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METHODS OF TEACHING FOLK SONGS THAT SERVE TO EDUCATE MIDDLE SCHOOL STUDENTS IN THE NATIONAL SPIRIT

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Abstract:

Based on historical findings, scientists say that our ancient ancestors first celebrated hunting games, and the hunter who returned from the hunt with the prey was happy to express his satisfaction, mood, impressions, feelings about weaving. Our people are full of great talents: poets and painters, narrators and musicians.

The article describes the methods of teaching folk songs, which serve to educate middle school students in the national spirit.

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Introduction

Among the various means of educating middle school students in the national spirit, which awaken in them a sense of nobility, and promote their development and formation, works of art, especially folk songs, have a special place.

The songs of the Uzbek people, delicate by nature, art-loving and demanding to the people of art, are a reflection of a wide range of spirituality. Even in ancient times, when people did not know what writing was, they knew how to have fun, sing, and draw.

History has shown that in primitive society (Paleolithic), first hunting, then animal husbandry, and then agriculture. Animism (worship of the spirit), totemism (worship of the spirit of the ancestors), and magic (magic), among which originated the first religious beliefs and rituals in the tribal society.

Based on historical findings, scientists say that our ancient ancestors first celebrated the game of hunting, and the hunter who returned from the hunt with the prey rejoiced, expressing his satisfaction, mood, impressions, feelings of weaving. Our people are full of great talents: poets and painters, narrators and musicians. Traces and echoes of such a distant history are preserved in folk songs and epics, in the mother goddesses and in children's games.

Proverbs, fairy tales, anecdotes and heroic epics are infused with intelligence, dreams, spirit and will. In educating middle school students in the national spirit, folk art is a product of his wisdom and community art. All this has been used effectively to strengthen the child's spiritual, moral and physical well-being.

From time immemorial, various types and genres of art, including folk singing, have served as a means

of shaping the spiritual and moral development of members of society, especially the younger generation.

Information about the art of music, especially folk singing, can be found in several historical sources. According to the Avesto, even in BC, there were "gats" (Uzbek folk songs) that described various (especially musical) ceremonies of the peoples living in the areas inhabited by modern Uzbeks.

Archaeological excavations in Uzbekistan and neighboring countries, in particular, the musicians at the Ayritom pyramid (Frieze), scenes from Panjikent murals, monuments from Afrosiyob, Dalvarzintepa and others are important material evidence of music.

Folk songs are the best example of folklore, that is, musical and literary art, in educating middle school students in the national spirit. The ideological richness and diversity of folklore is a great spiritual and artistic value. It reflects the history of the people, their life. The best human spiritual and moral qualities are true courage in the pursuit of human happiness, devotion to friendship, love of work and courage.

In educating middle school students in the national spirit, the Uzbek folklore is comprehensive in terms of genre, it is a mirror that reflects the worldview, artistic pleasure, love and anger, dreams and creative potential of our people. .

Samples of folklore are of great educational value in the education of middle school students in the national spirit and are an inexhaustible source of musical development.

Folklore covers all areas of folk art, and folk music is sometimes referred to as the "People of Music." Folk songs are passed on from mouth to mouth, from generation to generation, and are polished. The main feature of folklore is that it is created and performed by many people.

One of the most important features of folklore, especially folk songs, is the advanced ideology. In educating middle school students in the national spirit, the people live with the dream of realizing their aspirations as quickly as possible in every field, and try to express their efforts to realize these aspirations in different ways. As a result, he turned to folklore, pouring out all his grief. That's how folk songs come to be.

So, folk songs are mostly created by people. That is why the language of folk songs is the living language of the people, and it is natural that words are pronounced in different dialects, in different dialects, using archaic expressions.

In educating middle school students in the national spirit, folk songs have always been characterized by high artistry and impact. Folk songs are characterized by the use of symbolic images, adjectives, caresses, rhymes and other traditional formulas.

In educating middle school students in the national spirit, folk songs were created by anonymous (Greek unknown) people, who passed on the traditions of mass performance in the process of transmission from mouth to mouth, from generation to generation. 'rni is great.

Since the source of folk songs as an example of folklore in educating middle school students in the national spirit dates back to antiquity, they date back to a time when notation, not even examples of literary writing, existed and they became teachers. it is necessary to use the works that have come down to us on the basis of student traditions. Folk memory plays an important role in the preservation of folk songs.

Everything becomes a tradition only after the experience of the people. Most of the folk songs are created in direct connection with folk traditions. The people of each epoch have enriched and contributed to these centuries-old traditions with their artistic taste, spiritual aesthetic taste and thinking.

Folk songs, which have long been used as examples of folk art, have been sung differently in different regions. This has led to the repetition of folk art in different copies, and this diversity can be considered

as a unique source of development of the development of folk songs. This explains the popularity and tradition of folk songs. Folk melodies and songs have also influenced the work of composers.

Borbád Marvazi, a famous Central Asian composer and one of the leading musicians of the 7th century, has a long history of mastery of folk songs and melodies, and he also paid special attention to the education of musicians in the palace.

Famous musicians Nekiso Changi, Ozodvar Changi, Gersui Novagar, Sarkash and Sarkabs, who grew up during the Sassanid dynasty, were direct or indirect disciples of Borbad, and populism took precedence in their performance. Borbad was not only a composer and lyricist, but also a poet of Isotod. Most of his melodies are written in the text of his poems. The invention of a new poetic form close to the embarrassing finger weight of that period is also associated with the name Borbad.

Borbád composed a collection of "Husravoniy" melodies for seven days of the week, comparing 30 lahns (melodies, maqom ways) to the 30th day of the month, and composing 360 songs dedicated to the 360th day of the year.

Many of Borbad's songs have survived to our day because of their popularity. According to musicologists, the Barbadian musical instrument was invented by Borbad. This is evidenced by the fact that the composer became widely known in the Arab world under the pseudonyms Bakhlabad, Barid, Pakhlapaz, Fakhlbaz.

The language, living conditions, history, oral and written literature, music culture, applied and fine arts of all nations and peoples of the country have been carefully studied. This work was led by local public educators. He often published the texts of educational and other literary, pedagogical, cultural and educational magazines, almanacs, newspapers, and folk songs. Small manuals have been published to help activists collecting folk songs.

These resources serve as a guide for authors of music textbooks. Because they include the best examples of folk songs that serve the spiritual and moral formation of students. Selective inclusion in textbooks increases the effectiveness of music lessons. Students have the opportunity to decide on the national spirit, the national feeling. These resources not only ensure the longevity of folk songs, but are also the most convenient means of transmitting them from generation to generation.

The task of educating middle school students in the national spirit, nationalizing the content of education and building the spiritual and moral culture of the youth on this basis also sets the task of improving music lessons. In particular, a number of exemplary events were held in the field of folk singing. Its main purpose is to restore the style of folk singing and on this basis to form national pride in young people, to establish a sense of respect for musical heritage, to serve the people by finding and creating their own voice, style in the world of singing while enjoying unique works of art. the question lies in cultivating a sense of aspiration.

At the same time, there are a lot of ancient and new folk songs that have not been recorded among our people. A music teacher, as an expert in the language of music, will have to record these folk songs with valuable power or use them orally as additional material in music lessons.

One of the important steps taken to enrich the song repertoire of secondary schools is the nationwide contest "Uzbekistan is my homeland." At the initiative of the Ministry of Public Education, the recording of songs suitable for students by the authors was widely introduced, and as a result, a collection of songs entitled "Uzbekistan is my homeland" was published.

Today, such books have also been instrumental in enriching students' song repertoire with new, contemporary songs. From these published collections, you can choose from dozens of songs that will allow students to develop a sense of devotion to the Fatherland, respect for working people, childhood duty, pride and honor.

The first steps have also been taken to record and publish folk songs that have been sung in various provinces. In particular, Jizzakh Folk Songs is the first guide in this field. The compilation and publication of such manuals of songs sung in all provinces and their selection into school curricula serves as an important tool in the spiritual and moral formation of students through folk songs.

Author's song collections published by composers from different regions also contain songs suitable for students, which should be selected and included in the curriculum. Such songs are important to acquaint students with the life, customs and traditions of the people living in the area. For example, in the collections of R.Tursunov "You go in my heart", S.Anvarov "Motherland's hymn", K.Mamirov "Breath of life in the melodies", "My sunny country" can be used in the spiritual and moral formation of students. There are songs on a colorful theme.

One such collection is the Song of the Ages series, which features mostly lyrics to folk songs. It includes folk songs sung in Kashkadarya, Surkhandarya, Samarkand, Jizzakh, Bukhara, Khorezm, Tashkent, Fergana, Namangan regions and the Republic of Karakalpakstan. These songs belong to different genres and are classified as follows:

1. Gods.
2. Wedding songs.
3. Terms.
4. Arguments.
5. The boys.
6. Mourning songs.
7. Ramadan.
8. Navruz songs (sumalak, boychechak, sayil kel, sus khotin, halinchak, etc.).

Conclusion

Although the book provides some analysis of these songs, which are closely related to the traditions and ceremonies of our people, the fact that they are not given with notes makes it difficult to use them in school music lessons. To help music teachers, it is important to provide notated versions of these songs.

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