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WESTERN AND EASTERN EDUCATION: A COMPARATIVE ANALYSIS

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***Abstract.** The article is dedicated to the research of Western and Eastern education, revealing their common and different features between them. Much attention is paid to the disclosure of these issues through the prism of historical, social and spiritual development. It is emphasized that the Eastern education is characterized by strict requirements in fulfilling traditional norms, customs and canons, and a more free search for truth is specific for the West. While the Western education was inclined towards the school uniform of learning, division of school into classes and the assignment of subject teachers, the Eastern education system prefers an individual interactive system. The 21st century and globalization set common objectives for the Western and Eastern systems of education such as: the need of training professionally qualified person, humane and harmoniously developed personality, which supposes necessary synthesis of these two educational systems.*

***Key words:** Eastern and Western education, rationality, intuition, mentality, traditionalism, globalization, technologization, humanization, comparative philosophy.*

ЗАПАДНОЕ И ВОСТОЧНОЕ ОБРАЗОВАНИЕ: СОПОСТАВИТЕЛЬНЫЙ АНАЛИЗ

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***Аннотация.** Статья посвящена исследованию западного и восточного образования, выявлению общего и особенного между ними. Большое внимание уделяется раскрытию этих проблем через призму исторического*

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и социально-духовного развития. Подчеркивается, что для образования Востока характерны жесткие требования к исполнению традиционных норм, обычаев и канонов, образованию Западу присущи более свободные поиски истины. Если западное образование тяготеет к школьной форме существования обучения, разделения этой школы на классы и выделении учителей-предметников, то восточная система образования предпочтительно отдавала индивидуальной диалоговой системе. XXI век и мировая глобализация ставят перед западным и восточным образованием общие задачи, а именно: необходимость подготовки профессионально знающего человека, гуманной и гармонически развитой личности, что обуславливает необходимый синтез этих двух систем образования.

Ключевые слова: *Восточное и западное образование, рациональность, интуиция, ментальность, традиционализм, глобализация, технизация, гуманизация, сравнительная философия.*

The difference between Western and Eastern cultures determines the specificities of their education. At the same time it allows to find something common in their existence. The common is that in any cultural system of education appears as a social phenomenon, but not a supernatural one, which means its dependence on the social structures of the society itself, on the requirements in education. Changes in the requirements of social development, its systems of values will certainly affect the change of the educational system, its priorities and attributes that are evident in the history of the spiritual development of mankind. For example, the space centrism was a common feature of education in the ancient times. However, it was manifested differently in different countries, that was determined by many factors: natural, natural-geographic, mental, social, economic, and others. While the ancient Greek philosophy displayed its space centrism through the understanding of the world and the man as multi-level systems, clearly defined the regularities of the macrocosmos development, the ancient Indian and ancient Chinese philosophies saw two parts in this cosmos: spiritual, heavenly origin, material and earthly, light and dark, yang and yin. The person in the ancient Greek philosophy is submitted to fate, destiny that were predetermined by the space, and the fate sooner or later subdues the man to itself; the ancient Indian philosophy could have sansara, transformations, and an escape from karma was possible. The problems of mysterious mystical knowledge were not the official main problems of the ancient Greek philosophy, while the mysticism was the essence in the East, its foundation since the beginning of the Oriental style philosophy, and till nowadays. However, there were some thinkers in the ancient Greek culture who were privy to the secrets of mystical learning, and this learning was brought by the Eastern Chaldeans, Eastern wise men. Consequently, mysticism, mystical knowledge was considered by the ancient Greeks as a special knowledge that doesn't belong to anybody. In the ancient Indian and Chinese spirituality mysticism was an obligatory feature of philosophical knowledge, which can be learned and which

contributes to a holistic view of the cosmos and the man. Surely, such differences were motivated. Their roots can be found in the spiritual and practical activity of the man of the time.

Karl Marx emphasized the fundamental difference between the Western and Eastern production. The Western mode of production is characterized by private property, where the man himself is either the owner of this property, or the one way of exploiting it. In this respect we can agree with the opinion that the origins of capitalism go back to the ancient times (Ancient Greece and Ancient Rome). Such production inevitably generated rationality as the dominant mode of cognition and contributed to the development of science and civilization. Hence the mysticism goes into the background. It was more connected with various heretical teachings, against which the official church and later the science struggled in an uncompromising way. The so-called Marx's "Asiatic mode of production" opened other prospects. "If not the private landowners but the state directly opposes the direct producers, as it is in Asia as a land owner and at the same time as a sovereign, then the rent and taxes are the same, or there is no land tax that would have been different from this form of land rent, – Marx wrote. – In such circumstances, the dependency relationship may be politically and economically in a less severe form than the one, which characterizes the position of all submitted to this state. The state here is the supreme land proprietor. Sovereignty here is land ownership, concentrated on the national scale. In this case there is no any private ownership of land, although there is private and communal ownership and use of land" [1]. As we can see, in the "Asiatic mode of production" the personal development was not emphasized, but the emphasis was rather put on the community, there was no sharp polarization of exploiters and exploited. And the mysterious mystical ways of cognition in these conditions were widespread, being perhaps the only way of cognition of the world and the man.

At the same time it is difficult to agree with Karl Marx in the sense that the "Asiatic mode of production" leads only to such consequences. Buddhism had already shown a subject of historical development, i.e. the individual, separate person. And his well-being, his balance with the surrounding world and with himself becomes the alpha and omega of the spiritual development of the society.

Therefore, science and civilization in the East had not received such place as in the West. The geographical conditions of development of Western and Eastern societies favored it. While in the West just the tool (material) production was the cause and source of civilization, in the East the natural environment was a necessary condition for human existence. This can be seen from the attitude of the Oriental man to machinery. Thus, one of the Eastern parables says: "Tzygyn, while going north of the Khan River, noticed an old man who worked in his vegetable garden. He dug ditches for irrigation, then went down into the well, lifted up the vessel filled with water and poured water into the ditches. He worked tirelessly, but reached a little." Tzygyn said: "There is a device that can fill one

hundred ditches in one day. Little force is spent and a lot achieved. Would not you use it?" Gardener stood up, looked at him and asked: "What kind of device is it?" Tszgyun said: "Take a wooden crossbar, its back should be harder and the front one easier. With its help you can draw water so that it will only bubble. This device is called a sweep". An old man became very angry and sneering he said: "I heard from my teacher: "He, who uses machines, acts like a machine. And he who acts like a machine has a mechanical heart. He who has a mechanical heart, he loses pure naiveté, and without pure naiveté there can be no confidence in motives of own spirit. Uncertainty about the motives of own spirit does not sit well with true meaning. I do not use this machine, not because I do not know how to use it, but because I am ashamed to do it"[2]. As we see, the mentality of the Eastern person is different; it focuses on the contemplative approach to the Cosmos and nature. Reverential, reverent, respectful and loving attitude to the nature as to an essential habitat comes from here. However, the nature in the Eastern philosophy serves not only as the habitat, but also as essence, the subject matter of the man himself, his inner world. This environment is not just a house, where the man lives, but it is the abode of his soul and spirit. And in this culture the man must take care of this outer world as of himself, his inner world, his self, because he finds himself finding the nature.

Arnold Toynbee points out that the natural environment can be the cause of origin of such types of civilization, as a "river civilization" – the Egyptian, Sumerian, and, possibly, the Hindu, an "upland civilization" – Andean, Hittite, the Mexican, an "archipelago" type – Minoan, Hellenic and the Far East in Japan, the "continental" – Chinese, Hindu and Orthodox Christian in Russia, and a "forest" type – Maya civilization [3]. As we see, Arnold Toynbee emphasizes such a distinction of civilization and people that is determined mainly by natural differences. Such an approach is not an exception, because many West European philosophers consider geographical environment to be the leading factor of social changes and they emphasize that the socio-psychological, cultural, and spiritual processes are determined by the physical parameters of the environment. Henry Buckle in his work "The History of Civilization in England" clearly shows that climate, soil, food, landscape etc. affect the formation of civilization and some forms of sociality. He also reveals the influence of landscape on distribution of intellectual capital. Some of them impact on the imagination, sensuality, while others contribute to the development of logical, rational activity. In his opinion, the tropics are characterized by the first type, the Western man, by the second one. "The man of the West struggles with the world, nature and of his own kind. The pathos of struggle of an Oriental man is in the opposite: he fights with himself, with the lowest in himself; his struggle is aimed against passions, desire, affection to the result of external activity, desire for luxuries, etc. Its meaning and pathos is overcoming the final and finite" [4]. That is, the paradigm of the Western culture and education is the active beginning; of the Oriental one, contemplation and inaction.

A well-known Western European psychoanalyst Carl Jung reveals in details the psycho-emotional difference between the Western and Eastern man, introducing the notions of “extrovert” and “introvert”. He emphasizes that the extrovercy and openness are peculiar to the Western civilization and the Western man; introvercy is typical of the Oriental culture and the Oriental man. Carl Jung also distinguishes the types of thinking of the Western and Eastern man. He rightly notices that the mind acts as the way, the method of activity and the measure of all actions for the Western man. The mind in this case rather turns into reason than into absolute thinking in Hegel’s interpretation. Introvercy is typical to the Eastern man, i.e., secrecy, isolation, orientation not to the external but the internal world. The reason, rationality as an absolute way of thinking, serves just the substance of the world.

As you can see, the East comes from the psychic reality and helps to identify man’s hidden, inside, latent abilities, unlike the West, which is based on rationality, aimed at solving practical issues.

The basis of the Eastern education is a non-dual model of the world (it is this), while the Western education system is characterized by dualism (either this or that).

The philosophical traditions of Eastern civilizations are the basis for the “Eastern type of upbringing”, which is characterized by stringent requirements in accomplishment of traditional norms, customs and canons. In “the Western type of upbringing” there is inherent free search for truth; it is carried out in various directions, including atheistic, intellectual, practical ones, etc. Mr. Danilevsky assessed these two very different types of worldview: “The West and East, Europe and Asia are presented to our mind as some kind of opposites, polarities”. The West, Europe, constitute the pole of the progress, incessant improvement, continuous progress; the East, Asia is the pole of stagnation and standstill that is so hated by modern man ... if not the West, so the East, not Europe but Asia – there is no middle here” [5, p. 7]. In the literature, East and West are contrasted as opposites: stability – instability, natural – artificial, collectivity – individuality, slavery – freedom, substantiality – personality, sensuality – rationality, spirituality – materiality, etc.

It is worth noting that in the modern world, both the West and East are moving towards each other, trying to establish efficient ties between each other. “The meeting of West and East largely depends on their ability to understand each other”, writes Heinrich Dumoulin. In the dialogue, desire of both parties to cooperate is very important: they should strive to understand each other, deepening the understanding of itself, seek to understand the other, prompting reciprocal understanding [6, p. 63]. Not only the Oriental civilizations and cultures need the Western form of life, which surpassed all others, but the Western civilizations also need the Eastern ones. Nowadays, when the world comes to a standstill in its further development and opportunities for progress are unclear, this is clear as never before. The Western consciousness, tired of its own utilitarianism and technocratism, searches

for the ways into the sacred and spiritual rethinking of the world. According to some scholars, it favorably characterizes the worldview of the East. As a result of strong many-century traditions, the soul of the Eastern man has a reverent attitude to the sacred, holy that unfortunately was completely lost by the Western man [7, p. 48]. In this regard, Shubart rightly pointed out that «a problem should be put in a broader framework of existence in order to understand the relationships and dependencies between East and West in all their significance. In other words, it must be connected with deeper questions of human existence. Or it must become the subject of philosophy» [6, p. 57].

The «East-West» problem, which for some time became a central philosophical problem, has initiated an independent set of philosophical thought, comparative philosophy. It emerged at the end of the twentieth century. Its main purpose is to search for methodological bases for the synthesis of philosophic systems with the possibility and necessity to preserve national culture and uniqueness of philosophical thinking. The basic method is the method of comparison. «It is impossible to think without comparing. Therefore, neither scientific thoughts nor researches are possible without comparison» [8, p. 31]. An Indian philosopher Raju P. T. considers philosophical traditions supporting opposite values as the subject of comparison in the «West-East» problem. According to the philosopher, it is necessary for the «male», urban, technical West to join the «feminine», agricultural, philosophical East, to practice the method of toga (then philosophy will cooperate with religion) and reveal the truth in human affairs (as in China), to focus on mystical experience and learn the existential approach to the problems of the human world (Northrop) [9, pp. 3–11]. Comparative philosophical analysis involves two main approaches: analytic and synthetic, which suggest, on one hand, adequate consideration of the concept (as some dialogue of philosophical and cultural traditions) and identify the motives and the fundamental objectives of its construction; and, on the other hand, a comparison, collation of methods and ideas in the historical development of this concept, as well as in the clash and confrontation of different traditions [10].

Currently, not only the Russian society, but also the post-Soviet countries, including Kazakhstan, are faced with important issues: either we can treat the samples of modern Western experience as an ideal, or those samples should be criticized; what the path of Russia's and Kazakhstan's joining the world civilization is: Western or Eastern; what Russia is in general; what the ways of development of world civilization are at our time [11]. East and West met on the territory of our countries long before these questions arose. We can even say that a mixed multi-ethnic society was formed and its foundations are both Western and Oriental. Therefore, our countries, in particular, Russia will have to adopt new human values through the culture of their people [11].

Modern education is a complex process of man's development with continuous synthesis of rational (West) and spiritual (East). Moreover, education is a permanent inter-cultural dialogue, which aims at understanding and perception of not only “own”

cultural norms, behavior samples, meanings, and knowledge systems, but also the “alien” ones. A prominent thinker Ilyenkov E. V. noted that «... the boundary between “West” and “East” is not along the Elbe or the Berlin Wall. It lies much deeper: a crack runs through the heart of all modern cultures and it does not coincide with the geographical boundaries and political boundaries of the modern world. It runs not only between the parties within the same country, but often even through the mind and heart of one and the same person» [12, p. 157]. In our opinion, contemporary philosophers rightly seek to identify the common paradigms of thinking prevailing in the East and the West, to find parallelism of ideas of Eastern and Western philosophies of education.

The problem of intercultural dialogue in philosophy of education is actualized with the increasing contradictions between the Western technological civilization and the Eastern traditional culture. An American thinker Samuel Huntington wrote about it in particular. In the “clash of civilizations” concept he urged the West to “adapt” to other civilizations, “the power of which will come close to its strength” and further comprehend the foundations of religious and philosophical backgrounds of other cultures, because, in his opinion, «no world civilization is expected to emerge in the foreseeable future, and the world of different civilizations will exist, each of them will have to learn to exist with the others» [13, p. 38].

At the same time the contemporary philosophers agree that construction of a new world philosophy cannot be a hierarchical process, with the dominance of only one of its components. The world philosophy evolves everywhere and because of the universal conditions of human existence it generates universal spiritual structures, which unite ambiguous historical and other types of philosophy into a single global process of the philosophy development [14, p. 131]. As Ogurtsov A. P. notices, philosophy of education is a way of an intercultural dialogue comprehension of «various concepts of education, reflecting over their foundations, revealing the base of each of them and subjecting them to critical analysis, finding limiting foundations of the educational system and pedagogical thought, which can serve as the background for consensus within such contradictory positions» [15, p. 5].

A new model of philosophy should be based on the comparative method, because «comparative philosophy carries out the tasks of reconstruction of contemporary regional and national thought in its entirety, while trying to avoid the usual comparative directives when the subject of one culture (research position) views the other as an object» [16]. Preservation and development of national philosophical traditions is of strategic importance for the development of philosophical knowledge, including philosophy of education. As Petyaksheva N. I. points out, «a subject of philosophical study and its results are international, but the selection of issues and traditions that form the very national philosophy, the process of isolation from the entire number of philosophical ideas, i.e. forming totality, which is really quite national philosophy, all these are determined by national conditions of its existence and development» [17].

The important features of the Eastern education are traditionalism, succession of knowledge, aimed not only at preserving the achievements of the previous generations but also at their increase, deepening the ancestors' intuition. In the Western European culture and education system the tradition was considered as something stagnant, unchanging, constant, conservative; in the Eastern one a tradition is a special historical reality, "spiritual assimilation of the student and the teacher", and it is not just a simple imitation, it is carried out «within the human existence and has symbolic expression. The purpose of such implementation is self deepening, communion with the inner enlightenment, which is nothing less than the triumph of the spirit, act of comprehension of the universal essence, people and the world» [18].

The course of the world history, culture and spirituality suggests that there is one universal culture that exists in a single educational space. It exists in various forms; and this makes it multivariate, ethnically diverse and, thus, attractive and interesting for the entire humanity.

This distinction of forms is in different history of cultures of different states that dictates different structures of education, different goals of education. The Western education is inclined towards the school uniform, division of the school into classes, separation of subject teachers that work with a certain group of 5 to 30 students in the class, and the Eastern education system mainly tends to self-education. For example, the system of lessons, which was used by Socrates, a dialogue, a conversation between student and teacher, refers to the Eastern system. Dialogue actualizes the spiritual content of the educational process, leads to frank and deeper communication. Probably, such an interactive form of education was typical to the East: China, India and other countries. In India, such a teacher was called a guru. He was also a mentor, who imparted not only knowledge but also brought up and gave instructions. He was a model for all students in the class. In the Western system of education these functions were divided among the curator, the class teacher, etc.

However, division of labor, which had a universal character, applied both to Western and Eastern education and posed common goals for education, namely: the need for professionally knowledgeable people, experts, and this similarity was more manifested in the twentieth century. Nevertheless, the peculiarity of Eastern philosophy is that from the very beginning of its existence, it had an anthropological nature. It was typical for it to formulate philosophical problems in the form of prescription patterns. This peculiarity affected the Eastern education system and then it passed through all forms of education. In the Western system of education the human nature of education is less emphasized, the pupil as an object of education does not take part in the educational system. The goal of education is passing knowledge from the teacher to the student. Since an anthropological character was not typical for Western education, it began to prevail only in the twentieth century and it has not taken the dominant place in Western education.

Today the desire to move to the innovative methods of education in the form of the credit system, the introduction of active forms of learning will contribute to the growth of the role of student as a partner in the educational process. The twenty-first century begins giving up the Prussian education system, which is dominated by the teacher, focused on the teacher. And the credit system, active forms will promote further revealing of the potential of students, more and more deeply involve them in the educational process, in the learning process that will positively affect the formation of the harmonically developed person.

Summarizing aforesaid, it is worth noting that the principle of common and individual, global and national cannot be considered only in one variant. In real life, in the tendencies of its development (this is shown by the analysis of various educational systems prevailing in both the West and the East) such moments dominate when the individual, national, special acquires more significance than the general. Only through this tendency something emerges that may eventually become general and universal in future. For example, the Western European system of education, serving as a leader of contemporary educational policy, once was peculiar only to this educational system. At present, in connection with the development of scientific and technological progress, social and personal existence of the man, it assumes the global character, acts as a trend and principle of globalization. The countries, not belonging to this system of education, can in the future offer such methods and techniques of education and upbringing that will eventually become the global ones. This is connected with humanism and its relation to innovational and informational education. Humanization comes not from the Western countries, but from those countries that associate technization with humanization, and reveal new verges of the human being. This tendency can become a leading one.

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