

METHODOLOGY OF TEACHING STUDENTS TO ARTISTIC PERCEPTION OF PAINTING WORKS IN FINE ARTS CLASSES

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ABSTRACT

The article deals with the use of pedagogical technologies in the artistic analysis of works of art in the lessons of fine arts. It based on the work of People’s Artist of Uzbekistan Akmal Nur.

KEYWORDS

Artist, work, image, color, tradition, value, goodness and evil, interpretation, creativity, philosophical idea, color gamut, abundance, sustenance, love, symbol, culture, heritage, genre, direction.

INTRODUCTION

Today, a number of documents of the government of the republic aimed at the development of our country in accordance with the requirements of comprehensive international standards. In particular, in educating young people, great importance is attached to the widespread use of culture, customs, traditions, national values and wonderful works of art

created by our ancestors, which are known all over the world.

“We are very pleased that our young people are actively involved in the implementation of five



important initiatives that have become a nationwide movement today”¹.

Indeed, the first initiative is to increase the interest of young people in music, painting, literature, theater and other forms of art, to reveal their talents. In this regard, the works of our artists and their works in various genres and directions play an important role in the spiritual development of young people.

Works of fine arts enrich a person’s spirituality, further develop his worldview and thinking. Today, many of our artists contribute to the development of this field with their creative works. Among them are J.Umarbekov, B.Jalolov, A.Mirzaev, A.Nur, O.Kozakov, N.Oripova, L.Ibragimov, D.Mamedova, Sh.Abdullaeva, A.Alikulov, I.Haydarov and many other artists. Among them, Akmal Nur’s work differs in its philosophical views, colors, meaning and content.

Akmal Nuriddinov (Akmal Nur) was born in 1959 in Namangan. In 1978, he studied at the Republican Art School named after Benkov, in 1984 at the Manon Uyghur Institute of Theater and Fine Arts. His first teachers were Ibrahim Mamadaliev (who created in Namangan in traditional color) and Sokolov Ivan Yakovlevich (a teacher at the Benkov Art School).

Akmal Nur’s works glorify good and evil, the clash of light and darkness, the celebration of good and light, spiritual values. The changes brought by independence, love, family happiness, honesty and piety reflected. The artist’s work is very bright and vital. We witness these aspects when we look at the works. The main motif has many meanings, such as apple, pomegranate, boat, moon image, symbolic image, metaphor. Family values, sweet feelings

reflected in every work of the artist. White is the artist’s favorite color.

“An artist needs to know history”, said Akmal Nur. The artist is interested in literature. Major Representatives of Uzbek and world literature Alisher Navoi, Bobur, Esenin, Pushkin, Erkin Vahidov, Abdulla Aripov, Shavkat Rahmon and Zebo Mirzaeva enjoy their works. That is why we can watch the works of the creator and hear the sounds of the spirit in him, and when the time comes, we can become the heroes of the work with the help of imagination. In his works, you see a philosophical solution you enter his world. As you watch the artist’s work, you feel as if you are talking to him.

I would like to mention one more fact that the artist did not create under the pseudonym Nur before, when he went on a trip to India. The critic addresses the artist, saying why your name is not Akmal Nuriddin or Akmal Nur according to the rules of the East, even though he admits that he saw the light in his work. In my opinion, we have to be the artist himself in order for Akmal Nuriddinov to feel this natural, spiritual experience. Since 1992, this name has become the main signature of the artist.

His works include the trilogy

“Life Begins” (“Hayot boshlanmoqda”);

“Fountain of Hope” (“Umid bulog’i”);

“Ancestor’s View” (“Ajodlar nazari”) (1987);

“Kushan Village” (“Kushan qishlog’i”);

“Dawn” (“Tong”);

“Legend of Kushan” (“Kushan afsonasi”) (1988);

“Family” (“Oila”) (1990);

¹ Мирзиёев Ш.М. Янги Ўзбекистонда эркин ва фаровон яшайлик!
–Т.: ТАСВИР нашрёт уйи, 2021, -52 б.



“Darwish” (“Darvish”);
“Fate of the city” (“Shahar taqdiri”);
“Night and day” (“Tun va kun”);
“Forgotten values” (“Unutilgan qadriyatlar”);
“Sweet dream” (“Shirin tush”) (1992);
“Taj Mahal” (“Tojmahal”);
“Love garden” (“Muhabbat bog’i”) (1993);
“Apple of love” (“Ishq olmasi”),
“Night and day. Darkness and Light”, “Tun va kun.
Zulmat va Ziyο” (1995);
“Jayhun”, “Flight of Thought” (“Jayxun”, “Fikr
parvozi”) (1996),
“Tawhid” (“Tavhid”) (1997);
“Rishtan Still Life” (“Rishton natyurmorti”);
“Ilhom Pariey” (“Ilhom pariey”) (1998);
“Valley of Love” (“Muhabbat vodiysi”), “Armon”
 (“Armon”) (2000);
“Fairy on the Moon” (“Oy ustidagi pari”) (2001);
“Trinity of Heaven”, “Mother” (2003) brought
success and fame to the artist.
Later, “Izhor” (diptix, 2014);
“More melodies in the heart” (“Dilda yana ohanglar”)
(2015);
“Angel of hope” (“Umid farishtasi”) (2015);
“Conversation in Urbino” (“Urbinodagi suhbat”)
(2015);

“Drinking Chinese tea” (“Xitoycha choy ichmoqlik”)
(2017);
“Gurrak” (2017);
“The Scent of a Rose” (“Atirgulning muattar hidi”)
(2017);
“Autumn” (“Kuz”) (2018);
“Conversation” (“Suhbat”) (2018);
“In the Sky” (“Osmonda”) (2020);
“Visol”, “Meeting” (“Visol”, “Uchrashuv”) (2020);
“He” (“U”) (2021);
“Good Day” (“Yaxshi kun”) (2021) amazes the
audience with its compositional solution,
interpretation of plots, breadth of color philosophy.

The artist's creative activity was highly valued, and in 1990, he became a member of the Academy of Arts of Uzbekistan. In 2005, he awarded the People's Artist of Uzbekistan. In 2012, he appointed Chairman of the Academy of Arts of Uzbekistan, where he still heads the academy. In 2019, he awarded the Order “For Valorous Services” by the decree of the President of the Republic of Uzbekistan.

The artist’s work kept in museums in Uzbekistan, Morocco, China, the United States, India, and Switzerland and in large countries such as the Netherlands, Germany, Belgium, Australia, Israel, Canada and Turkey.

In the higher education universities, the artistic perception of works of art taught in depth. Because in the image and plot of each work is a symbolic meaning, a philosophical idea. Customs, traditions, patriotism, devotion to the motherland. In this regard,



the work of Akmal Nur is of great importance. Watching his works with keen eyes, we can witness that he sang our nationalism, which was full of strong philosophical views, emotions that touched the

strings of the heart. The following is a philosophical and psychological analysis of one of the artist's works, Good Day, using the Blitz Question-Blitz Method.

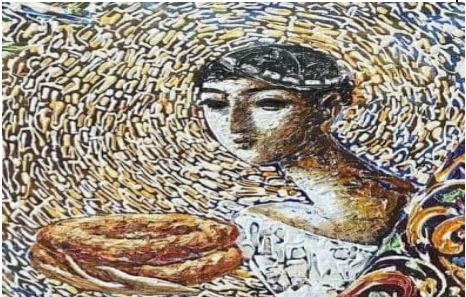

“Good day”

Rassom	Akmal Nur
Tur	Rangtasvir
Stream / genre	Abstractionism / domestic
Year	2021
Material	Canvas, Watercolor
Size	100x70






Philosophical and psychological analysis of Akmal Nur’s work “Good day”. (Blitz question-answer method)






№	Parts.	Explanation of parts.
1.	 <p data-bbox="331 688 610 726">guy (Young man, boy)</p>	<p data-bbox="721 436 1442 684">The young man is the pillar of the family, the head of the family. The white dress of a young man is a sign of purity and his spiritual and physical purity. The depiction of a young man with a loaf of bread in his hand is a symbol of a man bringing food and blessing.</p>
2.	 <p data-bbox="344 1163 597 1201">Girl (Lady, Woman).</p>	<p data-bbox="721 890 1446 1083">The girl is a symbol of elegance, beauty and love. The skullcap on his head is a symbol of nationalism and the fact that he looks at the moon inside the house. The girl's dark black hair indicates that she is young.</p>
3.	 <p data-bbox="425 1608 503 1646">Bread</p>	<p data-bbox="734 1360 1430 1503">Bread - for centuries, the Uzbek people have valued it as the most precious blessing, a source of sustenance, a symbol of prosperity and prosperity of the house.</p>



4.	 <p>Pomegranate</p>	<p>Pomegranate - a symbol of kindness, reproduction, abundance and fertility. The pomegranate also symbolizes marriage .</p>
5.	 <p>DOPPI</p>	<p>The depiction of a doppi-boy with a doppi on his head is a symbol of national pride and pride. It also symbolizes courage, bravery, honesty and purity ²</p>
6.	 <p>Dove (Pigeon)</p>	<p>The dove is a symbol of peace, tranquility, tranquility. Sozana is a symbol of nationality and values of the Uzbek people.</p>


² Bolatov S.S., Soipova M.S. Badiiy takhlil tamoyillari [Principles of artistic analysis]. –T.:Fan va texhnalogiya 2016-260 p.



7.	 <p>Sozana (Suzane)</p>	Sozana is a symbol of nationality and values of the Uzbek people.
8.	 <p>Gardish</p>	Gardish is a symbol of destiny, various trials and tribulations of life.
9.	 <p>colours.</p>	Blue is a symbol of the sky, the universe, peace, protection from the evil eye. Yellow is a symbol of holiness, light, sun, breadth. White is a symbol of purity, cleanliness, light, happiness and good luck. Red is a symbol of victory, warmth, joy, fire and blood. ³

³ Bolatov S.S., Salimova S.N., Mukhtorov A. Sherdor madrasasi bezaklarining sirli olami [The mysterious world of Sherdor madrasa decorations].– T.:Talkin 2007, 14 p.



10.	 <p data-bbox="391 863 542 894">"Good day"</p>	<p data-bbox="1008 338 1154 365">Conclusion.</p> <p data-bbox="727 394 1438 579">Using contrasting colors in the play, the artist has a philosophical approach to the fact that life consists of contrast, that is, night and day, white and black, good and evil.</p> <p data-bbox="719 606 1446 743">The main idea of the work is to love the country, to be loyal to oneself. Through his work, the artist was able to reveal the values, nationality and culture of the Uzbek people.</p> <p data-bbox="719 768 1446 953">In short, everyone living in the fanciful world must understand himself, respect and study in depth our ancient national traditions, rich history, culture, the heritage of our great ancestors.</p>
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In each lesson, using interactive methods and innovative technologies, it is possible to reveal the lesson topic and increase the effectiveness of the lesson. In higher education, teachers should be involved in interactive methods and innovative activities:

- Teachers develop a desire for innovation, the ability to find them, to apply them in education;
- Develops the ability to work continuously on themselves;
- Innovation, advanced pedagogical technology, the ability to conduct education in an interactive environment;
- Makes students the driving force of the learning process. It guarantees quality efficiency in education.

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