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COMPARATIVE ANALYSIS OF EASTERN EDUCATIONAL MODELS AND THEIR IMPLICATIONS FOR MODERN MORAL EDUCATION

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Abstract: This study presents a comparative analysis of Eastern educational models and their influence on modern moral education. Particular attention is given to Uzbek, Korean, and Japanese educational traditions. The research investigates how cultural values, collective responsibility, discipline, respect, and social cooperation are incorporated into educational practice. The findings indicate that Eastern educational models share common principles of moral development while preserving unique national characteristics. The study proposes mechanisms for adapting these models to contemporary educational environments.

Keywords: Eastern educational models, Korean education, Japanese education, Uzbek pedagogy, moral development, character education, comparative pedagogy.

Introduction

Today, Eastern pedagogical heritage offers significant opportunities for the development of moral education in the following areas:

fostering students' national identity and self-awareness;
promoting respect for spiritual and moral values;
developing patriotism and civic responsibility;
strengthening family values;
cultivating tolerance and humanism.

Pedagogical studies indicate that educational systems based on national and spiritual values positively influence students' social adaptation and moral development. In this regard, the rich pedagogical heritage of Eastern peoples serves as an important source for nurturing morally mature and socially responsible individuals.

The Concept of the Perfect Human Being in Eastern Pedagogy

The concept of the perfect human being (Komil Inson) occupies a central position in Eastern pedagogical thought. This concept emphasizes the harmonious development of an individual in physical, intellectual, spiritual, and moral dimensions.

Abu Nasr al-Farabi described the perfect human being as a person whose character is shaped through the unity of knowledge and virtue. According to him, true happiness can only be achieved through moral excellence and ethical conduct.

Abu Ali Ibn Sina associated human perfection with three essential factors:

knowledge; good character; beneficial activity.

According to Ibn Sina, education forms positive habits that eventually become integral components of an individual's character and personality.

In the works of Alisher Navoi, the perfect human being is characterized by the following qualities: justice; generosity; honesty; compassion; love of knowledge; patriotism.

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In contemporary education, the development of these qualities constitutes an important component of students' spiritual and moral competencies.

Educational Models of Eastern Peoples and Their Distinctive Features

Although Eastern educational systems share common moral values, each nation has developed its own educational traditions based on its unique historical and cultural experiences.

The Uzbek Educational Model

In Uzbek folk pedagogy, the primary educational values include:

respect for elders;
kindness toward younger people;
hospitality;
compassion and mutual support;
community-based upbringing through the mahalla institution;
preservation of family values.

Folk proverbs, fairy tales, legends, and epics have traditionally served as effective tools of moral education and character formation.

The Korean Educational Model

Korean pedagogical culture is strongly influenced by Confucian philosophy. The educational process aims to cultivate:

respect for parents and elders;
discipline;
diligence and hard work;
responsibility toward learning;
prioritization of collective interests over individual desires.

Today, moral education in South Korean schools is systematically implemented through Character Education programs designed to develop ethical behavior and social responsibility.

The Japanese Educational Model

One of the primary goals of Japanese schooling is the education of a "good person." Japanese schools place considerable emphasis on:

proper manners and etiquette;
service to the community;
environmental responsibility;
work ethics and labor education.

These values are developed through both classroom instruction and practical school activities.

Integrative Opportunities of Eastern Pedagogical Heritage in Modern Education. The application of Eastern pedagogical heritage in modern educational practice can contribute to several important areas.

Enriching Educational Content

The integration of the works of Eastern thinkers into curricula and textbooks broadens students' intellectual horizons and enriches their spiritual world.

Developing Moral Competencies

The virtues promoted in Eastern pedagogy—honesty, responsibility, tolerance, justice, and humanism—are fully consistent with the requirements of contemporary competency-based education.

Strengthening National Identity

National pedagogical heritage helps cultivate:

national pride;

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historical consciousness;

respect for cultural heritage.

These qualities play an important role in the formation of students' civic identity and social responsibility.

Analysis and Findings

The analysis conducted in this study led to the following conclusions:

The pedagogical heritage of Eastern peoples represents a rich theoretical source for moral education.

The educational ideas proposed by Eastern thinkers correspond to the requirements of modern competency-based education.

Integrating Eastern pedagogical heritage into the educational process effectively promotes students' spiritual and moral development.

The harmony of national and universal values serves as a crucial factor in the formation of a well-rounded and morally mature personality.

One of the major challenges facing contemporary education is strengthening the moral resilience of young people. Globalization, mass culture, and the rapid expansion of digital information environments have contributed to the weakening of certain moral values among youth.

From this perspective, Eastern pedagogical heritage provides a powerful methodological foundation for educating young people in the spirit of both national and universal values.

Conclusion

The pedagogical heritage of Eastern peoples represents a rich scientific and spiritual treasury that deeply addresses the issues of human perfection and moral education. The pedagogical ideas of Al-Farabi, Ibn Sina, Yusuf Khos Hajib, Alisher Navoi, and the Jadid reformers continue to serve as an important scientific foundation for developing students' spiritual and moral competencies in contemporary educational systems.

Therefore, it is advisable to systematically integrate Eastern pedagogical heritage into the content of general secondary education, higher education institutions, and various educational and upbringing activities. Such integration will contribute to the formation of knowledgeable, morally responsible, culturally aware, and socially active individuals capable of meeting the challenges of the modern world.

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