

## COMPARATIVE CHARACTERISTICS OF EDUCATIONAL ISSUES IN EASTERN AND WESTERN PEDAGOGY

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### Abstract:

This article examines the comparative characteristics of educational issues in Eastern and Western pedagogy. It analyzes the goals, objectives, methods, and techniques of education in both pedagogical systems, highlighting their similarities and differences. The significance of integrating approaches based on spirituality and traditional values in Eastern pedagogy with those emphasizing personal freedom and critical thinking in Western pedagogy is emphasized. As a result of the study, methodological recommendations have been developed to harmonize the positive aspects of Eastern and Western pedagogy.

**Keywords:** Eastern pedagogy, Western pedagogy, educational methods, comparative characteristics, moral education, personal freedom, spiritual values, integrated approach, critical thinking, educational goals.

### SHARQ VA G'ARB PEDAGOGIKASIDA TARBIIYA MASALASINING QIYOSIY TAVSIFI

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### Annotatsiya

Mazkur maqolada Sharq va G'arb pedagogikasidagi tarbiya masalasining qiyosiy tavsifi o'rganilgan. Unda har ikki pedagogikadagi tarbiyaning maqsadlari, vazifalari, usullari va metodlari tahlil qilinib, ularning o'xshash va farqli jihatlari yoritilgan. Shuningdek, Sharq pedagogikasida ma'naviyat va an'anaviy qadriyatlarga asoslangan tarbiya hamda G'arb pedagogikasida shaxsiy erkinlik va tanqidiy fikrlashga qaratilgan yondashuvlar integratsiyasining ahamiyati ta'kidlangan. Tadqiqot natijasida Sharq va G'arb pedagogikasining ijobiy jihatlari uyg'unlashtirish bo'yicha metodik tavsiyalar ishlab chiqilgan.

**Kalit so'zlar:** Sharq pedagogikasi, G'arb pedagogikasi, tarbiya metodlari, qiyosiy tavsif, axloqiy tarbiya, shaxsiy erkinlik, ma'naviy qadriyatlar, integratsiyalangan yondashuv, tanqidiy fikrlash, tarbiyaning maqsadlari.

### Introduction

Eastern and Western pedagogy are two directions that occupy a special place in the world education system, each of which relies on specific cultural, social, and philosophical foundations. Eastern pedagogy is more based on morality and spiritual values, while Western pedagogy pays more attention to individual freedom and personal development. Although the main goal of these two directions is to educate a person as a harmoniously developed and useful person for society,



there are significant differences in their approaches and methods of education.

Eastern pedagogy is primarily based on traditional, religious, and spiritual values, and the main goal of education is to bring a person to moral perfection, to shape him as a person based on high spiritual values. In Eastern pedagogy, harmony between society and the individual, loyalty to society, and the pursuit of enlightenment play an important role. Eastern thinkers paid special attention to morality and spirituality in education and upbringing, for example, in their works, al-Farabi, Ibn Sina, and al-Biruni portrayed the image of a perfect person as an educated and enlightened individual who has achieved moral perfection.

Western pedagogy, on the other hand, is based on personal freedom, individualism, and critical thinking, aiming to comprehensively develop a person and shape him as an independent individual in society. In Western pedagogy, the interests of the individual are prioritized over the interests of society, and attention is paid to protecting personal freedom in the educational process. In this field of pedagogy, educators such as Jean-Jacques Rousseau, John Dewey, and Jan Amos Comenius have substantiated a model of education based on personal development and human freedom.

Common principles and differences in the issue of education. In Eastern and Western pedagogy, the general principles of education are the development of each individual as an individual, their beneficial and moral development for society. Both directions emphasize that a person acquires knowledge, acquires moral norms, and finds their place in society. However, approaches and methods for achieving these goals are different.

Below is a comparative table of the issue of upbringing in Eastern and Western pedagogy. The table presents the differences and similarities in the approaches, principles, and main goals of education in both directions (Table 1).

**1-Table Comparative table of the issue of upbringing in Eastern and Western pedagogy**

Matter	Eastern pedagogy	Western pedagogy
<b>The purpose of education</b>	Moral and spiritual development of a person; education of a person loyal to society and traditional values.	Personal development of a person, formation of a person based on freedom and individualism.
<b>Core values</b>	Spirituality, morality, loyalty to the community, traditional values.	Individualism, personal freedom, critical thinking, social responsibility.
<b>Approach</b>	Prioritizes public interest over personal interest; adaptation to society in education.	Prioritizes personal interest; focused on the independence and development of the individual.
<b>Education methods</b>	Education methods based on traditional values, education based on spiritual and religious teachings.	Interactive and practical methods, methods that develop personal development and critical thinking.
<b>Basic principles of education</b>	Development of public values, social conformity, moral education.	Personal development, freedom, individual responsibility and creative thinking.
<b>Integration of education and training</b>	Education and upbringing are carried out in harmony with each other; serves the interest of society.	Education and training contribute to individual development; based on personal interests.
<b>The place of the person</b>	A person is considered an integral part of society.	A person is studied as an independent and free-thinking person.
<b>Moral education</b>	Special attention is paid to the formation of moral and spiritual qualities.	Emphasis is placed on increasing the individual's social responsibility, ability to make independent ethical decisions.
<b>The main goal in education</b>	Forming a perfect person, training a useful and morally high person for society.	Forming a free and critical thinking person, fully unlocking the individual's potential.



This table shows the main differences and similarities in the issue of education in Eastern and Western pedagogy. Although both directions are aimed at human development, their approaches, values, and main goals differ from each other.

Eastern thinkers in their works emphasized the importance of upbringing and emphasized that upbringing plays a central role in bringing a person to perfection. They aim to shape a person as an active, spiritually high, and moral person in society. These pedagogical views of Eastern thinkers have influenced Eastern pedagogy for centuries and continue to play an important role in the educational process today. Their ideas have been studied by modern educators and reflected in various studies.

Farabi. Farabi's views on education are primarily based on the idea of raising a virtuous person. According to him, a person should be spiritually and morally mature. The philosophical works of al-Farabi, including "The City of Virtuous People," emphasize the importance of moral education for a person. Researcher A. Alimov writes about al-Farabi's views on education: "Al-Farabi's views on education embody moral excellence and spiritual perfection." According to his philosophy, a person develops not only through knowledge, but also through moral education. According to Joseph Schmats, al-Farabi's model of a virtuous person was aimed at ensuring justice in society and the spiritual development of people, which was important for society at that time.

Ibn Sina. Ibn Sina views education and upbringing as one of the most important processes in human life, emphasizing that its main goal is to raise a person spiritually. According to Ibn Sina, morality and spirituality should be the main characteristics of a person, as these qualities ensure the stability of society and the personal perfection of a person. Researcher B. Karimov expresses the following opinion about Ibn Sina's views on morality and upbringing: "Ibn Sina believes that the spiritual growth of a person is one of the main conditions for perfection." According to him, a person achieves true development only when knowledge is in harmony with morality. According to foreign scholar Jonathan Glaser, Ibn Sina views morality and spirituality as an integral part of the educational process and considers them the main factor in personal and societal development.

Beruni. Beruni's views on education point to a person's striving for knowledge and enlightenment as the main goal of education. According to him, a person can only reach perfection through knowledge and become a useful person for society. The Eastern thinker Beruni's striving for knowledge and enlightenment is clearly reflected in his works. H. Hamidov writes about this: "Beruni emphasizes that the spiritual and intellectual development of a person can be ensured through science." He believes that a person must constantly study, learn, and develop in order to be useful to society." French researcher Henri Corbin writes about the scientific views of al-Biruni: "In al-Biruni's teachings, science and enlightenment are considered the main factors in achieving human perfection." He believes that the moral and intellectual perfection of man is necessary for the development of society.

Overall, the views of Eastern thinkers on education are aimed at the spiritual and moral perfection of a person. Al-Farabi, Ibn Sina, and al-Biruni emphasized the need to harmonize morality, spirituality, and knowledge in human upbringing, and set the goal of developing these qualities in order to cultivate a harmoniously developed individual. The ideas they put forward occupy an important place in Eastern pedagogy and are still relevant in pedagogical theory and practice today.



According to researcher Sh. Khasanov, "In Western pedagogy, education based on personal freedom is aimed at shaping human values and protecting human rights and freedoms." According to some foreign scholars, the cultivation of personal freedom and moral values serves to realize the inner potential of a person in Western pedagogy. For example, Stephen Gutman states: "The main task of upbringing is aimed at the self-awareness and free development of a person, which is a condition for him to be an active and responsible member of society."

Let's try to analyze the views of some famous educators in Western pedagogy.

**Jean-Jacques Rousseau.** Jean-Jacques Rousseau is known for his progressive views on education and upbringing. According to him, man is good by nature, and his moral rise should be through natural development. Rousseau viewed education as a means of natural human development: "The main task of education is to educate a person in accordance with nature and develop his ability to think freely."

The main ideas in Jean-Jacques Rousseau's pedagogical views are:

"Man is good by nature." According to Rousseau, a person is naturally predisposed to good, and their behavior is disrupted by the influence of society. Therefore, the educational process should be aimed at preserving a person in their natural state and educating them in accordance with the laws of nature. He writes in his work "On Emil, or Education": "Everything is created according to the laws of nature, but society destroys the natural state of man."

"Based on Natural Development in Education." In Rousseau's teachings, it is emphasized that the mental, physical, and moral development of a person should be carried out in harmony with nature. In his opinion, upbringing should be organized in accordance with the individual characteristics of a person, without violating their nature.

"The Child's Central Role." One of the main principles of Rousseau's pedagogy is that the child occupies a central place in the educational process. In his opinion, a child should be an active participant and pay attention to their natural interests and needs.

"Education based on experience." Rousseau preferred to acquire knowledge through experience rather than through theoretical concepts. He emphasizes the importance of teaching children to solve problems in everyday life in the educational process.

**John Dewey.** The American educator and philosopher John Dewey paid particular attention to the application of a practical approach and experience in education. In his opinion, education and upbringing should be formed through activity and experience. Dewey emphasizes: "Education is a process of development in practice and life, in which a person discovers their inner potential and brings benefit to society."

Dewey's pedagogical views are primarily based on pragmatism and the theory of learning based on experience. His pedagogical ideas are as follows:

"The Importance of Experience in Education and Upbringing." Dewey emphasizes that education should be developed through life experiences. According to him, the educational process allows a person to develop their own experience and apply this experience in their future life. Dewey emphasizes, "Education is not preparation for life, but life itself." He considers it important to teach students how to apply practical knowledge in the educational process.

"The idea of democratic education." Dewey put forward the idea of democracy in education. In his opinion, education should allow everyone to demonstrate and develop their abilities. Democratic education is aimed at collective work, cooperation, and the formation of social



responsibility. He sees education as a key tool for social stability in society. In the process of democratic education, students and teachers cooperate, freely express their thoughts, and acquire knowledge through communication.

"Education based on activity." One of Duy's key ideas in education is the concept of activity-based learning. In his opinion, students should acquire knowledge not passively, but through experience and activity. For example, each academic topic should be linked to real-life issues and reality. Higher quality education should be enriched with practical experience.

"Development of independent thinking." Dewey believes that it is important to develop students' independent thinking skills in the learning process. To develop critical thinking and creativity, he proposed organizing the education system in the following way: 1) stimulating thinking through question-and-answer and discussion methods; 2) Developing the ability to analyze problems and find solutions.

Jan Amos Komensky. Seeing education as an integral part of life, Komensky created a system of education aimed at the overall development of a person. He emphasized the need to implement a systematic approach to education. According to Komensky, "Education is the main tool in a person's life path, through which a person acquires knowledge and finds their place in society." Komensky viewed education as a holistic process aimed at ensuring the comprehensive development of the individual and substantiated its essence through universal approaches. His main pedagogical ideas are:

"Pan-Sofia (Universal Education)." Komensky believed that education should be universal, public, and universal for all. According to him, education should create appropriate conditions for the intellectual, physical, and moral development of the individual. He emphasizes: "Every person should be taught the knowledge necessary for life equally and fully."

"Systemic Education." Komensky prioritized a systemic approach to the educational process. He believed that it was necessary to implement education in stages, that is, to teach each subject and knowledge in accordance with its place and order. According to him, simplicity and systematicity should be one of the main principles in education. Each subject should be explained to the student in a logical sequence.

The "World School" concept. Komensky compared education to the world school. According to him, life itself serves as a school for a person. "The world is a big school, every person should learn and grow there," the scientist emphasizes.

In Western pedagogy, upbringing is aimed at shaping personal development, freedom, and social responsibility. Renowned educators in Western pedagogy consider the development of human independence, critical thinking, and social responsibility as the main task in the educational process. They strive to support the individuality of each person, ensure the freedom of the individual, and ensure their positive impact on society.

The experience of harmonizing education and upbringing in Eastern and Western pedagogy. Eastern and Western pedagogy views education and upbringing as an important tool for the spiritual, moral, intellectual, and social development of a person. Combining the positive aspects of both pedagogical models allows for more effective results in modern education.

In Eastern pedagogy, education and upbringing are considered interconnected processes. In this approach, education is perceived as a means of serving the spiritual development of a person. In





Western pedagogy, practical approaches have been developed to ensure the interconnectedness of education and upbringing. For example, as John Dewey emphasized, activity and experience are important in education, helping to shape a person's spiritual and moral values.

The table below reflects the main aspects of Eastern and Western pedagogy, their differences, common aspects, and the possibilities arising from harmonization (Table 2).

**2-table. The results of combining the positive aspects of Eastern and Western pedagogy**

Aspect	Eastern pedagogy	Western pedagogy	Harmonization result
<b>Relationship between education and upbringing</b>	Education and training are closely linked to ensure spiritual growth.	Learning supports learning through activities and critical thinking.	Interactive and hands-on approaches are developed to support spiritual growth.
<b>The main goal</b>	Formation of a perfect person: on the basis of spirituality and moral values.	To develop a person with critical thinking and personal freedom.	Educating a mature person who combines moral excellence and personal freedom.
<b>Basic methods</b>	Personal example, spiritual advice, traditional moral education.	Interactive lessons, case-study, experience-based learning.	Teaching traditional moral values through interactive methods.
<b>Moral education</b>	Based on spiritual and religious traditions.	A critical approach that develops personal responsibility and social responsibility.	Real-life activities (case studies and simulations) that shape moral values.
<b>Educational content</b>	Spirituality, social values, moral education.	Independence, creative approach, innovative educational content.	Programs that support spiritual and creative development.
<b>The role of the individual</b>	Person responsible for public interest.	An independent person who realizes his personal interests.	An independent person serving the interests of society, a socially responsible leader.
<b>Leadership qualities</b>	Loyalty, loyalty and justice to the community.	Critical thinking, social activism and innovative decision-making.	Cultivating a leader who balances public and personal interests.
<b>Social education</b>	Formation of collective solidarity and social compatibility.	Personal responsibility and independence in social relations.	A socially developed person who combines harmony and personal freedom.
<b>Integration options</b>	Moral and spiritual values, traditional education methods.	Critical thinking, modern pedagogical technologies.	Multicultural educational programs combining interactive and moral education.

In our view, the main possibilities expected from combining the positive aspects of Eastern and Western pedagogy are as follows:

The harmony of spirituality and critical thinking. When Eastern approaches to spiritual growth are combined with Western methods of critical thinking, both moral and intellectual growth is ensured for young people.

2. Teaching moral values through modern technologies. Moral and religious values are taught through interactive methods, simulations, and multimedia tools, ensuring their compatibility with modern society.

3. Interactive education. Case studies, group projects, and social activities in the public interest shape social responsibility and personal growth in young people.

4. The formation of social leadership. Training social leaders based on Eastern social values and Western approaches that support social activism.



This harmonization serves as the foundation for developing pedagogical approaches that ensure the spiritual and moral growth and personal development of young people.

As a result of a comparative study of educational issues in Eastern and Western pedagogy, the following conclusions were drawn:

The integration of Eastern spiritual values and Western interactive methods: methods that ensure spiritual growth in the modern educational process should be combined with interactive and practical educational technologies.

2. Integration of moral education and innovative education: the use of modern innovative approaches (online courses, multimedia tools, mobile applications) in the formation of moral values.

3. The harmonization of solidarity and freedom in the formation of personality: the introduction of educational programs aimed at developing personal freedom, along with strengthening collective solidarity.

Overall, combining the positive aspects of Eastern and Western pedagogy allows for the spiritual and intellectual development of young people in modern education. This approach ensures the training of mature individuals who meet global demands while preserving national values in the process of globalization.

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