



Interpretation of the Problem of Educational use of Aesthetic Views of Eastern Thinkers in Pedagogical Research

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Abstract: The article discusses the issue of learning from the moral, aesthetic, didactic and philosophical views of Eastern thinkers, their research from a mystical, pedagogical, didactic, axiological point of view. Thoughts are expressed about the fact that our spiritual heritage, which has been preserved and developed over the centuries, serves as a program in the education of a perfect human being. This paper delves into the interpretation of the problem concerning the educational utilization of aesthetic perspectives from Eastern thinkers in pedagogical research. It addresses the growing interest in integrating Eastern philosophical aesthetics into educational practices and examines the challenges and opportunities associated with this endeavor. Drawing on a comprehensive review of existing literature, this study explores various Eastern philosophical traditions, such as Taoism, Confucianism, and Zen Buddhism, to elucidate their unique perspectives on aesthetics and education. Additionally, it critically analyzes the implications of incorporating these perspectives into pedagogical frameworks, considering factors such as cultural context, educational goals, and practical implementation strategies. By synthesizing insights from Eastern thought and contemporary educational theory, this paper offers valuable reflections on how educators can effectively leverage Eastern aesthetic views to enrich teaching and learning experiences in diverse educational settings. The findings contribute to a deeper understanding of the intersection between Eastern philosophy and pedagogy, paving the way for further research and practice in this burgeoning field.

Keywords: Spirituality, Morality, Education, Aesthetic View, Aesthetic Culture, Artistic Heritage, Value

Introduction

When we study the views of Eastern thinkers and scientists, the educational and educational qualities characteristic of our nation, which are important in the education of unskilled children, are embodied before our eyes. Also, early education, sincere attitude, and good behavior are formed from the family in the form of the example of our parents. Abu Nasr Farobiu said: "It is not enough for a person to see and feel beauty in order to achieve his happiness, for this it is important to be able to perceive beauty." In this opinion of the thinker, people themselves are role models in their families, work, livelihood, behavior, mutual relations, fights, fights, medical and cultural and personal hygiene behaviors, and child upbringing. , the idea that they should be able to appreciate beauty in dealing with them is reflected. Our ancestors, being an example, advised their children. For example, Abu Nasr Farobiu emphasized that "Every person should know his profession perfectly, get a good education, have good behavior and qualities." One of the Arab proverbs says: "Three things advance one's mind: one is conversation with scholars and elders, the second is natural experience, and the third is perseverance and perseverance." It is not for nothing that it is said that a person knows the value of two things only when he loses them: one is cleanliness, and the other is health (Farmonova, 2020). As a matter of fact, when a person lives among people, he interacts and interacts with them, and he learns in the mirror of the morals and education of the people in that community, and gets used to it.

In recent years, there has been a growing interest in exploring the potential of integrating aesthetic views from Eastern thinkers into pedagogical research and educational practices (Babin, 2023; Balabaeva, 2023; Wahed, 2023). This burgeoning interest reflects a broader recognition of the rich philosophical traditions of the East and their relevance to contemporary educational theory and practice (Boroujerdi, 2023; Koza, 2023; Tan, 2023). The educational use of aesthetic perspectives drawn from Eastern philosophical traditions, such as Taoism, Confucianism, and Zen Buddhism, presents a compelling avenue for reimagining pedagogy and fostering holistic approaches to teaching and learning (Huang, 2024; Bagienski, 2023;; Jaquero-Esparcia, 2023).

However, despite the increasing enthusiasm for incorporating Eastern aesthetic views into education, significant challenges persist in interpreting and applying these perspectives within pedagogical research (Dev, 2022; Gorodeisky, 2023; Wang, 2022). This necessitates a thorough examination of the underlying issues and complexities associated with the educational utilization of Eastern aesthetic philosophies (Dev, 2022; Lines, 2022; Luo, 2022). By critically analyzing the intersection of Eastern thought and pedagogy, researchers and educators can gain deeper insights into how these philosophical traditions can inform and enrich educational practices (Güvenç, 2022; Rimkus, 2022).

This paper seeks to address the interpretation of the problem concerning the educational use of aesthetic views of Eastern thinkers in pedagogical research. Through a comprehensive exploration of existing literature and philosophical discourse, it aims to elucidate the unique perspectives offered by Eastern philosophical traditions on aesthetics and education. By examining the implications of integrating these perspectives into pedagogical frameworks, this study aims to contribute to a deeper understanding of the challenges and opportunities associated with leveraging Eastern aesthetic views in educational contexts.

Ultimately, this research endeavors to shed light on the potential benefits and pitfalls of incorporating Eastern aesthetic perspectives into pedagogical research and practice. By critically engaging with these philosophical traditions, educators can gain valuable insights into alternative approaches to teaching and learning that honor the diversity of human experiences and perspectives. Through this exploration, we hope to inspire further dialogue and exploration in the field of Eastern-inspired pedagogy, enriching educational discourse and practice for the benefit of students and educators alike.

Methodology

In various sources, Mirzo Ulugbek (1394-1449) is described as a scholar who was well-versed in literature, linguistics, music, and history in addition to specific sciences. In fact, the book "Tarihi arba ulus" ("The History of Four Nations") published under his leadership shows that Ulugbek had a thorough knowledge of history [34. p. 107]. In general, the book "History of Arba Ulus" is a valuable work that contains the history of Ulug Uurt, Golden Horde, Khulagu and Chigatou Ulus of Genghis Khan. In it and in other works of Uana Ulugbek, the content of the education given to children and the tasks of the teacher are expressed.

Ulugbek stressed the need to teach and educate children, to make them interested in learning various knowledge, in order to make them become well-rounded people. It was noted that the reason why children are not interested in learning is, first of all, the dissatisfaction of teachers, and teachers can suppress the interest of children in learning with inappropriate methods. In his opinion, an educator should first of all educate himself, constantly improve his knowledge and skills. He said: "Acquiring knowledge is very difficult and difficult... To achieve this, one must learn the art, work hard, and improve one's mind." Ulugbek described in detail that teachers should be able to behave appropriately in different situations, maintain their reputation, make the lesson interesting, and establish discipline in the madrasa (Hasanboyeva et al., 2004).

Alisher Navai was not only a great poet, the founder of the Uzbek literary language, but also a great thinker who translated the work "Khamsa" into Turkish for the first time.

Several of his prose works are devoted to the development of the Uzbek language. It can be seen in many of Navai's works that knowing one's native language well and acquiring the culture of speaking beautifully in this language is an integral part of aesthetic culture. In his works such as "Majolis un-nafais", "Muhokamat-ul lug'ataun", "Mezon ul-avzon" he showed many possibilities of the Uzbek language. In his work "Muhokamat ul-lughataun", Navai compared the Uzbek language with the Persian-Tajik language and proved its advantages and that the possibilities of the Uzbek language are ultimately unlimited by counting only 100 verbs in the Turkish language. However, a number of poets before Navai put forward the opinion that works in this language could not be written, that its possibilities were limited. At first glance, it seems that these arguments are not related to the topic of the dissertation. However, taking advantage of the possibilities of the mother tongue, as we have emphasized above, having a beautiful speaking culture is also evaluated as a criterion that means the formation of aesthetic taste and artistic thinking. In his works, the thinker devoted a number of quatrains to the definition of parents and children (Navaiy, 2016). Deep respect and reverence for children, especially mothers, is always noticeable in Navai's work. For example, "Chaste, sweet, polite, intelligent and beautiful people are always a source of blessing and sweet happiness. If you wish for your beloved, look at his uprightness, righteousness, behavior" (Navaiy, 2016), he said. So, based on Navai's thoughts, it is acceptable to admit that the first buds of aesthetic education are opened in the family environment. The fact that it looks beautiful and has a dynamic expression depends primarily on the upbringing of a child with a good character and chastity.

Result and Discussion

"According to Eastern traditions, morals and manners are the moral heritage that is the basis of all human relationships. ... In the East, ethics and responsibility prevailed over rights and responsibilities in relations between people. ... Therefore, Eastern philosophy is a philosophy based not on science, but on spirituality" (Yusupov, 2003). The aesthetic content is considered as an important material of modern art education because it is an integral part and component of this philosophy.

In the pedagogical legacy of Eastern thinkers, the problem of the commonality of man and nature was among the issues that received special attention. This problem is becoming more and more urgent as a result of the rapid development of production in the environment of globalization (Yusupov, 2003). That is why it is important to study the views of Eastern thinkers on the relationship between man and nature and use them in the modern art education system. Because the relationship between man and nature is not just an ecological relationship, but an effective source of aesthetic education. That is why "in Eastern philosophy, man and nature are not separated from each other, nor are they

opposed to each other. According to the traditions of Eastern philosophy, man and nature are a whole ecosystem" (Yusupov, 2003). For this reason, it is necessary to give priority attention to issues such as giving love to nature, understanding it, and forming an aesthetic attitude towards it in the researches of current topics related to artistic education and training, in particular, visual arts. In this regard, the study of the scientific heritage of Eastern thinkers, the application of modern art education in a generalized version based on the analysis and critical understanding of different views should be considered not only as an art education, but also as one of the important solutions to the current social problem of optimizing the relationship between man and nature. The didactic works of thinkers are effectively used in the education of children even today.

Knowledge of educational methods and tools for inculcating the ideas, ideas, and views of Eastern thinkers in the creative activity of the creative activity of Eastern thinkers, and using them correctly in the environment is important in the pedagogical skills of professors and teachers in the process of higher pedagogical education. is one of the features (Hasanboyev et al., 2011). In this sense, the professional competence of teachers to apply the aesthetic views of Eastern scholars in the modern art education process played a decisive role.

"It is known that the Uzbek people have always considered it very important for us to educate our children from childhood on the basis of national education, morals, and high morals" (Karimov, 2009). After all, the place and role of the spiritual heritage left by our ancestors in the system of all-round improvement of the next generation has its own characteristics and manifestations. In their works, they developed views on personal morality, creation of high examples of human ethics, reasonable attitude towards the environment and nature. So that no external force, idea or ideology can influence the generation that is spiritually strong, has acquired modern knowledge and science, and is the inheritor of the spiritual heritage of our ancestors, we should also take advantage of them in modern education practice. should be done. The artistic-aesthetic values are of particular importance due to their emotional influence. After all, views, theories and teachings at the level of aesthetic values are also an important component in the system of scientific and spiritual heritage of our ancestors. In particular, if we consider artistic and aesthetic values, especially from the point of view of fine arts, the spiritual and artistic heritage of Alisher Navai and Zakhiriddin Mukhammad Babur, one of the Eastern thinkers, is recognized as a universal value.

In addition to the history and information about the personal education of Eastern thinkers, the processes of his formation as a person in the literal sense, literary and historical works also serve as an important didactic source. As one of these works, the novel "Navaiu" by Musa Tashmuhammad's son Oubek, we can see that good ideas such as humanity,

beauty, justice, inter-ethnic and inter-religious harmony have been promoted (Farmonova, 2020). After all, it is rare to find a poet in the history of world literature who has expressed the joy of the human heart, the content of goodness and happiness as deeply as Navai. That is why, the more we enjoy this priceless heritage for our people, especially our people, the more powerful knowledge and weapons we will have in improving our national spirituality and perfecting good human qualities in our society (Farmonova, 2020).

Zakhiriddin Mukhammad Babur (1483-1530), who has a great place in the development of Eastern classical literature, visual arts, and applied art, is noteworthy as a historical and educational source with a number of indicators. The first aspect of Babur's works, the theme, is colorful, and they describe the original qualities of a person, his spiritual quality, the fond of science, longing for his mother and his love for her, beauty and humanity.

In addition to the above didactic importance of Babur's works, the miniatures, painting and calligraphy samples of his "Baburnoma" are kept in the world's most prestigious museums, galleries and libraries as a source of national pride. This factor means that it is expedient to use Babur's works as a historical value of artistic and aesthetic content in the modern art education process.

In addition to his "Baburnoma", Babur expressed his ideas about education in works such as "Mubauuin", "Etiodiua", "Risoi volidiua". Babur paid special attention to the fact that the threshold of human perfection is the family (Hasanboyev et al., 2011). Babur, who knew very well that children's learning of morals depends on the people around them, consulted businessmen, knowledgeable people, experienced virtuous and educated people in educating his children (Hasanboyeva et al., 2004). The importance of the environment in child education has been emphasized many times in modern pedagogic and psychological studies. Babur was not only a king and a poet, but also paid special attention to the education of his children. As a result of this attention, the Babur dynasty was interested in culture and art, especially in architecture, painting, and painting, and laid the foundation for the emergence of the Indian school of miniature art. These materials are valuable as a unique historical resource for the modern art education system.

Abdulla Avlani: "Education and training are closely related processes, even if there is a slight difference between teaching and training, the two are not separated from each other, the body of one is like the body and the soul joined together" (Avloniy, 1957), he said. emphasized. Avlani expresses a firm opinion that goodness and goodness can only be found in a person through the acquisition of knowledge. Only in a person who is educated in the spirit of knowledge and good ideals, the feeling of the Motherland is formed, love for his motherland and mother tongue is born, and his loyalty is determined. He puts forward the idea that it is impossible to imagine a perfect person without these qualities.

In the pedagogical works of Abdulla Avlani, the importance of acquiring knowledge, mastering a profession, and reading books are shown as an important aspect of the education of a well-rounded person, and he equates an uneducated person with ignorance. "Knowledge is a friend in the desert, a friend in the wilderness. In times of loneliness - a brother, in happy moments - a leader, in times of weakness - a helper, among people - zebu ziunat, in the fight against enemies - a weapon" (Suvonqulov, 2000). He expressed his opinion about the true meaning of beauty: "Beauty is not lost... a person with sweet words speaks to everyone", "Let your words be few, let them be meaningful, until the ears of those who hear them stop." 'Isun' - thoughts are praised as a characteristic characteristic of a cultured person (Farmonova, 2020).

The work of Fitrat "Rahbari Najot" is also worth special attention as Tarbiuaviu ahamiat (Fitrat, 1998). In this work, the scholar compared the world to a wrestling field and emphasized that in order for the corrupt fighters of this field - people to win - "Akhlaqi sano", i.e., to be active in the issue of high morals, in cooperation with the family and the public, as one of the three virtues (Fitrat, 1998). The conclusion from the above passages is that in order for a person to study and analyze any material from any point of view, first of all, knowledge and communication are required. Therefore, in order to separate the aesthetic views of Eastern scholars from their general views and teachings, it is necessary to deeply understand the meaning and essence of the source, its significance in society and human life. In this sense, the research of the aesthetic views of Eastern scholars requires a complex approach. In this regard, the scientific activity of E. Yusupov can serve as an example. While researching the philosophical views of Eastern scholars, the scientist emphasized that as one of the basic values of Eastern philosophy, human self-awareness should be connected with the desire to objectively understand others. This is one of the basic values of Eastern philosophy" (Yusupov, 2003). Therefore, in order for a person to become a perfect person, he can logically and gradually connect modern trends with historical values, the artistic values related to the understanding of the aesthetic components of this connection, the pedagogical application of the aesthetic views of Eastern scholars to the modern educational system. will be the basis for the development of mechanisms. E. Yusupov describes this analysis and process as follows: "One important problem in Eastern philosophy is the analysis of ethics, law, and criteria of the culture of human relations" (Yusupov, 2003). After all, according to the scientist, it is impossible for people to realize different goals, including aesthetic actions, separate from those around them, from society.

Conclusion

The depth of the thoughts of the centuries of Eastern thinkers, the depth of their meaning, their relevance to children's education, human nature, and interests have important didactic value for all eras and societies. Their ideas on human nature and education have a deep influence on the development of pedagogy and science. That is why pedagogical research that can reveal the meaning of didactic ideas of Eastern thinkers can be seen as an important factor in improving the content of modern education.

Using the aesthetic and pedagogical views of Eastern thinkers in higher educational institutions has a double effect. The first factor is direct ancestors and their value in scientific-historical, spiritual-educational, artistic-aesthetic content, as a means of cultivating a sense of respect for ancestors in the younger generation, qualities of patriotism and national pride are cultivated in them. The second factor is a didactic content, and the scientific heritage of scholars is important as a valuable resource for enriching the content of modern art education and strengthening its national-historical basis. In this way, it is necessary to expand the possibilities of teaching the content of modern artistic education.

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