

EDUCATIONAL SYSTEM IN WESTERN AND EASTERN COUNTRIES AND PEDAGOGICAL IDEAS OF FAMOUS SCIENTISTS

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***Abstract:** This article describes the formation of the Western and Eastern educational system, its changes, useful aspects, and pedagogical ideas of famous scientists.*

***Key words:** East, West, reader, idea, result, art, rhetoric.*

Eastern and Western education have unique aspects that are completely different from each other and are of vital importance in the formation of the student's personality and worldview. Each system produces different results and both have strengths and weaknesses. If we compare the education in the two regions, we can witness the following differences that are most noticeable between them. The primary difference is how students assess their role in education. If discipline is considered the main factor influencing student achievement in Eastern schools, Western schools pay more attention to free participation of students in discussions and support of their ideas.

The primary difference is how students assess their role in education. If discipline is considered the main factor influencing student achievement in Eastern schools, Western schools pay more attention to free participation of students in discussions and support of their ideas. Students see their role as leaders and not just receivers of knowledge. The focus is on effort, but there aren't as many standardized tests as in the East. In the West, education itself is seen as a means to an end. And the East often instills moral values in education. Collective and individual views are formed on the basis of these.

The West focuses on the individual as the sole measure of success. Pupils can put their thoughts and views on the issue presented to them in the classroom. The reason for this may be the ideas of freedom and democracy that have been formed in the West for centuries. In the East, students are more conservative in expressing ideas and arguing for fear of getting a bad grade. The authority of the teacher is established in the Eastern education system. Readers usually take his words as unquestionably true. Therefore, most of the questions are quite rhetorical. Students are asked specific

questions with only limited answers. As a result, they do not strive to come up with new ideas.⁴¹

In the Western education system, discussions are held in a class or group on a topic. They tend to think differently and find original solutions. In this way, students listen to the Ideas of others, which forces them to learn not only from teachers, but also from their peers. The purpose of education is also different in East and West. For example, oriental education is mainly based on studying and memorizing books. Activities are mainly focused on exams and scoring. Consequently, rather than understanding, students learn by memorizing facts that are quickly forgotten after a short period of time. Not understanding all the facts creates a need for a special school (additional lessons and tutors). In Western education, understanding the content of the subject and being able to apply what has been learned in real life is the best result achieved.

In the Western European countries of the Middle Ages, the educational program was divided into two groups and included seven subjects. The first group consisted of three disciplines, which is why it was given the Latin name "trivium". This included grammar (Latin grammar), rhetoric and dialectic. Since the second group consists of four disciplines, it is called "quadrivium" in Latin. It included arithmetic, geometry, astronomy and music. In total, calling these seven disciplines "seven liberal arts" is an image. These academic subjects were taken from the ancient Greek educational system, but in the Middle Ages they were given a religious content and everything was explained in a religious sense with symbols. For example: the purpose of learning grammar is to learn how to read holy religious books, the purpose of learning rhetoric (theory of the art of speaking) is to preach, to acquire the art of reading a sermon, and when it comes to music, it is religious music. was meant (in the Catholic church, during the prayer, the organ is played and religious hymns are sung). Dialectic was understood as the art of discussion and debate, and it was considered a science that helped to debate with opponents of Catholicism. Even mathematics was given a religious meaning. Geometry was considered a necessary science for the construction of church buildings, when teaching arithmetic, some numbers were explained in a religious sense with symbols (for example, the number "1" is a symbol of the unity of God). Astronomy was used to create a religious calendar.⁴²

Theology was considered the crown of all sciences. In the Middle Ages, the educational program was carried out through church schools. The main types of

⁴¹ <http://fayllar.org/g'arbiy-va-sharqiy-yevropa-ta'lim-tizimi>

⁴² Methodical manual of Y.A. Komensky's pedagogical system and its significance in the development of the science of pedagogy.

ecclesiastical schools were: parish school (i.e. belonging to the church), monastic school and main church or episcopal school. Prikhod schools were primary religious schools where boys studied. They belonged to the local church, where the priest or his assistant served as a teacher. In Prichod schools, children learned the basics of Christianity, singing religious hymns, reading and writing in Latin. In some of them, children also learned elementary arithmetic.⁴³

Monastic schools are called by this name because they are schools attached to the monastery. Monasteries in medieval Europe were not only religious institutions where monks lived, but in some places they were also cultural centers worthy of their times, centers of enlightenment. In such monasteries, they copied various books, organized libraries, and some monks worked on scientific problems. Special monks were appointed to teach in monastery schools. Monks who work in this work gain a lot of experience in the field of organizing and conducting educational work.

The development of crafts and trade in Western Europe in the 12th and 13th centuries led to the growth of cities and the emergence of urban culture. Craftsmen and merchants, who make up the main population of the city, wanted to give their children the knowledge necessary for practical work. They were not satisfied with church schools in those days. Artisans joined workshops and started to open their own workshop schools, in such schools the children of artisans were taught to read and write in their native languages, arithmetic and religion, and the craft was taught at home - in their father's workshop. Merchants organized into guilds also started to open their own guild schools and educate their children based on the program. Later, workshop and guild schools became magistrate's schools, that is, schools at the expense of the city administration (magistrate). The principals and teachers of these schools were appointed by the relevant trade, guild and magistracy, and they were not dependent on the church. These schools were paid for. Compared to the religious schools belonging to the Church, in these schools, in addition to religious paintings, more attention was paid to the acquisition of writing, literacy and arithmetic skills necessary for practical work. In some schools, grammar, rhetoric and geometry were taught.

In many workshops, guilds, and magistracy schools, instruction was transferred from Latin to the mother tongue, and Latin remained some of the subjects of study. Along with these schools, private schools began to open. Private schools were taught in the mother tongue and tuition fees were paid. The establishment of workshop, guild and magistrate schools was a great achievement in the development of school work in Western European countries. Urban schools that meet the demands of life gradually

⁴³ "Konstantin Ushinsky" O'ZME. The first volume. Tashkent, 2000

developed. By the 15th century, such schools existed in almost all large cities of Western European countries.⁴⁴

In his pedagogical views, Comenius considered man a part of nature and promoted the idea that all creatures in nature are subject to a single law. In his opinion, it is necessary to start education by introducing children to objects and creatures, making them perceive, and then move on to studying their characteristics.

Comensky divides human development into four stages: infancy, childhood, adolescence, maturity. Comensky recommends opening a separate mother's school for children from birth to 6 years old, providing them with education and upbringing under the guidance of mothers. is enough. According to his recommendation, children from 6 to 12 years of age will be educated in a school where education is conducted in the mother tongue. 12-18-year-old boys and girls who feel inclined to learn should go to a Latin school or gymnasium established in the city. Comenius proposed to establish academies in every country for young people aged 18 to 24 who wanted to become scientists. Comenius develops the content of education for all levels (except the academy). He recommends starting the teaching of each subject "from the simplest elements" and improving it taking into account the development of children's knowledge.

Ushinsky based his pedagogic system on the principle of nationalism, and the education system structured in accordance with the interests of the people proved the development and strengthening of children's patriotism and national pride, love of work, and moral qualities.

According to Ushinsky, an important feature of education is to affect the child's maturation, strengthening of will and behavior with the help of all means and methods. The educational tasks recommended by Ushinsky are to allow the child to engage in free creative activity, to manage the natural and social environment necessary for the growth of this activity, to be personally guided by the educator in the child's activities, but the child's not to stifle freedom, to allow the child to accumulate useful habits and moral issues.⁴⁵

⁴⁴ M. Khairullayev, B. Tokhliyev, Sh. Kurbanov, H. Masudov, M. Kurbanov PEDAGOGICAL HISTORY 2004.

⁴⁵ Khumora Abdurahmanova. (2022). PEDAGOGICAL IDEAS OF KONSTANTIN DMITRIY USHINSKY. *Scientific progress*.

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