

THE DEVELOPMENT OF HUMAN THINKING THROUGH THE GNOSEOLOGICAL FOUNDATIONS OF THE PHILOSOPHY OF EDUCATION

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<https://doi.org/10.5281/zenodo.17197452>

Abstract

This thesis analyzes the gnoseological (theory-of-knowledge) foundations of the philosophy of education in the development of human thinking. Gnoseology, as a discipline that studies the sources, forms, and process of attaining truth, provides the theoretical basis for education. The text highlights the integration of gnoseological approaches with modern pedagogical technologies, methods of developing critical thinking, the impact of epistemic cognition and epistemic emotions on scientific inquiry, as well as the role of Uzbekistan's ethnodidactic heritage and the philosophical views of Eastern thinkers. Enriched with international research, the work brings together the theoretical and practical aspects of educational philosophy and offers recommendations for fostering deeper and broader thinking in the younger generation.

Keywords

gnoseology, philosophy of education, human thinking, critical thinking, epistemic cognition, epistemic emotions, pedagogical technologies, ethnodidactics, Eastern thinkers, Farabi, scientific knowledge, theory of knowledge.

Human thinking is the central link of the cognitive process, a harmonious product of consciousness and logical reasoning. The philosophy of education acts as the primary mechanism that regulates, directs, and enriches this thinking at the theoretical level. Gnoseology, or the theory of knowledge, seeks answers to fundamental questions such as "How does knowledge arise? What is its source? How do we comprehend truth?" and serves as the theoretical foundation for the development of human thought in the educational process. The sensory, empirical, theoretical, logical, and intuitive stages of cognition encourage individuals to engage in scientific inquiry and independent reasoning [1].

Within the philosophy of education, a gnoseological approach inspires not only the memorization of facts but also the understanding of the origins of knowledge, the pursuit of truth, and the ability to recognize uncertainty and unexpected phenomena. Modern theories emphasize the role of unforeseen and random events in the process of knowing. For example, N. N. Taleb's "Black Swan" concept demonstrates how unpredictable occurrences enhance the flexibility of thought. The ancient philosophical maxim "Know thyself" likewise reminds us that a person must first comprehend their own capacity for understanding and thought before fully grasping the external world. In pedagogical practice, gnoseological principles are realized through a variety of innovative methods. Interactive teaching, problem-based learning, critical-thinking strategies, and concept mapping help students analyze structures of knowledge, connect theoretical foundations, and draw logical conclusions. International studies show that concept mapping develops critical thinking more effectively than traditional methods [4]. Such

approaches transform the student from a passive recipient of knowledge into an active seeker of new insights.

In recent years, epistemic cognition (beliefs about the nature of knowledge) and epistemic emotions (the feelings experienced during learning) have also been recognized as key factors in scientific inquiry. Research indicates that emotions such as wonder, confusion, and curiosity increase students' motivation to discover new knowledge [3]. These processes represent the practical manifestation of a gnoseological approach: students acquire knowledge not only from teachers but also through personal investigation, analysis, and experimentation. International experience further underscores the importance of gnoseological foundations in education. The review article *Understanding and Promoting Thinking About Knowledge* identifies the cultivation of epistemic cognition as one of the most urgent tasks of 21st-century education [5]. Another study argues that "thinking skills" should be formed not as a simple general competence but as a context-dependent, meaningful activity [6].

In the context of Uzbekistan, a rich intellectual heritage reinforces this approach. Eastern philosophers, particularly Abu Nasr al-Farabi, profoundly analyzed the essence of reason and the order of acquiring knowledge in works such as *Meanings of the Intellect* and *Enumeration of the Sciences*. His teachings emphasize the inseparable unity of scientific understanding and moral education [7]. When combined with gnoseological principles, national traditions, ethnodidactic experience, and the moral orientation of Uzbek pedagogy foster not only intellectual but also ethical and spiritual development. Today it is especially important to strengthen this approach within the national education system, reinforcing critical thinking and research skills alongside theoretical knowledge. Introducing teachers to the theory of knowledge, organizing learning around problem-solving tasks that lead students to discover knowledge, and integrating national heritage with modern pedagogy all contribute to deeper and broader intellectual growth among young people.

In conclusion, the gnoseological foundations of the philosophy of education form the bedrock of human cognitive development. They encompass the understanding of the sources of knowledge, acceptance of uncertainty, and the cultivation of critical and creative thinking. In Uzbekistan, when combined with the nation's pedagogical heritage, this approach not only nurtures knowledge but also fosters independent thought and the moral maturity of the individual.

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