



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC
SOLUTIONS

FORMATION OF SANOGENIC THINKING IN FOLK
PEDAGOGY: AN ANALYSIS OF THE CONCEPT AND ITS SOURCES

Oltiboyev Asqad Eshdavlatovich

Lecturer, Department of Pedagogy, Termez State Pedagogical Institute

Abstract: This article analyzes the concept of folk pedagogy in connection with the theory of sanogenic thinking in contemporary psychological and pedagogical science. It examines the role that the educational experience embodied in oral folk art, customs, and traditions plays in shaping emotional stability, the healthy management of inner experiences, and a positive worldview in young people. The article comprehensively examines the differences between pathogenic and sanogenic thinking, the educational potential of folk pedagogy sources for developing sanogenic thinking, and the ways this potential can be applied within the modern education system.

Keywords: folk pedagogy, sanogenic thinking, pathogenic thinking, sanogenic reflection, emotional stability, national values, spirituality, upbringing, oral folk art.

Introduction. During the years of independence, attitudes toward the historical and spiritual heritage of our people have been fundamentally renewed. We are now bringing to mind our long-forgotten past in the full scope of its grandeur and greatness. Instilling national ideas and values in the minds of young people, and cultivating in them qualities such as patriotism, diligence, and humanism, has been elevated to the level of state policy. As the President of the Republic of Uzbekistan, Sh. Mirziyoyev, has noted, if the body of society's life is the economy, then its soul and spirit are spirituality. In building a New Uzbekistan, it is emphasized that alongside a strong market-based economy, there is a need to rely on a strong spirituality grounded in the rich heritage of our ancestors and in national and universal human values. At the same time, contemporary pedagogical and psychological science regards the formation not only of the knowledge and skills of the younger generation, but also of their emotional and psychological well-being, as an urgent task. In today's era of rapid information exchange, the influence of social networks, and intensifying everyday stress factors, young people's ability to understand and manage their own feelings has taken on particular importance.

From this standpoint, it is of significant scholarly and practical value to reconsider the time-tested educational methods of Uzbek folk pedagogy through the lens of the modern theory of sanogenic thinking. The purpose of this article is to analyze the educational experience embodied in the sources of folk pedagogy from the perspective of sanogenic thinking, and to reveal its practical significance for the contemporary educational process.





MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

The Essence of the Concept of Folk Pedagogy

Looking back at history, we see that the Uzbek people have created a distinctive school of education and upbringing. The role of folk pedagogy in raising the younger generation to become well-rounded members of society is invaluable. Folk pedagogy consists of the totality of methods, means, and experiences that the people and sages have employed in shaping young people into individuals who meet the demands of their time, and in carrying out educational and upbringing work. Even before formal schools existed and pedagogy had taken shape as a science, the experience accumulated by members of a tribe in cultivating and developing such qualities in the young as diligence, valor, morality and decorum, refinement, friendship, compassion, and humanism has come down to our era and has taken the form of folk pedagogy.

Folk pedagogy possesses several distinctive characteristics. First, its history is as old as the history of the people themselves, since it came into being together with a given people. Second, it is entirely practical in nature: it manifests not in the form of abstract ideas, but through customs, traditions, practices, rituals, and patterns of behavior. Third, the practices belonging to folk pedagogy are applied equally to all members of a given ethnic community - here, it is not the individual will of a single person that predominates, but collective experience. Fourth, not only parents but all members of society take part in the process of upbringing: a person first grows up within the family, and is later shaped further within the neighborhood community (mahalla) and educational institutions. The qualities characteristic of folk pedagogy - humanism, openness of heart, generosity, purity, honesty, truthfulness, good neighborliness, love of peace, and patriotism - are determined by historical, socio-economic, and spiritual-educational conditions and bear a universal human character. Folk pedagogy is transmitted orally from one generation to the next through customs, traditions, and values, and subsequently becomes widespread through the products of oral and written folk art - proverbs, fables, riddles, fairy tales, anecdotes, songs, folk verses (lapar), witty repartee (askiya), and epic poems (dostons).

The Concept of Sanogenic Thinking and Its Constituent Components

The term "sanogenic thinking" derives from the Latin word sanus ("healthy") and the Greek word genesis ("origin, development"), and denotes a type of thinking that serves the conscious regulation of a person's feelings, inner experiences, and emotions, and ensures psychological well-being. This concept was developed by the Russian psychologist Yu. M. Orlov, who contrasted it with pathogenic thinking (thinking that produces illness and intensifies negative emotions), and it has since been widely studied in Uzbek pedagogical and psychological research as well. A person with pathogenic thinking repeatedly "replays" in their mind experiences of resentment, shame, distress, or envy, intensifying them without analyzing them, which in turn negatively affects that person's psychological well-being, interpersonal relationships, and activities. A person with sanogenic thinking, by contrast, is able to analyze their own feelings and emotions rationally, to understand their causes and consequences, to draw conclusions from them, and to find ways of restoring





MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

inner balance. Sanogenic reflection - that is, the ability to consciously recognize and analyze one's own inner state - constitutes the central component of this type of thinking.

The principal structural components of sanogenic thinking may be identified as follows: first, the cognitive component - the individual's ability to understand their own feelings and their underlying causes; second, the emotional-volitional component - the ability to manage negative experiences and to recover from them quickly; third, the behavioral component - the stable, constructive patterns of behavior that arise as a result of healthy thinking. These three components are intrinsically interconnected, and their harmonious development ensures the formation of a holistic sanogenic thinking in the individual.

Elements of Sanogenic Thinking in the Sources of Folk Pedagogy

A careful examination of Uzbek oral and written folk heritage reveals numerous pedagogical ideas aimed at ensuring emotional stability. Proverbs and sayings devote particular attention to themes such as patience, forgiveness, restraining anger, and understanding the harm of resentment. It is no coincidence that expressions such as "the root of patience is yellow gold" are widespread among our people. Such folk maxims essentially warn a person against becoming captive to negative experiences and urge them to overcome such experiences through sound, healthy thinking - which corresponds directly to the core content of sanogenic thinking. In fairy tales and epic poems, one finds depictions of how heroes conduct themselves and overcome their inner experiences in difficult situations involving hardship, injustice, or loss. Through such narratives, the child or listener not only draws moral conclusions but also implicitly learns how to analyze difficult emotional states and find healthy ways out of them. For example, in many Uzbek folk tales, the protagonist first encounters injustice or betrayal, but rather than succumbing to anger or resentment, analyzes the situation with patience and reason and arrives at a wise resolution. Such a narrative structure unconsciously instills in the listener a model of sanogenic thinking.

This aspect is also clearly evident in the heritage of Eastern thinkers. In treatises such as *On the Attainment of Happiness*, *The Classification of the Sciences*, and *The Virtue of the Sciences and Arts*, Abu Nasr al-Farabi emphasizes that a person's spiritual development depends on knowledge and enlightenment, which forms the theoretical foundation for the ordering of thought, that is, for healthy reasoning. In his works, Abu Rayhan al-Biruni calls upon people not to pursue artificial fame and prestige, but to strive for virtue in accordance with the dictates of the heart - which likewise implies the conscious restraint of negative emotions such as envy, arrogance, and resentment. In Yusuf Khash Hajib's *Kutadgu Bilig*, the harmony of reason and knowledge is interpreted as a factor that elevates human dignity - a quality characteristic of emotional-intellectual balance, that is, of sanogenic thinking. Likewise, in works such as Nizam al-Mulk's *Siyasatnama*, Nasir Khusraw's *Sa'adatnama*, Ahmad Yugnaki's *Hibat al-Haqayiq*, and Alisher Navoi's *Mahbub al-Qulub*, one finds ideas





MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

directly reflecting the purification of a person's inner world, freeing oneself from negative qualities, and living with patience and conscience.

A Comparative Analysis of Pathogenic and Sanogenic Thinking in Folk Upbringing

Comparing the experience of folk pedagogy with the modern theory of sanogenic thinking, we find harmony in their goals and means. In contemporary psychology, symptoms characteristic of pathogenic thinking include constantly reliving past mistakes, blaming oneself or others, and experiencing groundless anxiety about the future. Folk wisdom, for its part, contains numerous precepts aimed precisely at preventing such states: a life philosophy of bidding farewell to the past, approaching the future with confidence, and valuing the present day is firmly embedded in folk proverbs and customs. At the same time, folk pedagogy offers not only a theoretical but also a practical, experiential means of forming sanogenic thinking. Whereas modern psychological methods are often implemented through individual sessions and specialized training, in folk pedagogy this process unfolds naturally and continuously through the family environment, the solidarity of the mahalla community, and nationwide festivals and rituals. This demonstrates the advantage of the means offered by folk pedagogy - namely, that they are rooted in life itself, are natural, and rest on a national foundation.

Conclusion. In conclusion, folk pedagogy serves not only as a rich and natural source of moral and spiritual upbringing, but also as a source for shaping healthy, sanogenic thinking in young people. The life wisdom embodied in proverbs, fairy tales, epic poems, and traditions teaches a person to consciously manage negative emotions, to withstand hardship, and to maintain inner balance. The heritage of Eastern thinkers, in turn, forms the theoretical and philosophical foundation of this experience. Studying and promoting our national values in harmony with universal scientific and psychological achievements is one of the important directions in raising a well-rounded, psychologically healthy generation. Furthermore, in instilling the ideology of independence - which embodies our national values - in the minds of young people, we must not forget the qualities distinctive to our national character: the sanctity of family, mahalla, and homeland; respect for parents, the Motherland, and elders; love for one's native language; patience and endurance; diligence; honesty; and compassion. A deep understanding of the intrinsic connection between folk pedagogy and the theory of sanogenic thinking, and the application of this knowledge in educational practice, will serve as an important factor in ensuring that future generations grow up to be not only knowledgeable, but also emotionally stable and psychologically healthy.





References

1. Sh.M. Mirziyoyev. Humanism, Virtue, and Creativity - the Foundation of Our National Idea. Tashkent, "Tasvir," 2021.
2. A. Avloniy. Turkic Rose Garden, or Morality. Tashkent, O'qituvchi, 1992, pp. 22–23.
3. M. Mutalipova. Folk Pedagogy. Tashkent, 2011.
4. K. Hoshimov. History of Pedagogy. Textbook for students of higher education institutions and universities. Tashkent, O'qituvchi, 1996, p. 191.
5. Orlov, Yu.M. Ozdorovlenie myshleniya [Healing of Thinking]. Moscow, 2006.
6. Ismailov, M.Q. "Components of the Development of Sanogenic Thinking in Students and Its Pedagogical-Psychological Characteristics." Scientific Article, 2021.
7. Abdurahmanova, Z. "Issues in the Scientific Study of the Formation of Sanogenic Thinking of the Individual in Inclusive Education." Scientific Article, 2023.
8. Eshdavlatovich, O. A. (2025). NATIONAL IDENTITY FORMATION BASED ON THE SOURCES OF FOLK PEDAGOGY. SHOKH LIBRARY, 1(12).
9. Eshdavlatovich, O. A. Looking AT the History of the Nation Through Spiritual Ethical Education. World Bulletin of Social Sciences, 27, 102-104.

