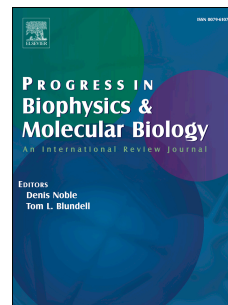


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Brains, language and the argumentative mind in Western and Eastern societies. The fertile differences between Western-Eastern argumentative traditions.

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## Brains, Language and the Argumentative Mind in Western and Eastern Societies. The Fertile Differences between Western-Eastern Argumentative Traditions.

**Abstract:** The philosophical differences between Western and Eastern philosophy not only derive from general cultural ideas about reality, but as Nisbet writes (2003), are also methodological, ontological, and cognitively driven. Thus, we can see that strategies of thought and theory-generation are constrained and enabled by conceptual levels, and that the existence of differences and within these levels may be pragmatically combined in fruitful ways. At this point, I remark that there is not a single way to connect biology and culture, but at least we need to admit that brains allow the existence of minds and that these create languages, which also organize the world symbolically following a long set of (sometimes interconnected) heuristics. Throughout the paper we will see how fundamental, geographically located cultural perspectives have affected reasoning strategies and discourses, determining the main Western and Eastern Traditions. At the same time, we can conclude that different traditional perspectives allow more diversity for knowledge acquisition.

**Keywords:** argumentation, cognition, pluralism, opportunism, epistemology, logic, Western, Eastern.

But, further, all other things cannot come from the Forms in any of the usual senses of 'from'. And to say that they are patterns and the other things share in them is to use *empty words and poetical metaphors*. For what is it that works, looking to the Ideas? And any thing can both be and come into being without being copied from something else, so that, whether Socrates exists or not, a man like Socrates might come to be. And evidently this might be so even if Socrates were eternal.

**Aristotle, *Metaphysics*, Book XI, Part 5.  
Aristotle *Metaphysics***

Again, all things are empty. Why?  
Being and non-being are neither obtainable  
at the same time nor at different times.  
**Nagarjuna, *Twelve Gate Treatise*, VII, 164b.**

Things are not attainable.  
Once all conceptualizations or languages cease,  
there is no man and no place.  
So the Buddha does not say anything.  
**Nagarjuna, *The Middle Treatise*, XXV:24.**

What we call "logical inference" is transformation of our expression.  
For example, the translation of one measure into another.  
One edge of a ruler is marked in inches, the other in centimeters.  
I measure the table in inches and go over to centimeters on the ruler.  
— And of course there is such a thing as right and wrong

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