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METHODS OF USING FOLKLORE AND ETHNOGRAPHIC SONGS IN THE EDUCATION OF MIDDLE SCHOOL STUDENTS IN THE NATIONAL SPIRIT

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Annotation:

The great role of art and literature in moral education continues throughout human life. Art cannot be replaced by any school subject or textbook. Subsequent research has shown that the use of this folk art is a great tool in educating middle school students in the national spirit.

The article describes the methods of using folklore and ethnographic songs in educating students in the national spirit.

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Introduction

The role and importance of song and music in the formation of personality in the research work of educators and psychologists have been demonstrated with a lot of evidence. According to sources, music education plays a special role in the development of a person's worldview, spirituality, morality, level of culture, and emotional development.

The great role of art and literature in moral education continues throughout human life. Art cannot be replaced by any school subject or textbook. Subsequent research has shown that the use of this folk art is a great tool in educating middle school students in the national spirit.

The spiritual and moral formation of the student's personality is successfully carried out directly through music, its most oriental genre, folk songs. In order to inculcate spiritual and moral values in students, it is first necessary to acquaint them with spiritual and moral concepts. Based on the views of philosophers and educators, the spiritual and moral concepts in the education of middle school students in the national spirit can be divided into the following three groups:

- 1) statement of spiritual and moral concepts;
- 2) spiritual and moral thinking;
- 3) draw spiritual and moral conclusions and make these qualities a habit.

Spiritual and moral norms mean knowing the meaning of such terms as generosity, generosity, kindness, respect, benevolence, responsibility, diligence, and applying them in one's work.

While writing about the reasons behind the science of music, Farobi draws attention to the ethical

educational aspects of music. This knowledge is useful in this sense, he writes in Ihsa al-Ulum, it regulates the behavior of (people) who have lost their balance, perfects and maintains immature behavior. This knowledge is also good for the health of the body, because when the body is sick, the soul dies, and when the body is obstructed, the soul is also obstructed. That is why the body is healed by the healing of the soul by the influence of sounds, and the soul is healed by the regulation and adaptation of its forces to its substance. ”

Farobi has psychologically and aesthetically substantiated that the psyche of the human body is closely connected with the spirituality of the human body in general, and that music, in addition to changing a person's mood, affects his entire spiritual image. The idea that music perfects human behavior is a great innovation in the history of musical aesthetics, with a special emphasis on the educational and spiritual significance of music.

In order to have a clear understanding of the essence of spiritual and moral concepts, it is necessary for everyone to follow them in one way or another, to carefully observe and think about the outcome, and to draw their own conclusions.

In order to educate middle school students in the national spirit, it is necessary to master the spiritual and moral norms in the educational process. Music education, in particular, has great potential.

In educating middle school students in the national spirit, spiritual and moral norms gain stability only when they are tested many times, and it motivates a person to act in life as a real support. It clearly shows in what situation he should act.

The teachings, teachings, human qualities, and instructions found in the thoughts and melodies of the folk songs are the product of his life-long conclusions, which have been re-examined and refined as a result of his centuries-old experience. Learning the spiritual and moral concepts of educating middle school students in the national spirit begins to develop well-formed habits, skills and competencies as a result of comparing them to the various events and psychological situations that occur in everyday life.

Music education plays a special role in helping middle school students find their place in the classroom, school community, family, and neighborhood during their time in general secondary schools. Content-based music lessons, extracurricular activities, and a general musical environment are also important resources for shaping students' spirituality.

The knowledge, talent, enthusiasm, advocacy, kindness and advice of the teacher play a leading role in making music lessons a real educational tool.

The great power of music is that it can penetrate a student's inner world and stir their emotions. Psychologists say that music can penetrate even the largest, thinnest layer of nerve networks in the hemispheres of the human brain, which can not be affected by any other means. In these layers are stored huge reserves of human energy, and good music can activate exactly these mental energy, emotional reserves.

Hojiakbar Khamidov, Doctor of Historical Sciences, says about singing: “Singing is an important part of the socio-economic and ideological life of Uzbeks, not only satisfies the spiritual needs of the people, but also the existing social system of the people. In particular, his views on the khans and the rich, state structures, the burdens of life are also reflected. At the same time, songs were part of people's daily lives.

Songs have also gained a reputation as a means of bringing people together. They became a necessary part of weddings, big ceremonies, folk festivals and celebrations. In them, people have increased their social value as a force capable of making profound changes in their mental state. ”

The art of music has such a power that it is not found in any other subject or art form. These are the specific professional features of the art of music in the stock of "weapons" that can have a strong impact

on man, the timbre (pitch) in the "arsenal" of instruments, the pitch of the sounds, the variety of rhythms (methods), the variety of harmonic structures, interval and chord structure, dynamic tone, etc. is a unique means of influencing a person, creating miracles in the world of his emotions.

The role of music, especially folk songs, created from a series of people's heartaches, joys, sorrows, dreams and hopes, is invaluable in the formation and development of the student's personality.

Folk songs are an art form that has been ingrained in the blood of the Uzbek people from generation to generation, and therefore anyone who listens to folk melodies, lamentations and other national ornaments can not be indifferent to it, directly follow it, sings and dances together, that is, the music takes him into his magical world.

Folk songs are not only a world of aesthetic appeal, but also a great educational tool. Because at the heart of human emotions are spiritual and moral concepts, feelings and conclusions.

The great scholar Abdurahman Jami emphasizes that the diversity of music is an expression of human spiritual needs, and secondly, that through aesthetic pleasure and serenity, man, in turn, becomes spiritually mature. In the example of music, Jami admits, "The pleasure of the soul comes from understanding and knowing something. Whatever is quickly perceived by the soul and makes it wonder and think deeply, it is the most delicious."

The literature on psychology and pedagogy emphasizes that national music is a property of great educational value to the people. In our view, in the education of middle school students in the national spirit, the spiritual and moral values that are formed, formed and developed in the human mind are an important source in the formation of spiritual and moral qualities of students.

In the process of mastering the spiritual and moral qualities of educating middle school students in the national spirit, new spiritual needs of students emerge. Trying to meet these needs, the student decides to search, to strive to achieve their goals and objectives. This movement is evident during the child's school years.

Regular study and performance of children's songs, which differ in terms of themes, not only enriches the repertoire of high school students, but also increases their love for our national spirituality, expands their common worldview and morality. promotes the formation of feelings. These feelings are very versatile and diverse.

Based on the views of pedagogical scholars, it can be said that the formation of spiritual and moral qualities of students through folk songs can be done in four main directions:

1. A sense of love for the motherland and the people in the upbringing of middle school students in the national spirit.
2. To form the attitude of middle school students to labor, people and the blessings created by them.
3. In the upbringing of middle school students in the national spirit, their attitude towards members of society, relatives and peers around them.
4. In educating middle school students in the national spirit, it determines their views on themselves as individuals.

After gaining independence, the Uzbek people have ample opportunities to become the true masters of our national spirituality.

One of the main goals of educating middle school students in the national spirit today is to inculcate in the younger generation the spiritual wealth of our ancestors, to determine and constantly develop their human qualities. is to teach them to feel a sense of duty and responsibility.

In the upbringing of middle school students in the national spirit, the multifaceted sources of spiritual and moral qualities, such as students' love for the Motherland, labor, people, are important in arousing

spiritual needs and interest in them, cultivating spiritual activity and values. is important. Spiritual and moral resources are also a means of forming the components of spiritual quality in the student.

In educating middle school students in the national spirit, their spiritual qualities are multifaceted components such as their intellectual, moral, political, economic, legal, environmental, aesthetic, artistic, and religious culture.

In the process of music education, the components of spirituality are inculcated in the mind of the student in the unity and connection. Through folk songs, students are taught such high values as humanity, loyalty, contentment, love, justice, sophistication, faith, a positive attitude to work, the distinction between religion and heresy, love of nature, duty and understanding of law. 'new qualities are formed.

In educating middle school students in the national spirit, moral character, moral knowledge, skills and abilities form a unique system of managing student behavior through the rules of ethics. Morality is formed and developed in part through the multifaceted activities of middle school students, partly through folk songs.

In educating middle school students in the national spirit, their manifestations of moral character, its facets, and forms of expression are diverse. Humanism, honesty, initiative, patriotism, freedom, activism, creativity.

A number of important concepts, such as honesty, responsibility, generosity, humility, purity, and so on, are concepts of moral virtue. These, along with the spiritual qualities in the learning process, affect the mind and behavior of the student.

Religious teachings and religious and spiritual values, which have been a means of education for centuries, also have a positive impact on the material and spiritual development of society. Religion is not politics, but an integral part of spiritual life. It should not be forgotten that religious beliefs also play an important role in determining the spiritual basis of our independence. Religious culture is formed on the basis of moral rules. Religion has emerged as a historical necessity, and its rules, regulations, and requirements have permeated people's spiritual lives. Based on religious ideology and worldview, people have created myths, legends and myths, artistic symbols, religious songs and imaginary symbols. The religious worldview has opened a wide way for the human mind, imagination, desires and dreams.

From the criteria of Eastern upbringing there are such concepts as faith, belief, and on the basis of these concepts the essence of religious culture is embodied. At the heart of religious culture is the acquisition of the knowledge of the peoples of the East kalam, that is, the science of faith, tafsir or the interpretation of the Qur'an, the religious doctrine of hadith ethics, fiqh, ie worship, law, ethics, history, secular knowledge .

Man is alive by faith, holy and holy by faith. A believer can fight for the spiritual purity and perfection of society. A strong nation will have its own world culture, a system of pure human relations. Any prosperous way of life is determined and developed in a society where certain moral norms are formed.

The use of advanced ideas of religion that have been tested for centuries in the educational process will inevitably help middle school students to understand themselves. For example, in the context of the principles of Islam, in addition to pure religious teachings, the spiritual and moral qualities, traditions, oriental customs, rituals, and rules of discipline that every Muslim and every Muslim must follow are propagated. ib. The essence of the ulama becomes a belief if it is interpreted spiritually and morally, if it is formed in the mind of the reader. It is advisable to use folk songs effectively. In the formation of religious culture, trust is an important indicator of a student's emotional state.

It is known from historical sources that al-Khwarizmi, Abu Nasr al-Farabi, Abu Ali ibn Sina, Abu Rayhan Beruni, Alisher Navoi, Babur, Munis, Ogahi, etc. thinkers, Ahmad Yassavi, Sulayman

Baqirgani, Bahovuddin Naqshbandi, Sheikh Najmiddin Qubro, az-Zamahshari, Sufi Alloyar, Hodja Ahror, Ismail al-Bukhari, Isa at-Termizi, ibn Majja as- Great hadith scholars like Samarkandiy were born. They made a worthy contribution to the development of science, the promotion of mysticism, music, poetry, and approached religion as a culture. They studied religious beliefs and used them for the cultural development of the people.

Folk songs are one of the means of shaping the religious culture of middle school students in the national spirit. These are mainly traditions, songs sung on holidays that speed up the process of self-realization of a middle school student. Religious culture, along with other components of spiritual culture, is formed in the minds of students through the use of folk songs.

In educating middle school students in the national spirit, they are able to form students spiritually and morally through folk songs and melodies, taking into account their age, individuality, perception, analysis and synthesis of music. Teaching is directly related to the existence of pedagogical and psychological conditions.

The spiritual and moral formation of middle school students through folk songs is more convenient than other genres of music. Because folk songs reflect the traditions and customs of this people.

Extensive research has been conducted on the formation of middle school students through folk songs. This issue has been covered by a number of educators and psychologists, musicologists. In particular, A. Fitrat, M. Davletshin, H. Nurmatov, O. Musurmanova, U. Kasimov, and others are among them.

The art of music plays an important role in the lives of secondary school students, their interest in music is finally intense at this age, it takes a lot of their time, and it is self-fulfilling. It serves to enrich and develop their intellectual, aesthetic and spiritual world.

During the school years, when middle school students love and study this music, they are introduced to the world of beauty of folk songs, moans, ornaments, rhymes, performance skills, and they learn the music of their native people. teaching bisoti to appreciate is important. Otherwise, their life, rich in action, dedication, zeal, adventure, may be occupied by irrational passion for life, light-hearted musical tones.

In educating middle school students in the national spirit, the most important factor in developing the musical ability of the younger generation is the formation of their interest in music and the orientation of music to emotional perception. Curiosity is one of the fundamental problems of pedagogy, the correct solution of which is important for the success of any subject. But it is so important in the field of art that even the simplest results cannot be achieved without emotion and interest, no matter how much effort and time is spent.

When curiosity becomes a need for middle school students, it provides a great opportunity to focus their attention and thoughts. Knowing the needs and interests of middle school students is an important tool for pedagogical influence in music education. An important feature of an interest in music is that it interacts with the same music, satisfying one's needs by enjoying its beauty.

The role of the arts in meeting the needs of middle school students in music is unique in that they have grown up in the midst of this music from infancy, and it has been ingrained in their blood. That is why folk songs are pleasant and attractive to the reader.

In educating middle school students in the national spirit, the folk singing art, that is, folk songs, is its own "melodic-emotional" language. This tone and emotion allows you to get deeper into the content of the life events that took place. Feelings and experiences expressed in works of art, first of all, to convey the state of one's heart to others, to grieve in difficult times, to show solidarity at work, to strengthen the general mood, to rejoice together, to grieve together in loss necessary to strengthen universal qualities such as.

One of the most important conditions for the spiritual and moral upbringing of students through musical folklore is the presence of their innate musical ability.

In educating middle school students in the national spirit, the musical abilities of students can be divided into two types:

1. Special ability - the interest of middle school students in the specialty of music, the ability to play music. It is closely intertwined and integrates the individual-psychological characteristics of students, determines their musical ability, the ability to feel the highs and lows of sounds, the perception of mood and tone, the ability to determine the method, meter-rhythm and musical memory. (the ability to memorize certain pieces of music or rhythm systems and recite them).
2. Aesthetic ability to music - this, in turn, combines two important aspects of musical perception: a) emotional cognition; b) productive knowledge.

Emotional perception stems from each student's personal approach to music, its beauty, its richness of metaphors, and its ability to capture life events.

Effective cognition is the acquisition of knowledge by a middle school student through the perception of music, a message that is new to him or her about the environment and life around him or her.

In order for middle school students to be productive, logical, and effective in the music they learn, it is important to reinforce the emotional information they are learning. At the same time, not paying attention to productivity while being overwhelmed by the emotional details of the work also leads to not achieving the expected result. With this in mind, it is necessary to inculcate in students the musical decoration of folk songs, the effective use of moans and rhymes in the work, in close connection with folk traditions, customs and various rituals.

One of the key factors in the effectiveness of folk music in educating middle school students in the national spirit is that it can have a strong impact on the emotions of students. The emotional perception of these works is the basis of any cognitive process. Music has a high level of emotion, it has the ability to have an effective, powerful and profound effect on human emotions and experiences.

Folk songs are an important sign of artistic and aesthetic thinking, spiritual and moral qualities. Rhetoric, dexterity and agility, pantamimo, gestures, melody of sounds and musical appeal of musical instruments (ud, drum, nay, gijjak, harmonica, doira, rubob, chang, kobiz, thirst, bolamon, etc.) serves as a means of shaping artistic-aesthetic thinking.

Artistic and aesthetic traditions are a historical event in the education of middle school students in the national spirit. It reflects the noble intentions, dreams, spiritual and moral qualities and traditions of the people.

Thus, in the upbringing of middle school students in the national spirit, the material and spiritual values that form their basis, such as spiritual and moral qualities, as a historical event, have long been a characteristic feature of the people, the tradition of teacher and student. created by the people on the basis of need, passed the test of life, passed from teacher to student, from generation to generation, from parent to child, consistency and continuity.

Methods of education expressed in folklore: command, exhortation, exhortation, example, example, appeal, supplication, irony, pitching, cutting, soft poison, humorous criticism, approval; poetic means aimed at increasing the impact of the promoted educational idea: exaggeration, analogy; adjective, exaggeration, mimicry, pantamime, metonymy, metaphor, didactic principles, adherence to demonstration in education, ensuring the unity of theory with practice, overcoming the negative based on the positive qualities; The use of educational tools, artistic and aesthetic resources, a specially organized dramatic situation, the application of best practices, musical instruments, cultural objects for educational purposes is also an important tool for the formation of spiritual and moral qualities of

students. 'lib serves.

Gradually, what adults tell children in the form of fairy tales, gods, amusements, proverbs, riddles, quick sayings, for which a large amount of oral literature and art was created, under the influence of which the spiritual world of students is formed. In educating middle school students in the national spirit, they lay the foundation for their hobbies, games, songs, and, in turn, their behavior. In educating middle school students in the national spirit, they imitate adults in their actions and lessons, and dream of growing up faster.

Although the teaching of middle school students to useful work at an early age is through games, songs, classes, the theoretical basis for raising them to be worthy members of the team, to direct their activities to useful work for society, the definition of methods and techniques is one of the current issues of pedagogical science.

Folk songs instill in children the best human qualities: patriotism, love of work, trust in people, feelings of loyalty to friends and self-reliance. Folk songs are the first educational textbook for students, an inexhaustible treasure of spiritual and moral riches. Oral works for children are a great pedagogical heritage of the people, which has served for thousands of years in educating the younger generation.

Folk pedagogy is a basic source that determines the stage of historical development of national, universal values as a product of folk, collective creativity. It is a multifaceted process, consisting of components, folk songs (myth, legend, fairy tale, epic, proverb, anecdote, folk drama, askiya), folk visual and practical art. 'ati (samples of artistic and aesthetic art created by the people, theater, music), traditions, customs, rituals, practical activity that emerged in the process of socio-historical development and rose to the level of developed values. or a set of experiments. Folk songs, which are the main tool of folk pedagogy, have a deep ideological impact and are an important tool in the transmission of spiritual and moral values from generation to generation. Therefore, some issues of folk pedagogy, including Uzbek folklore, have become the object of research for teachers.

Genre features of folk songs, aesthetic attitude to reality, their role in social, economic, cultural life and stages of development, genres, Uzbek folklore scholars have studied the education of middle school students in the national spirit.

The influence of folk songs on the promotion of spiritual values in the education of middle school students in the national spirit is that it reveals the characteristics of the national character of the people. They reflect the ideological, political, moral, artistic and aesthetic, economic, religious, intellectual, physical culture, spiritual needs and aspirations of the people. That is why folk songs play an important role in shaping the spiritual and moral qualities of students.

At the end of the study of the process of educating students of I-VII grades through the use of folk songs in the education of middle school students in the national spirit identified conceptual psychological and pedagogical conditions for the formation of spiritual and moral qualities:

1. In the education of middle school students in the national spirit, the understanding of the spiritual and moral aspects of folk art is based on the following three principles:

- a) formation of spiritual and moral concepts in middle school students;
- b) reflect on the spiritual and moral content of the works in middle school students;
- c) draw conclusions by analyzing the realities and situations in the works of middle school students.

2. Observations and experiments have shown that the spiritual and moral formation of students is carried out, first of all, through their interest in folk songs, their ability to analyze them from a practical aesthetic and moral point of view, and during the lesson. has a positive effect. The use of emotional states, intellectual influences, and the strengthening of musical comprehension are also important in the spiritual and moral formation of students.

3. In educating middle school students in the national spirit, it is expedient to direct the process of teaching folk songs to students to meet their spiritual and moral needs.
4. Evaluation of folk songs and their performance should be done in conjunction with the development of students' creative abilities.
5. In educating middle school students in the national spirit, special attention should be paid to the development of such qualities as cohesiveness, cooperation, solidarity in the inculcation of spiritual and moral norms in the behavior of students.
6. To be able to establish a good creative environment, friendly attitude in the classroom to ensure the success of the process of spiritual and moral formation of students in the education of middle school students in the national spirit.
7. Pay special attention to the choice of repertoire.
8. It is important to hold music lessons at a high level and so on.

The educational potential of Uzbek folklore in educating middle school students in the national spirit began to be studied as a research problem in the middle of the twentieth century.

Conclusion. A number of research works have been conducted to reveal the educational value of Uzbek folk songs in the education of middle school students in the national spirit. Pedagogical scientists educate students through examples of folklore, accustoming young people to human qualities in Uzbek folk songs, forms and methods of education in folk pedagogy Z. Mirtursunov, friendship, love, family in epics M.Obidova, the influence of folk proverbs on the education of primary school students in the spirit of patriotism, diligence, friendship, honesty, hospitality were developed by M.Jumayeva.

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