

Analysis Of The Teaching And Research Methods Of Eastern And The Western Higher Educational Institutions

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Abstract

The number of universities has multiplied both in the East and West over the past few decades. As the dynamics of education and learning methods are changing and are driven by technological advancements, the two parallel higher education systems have made universities one of the most significant types of organizations for fostering the development of society's brightest young minds. The purpose of this research is to provide a concise overview of the evolution of university-level or higher education in East and the West. It is attempted to draw similarities and differences between the two education systems with respect to teaching and research methods. This is a descriptive study, so the content of the respective education systems is thoroughly examined, with a focus on Eastern and the Western higher educational institutions. The paper is concluded with some recommendations.

Key Words: Comparative Analysis of Eastern and the Western Higher Educational Institutions; Teaching and Research Methods at Eastern and the Western Universities; Evolution of the Education System in Higher Educational Institutions in East and the West.

Research Questions

- What are the differences and similarities with respect to teaching and research methods in higher educational institutions in East and the West?
- How the class participation in Eastern and the Western higher educational institutions is ensured?
- How conceptual learning is promoted in universities in East and the West?
- What is the significance of teacher-student bonding in higher education systems in East and the West?
- Is there any psychological and counselling support provided to the students in the higher educational institutions in East and West?

- To what extent the advancement in technology has been adopted in higher educational institutions in East and West to match the needs of current day learning practices?

Methodology

This is a descriptive study, so the content of the respective education systems is thoroughly examined, with a focus on Eastern and the Western higher educational institutions. In order to analyze the teaching and research methods of the West, the target universities for this study are picked from the US, UK and Germany. Harvard University (US), Cambridge University (UK) and Munich University (Germany) represents the Western higher education system. From the East, higher education system in Malaysia, Kingdom of

Saudia Arabia (KSA) and Pakistan are analyzed. The universities that represents East, includes UTM (Malaysia), Madina University (KSA) and the International Islamic University Islamabad (IIUI) (Pakistan). It is important to clarify that 'Eastern education' interchangeably refers to 'Islamic education' in majority of the research carried out in South Asia and Middle East. Aspects of class participation, concept-based learning, psychological and counselling support and use of advance technology among these universities are reviewed to answer the above questions. The paper is concluded with some recommendations.

Introduction

Education is the lifelong acquisition and maintenance of knowledge, information, and skills; the education system is a set of guidelines and tools used by educators to impart this knowledge, information, and skill set to students. In reality, the education system is a tool that checks how well lessons are taught according to the standard curriculum within the academic period, and whether students have learned what their teachers have taught them in classrooms, and to what extent these students are able to apply this knowledge in practical field. The performance of students in formal examination provides an insight into transfer of knowledge of teachers to students. Therefore, the effectiveness of the educational system must be prioritized for national development, as it is the engine that drives the never-ending cycle of progress that produces valuable and visionary individuals.

At the beginning of the seventh century, Islam was introduced worldwide. Due to its fast expansion throughout the Middle East, North Africa, and Spain, Islam absorbed ideas from a broad variety of sources while retaining its essential premise that it was speaking the truth at the heart of all revelations. The objective of Islamic education is to convince students that God exists and that Muhammad (PBUH) is God's Messenger. In addition, Muslims are taught that all significant historical religious figures, including Moses,

Jesus, Confucius, Buddha, and Muhammad, are God's Messengers (PBUT). By following the Quran's instructions on how to live a tranquil life, one can attain salvation and enter heaven both in this life and the next, according to Islamic religion.

The principles and practices of the Puritans established the foundation for Western higher education. While both Islam and Puritanism adhere to a high degree of moral or religious rigor, the Trinity (the union of three individuals) is the basic doctrine of Puritanism but not Islam. The steadfast belief in a single God – Father, Son, and Holy Spirit — is the core tenet of Islam. Muslims accept all Prophets who lived after Jesus Christ, however Trinity believers reject them all. The Holy Bible is the sacred text of Christians who adhere to the Trinity belief, while the Holy Quran is the sacred text of Muslims.

However, with the passage of time, as the humans started to explore universe created by God, the knowledge expanded and the education was not confined to acquisition of religious beliefs only – both in East (or Muslim populated countries in South Asia and the Middle East) and the West. Modern day knowledge, skills and practices becomes a necessity for scholars of East and the West, and the demand of new research and teaching methods intensified with the advancement of technology; particularly by the West in the past two centuries.

With the expansion of education, and exploration of new dimensions in the existing knowledge base, East and the West grew up exponentially with respect to higher education beyond religious scripts. Some differences and similarities in teaching and the research methods between the two higher education systems are drawn as under;

East (Islam) & the West: Differences & Similarities in Teaching & Research Methods

In order to create the most efficient means of disseminating information, it is

necessary to consider a variety of disciplinary perspectives in order to comprehend the complexities of education. The theory of education is divided between Islamic and Western schools of thought. According to Islamic thought, there are two dimensions to the concept of education: its function and its significance. The main objective of education is to assert God's existence. Because of God's kindness and omniscience, people ought to be good. In this regard, some Muslim philosophers have referred to humanity as 'the image of God', suggesting that our nature reflects some of God's transcendence. God makes man in this way so that he can comprehend the full scope of his traits. Therefore, developing a morally upright man is the fundamental educational goal of Islam. On the other hand, the Western school of thought believes in finding ways for the mankind to survive and live a life under standard principles and rules defined by humans of authority. The application of knowledge according to the Western school should bring good; however, at times it may backfire if the applied knowledge is benefiting one group and is harmful for the other (Yaacob, 2013, pp. 439-445).

A world devoid of cultural diversity is inconceivable to inhabit. In Western education, there are two major streams: the traditional and the progressive. It derives from Western civilization and the Judeo-Christian tradition, whereas Islam, Confucianism, Taoism, and Mahayana Buddhism originated in Asia. It has a significant impact on culture and education. The learning methods and development differs between Islam and West. Western education promotes pluralism, individual liberty, music, and pop culture; civic in terms of work ethics and respect for public space; and secularism of democratic institutions. Contrary to this, the Eastern education exemplifies the influence of religiously-based expectations and ideals on human relationships, appearance, behavior, and actions (including those surrounding marriage, divorce, and even death) as revealed to Prophets (PBUT) from the Creator. It places high focus on moral ethics and respect for

fellow humans, and other creators of God. Thus, the philosophies of various cultures influence their approaches to educating the next generation (Buss, 2015, pp. 16-22).

Class Participation

Islamic scholars tend to learn more effectively through observation and memorization, whereas Westerners advocate for greater participation. Western philosophers such as Socrates, Plato, and Aristotle encouraged logical thought from the time of their writings. The Eastern faiths (Islam, Buddhism, Confucianism, Hinduism, and Taoism) were a direct source of information. As the faith provided them with guidelines for living, this can only be considered a one-way transmission of information (Fakhry, 1970, pp. 11-18).

Active learning, rather than passive learning facilitated by the teacher, is emphasized in Western educational philosophies. In this way, students are empowered to take on more of a position of learner rather than educator, resulting in more efficient and fruitful classroom interactions. They are urged to participate actively in group discussions and submit original work. The assignment requires a class presentation from the students. This facilitates both independent study and classroom participation (Ford et al., 2014, p. 56). According to Schinske & Tanner (2014), Harvard University teachers try to raise the confidence of its students by encouraging class participation and putting less emphasis on their grades (pp. 159-166).

Moreover, in West, students are able to independently analyses and resolve issues. Teachers sometimes have students do pre-class research on upcoming lessons. Consequently, all students can learn how to efficiently locate relevant data. Teaching students how to think critically by solving problems is essential. Black (2007) argues that in Cambridge University, complex quizzes helped students to develop various ways of finding solutions to the same problem. It also increased level of student's interest to be attentive to their

teachers when delivering lectures (pp. 2-4). Therefore, class participation paves its way forward for critical thinking, problem solving, and interpersonal communication; which are all incorporated into the Western educational ethos (Choy & Cheah, 2009, pp. 198-201).

Success criteria for teachers are emphasized in Islamic pedagogy. It is evident from the past that the four schools of jurisprudence (Fiqh) assigned to the four Imams; Abu Hanifa, Malik bin Anas, Al Shafie, and Ahmad bin Hanbal, also known as 'Scholars of Religious Sciences', do not represent opposing schools of thought or theologies; in fact, it was the 'discussions' which would last for days or months that lead to different solutions of the same problem that gave rise to these four school of thoughts. These scholars were having great respect for each other and the difference of opinion that they would share among themselves (Maududi, 1990, pp. 140-154). Al-Johani (2021) while collecting the opinions of teaching staff of Taibah University established that although Islam has put strong emphasis on 'discussions (or class participation)' to find answers to the questions that are debatable, this element is missing in teaching methods followed in KSA (pp. 42-52). Similar is the case in Madina University, KSA.

The rapid expansion of Muslim territory and the influx of new Muslims necessitated the establishment of guiding principles for how to deduce and arrive at much-needed Islamic laws for day-to-day life, or to properly judge new instances and occurrences. Many others were inspired by their writings, and some of their followers created entire legal systems based on the original Imams' teachings.

Teachers are liable for the success of their classes as a result of their planning and preparation of student activities. Teachers supply all materials but offer no guidance. It is sufficient for them to pay attention in class; they need not prepare anything in advance. Not only are students not encouraged to share their

thoughts in class, but they are discouraged from doing so. The teacher may pose questions that have no real answer (Sangar, 2000, pp. 31-44).

Teaching Method

The Western pedagogical view holds that the students must be treated with dignity and respect at all times. Students should be allowed to exercise their own autonomy in determining how they should be educated. As a result, teachers provide assistance to students rather than instruction. Students gain command over their knowledge in this way (Cohen et al., 2005, pp. 18-27). This practice is common in the Western higher educational institutions. Harvard University, Cambridge University and the Munich University treat students with great dignity and respect, both inside and outside the campus and in dormitories. Self-regulation and the assumption of responsibility for one's own education are also emphasized in Western educational settings. The best way to learn is with the help of a teacher. Students are expected to take a more active role in the classroom and are evaluated based on their demonstrated ability to apply what they have learned. Teachers in the West are crucial in helping young people discover and nurture their unique talents (Knowels, 1995, pp. 42-45).

Ismail et al. (2020, pp. 300-308) observed that in Malaysian higher educational institutions including UTM, teachers provides in-class instruction to their students. Teaching is emphasized more in Islamic education where in-class instruction is given completely by teachers. In what appears to be a one-way street, students strictly absorb information from their teachers. Therefore, an effective teacher will exert themselves in their interactions with their students. Teachers put too much emphasis on theory and not enough on practice, making it unlikely that they will apply creative strategies in the classroom (Faryadi, 2015, pp. 54-59).

Concept-based Learning

Annette et al. (2018) argues that in Germany and in Munich University, students are allotted

extra time to engage in healthy discussions and do homework-related research (pp. 111-120). Westerners feel that the best schools should foster a society where young people are receptive to new ideas and proud of their heritage. They would not memorize, but rather think critically about the material. The Western educational model emphasizes concept-based learning (commonly called as conceptual learning). Students get clarity on material under study instead of just memorizing it. Students benefit from this since it facilitates deeper comprehension of the topic. When students figure out how to take notes in class, they can finally put that useless textbook to rest. This allowed students to pay attention in class and learn from their teachers. For them, getting hold of concepts is more important than memorizing the content of the textbook (Woolsey & Cheryl, 2009, pp. 14-23).

Islamic higher educational institutions place a premium on textbooks and memory; as a result, students in these systems tend to rely heavily on memorization. In Pakistan's higher educational institutions, including IIU Islamabad, the culture of rote learning or memorization play a vital role in success of the students and grades that they secure (Ahmed & Ahmad, 2017, pp. 111-125). When the focus of school is on preparing children for exams, the curriculum must be accelerated. In this case, the students are pressured for time, and they tend to memorize chapters rather than properly reading them to get hold of concepts. Students believe that grades and degrees are reliable indications of intellect, just as the rest of the population does. In such a scenario, research reveals that students are motivated to study diligently and compete for high grades instead of making an attempt to master the material and the hidden concepts (Pilotti et al., 2022, pp. 19-29).

Practitioners of either philosophy with a Western education are more likely to be innovative and self-motivated. Students in the West are not afraid of making mistakes. Even if they make a mistake, their teachers gives them an impression that they have eliminated one of

the wrong options to find answer for the given questions, and it in itself is portrayed as an achievement for the students. Furthermore, teachers encourage their students to learn new methods whether its origin is from East or the West. The students are told not to view the knowledge of East as 'wrong' knowledge. In this way, students in the West have the opportunity to capitalize on the knowledge of both East and the West, and they end up to be more creative. Laura et al. (2022) argues that the British universities, including Cambridge University try to inculcate an innovative learning environment providing more opportunity for creative learning (pp. 558-575). In Eastern education institutions, conformity and creativity are less valued. There are numerous attempts to perfect education. In order to help students', adapt to Western culture, Eastern schools continue to emphasize morals and etiquette (Rahimah, 1998, pp. 462-465). Al-Bar & Chamsi-Pasha (2015) figured out that the universities in KSA, such as in Madina University, students are trained to take care of moral values and standards; however, their education setup provides less room for creative and out-of-the-box thinking practices. There is no question about the importance of morality; however, the institutions should not close the doors of creative learning even if its origin is Western and helpful to the community (pp. 94-106).

Academic Motivation

The Western pedagogical view that praising children will lead to their success is widely accepted. Students who perform well on tests are frequently lauded by others. In order to encourage students to improve, they will receive praise regardless of their academic performance. The Western model of education assumes that motivating students will keep them engaged and encourage them to exert greater effort (Burnett & Mandel, 2010, pp. 145-154). For instance, in Harvard University, students are called to the stage or are provided with badges or monthly honors in order to

encourage and motivate other students to thrive, compete and excel (Bain, 2004, pp. 6-13).

While talking about Pakistan's higher educational institutions, researchers point out that corporeal punishment, fines and penalties in Islamic centers and academic institutions, including universities such as IIU Islamabad, is negatively affecting the performance of the students. In Islamic educational institutions, students who perform poorly on tests are frequently criticized (Batool et al., 2017, pp. 29-44). In Eastern education setups, reprimanding students is viewed as a positive practice because it encourages students to work hard and discourages both arrogance and laziness. Students' motivation can be dampened if they are frequently criticized. However, this is not the case if they use criticism as a springboard for self-improvement and become braver and stronger in the face of criticism (Ali, 2016, pp. 8-18).

Teacher-Students Relation

In Malaysia, such as UTM, Muslim students have high likelihood for foreign faculty. According to research conducted in Tajikistan, Muslim students prefer Western teachers to their native counterparts because they are more empathetic, patient, and knowledgeable. In fact, Niyozov and Pluim (2009) asserted that, if they were in the same position as the Muslim youths, they would feel the same way. Students are more willing to engage in meaningful dialogue with teachers, according to Western pedagogy. The Western teachers who evaluate their work conduct an accurate evaluation (pp. 637-645). In universities, such as Cambridge University, the teachers are expected to explain the evaluation criteria, and disclose all the details of evaluation. In this way, a friendly relation is maintained between teacher and students (Ibrahim & Zaatari, 2020, pp. 382-390).

According to Soroya & Soroya (2014), in educational institutions in Punjab and erstwhile Pakistan, Teacher-Students bonding is part of the academic culture. This bonding of respect grows further in higher educational

institutions (pp. 41-48). The IIU Islamabad is a strong advocate that students and teachers are expected to maintain a cordial relation of respect and regard among themselves. Students are expected to respect their teachers and do as they are instructed. This practice of respect is customary in Islamic societies. Teachers are deserving of students' utmost respect and students' capacity to endure their wrath. Teachers are comparable to large, remote business owners who have minimal interaction with their staff. Some researchers have opposite views. According to them, the teachers should make an effort to engage students, share decision-making authority, and maintain a regular discipline and control in the classroom (Bloom et al., 1999, pp. 132-136).

Psychological & Counselling Support

In Italian and German Universities, including University of Munich, psychological and counselling support is provided to all the students and faculty members. These services are essential for students to learn the significance of self-care and how to handle challenging life circumstances as they prepare for adulthood, face academic stress and maintain work-life balance. Many institutions worldwide offer counselling to assist students excel academically. Psychological services can help students with major mental health difficulties. Untreated mental health issues can lead to academic failure, dropout, suicidal thoughts, and drug and alcohol addiction. Thus, student counselling firms' in universities in the West can aid teens and young adults with academic concerns, mental health issues, and emotional agony (Franzoi et al., 2022, pp. 236-245).

In higher educational institutions in the East, including Pakistan, mental health issues faced by the students are ignored. Psychological and counselling support for the students or any of the faculty members is lacking in universities (Saleem et al., 2013, pp. 124-130). IIU Islamabad also lacks any counselling or psychological support center that can help students who are struggling with

mental health issues, study-related stress and anxieties of various kinds. However, in exceptional cases, institutions such as Lahore University of Management Sciences (LUMS), Institute of Business Administration (IBA) Karachi, Agha Khan University (AKU) Karachi, National University of Science & Technology (NUST), Institute of Management Sciences (IMSciences) Peshawar, are some of the institutions in Pakistan that have adopted the Western education system, and therefore provide comprehensive career counselling support to its students. For this reason, students from these higher educational institutions outsmart candidates from the other universities of Pakistan in competitive examinations, such as the Central Superior Services (CSS) Examination, and in international aptitude tests, such as the Graduate Record Examinations (GRE) and Graduate Management Admission Test (GMAT), to secure admission with scholarships in the world top ranked institutions. Beside this, students from these institutions were found to carry better entrepreneurial and career management skills to survive in the job market. Contrary to this, students of other institutions of Pakistan, including those of IIU Islamabad, lack these key skills and thus struggle during job placement, securing international scholarships or to impress their employers.

Higher Education & Advancement in Technology

In West, the academic institutions are open to adapting new technologies. The knowledge economy calls for a different type of students and teachers. As the world becomes increasingly interconnected, citizens must be able to work together and think globally. The evolution of communication tools has changed the way we learn, work together, and communicate. Furthermore, considerable social and political change causes educational institutions to rethink their function in promoting civic and personal development. Promotion of preceding developments can be seen in Britain universities, such as Cambridge

University (Atkins, 2005, pp. 1-17). It was technology that helped the Western universities to cope with Covid-19 using online platforms. Teachers were trained to teach online and free access to the study material was provided to the faculty members and the students. Some online learning and teaching applications waived off their registration fee to facilitate students and teachers during the pandemic (Lee et al., 2022, pp. 460-465).

To counteract these factors and preserve the value, accessibility, and conventional university activities of research, teaching, and engagement, modifications to institutions and pedagogy are required. Using advance technology to improve management, research and teaching methods is not contrary to Islamic beliefs. In this scenario, it is crucial that the individuals behind these machines possess high intellectual and moral standards (Aziz et al., 2016, pp. 755-760). Despite the fact that new ideas have frequently added to and enriched the content of Islamic tradition, it has always been Islam's inclination to remain unencumbered by fads. Universities in Malaysia, including UTM, faced problems to shift to online learning and adopt online teaching tools during Covid-19. Traditional learning methods followed in universities where interaction mostly take place face-to-face between students and teachers was the major barrier in shifting towards online learning during Covid-19 (Hamid & Khalidi, 2020).

Below are some of the key recommendations to overcome the challenges that are mentioned above. These recommendations are applicable to all higher educational institutions in the East (Islamic world) including those picked up for this research.

Recommendations for Improving Teaching & Research Methods in Higher Educational Institutions in the East

Western classrooms prioritize student participation and debate. Students gain

confidence and become more outspoken in the classroom as a result of this type of education. As they exchange ideas in a classroom setting, students learn to be empathetic and cooperative. Students as a result absorb the knowledge of their peers. Students can be motivated by a variety of activities, but teachers may be unable to complete the entire curriculum if they prioritize active learning (Loughran, 2002, pp. 33-43). Therefore, in higher educational institutions in the East, students' debates and discussions needs to be encouraged.

Due to the emphasis placed on teachers to effectively instruct students, education in the East is predominantly passive. Student participation in class discussions is not given a great deal of weight. Students become unmotivated and disengaged as a result. Due to lack of their experience, students frequently struggle with public speaking. Some individuals prefer to remain silent. Consequently, an effective educational philosophy emphasizes both active learning and time management (Meiers, 2007, p. 409). Active learning and public speaking could be encouraged in higher educational institutions in the East.

The overwhelming majority of students in the West are capable of directing their own education. This type of education promotes the development of soft skills by encouraging students to take initiative by their own and learn something new without major support of the teacher. However, it is not an ideal type of learning method for those students who habitually skip classes or are used to wasting their time. Such students were found to spent this time on casual discussion rather than learning something new by themselves and utilizing their study time. In certain instances, teachers may not actively guide their students' learning. Instead of promoting independent learning, Eastern education positions teachers as 'information providers' and students as 'knowledge receivers'. Due to this, traditional teachers find it challenging to engage their students. Students are therefore dependent on

their instructors, unwilling to take risks, and incapable of critical and creative learning. We must ensure that teachers are preparing their students for the future if we are to hold them more accountable. In the East, curricula and schedules are regimented (Mukminin et al., 2017, pp. 71-78). In order to prevent misuse and over-helping, schools and teachers needs to make prudent use of education.

Western higher educational institutions emphasize comprehension (actual learning), whereas Eastern institutions emphasize memorization (rote learning). As a result, students in the East spend a considerable amount of time in class without understanding why. Since their training consists solely of memorization, there is no schemata network connecting their past knowledge to their new information. As a result, students' capacity to integrate new information with prior knowledge is impaired. This means their insights are, at best, temporary. Learning with a specific objective is more effective than memorization. Active learning and time constraints may both present challenges (Sinhaneti & Kyaw, 2012, pp. 987-1004). Therefore, the culture of rote learning in Eastern higher educational institutions may be discouraged and replaced with active learning. Moreover, in countries like Pakistan, rote learning stems from primary level and goes up to secondary level (12th grade). There is no space for creative learning and student is forced to adopt rote learning strategy with the aim of achieving good grades. Resultantly, when these students are enrolled in higher educational institutions, they carry forward the old approach of rote learning with themselves. Therefore, there is a need to change the curriculum at the elementary and secondary levels, and redesign the grading criteria putting more weight in activities involving creative learning. In this way, students when enrolled for higher studies after completing twelfth (12th) grade will rely less on memorizing the academic content, and will try to focus more on the concepts.

It is advisable for teachers to avoid explaining everything to their students in Eastern higher educational institutions, as this could be counterproductive. It may require training to fully comprehend the logic underlying a mathematical or scientific calculation. Teachers encourage students to memorize the formula and apply it to problem-solving in order to clarify matters. After assessing the material's difficulty and their students' ability to comprehend it, teachers must employ both approaches. In Western classrooms, creative thinking is valued. When granted the opportunity to freely express themselves, students overcome the deficiency of feeling embarrassed while speaking in front of the classroom, or in public gathering. They have no qualms about communicating controversial ideas and research findings to others. In this way students' intellectual capacity develop, and they move forward and keep on discovering new things and present unique ideas (Li & Schoenfeld, 2019, pp. 38-44). In this regard, comprehensive training of both students and teachers can foster an environment comprising creative learning techniques. As a result, students will be capable enough to solve complex problems themselves.

In the Eastern culture, where individuality is discouraged, innovation suffers. It is essential that educational institutions promote and facilitate intellectual development and concept-based learning. Culture stagnates in the absence of creativity and innovation. Eastern students are more disciplined and moral because they are more likely to adhere to the rules and religions that govern their societies. Conformity is advantageous from an ethical perspective, but hinders cognitive development. Therefore, a quality education may encourage both the compliance of institutional rules and the cultivation of unique abilities (Liu et al., 2018, pp. 1-12).

Students in the Western culture are prompted to exert themselves by frequent rewards. It is an excellent educational endeavor because it increases students' confidence.

Students who have a strong self-confidence perceive themselves and the world positively. They will succeed if they believe they can. The power of self-fulfilling prophecy can be of great benefit to these adolescents. If praise is overused, its effectiveness is diminished. Younger students may have lost faith in their professors' compliments because they view them as nothing more than a means to an end (Ryan & Edward, 2000, pp. 54-64). Therefore, higher educational institutions in the East need to develop a culture of rewards and compliments to motivate their students. It is also important to develop a reward mechanism for the teachers to keep them motivated to perform their duties with honesty and with enthusiasm.

Excessive praise can cause arrogance. Those who believe they are flawless may cease their efforts. For students to be motivated to work hard, it is a cultural norm in the East to devalue them. In the classroom, Eastern students receive equal amounts of criticism and praise. The goal is to instill in students a sense of their own insignificance and the need to better themselves through effort. The unintended effects of such behavior among students are an inferiority complex and low self-esteem. Students are at risk for apathy and rebellion. Consequently, the evaluation of praise and criticism by a teacher has an effect on a student's development and it may force some of the students to pass through psychological traumas (Murphy, 2002, pp. 31-45). Therefore, teachers need to be trained in the East to criticize their students constructively.

In general, students in the West have favorable attitudes toward their teachers. When there is trust between a teacher and a student, hostility decreases and understanding improves. Good discussions in the classroom are advantageous for students. Teachers may therefore treat students as friends and show them affection to earn the student's reciprocal love and esteem. Because Western students view everyone as a friend, it is possible that

they do not learn to respect their elders or teachers. Using their first names, some students address their teachers, parents, and the elderly as old friends. It is rude in a way, but in a nice way (Camp, 2011, pp. 73-98). In Japan, a strong friendly relation is maintained by the students and teachers among themselves. Teachers try to share knowledge with their students without disturbing the cultural and traditional values. Punishment is redefined with doing goodwill for the society. For instance, a student is asked to donate to a charity for low scores in test. Similarly, every negative action is tried to be returned by contributing to a social cause that is beneficial for the entire population of the surrounding (Tanaka & Okunishi, 2016, pp. 54-70). Just like Japan, in other institutions of the East, teachers can try to develop a friendly and cordial relationship with students. It will also help the students overcome study-related pressure; particularly those who are struggling psychologically or are facing mental stress and anxieties of various kinds. In the East, higher educational institutions need to give attention to psychological problems, and may develop counselling units. As Pakistan has been through multiple episodes of conflict from time to time since 2001, and in a few cases, academic institutions, students and faculty members were targeted directly by the miscreants; therefore, counselling is direly needed in this part of the world to provide some mental relief to the affected ones.

From their Eastern counterparts, Western teachers and students can learn a great deal. Students prefer not to bother teachers with questions or comments under normal circumstances. Therefore, teachers are unable to access their students' thought processes and gain insight into their personal and academic concerns. Therefore, teachers in the East must stop demanding perfection from their students and begin valuing diversity (Serdyukov, 2017, pp. 4-33). With a few exceptions, such as higher educational institutions in Japan, Korea and China, technological advancements are new for the students in the East; therefore, teachers may tolerate mistake using new gadget or a

software. In a similar way, the owners or top managers of the higher educational institutions in East may arrange trainings for the teachers to develop IT skills to deal with challenges of online learning, such as the one posed recently by the pandemic i.e. Covid-19.

The Western education truly reflects their culture and government mechanism. When a student qualifies his/her degree, he/she has no issue in becoming part of the system in vogue (Cheng et al., 2010, pp. 94-104). Whereas, in East one feels contradiction in theory and practice. A student when qualifies his/her degree has to face issue, how to apply the learning in a society which is quite different from the theory he learnt. Forgoing in view, in Eastern higher educational institutions, there is a need to design courses that could enhance practical skills of the students.

Western higher education is directly linked with the market. Policy makers change modules of their courses according to demand of the market or the market has to change its priorities according to the findings of a university regarding specific product (Litz, 2011, pp. 2-10). In East, higher educational institutions have become burden on the State, having no connectivity with the market. In other words, they are unable to generate funds for themselves. Therefore, higher educational institutions in the East require to bridge this gap, match market demands and take sustainable initiatives to shoulder financial burden of own institutions.

Conclusion

All regions have their own unique history and culture that cannot be ignored. Therefore, the Eastern and the Western cultures undoubtedly influence the way they organize their higher education systems and, by extension, their entire way of life. The ideals and beliefs taught to students throughout their formative years differ significantly between Eastern and Western educational and parenting practices. This means that different cultures' ideals will

result in different practices, especially with regards to the education of the next generation.

The educational systems of the East and West differ significantly. Both philosophies derive from distinct origins and apply distinct teaching and research methods with the aim of making the world a better place for everyone. Knowledge does not merely explain and inform; it also alters our conceptions about ourselves and the world around us. Eastern education system has strong foundation in moral and ethical development of students. On the other hand, active learning, student-centeredness, concept-based learning, creativity, motivation via rewards and compliments, close teacher-student relations, psychological and counselling support, and technological advancements are all emphasized in Western higher educational institutions. Eastern and Western perspectives on education could not be more different. In short, for Eastern higher educational institutions to grow and match the demands of current era, it need to adhere and adopt the good practices of the Western education system in order to reap its rewards.

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