law) impeccably. Therefore, in one case - in Buddhism and Hinduism - there is the tradition of thinking to turn to your consciousness, and in the other - in Christianity - relies on an external force, on the "other", on the power of God.

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