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Pedagogical Opportunities of Sanogenic Thinking in the Formation of Youth National Identity Based on the Sources of Folk Pedagogy

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Abstract: This article analyzes the pedagogical potential of "sanogenic thinking" - based on the sources of folk pedagogy-in shaping the national identity of young people. It explores the essence of folk pedagogy and the significance of educational ideas - embodied in national values, customs, traditions, and folklore -for the development of youth cognition and national self-identity. Furthermore, the role of sanogenic thinking in fostering healthy and constructive thought, managing emotional states, and responding rationally to various life situations is examined. The article substantiates the potential for cultivating respect for national values, a sense of belonging to the Motherland, social responsibility, and an awareness of national identity among youth through the effective integration of folk pedagogical tools into the educational process. The pedagogical significance of this approach in harmoniously developing both sanogenic thinking and national identity is highlighted.

Keywords: sanogenic thinking, national identity, awareness of national self-identity, folk pedagogy, national values, customs, traditions, youth education, healthy thinking.

INTRODUCTION

National self-awareness is a significant socio-pedagogical phenomenon that reflects an individual's relationship with the history, national values, customs, traditions, and spiritual heritage of their own people. Especially in the current context-characterized by globalization and an expanding information space-fostering national identity among the youth, and instilling in them a sense of respect for and belonging to national values, stands as a priority within the educational process. In this endeavor, the rich resources of folk pedagogy-including oral folklore, proverbs and sayings, epic poems, legends, customs, traditions, and the accumulated experience of national upbringing-offer significant pedagogical potential.

Sanogenic thinking manifests as a cognitive style that enables an individual to evaluate various life situations from a healthy, constructive, and positive perspective; to manage their emotional state; to approach problems rationally; and to consciously regulate their own behavior. In this context, integrating the development of sanogenic thinking with the process of young people's discovery of their national identity creates an effective pedagogical opportunity for their spiritual and moral growth.

Sources of folk pedagogy extensively reflect values such as psychological stability, patience, an aspiration toward goodness, respect for elders, care for the young, solidarity, patriotism, industriousness, and humanism. By purposefully integrating these values into the educational

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process, it is possible to foster in young people not only a commitment to national values but also the skills for healthy reasoning, making measured decisions, and exercising social responsibility.

Looking back at history, the Uzbek people have created their own unique school in the field of education. Historical works mention that the fame of our land, Turan, and Turkestan, has been passed down through ages and languages, becoming a legend. The role of folk pedagogy is unparalleled in raising the young generation of the Uzbek people as complete individuals in social life. In this respect, Uzbek folk pedagogy is a collection of methods, means, and experiences used by the people and wise men to raise young people in accordance with the demands of the time and to implement educational work.

Today, in a period where the process of globalization is accelerating, developing national identity in the young generation, especially in the future personnel who are the owners of tomorrow's world, through folk pedagogy, and broadly revealing its educational features, is considered an urgent issue. In this regard, studying and analyzing the work and experiences carried out to form national values in students based on our people's educational traditions, and conducting pedagogical experiments, are gaining great importance.

Methodology

The dynamic nature of national identity is explained by the rise of the need for national belonging and self-awareness among peoples and ethnic groups residing in a specific ethno-territorial space. This need is increasingly developing and improving at the current stage of historical development, based on fair state policy and the interests of society. This is because the national self-awareness of every nation is considered the main factor ensuring its national stability.

In this regard, the Republic of Uzbekistan has outlined important tasks to encourage "understanding our national identity, studying the ancient and rich history of our Motherland, intensifying scientific research in this area, and comprehensively supporting the activities of scholars in the humanitarian field". Therefore, it is necessary to identify the potential of our people's educational traditions in spiritual and moral education to develop national identity in students in our country.

The work of educating the young generation to meet global standards based on new educational standards requires new methods for preparing new textbooks for students and teaching manuals for teachers. Teachers benefit not only from the basics of psychological knowledge but also by impartially evaluating the reforms happening around them, not being indifferent to their own and others' psyche and secrets, and considering the students' psyche. These tasks primarily involve teaching the young generation, who are the builders of the future, to acquire knowledge, to be highly qualified personnel, to sincerely work for their country and people, and to honestly work for the prosperity and happiness of a free country.

Raising a harmonious generation has been the brightest dream of humanity. However, not all peoples of the world have contemplated this. The people who dreamt of such individuals were

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considered the most venerable intellectuals and rulers of lands belonging to ancient enlightenment and culture.

One of the unique phenomena of national identification is that, in addition to its national unifying power, it also delimits that community against others. If the differences of those living outside are confirmed, nations will also unite. In this sense, national identity exerts a distinct influence. It creates effects similar to those of football team fans and ideology. However, national identity can be linked to several transnational, transcultural forms.

Any nation in the world must have its own distinct image to exist as a specific ethnos. The social, spiritual, and intellectual image of the people is formed only through their pedagogical means. Since folk pedagogy came into the world along with a particular people, its history is equal to the history of the people.

The second characteristic of folk pedagogy is its completely practical nature. Since the people view the educational process and its results pragmatically, folk pedagogy manifests not in the form of ideas but in the form of customs, traditions, actions, practices, and behaviors. This branch of pedagogy is not a collection of ideas about education, but a complex of practical behavioral skills that are mandatory to follow and whose implementation is controlled by everyone. Practices related to folk pedagogy are applied equally to all members of a specific ethnic group.

To effectively form national identity today, it's necessary not just to study the sources of folk pedagogy, but to integrate them into the modern educational process. Examples of this include:

- Using elements of national customs (Navro'z celebrations, handicraft exhibitions) in lesson processes and extracurricular activities.
- Organizing seminars and discussions with parents aimed at promoting family values.
- Presenting examples of folk pedagogy in engaging formats for youth with the help of information technologies (videos, animations, social networks).

Integrating folk pedagogy into the modern education system is considered the most effective way to strengthen national identity. This process is not just about respecting historical heritage but about harmonizing traditional wisdom with the demands of the present day. When the invaluable principles of folk pedagogy related to spiritual-moral, labor, aesthetic, and intellectual education are enriched with modern teaching methods (interactive lessons, project work, information technologies), the quality of the educational process rises to a new level. As a result of this integration, youth not only acquire global competencies but also grow up deeply immersed in their national values, the beauty of their language, and the spiritual roots of their customs.

Thus, folk pedagogy introduces a national spirit, a moral foundation, and a sense of self-awareness into modern education, serving to shape a harmonious individual—globally thinking, yet rooted in national heritage—for the future generation of Uzbekistan. This signifies that the importance of folk pedagogy has increased even more today.

LITERATURE ANALYSIS

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The urgency of the analysis lies in the fact that, in the context of globalization, it is an important task for every nation to preserve its cultural and spiritual identity and educate the young generation in the spirit of national values. Folk pedagogy (ethnopedagogy) is the main source for solving this task. The process of national identity depends on how the nation understands it.

The question "What is a nation?" was posed by Ernest Renan in his speech at the Sorbonne in 1882. Renan rejected all definitions given to the concept of a nation because they were not universal for all peoples. For Renan, the important elements are not a single nation, but their coexistence, common memories, and the "daily plebiscite," which must be renewed repeatedly. Renan's "memory" and Anderson's concept of the "developed society" are important for the concept of National Identity.

Folk Pedagogy (Ethnopedagogy): According to the analyzed sources, folk pedagogy is a set of practical views on education and upbringing formed in the way of life, customs, traditions, ceremonies, and oral literature (folklore) of a particular people. Scientific pedagogical literature created by founders of ethnopedagogy like V.F. Afanasyev and G.N. Volkov, as well as many scholars who have worked in the field of Pedagogy such as K. J. Qo‘zixonov, A. S. Maqsudova, M.J. Mutalipova, B.A.Qodirov, M.T.To‘laboyev, O.M.Musurmonova, and A. Zunnunov, are important sources for scientific research in the field of folk pedagogy.

Ethnopedagogue G.N. Volkov noted that "Stereotype descriptions emphasizing the strong and distinctive features of every nation have not lost their significance to this day". According to Volkov, the main goal of folk pedagogy is to educate the young generation through national culture, ethics, and labor traditions. He emphasized that sources like folk tales and games are important for developing children's cognitive abilities.

The research of M.J. Mutalipova showed that the sources of folk pedagogy (for example, proverbs, riddles, folk games) participate as an ethno-didactic factor in developing not only moral qualities but also cognitive knowledge, creative, and intellectual abilities in students. It should be specifically noted that A. Zunnunov researched the history of pedagogy, including the pedagogical views of Central Asian thinkers and sources of folk oral literature. His works indicate the necessity of ensuring the historical continuity of folk pedagogy with modern education. He reflected the principles of scientific validity and historicity in the use of folk pedagogy materials.

National Identity (Self-Awareness): In the literature, national identity is defined as an individual's self-identification with a certain nation, an awareness of their connection with its historical roots, language, culture, and traditions. It includes concepts like national pride, patriotism, and historical memory. Sources indicate that the role of the education system (formal and non-formal), and especially folk pedagogy, which is a direct reflection of national culture, is unparalleled in shaping national identity.

The sources of folk pedagogy are the fundamental basis for shaping national identity. It not only includes historical knowledge and moral norms but is also a powerful mechanism that organically connects the young generation with national culture, language, and traditions, and strengthens their

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sense of self-awareness. Therefore, the main task of modern pedagogy is to scientifically research the wealth of folk pedagogy, ensure its deep integration into the modern educational process, and on this basis, shape a spiritually mature individual with national pride. This approach is one of the important guarantees for preserving national identity in the context of globalization.

CONCLUSION

In conclusion, the modern education system has developed under the influence of various trends and processes in the history of Uzbek pedagogy and is progressing on the basis of high universal values. In past eras, it is necessary to study the rich heritage of thinkers and scholars—not only to restore a number of forms and methods of folk pedagogy and enhance its educational impact on the youth—but also to understand the objective general social laws that govern the formation of the personality and the lifestyle of the people.

This is also reflected in the laws adopted in the field of education in our country, where our main goal is to raise our youth to be spiritually and physically harmonious, patriotic individuals who know their identity and history well, by increasing the role of spiritual and enlightenment work in our country. Furthermore, we must not forget our unique national characteristics while instilling the ideology of independence, which reflects our national values, into the consciousness of the youth.

- **Identity** is the individual's collection of various cultural characteristics within the existing society and, through this, the understanding and feeling of belonging to a specific social unit.
- **National identity** is the acceptance of belonging to a specific nation or ethnos and the culture and spirit of that people through congruence and correspondence, embodying the nation's past, present, and future, historical, social memory, and mental characteristics.
- **National self-awareness** means the awareness and recognition of the place of any representative of a nation's belonging to the universal cultural core, language, culture, historical heritage, customs, and traditions.

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