ORIGINAL ARTICLE

INTERNATIONAL JOURNAL OF ARTIFICIAL INTELLIGENCE

ISSN: 2692-515-x, Impact Factor: 9.23
American Academic publishers, volume 6, issue 03,2026

Journal: https://www.academicpublishers.org/journals/index.php/ijai

SCIENTIFIC AND METHODOLOGICAL FOUNDATIONS OF EDUCATING STUDENTS IN THE SPIRIT OF NATIONAL PRIDE THROUGH THE REPRESENTATION OF ANCESTORS' IMAGES

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Abstract: This article describes the implementation of methods for educating students in the spirit of national pride within the educational process.

Keywords: portrait, miniature, composition, shading, holistic perception

At the present stage, when our country is striving to compete with the world in the fields of economy, spirituality, and culture, one of the pressing problems in society is that many young people, including university students, are insufficiently familiar with the images of their ancestors and do not know enough about the heritage left by those individuals whom generations admire. As a result, such feelings as love for the Motherland, devotion, pride, and dignity are not always fully formed among the younger generation of our society.

The solution to this problem is undoubtedly entrusted to teachers and pedagogues, who bear the responsibility of this demanding profession. In order to recognize the images of ancestors, it is first necessary to turn to the historical genre of fine arts. The historical genre of visual art embodies the faces and spiritual appearance of our ancestors who sacrificed their lives for the prosperity of our homeland, representing them through the colors bestowed by nature. The feeling of pride includes admiration for our ancestors and the heritage they left behind, as well as the aspiration to resemble them in the future, to protect the homeland as they did, and to cultivate such qualities as love and devotion to the Motherland.

In the Decree of the President of the Republic of Uzbekistan No. PF-5847, "On Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030," special emphasis is placed on the practical implementation of five important initiatives aimed at creating additional conditions for students' education and upbringing. These include engaging young people in culture and art, physical education and sports, increasing their literacy in computer and internet technologies, promoting reading, and developing the professional skills of female students. At the same time, special attention is given to educating youth in the spirit of patriotism, citizenship, tolerance, and respect for laws, national and universal values, as well as raising them as individuals capable of resisting alien ideas and destructive movements and possessing strong confidence in the future.

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Protection of students from actions that may undermine their moral foundations, as well as from harmful ideas such as religious extremism, terrorism, fundamentalism, separatism, cruelty, and violence, is of particular significance. In this regard, acquaintance with the images of great scholars who emerged from the land of Movarounnahr, the study of their works, and the gradual formation of the social skills and virtues necessary for young people to lead an independent and happy life according to their age and developmental stage are of great importance. Humanity continues to benefit from the rich scientific treasury left by these great thinkers.

Today, for every family, community, and educational institution in our country, one of the most important tasks is to form and educate the minds and consciousness of young people on the basis of pride, enlightenment, and moral awareness. This is especially relevant because many crimes associated with violence and extremist activities are committed by young people under the age of thirty.

The youth of the modern world constitute the largest generation in human history, numbering more than two billion people. The future and prosperity of our planet depend on what kind of people these children grow into. Therefore, the development of such spiritual and moral qualities as patriotism, determination, responsibility, compassion, legal culture, tolerance, ideological immunity, entrepreneurship, innovative thinking, and diligence in students is of great significance. In this sense, social and humanitarian sciences, together with spiritual and educational work, require the gradual integration of national pride, spiritual upbringing, and corresponding skills and competencies into the content of education, as well as the development of practical exercises, assignments, and pedagogical situations that make their application possible.

Indeed, education and upbringing cannot be separated from one another. When these two processes are organized in close interrelation and continuity, they nurture courteous, highly spiritual, morally mature, knowledgeable, intelligent, physically and psychologically healthy, broad-minded, and professionally competent patriotic youth. Therefore, studying the unique works and pedagogical views of our ancestors within the educational process creates a foundation for developing students' enlightenment-oriented qualities.

A number of scholars, including A.M. Abdumannotov, A.T. Tilegenov, B.X. Karaeva, G.K. Zaripova, D. Sharipova, O. Musurmonova, M. Quronov, S. Nishonova, A. Choriev, Sh. Shodmonova, O. Jamoliddinova, D.A. Axatova, Z.B. Axrorova, K.Yu. Qilicheva, M.O. Inomova, M.S. Salaeva, M.E. Ismoilova, N. Ortiqov, R. Mamatqulova, B.X. Xodjaev, and G.V. Izbullaeva, have reflected in their research the issues of independence, the theory and practice of national spiritual and moral education, the influence of spiritual heritage on personality development, and the views of Eastern scholars on the ideal human being.

Prominent Eastern thinkers such as Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Al-Khwarizmi, Al-Bukhari, At-Termizi, Ahmad Yassawi, Muslihiddin Sa'di, and Alisher Navoi emphasized in their works the need to cultivate patriotism, diligence, friendship, loyalty, spiritual purity, honesty, courage, and bravery in the younger generation, while strongly warning against cruelty, hatred, parasitism, and greed. Great enlighteners called on people to love others, pay attention to them, show compassion, respect them, and protect them. Thus, medieval thinkers sought to preserve, creatively reinterpret, and transmit to people the norms of

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behavior, folk traditions, arts, and rituals that were necessary for the moral and physical perfection of the individual.

The use of the experience of folk pedagogy and its rich ethnopedagogical materials can also be observed in the works of such prominent educators as Ya.A. Comenius, I.G. Pestalozzi, and K.D. Ushinsky, who devoted considerable attention to the analysis and generalization of folk pedagogy in constructing their didactic and educational systems.

Outstanding teachers of the past such as V.I. Vodovozov, N.F. Bunakov, D.I. Tikhomirov, V.V. Fleerov, and V.P. Vakhterov highly valued and creatively used the progressive ideas and rich experiences of public education, as well as examples of folk pedagogical heritage, in their pedagogical work.

Among these studies, the work of A.E. Izmaylov occupies a special place, in which the chronology of the study of this problem from G.S. Vinogradov to the present day is comprehensively and deeply reconstructed. Among other researchers, Sh. Kurbonov, A. Minavvarov, K. Pirliev, and Ye. Seithalilov also deserve particular attention.

Although the concept of national pride has been interpreted differently in different historical periods in the pedagogical views of Eastern and Western thinkers and enlighteners, its essence consistently includes patriotism, humanism, humanity, national dignity, national idea, and respect for the beliefs and customs of other peoples.

For example, the value of national pride was highly praised in the works of Western thinkers such as Aristotle, Socrates, Plato, Balzac, Goethe, Rousseau, and Leonardo da Vinci, just as it was deeply respected by Eastern thinkers such as Confucius, Al-Bukhari, Termizi, Farabi, Beruni, Firdawsi, Jami, Ibn Sina, Lutfi, Navoi, Mirzo Ulugbek, Kamoliddin Behzod, and Babur. This can clearly be seen in the spiritual heritage they left behind.

Candidate dissertations by M. Ochilov, S. Ochilov, U. Maxkamov, O. Musurmonova, O‘. Tolipov, S. Nishonova, S. Bulatov, N. Sultonova, Z. Ismailova, A. Musurmonova, M. Bozorova, Ye. Xolmirzaev, and others are devoted to solving particular problems related to the professional and moral education of students under local conditions using national traditions.

The local people living in the territory of our republic can rightfully be proud of their ancient historical and cultural heritage and world-famous scholars such as Ibn Sina, Imam Bukhari, Mirzo Ulugbek, Amir Temur, Alisher Navoi, Al-Khwarizmi, Naqshbandi, Zahiriddin Muhammad Babur, Al-Beruni, Ahmad Yassawi, and Kamoliddin Behzod. Alongside the great personalities who became known throughout the world in various fields, the history of fine arts in Uzbekistan is also extraordinarily rich. Examples of this include Varakhsha, Afrosiyob, Tuproqqal’a, Qo‘yqirilgan qal’a, Ayritom, and Dalvarzintepa. Archaeological excavations testify that in all of these regions, a highly developed culture existed in ancient times, including fine arts.

There are many studies in Oriental studies, historiography, jurisprudence, literary studies, Sufi studies, and philosophy devoted to the study of our ancestors’ spiritual heritage. However, the precise pedagogical analysis of introducing young people to the images of their ancestors and studying the spiritual heritage they left behind has remained insufficiently explored. On this basis, we identified the main direction of our scientific research as the development of students’

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feelings of national pride, dignity, and patriotism through acquaintance with the images of our ancestors, the study of their scientific heritage, and the analysis of their works.

A society composed of people brought up in the spirit of national pride develops, progresses, and has a bright future.

The feeling of national pride is the conscious sense of pride and responsibility that an individual feels toward his or her nation, its historical and cultural heritage, values, and present-day development. In pedagogical and psychological literature, it is interpreted as a complex, multi-component feeling. The structural components of educating students in the spirit of national pride are presented as follows (see Figure 1.1).

Figure 1.1. Structural components of the feeling of national pride

Based on these explanations, it can be said that the feeling of national pride does not emerge spontaneously in an individual's consciousness. Rather, it is a complex pedagogical process formed gradually through deep historical knowledge, emotional experience, value-based attitudes, motivational needs, and socio-practical activity. In this process, the personalities and scientific-spiritual heritage of our great ancestors such as Alisher Navoi, Amir Temur, Farabi, Babur, Mirzo Ulugbek, Ibn Sina, and Abu Rayhan Beruni serve as important educational sources.

In addition to the portrait genre, it is also appropriate to convey the spiritual and cultural wealth of our ancestors to the younger generation through the technology of "artistic processing of pumpkin surfaces and the creation of miniature compositions," depicting various aspects of their legacy on pumpkin surfaces. Compositions such as "I Dedicate My Heart to You, O My Mother Surkhan" also reflect the beautiful landscapes of our region and can be effectively used to develop in students love for the Motherland, care for family, homeland, and people, as well as feelings of national dignity and national pride.

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