

COMPARATIVE ANALYSIS OF DIDACTIC VALUES OF EASTERN AND WESTERN PEDAGOGUES

Jalilova Nilufar Tokhir qizi

Research Scholar of Uzbekistan Scientific Research

Institute of Pedagogical Sciences

ANNOTATION

The article provides a comparative analysis of the didactic values of the most ancient and early Renaissance scientists and Western teachers on the theory of education and organizational forms of education, methods and means of education, as well as scientific conclusions.

Keywords: value, educational value, comparative analysis, antiquity, Renaissance, philosophical and moral knowledge, problematic issues, Socrates' method.

INTRODUCTION

Andreas Schleicher, Special Adviser to the Secretary-General of the Organization for Economic Co-operation and Development, Head of the Department of Education, Founder of PISA International Student Assessment, remarked the importance of comparative analysis of pedagogical experiences in his book "World Education: "Pedagogical experiences can show the extent to which the quality, opportunity and effectiveness of education can be achieved in the example of different countries . They are able to help those who set education policy, set targets based on measurable indicators, and better understand how different education systems address similar challenges. Perhaps it is more important to have a more complete picture of one's own education system, allowing international experience to identify the strengths and weaknesses of the system. Before changing and improving the education system, it is necessary to study it deeply and consistently" said Andreas Schleicher [1]. Accordingly, in this article, with a retrospective analysis of didactic values, we try to compare the existing pedagogical values in Uzbekistan with those of foreign countries.

Pedagogical value is a broad concept in relation to didactic value, which includes spiritual and moral, aesthetic education and cultural studies, axiological approaches (valuable institutions), issues of educational unity and educational values.

MATERIALS AND METHODS

In the East, the purpose of education is focused on the idea of forming a harmoniously developed personality, the scientific and theoretical foundations of which are reflected in the pedagogy of the Kur'an, Hadith, Oriental teachings, Jadidism.

The essence of the Avesto, one of the oldest written monuments, is determined by the idea of the struggle to glorify goodness and ensure the perfection of the human. The moral teachings of the Avesta are expressed in the idea of Gumata (Gumata) good thought), Gukta (Gukta) good word), Gvarshta (Gvarshta) good deed). In such sections as "The Wise Man's Exhortation to His Child", "Teacher's Pandi to the First-Grade Student", and "On Chronicles", thought about the need to do.

The pedagogical heritage of the ancient Greek scholars and philosophers Socrates, Plato, Aristotle and Democritus, who had a strong influence on the pedagogy of the West and the East, is an important source for identifying the first ideas and views in the field of education in 469-370 BC. According to these sources, the development of philosophical and moral knowledge in ancient Greece, the emphasis on the basic position of the state in education, the emphasis on arithmetic, geometry, astronomy, music, public speaking, self-education, self-awareness were considered to be the main factors of education.

During this period, the method of pedagogical education "Socratic questioning method" was especially popular. Socrates' questioning method which is based on fostering student thinking abilities and assisting to analyze a concept or line of reasoning.

This method is of lifelong importance as it leads to the formation of logical and abstract thinking, enhances free discussion, and deeply probe student thinking.

It should be noted that the method of question and answer, founded by Socrates, was widely used in the Middle Ages in the madrasas of the East.

In the IX-XII centuries in the education system of the East, scholars such as Farabi, Beruni, Ibn Sino, Imam al-Ghazali created a unique theory of teaching aimed at developing the independent learning and thinking activities of young people. The historical roots of this theory are directly consistent with the ideas of forming a perfect person put forward in the Qur'an and Hadith.

In the teachings of the East, especially in the works of great thinkers such as Farabi, Ibn Sina, Abu Rayhan Beruni, man is required to adhere to the moral standards of society, the educational views of thinkers focus on the development of independent knowledge and thinking. They emphasized the importance of motivation in the study of science. He stressed the need for self-discipline through laziness, restraint, physical and mental labor, which hinder the acquisition of a profession and the acquisition of knowledge. Of course, work requires a person to harden himself, to strive for a specific goal. It requires self-sacrificing from a person, in order to develop certain professional skills, mental skills and abilities.

"So, my child, submit your body to yourself and command it to obey in anger. If one can subdue one's own body, one can also subdue the body of others. If one submits his body to himself, he will find the happiness of the two worlds through knowledge and the study of the profession. The basis of all knowledge and profession is decency, humility, modesty, purity, diet, carelessness, patience, and modesty are related to faith," the **Qabus-nama** says [2].

During this period, the idea of acquiring practical knowledge and its active application in social life was put forward. Khorezmi's book "A Brief Book on Algebra and Algebraic Calculus" served as a textbook and manual that teaches young people practical knowledge, combining skills and abilities to apply the acquired knowledge in practice.

Abu Nasr al-Farabi (873-950), known for his qualities as al-Muallim as-sani ("The Second Teacher", "Aristotle of the East after Aristotle"), also presented specific ideas and approaches to education that had a definite system. Farabi's "Book of Music" sets the following requirements for musicologists:

1. Complete knowledge of the methods and rules of each science;
2. To be able to interpret the results of the methods and rules formed in different situations of this knowledge;

3. Be able to criticize writers who have a wrong theory about music (art); be able to distinguish between error and correct theories and be able to clarify errors [3].

Farabi distinguishes between education and upbringing. Education is done by learning, teaching by word. Young people acquire theoretical knowledge through education. He believes that education is manifested in practical activities. According to him, there are several ways to acquire knowledge:

1. To know the essence of events, to draw generalized conclusions.
2. Acquiring knowledge by following the ideas created by philosophers.
3. Acquisition of knowledge through signs and symbols.

Beruni (973-1048) in his work "Geodesy" used such methods as debate, comparison, narration. According to Beruni, a person must adhere to a certain criterion when speaking and in the process of debate. His views on education are reflected in such works as "Monuments of ancient peoples", "India", "Mineralogy", "Book as-Saydona". According to E. Turakulov and S.Rakhimovs' summaries on analysis of his works, Beruni paid special attention to the principles, forms and methods of education in the organization of the process:

- 1) in teaching, not to memorize, but to follow the path of understanding, logical thinking, drawing conclusions;
- 2) the need to take into account the interests and aspirations of the student in the learning process and politeness;
- 3) adherence to the diversity of different methods and techniques in teaching;
- 4) take into account the secular nature of education.

The scholar promotes the concept of "repeat if you are a mullah" (**Mullah**- an educated Muslim trained in religious law and doctrine and usually holding an official post) and teaches that knowledge is firmly entrenched in memory, which is the best way to memorize knowledge, and that repetition should not contradict the conscious acquisition of knowledge, but should be focused on it.

Ibn Sina (980-1037), "Shaykhur Rais" (Chief of Scholars), inherited the educational values related to the organization of education in groups. He focused on ways to develop thinking, mental education, the importance of knowledge in the formation of human thinking, the need to use evidence, proof, logic, comparison, etc. in the study of knowledge. In education, the child's psyche promoted the idea of harmony with nature.

According to Ibn Sina, group teaching of children is very effective. Because in the process, they learn from each other. The thinker recommended incentive and competition methods as a way to improve the quality of education. Benefit society through group socialization of young people, the formation of mutual friendship and respect between students, the debate on the intellectual and personal development of young people, the impact of the discussion, the acquisition of knowledge of rights and duties and the benefits, rights and duties of competitive education teaching to think, etc. are didactic values put forward by Ibn Sina.

Relying on the views of contemporary didactic scholars OR Rozikov, S.Yu. Agaev, MM Mahmudova, B.R. A characteristic feature of the didactic values of the classical period - the development of education (Farabi, Imam al-Ghazali, I. G. Pestalozzi, Jadid enlighteners), features of pedagogy (Yusuf Hajib, Ibn Sina, I. F. Gerbart, etc.), as well as nature (Ibn Sino, Ya.A. Comenius, the difference Ibn Sina was more concerned with the innate nature,

temperament, client of the child, while Comenius also believed that upbringing should be in harmony with environmental phenomena) and culture (Farobi, A. Diesterweg) is based on such views. In this regard, the predominance of the West in the Middle Ages - the content of educational material, the need to adapt to the age of the student, is reflected in the special attention paid to encouraging learners to form ideas via pictures rather than words.

For example, Ya. A. Comenius discusses the debate of didactics in the system of debate "teacher - teaching material - student." According to Comenius, a good teacher, well-educated students, carefully selected educational material expands the knowledge of children. The link that connects the student with the teacher is the learning material. In education, "the teacher and the learner interacts with each other [4].

Comenius's views are in line with those of Imam al-Ghazali because Comenius lived four centuries after Imam al-Ghazali. Because the works of Imam al-Ghazali were popular in foreign countries as well, it is also possible that he was acquainted with the pedagogical views of Imam al-Ghazali. In many ways, Imam al-Ghazali's views on education are in line with those of the great Czech pedagogue J.A. Comenius.

After all, in both approaches, the teacher or parent is at the center of the education. According to Imam al-Ghazali, young people should be protected from bad conversations. It is necessary not to teach satiety, elegance. Young people should always be under adult supervision [9].

RESULT AND DISCUSSION

During the Renaissance, the East with its educational institutions was recognized by the world pedagogical community. Foreign students who studied in Samarkand and Bukhara and Khiva madrassas: Iranian, Iraqi, Chinese - returned to their homeland and taught science to young people.

The methods of lectures and discussions were widely used in madrassas and conferences of scholars (scientific seminars). The lectures were passionate, engaging to the listener, and each of the theoretical ideas expressed was linked to real-life examples from which evidence and sources were cited. Today, as in the past, it should be the goal of every professor to make the lecture effective. It is necessary to deepen the ideological and theoretical aspects of the report, to pay attention to its scientific popularity, theoretical depth, richness of vital facts, and interest.

The legacy of the Renaissance Eastern scholars had a certain cultural and pedagogical impact on the Western education system, and through the brief descriptions and commentaries of Ibn Rushid (twelfth century), known as Averroes, Aristotle's works entered the West. There were several Muslim madrassas in Western Europe, where Western European students studied. One of them is a madrassa in Córdoba. In such madrassas, Ibn Rushid's commentaries and narrations, al-Farghani's (c. 797-865) book, *The Book of Celestial Movements and General Knowledge*, and Abu Rayhan al-Biruni's *Zij* works have been translated into Latin and taught as a textbook.

The fact that the influence of Eastern scholars on the development of Western European pedagogy has not been sufficiently studied so far indicates the need for scientific and pedagogical research in this area.

The materials we have studied have shown that harmony in the content of the didactic values promoted in the Western education system with the values inherent in the Eastern education system are extremely vividly expressed. The table we have compiled as proof of our opinion shows that the views of past educators and Eastern thinkers on didactic teachings are much closer.

In the formation of this table is based on the works of following authors: the methodological manual, scientific articles and monographs of Doctor of Pedagogical Sciences, Prof. R. Safarova on the modernization of education, [5,6,7,8] prof. H. Ibragimov and Sh. Abdullaeva's "History of pedagogy and education" (2008), Z.I. N.Irgasheva (pedagogical views of Munavvar Qori), D.Ahadova (Fitrat's pedagogical views), K.Kilicheva (Pedagogy of the Naqshbandi sect) on the history of pedagogy, pedagogy of the Jadid period , Dissertations of M.Salaeva, N. Masharipova [10] (Development of pedagogical thought from ancient times to the present).

Comparative analysis of didactic values based on Eastern and Western pedagogues

Scientific and theoretical classification of didactic phenomena	Indicators	The approach of the Eastern scholars	The approach of Western scholars
Science and education are the basis of all virtues	Orientation to learning and education	Founder: Yusuf Khos Hajib (11th century) "Light of Science" If there is discipline, there will be greatness, Anyone who has knowledge is ignorant. Followers: Jalaluddin Rumi (13th century) The main purpose of reading a book is meaning, it is necessary to understand and know it. Muhammad Reza Ogahi (1809-1874), "Solomon and Ibsol", "Bahoristan", "Haft Avrang". Zakirjon Furqat (1858-1909) In order not to leave the world ignorant, a person must acquire knowledge.	Founder: Socrates (469-399) "There is nothing better than science" Followers: I. F. Herbert created the foundations of the authoritarian education system in his works. Allgemeine Pädagogik (1806; new ed., 1894), (1806), Umriss pädagogischer Vorlesungen (2nd ed., 1841). Educating young people within the framework of continuous discipline, punishing children who violate the accepted rules and principles (regulations), constant control and improvement of a person's orientation and motivation
Implementation of physical, moral and mental education in an organic unity	Implementation of the idea of "good thoughts, good deeds and good words" combining physical, moral and intellectual education	Founder: Zarathustra horse riding and various martial arts + "good thoughts, good deeds and good words".	Founder: Aristotle (384-322) in his works "Ethics of Nicomachean" and "Ethics of Endymus" put forward the idea of physical, moral and mental education in an organic unity Johann Heinrich Pestalozzi (1746-1827) in his "How Gertrude Teaches Her Children", "Leonard and Gertrude" developed the rule of "Learning by head, hand and heart the intellectual, moral and practical powers of a person".
The requirements and norms imposed on the teacher and the student in the teacher-student relationship	The teacher's personality is considered as a high value;	Founder: Zoroastrian (3rd century BC) Requirements for a teacher (Yasna, 31-hot), requirements for a student (Fourth fargard, second section) Continued manifestations: Husain Voiz Koshifi (1440-1505) "Akhlaiqi Muhsini"	Founder: Socrates (469-399)
Unit of theory and practice	Formation of theory before practice, but primary importance of practice	Founder: Khorezmi, Imam Ghazali Followers: Ahmed Donish (1827-1897) "Navodirul-waqoe" (Rare events) Knowledge and skill acquisition should be inextricably linked, because there is no knowledge that is not applied in experience	Founder: Goethe All theory is gray, my friend. But forever green is the tree of life." Y.A. Comenius
Knowing the universe through intuition and perception. This idea provides a scientific-theoretical, psychological basis for visual education. It nurtures	Interrelationship of pedagogy and psychology, recognition of the importance of genetic factors in education	Mirza Abdulqadir Bedil (1664-1721) is the main representative The author of "Irfan" and "Komde and Mudan". "If there is nothing else in front of the eyes, no one can have an imagination, so knowledge is based on visualization"	The main manifestation is Democritus, Followers: didactic scientist I. G. Pestalotsti (1746-1827). founded progressive education. According to him, education adapted to parapsychology, sense and perception, is instructional teaching.

the didactic value aimed at applying time-appropriate visuality in the educational process			
Discussion method	Defending one's opinion through evidence; Maintain decency in discussion	The founder is Farabi. A major feature: Abdurauf Fitrat's work "Munozara" is completely built on a discussion style.	Its founder, Confucius (551-479), philosophically bases the art of "Taoism" in his works "Lun oi" ("Conversations and Discussions"), "Dao de tsin" and "Zhuang-tzu".
Problem-based learning	Develop logical thinking by asking appropriate open-ended questions within the discussion	Founder: Yusuf Khos Khajib	Socrates (469-399 B.C.) educational method based on the method of "thought-provoking questions" (problematic questions) was the basis for the formation of logical and abstract thinking in students.
Mental cognition and its content-finding processes, mental operations (comparison, assumption, generalization)	The high importance of the natural factor in education is assumed, and the teacher is a means of delivering natural factors to the student.	Founder: Farabi Treatise on the Essence of the Soul" ("Risala fi mohiyat annafs", "Views of the People of the City of Virtuous People", "Book on the Mind of Adults" (Kalam fi-aql al-Kabir), "Book on the Mind of Young People" ("Kalam fi -aql as-saghir"), etc.	Founder: Democritus (460-370) - in his works on philosophy, biology, medicine, psychology, and art, he put forward the idea that the determination of the human personality depends on education.
Question-answer (conversation) method	Mastering the content of education, effectively using the opportunities of the question-and-answer method in teaching a new subject	Khoja Abdukholiq G'ijduvani "Close the door of sheikhdom, open the door of friendship, close the door of hostility, open the door of conversation"	The founder is Socrates Socratic method: discovering the truth with the help of questions; maieutic art through conversation (Greek. "the art of midwifery", i.e. midwifery to the birth of thought (truth))

CONCLUSION

In conclusion, it should be noted that the pedagogical views of didactic scientists and great scientists of the West and East in the historical civilization developed harmoniously and of course, did not remain without influence on each other. The study of pedagogical theories of the two regions, a deep analysis of teaching methods, identification of similarities and differences, the practical use of immortal didactic values is one of the topical issues of our time.

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