



HISTORICAL AND PHILOSOPHICAL ANALYSIS OF EASTERN AND WESTERN EDUCATION SYSTEMS

Ravshan Mardonov

Candidate of philosophical sciences, Associate Professor of the Department of Social Humanities
of Samarkand branch of Tashkent University
information technologies

Resume: The article analyzes the western and eastern educational systems, highlights the general, special, specific in them. The difference in them is explained by the specifics of the psycho type, mentality of ethnic groups, nations and their cultures. It is substantiated that in the context of globalization, education should be qualitatively different, be integral in nature, taking into account the preservation of national qualities and characteristics of education.

Key words: Western education system, Eastern model of education, paradigms of thinking, educational space, subject-object relations, integration, globalization.

The difference between Western and Eastern cultures determines the specifics of their formation and at the same time provides a basis for finding common ground in their existence. The common thing is that in any culture, education is a social phenomenon, and not a supernatural, which means its dependence on the social structures of society itself, on the degree of needs in education itself. Changes in the needs of social development, its value attitudes will certainly affect the change in the education system, its priorities and attributes. A common feature of education in ancient times was cosmocentrism. But it manifested itself in different ways in different countries, which was determined by many factors: natural, natural-geographical, mental, socio-economic, etc. If ancient Greek philosophy manifested its cosmocentrism through understanding the world and man as multi-level systems, clearly defined the laws of development of the macrocosm, then ancient Indian and ancient Chinese philosophy distinguished two parts in this cosmos:

spiritual, heavenly principle, material and earthly, light and dark, yang and yin. If a person in ancient Greek philosophy obeyed fate, fate predetermined by the cosmos, and this fate necessarily sooner or later subjugated a person to itself, then in ancient Indian philosophy sansara, transformations are possible, it is possible to escape from karma. If in ancient Greece the problems of mysterious, mystical knowledge were still not official, the main problems of philosophy, then for the East mysticism is the essence, its basis from the moment the oriental style of philosophizing appeared to the present day. However, in ancient Greek culture, individual thinkers stood out who were initiated into the secrets of mystical teaching, and it was emphasized that these teachings were brought by the Eastern Chaldeans, the Eastern sages. Consequently, mysticism, mystical knowledge was defined by the ancient Greeks as special knowledge that not everyone is endowed with. In ancient Indian and ancient Chinese spirituality, mysticism was an indispensable feature of philosophical knowledge that can



be learned and which contributes to a holistic view of the cosmos and man. Such differences, of course, were motivated. Their roots can be found in the spiritual and practical activities of a person of this time.

It is well known that science and civilization in the East did not receive the same development as in the West, also because of the geographic conditions of the Western and Eastern societies. If in the West it was tool (material) production that served as the cause, source of the development of civilization, in the East, the natural environment was a necessary condition for human existence. The mentality of the Eastern person is different, it is focused on a contemplative approach to the Cosmos, to nature. Hence the reverent, respectful and loving attitude towards nature as a necessary habitat. However, nature in Eastern philosophy is not just a habitat, but also the essence, the essence of man himself, his inner world. This environment is not only a house in which a person lives, but also the abode of his soul and spirit. And in this culture, a person must take care of this cosmic world as himself, about his inner world, about his I, because, having acquired nature, he acquires himself. As you can see, the paradigm of Western culture and education is the active principle, and the Eastern one is contemplation, non-action.

The well-known Western European psychoanalyst K. Jung reveals in detail the psycho-emotional difference between a Western person and an Eastern person, introducing the concepts of "extrovert", "introvert". He emphasizes that extroversion and openness are characteristic of Western civilization, Western people, introversion is characteristic of Eastern culture, Eastern people. K. Jung also notes the difference between the types of thinking of a Western

person from an Eastern person. He quite rightly notes that in Western man the mind acts as a way, a method of activity, a measure of all his actions. And in this case, reason rather turns into reason than into absolute thinking in the Hegelian interpretation. An Eastern person is characterized by introversion, that is, secrecy, isolation, orientation not to the external, but to the internal world. And reason, rationality as absolute thinking is precisely the substance of the world [1].

As you can see, the East proceeds from psychic reality, allows one to reveal hidden, internal, secret, latent abilities in a person, in contrast to the West, oriented towards rationality, rationality, aimed at solving practical issues. If the eastern philosophy is connected with the inner world of a person, with his spirituality, then the western one directs all its forces to perfecting the outer world, acting as a subject of substantive and practical activity. Hence, it is clear why Karl Marx's credo is presented in the words: "Philosophers only explained the world in different ways, but the point is to change it" [2]. And the eastern sages believe that before changing the world, you need to change yourself. Eastern education is based on a non-dual model of the world (this is that), while the Western education system is characterized by dualism (either this, or that).

In modern scientific research literature, the West and the East are understood and viewed as macro social subjects with well-established concepts of "Western philosophy" and "Eastern philosophy". The differences between these concepts are clearly defined in the works of Hegel, in which the Eurocentric approach dominates. He finds sufficient grounds to contrast these philosophies. In his opinion,



the expression "Eastern philosophy" "is used mainly to denote the period when this great universal Eastern view came into contact with the West, with a country of limited measure, where the spirit of subjectivity prevails" [3, p. 160]. At the same time, the philosopher focuses on the specifics of the eastern worldview, which is far from western rationality. He writes that "... in the East there is nothing solid; how indefinite the substance of Eastern people is, just as indefinite, free and independent can be their character as well "[3, p. 146]. Therefore, the philosopher believes, philosophy itself begins and exists only in the West: "Only in the West does this freedom of self-consciousness rise; the natural consciousness disappears into itself, and thus the spirit sinks into itself. In the splendor of the East, the individual only disappears; only in the West does light turn into a lightning of thought, striking itself and creating, from here, its own world "[3, p. 160].

If in Eastern philosophy the central topic of research is the problem of man, then Western philosophy is multidimensional. She studies the problems of natural philosophy, ontology, epistemology, methodology, aesthetics, logic, etc. It is worth noting another very important feature of Eastern philosophy - its connection with mysticism and religion, which was mentioned above. The philosophical traditions of Eastern civilizations formed the basis of the "Eastern type of upbringing", which is characterized by strict requirements for the implementation of traditional norms, customs and canons. The "Western type of upbringing" is characterized by freer searches for truth, they are carried out in various directions, including atheistic, intellectual, practical, etc. In addition, it

should be noted that in the modern world, both the West and the East are moving towards each other, trying to establish a fruitful dialogue among themselves. They need Western forms of life that have surpassed all others, not only Eastern civilizations and cultures, but also Western and Eastern ones.

The problem "East-West", which for one time became the central philosophical problem, initiated an independent course of philosophical thought - comparative philosophy, which arose at the end of the 20th century. Its main purpose is to search for methodological foundations for the synthesis of philosophical systems with the possibility and necessity of preserving the national philosophical culture and the originality of thinking. The main method is the comparison method. With regard to the East-West problem, the subject of comparison, according to the Indian philosopher P. T. Raju, are philosophical traditions that support diametrically opposed values. According to the philosopher, it is necessary to combine the "male" urban, technical West with the "female" agrarian, philosophical East, practice the yoga method (philosophy will then cooperate with religion) and reveal the truth in human affairs (as in China), focus on mystical experience and learn an existential approach to the problems of the human world (Northrop) [see: 4, p. 3-11].

Today, not only for Russian society, but also for the countries of the post-Soviet space, including Uzbekistan, questions have arisen: can we perceive the samples of modern Western experience as some kind of ideal, or should these samples be criticized? what is the path of entry of Russia and Uzbekistan into the world civilization - western or eastern? what



is Russia in general? what are the ways of development of world civilization in our time? [5]. West and East met on the territory of our countries long before these issues arose. We can even say that we have formed a mixed multinational society, in its foundations having both Western and Eastern models. Therefore, our countries, and in particular Russia, will have to assimilate new universal human values through the cultures of their peoples [5].

Modern education is a complex process of human development, in which the rational (West) and spiritual (East) are constantly being synthesized. Moreover, education is a constant intercultural dialogue, which is aimed at understanding and perceiving not only "one's own" cultural norms, patterns of behavior, meanings and knowledge systems, but also "alien" ones. The outstanding thinker E.V. Ilyenkov noted: "... the border between 'West' and 'East' runs not along the Elbe and not along the Berlin Wall. It lies much deeper: a crack runs through the very heart of all modern culture, not at all coinciding with the geographical boundaries and political boundaries of the modern world. It runs not only between parties within the same country, but often even through the mind and heart of the same person" [6, p. 157]. Modern philosophers, in our opinion, quite justifiably seek to identify the general paradigms of thinking that have developed in the East and West, to find parallelism of the ideas of Western and Eastern philosophy of education. Traditionalism, the continuity of knowledge, aimed not only at preserving the achievements of previous generations, but also at increasing them, deepening the intuition of ancestors, are important features of oriental education. If in Western European culture and the educational

system, tradition was viewed as something inert, frozen, unchanging, conservative, in the East, tradition is a special historical reality, "the spiritual assimilation of a student by a teacher." The course of modern world history and culture testifies to the fact that there is one common human culture that exists in a single educational space, in diverse forms, which makes it polyvariant, ethnically diverse and attractive, interesting for all mankind.

This difference in forms lies precisely in the fact that the history of the cultures of certain states dictates different structures of education, its goals. If Western education gravitated towards the school form of education, the division of this school into classes, the allocation of subject teachers who work with a specific group of 5 to 30 people in a class, then the Eastern education system is mainly towards an individual education system. It should be noted that the division of labor, which had a universal character, applies to both Western and Eastern education, sets before it common tasks, namely: the need to train professionals, craftsmen, and this similarity is even more evident in the twentieth century. Nevertheless, the peculiarity of Eastern philosophy lies in the fact that from the very beginning of its existence it was of an anthropological nature. She was characterized by the formulation of philosophical problems in the form of recipe structures. This specificity was reflected in the eastern educational system in the future and passed through all forms of education. In the Western education system, less emphasis is placed on the human nature of education, on the fact that the student as an object of education takes some place in the education system itself. The desire today to move to innovative methods of education in the form



of a credit system, the introduction of active forms of education will contribute to the growth of the student's role as a partner in the educational process. In the XXI century begin to abandon the Prussian education system, in which the teacher occupied the main place, the main attention was paid to the teacher. Both the credit system of education and active forms will contribute to more and more disclosure of the student's capabilities, more and more deep involvement in the educational process, in the learning process, which will have a positive effect on the formation of a harmoniously developed personality.

Summing up the above, it should be noted that the education of the XXI century will be qualitatively different. It will be of an integral, international character. Today, in the context of globalization, the convergence of the eastern and western education systems, a paradigm shift is taking place: the technocratic principle of teaching is being replaced by a humanitarian one. The leading paradigm of modern education will be the humanization and humanitarianization of the educational process, implicitly leading to changes in the worldview and methodological nature, primarily in subject-object relations.

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