



THE ROLE OF MUSIC AND FOLK'S ORAL CREATION IN SPIRITUAL-AESTHETIC EDUCATION OF YOUNG PEOPLE

Muradov O'ktam Abdinabievich¹

Sokhibov Asodilla Ibragimovich²

¹⁻²Teachers Of The Department Of Instrumental Performance And Vocal Art, Faculty Of Arts, Karshi State University
<https://doi.org/10.5281/zenodo.7243634>

Annotation: The article deals with the history of music, its development process, musical culture, art, musical art, the expressive possibilities of music.

It is also stated that music is a means of social communication, human musical activity, stages, the specific role of music in human culture and collective life.

Keywords: music, art, popular music, composition, concert, theater music, film music, musical activities, creativity, performance and listening, folklore, musical culture.

An important factor that forms spirituality in young people is the education system. It is the reforms in the education system, attention to the education of youth in the society that can be an important factor in the formation and development of the future young generation. Therefore, it is necessary to look at science and education as the main condition of human perfection and development of the nation. It is known that the legacy of our ancestors has a special pedagogical value in the formation of skills of struggle against mass culture in young people, as in all directions. Because the Uzbek people have a large educational heritage and samples of folk art created during their long history.

Independence, in general, made a sharp positive change in the attitude to the people's values, and in particular to the folk art. In the chapter entitled "Spiritual and moral principles of development of independent Uzbekistan" in the work "Uzbekistan towards a great future" of the first President Islam Karimov, it is said: "The way to renew and develop Uzbekistan is based on four main principles." "These are the basics:

- commitment to universal values;
- strengthening and developing the spiritual heritage of our people;
- free expression of one's capabilities;
- patriotism" - is marked [1,56 p.].

Each of the above-mentioned four principles is directly or indirectly connected with folk oral creativity, the spiritual wealth left by our ancestors - knowledge, teachings, honoring the value of the country, protecting the pride of our nation. Indeed, commitment to universal values is primarily measured by the criterion of commitment to national values. After all, a child who does not know his own value will not be valued by others. Today, in the life of our society, it has become necessary to develop ways and methods of applying spiritual values to the educational process. The teacher-educator's use of folklore, including folklore of Uzbek and other peoples, various types and genres of art in his pedagogical activity serves as an important factor in educating young students in a spiritual, moral and aesthetic spirit. For this, the teacher must have the skills to use these didactic tools.

The future teacher acquires relevant knowledge and skills about folklore in the course of studying "Folk Pedagogy" at the university. In addition, during the study of pedagogy-

psychology, folk pedagogy, and the history of pedagogy, they become fully familiar with the aesthetic and educational possibilities of examples of folk oral creativity [2,15p.]. Great thinkers-scientists-pedagogues of the Middle Ages - Ibn Sina, Rudaki, Sa'di, Siddiqi and Hamza expressed their thoughts and opinions about the educational power of folklore. Folklore is a folk art, a treasure of wise folk pedagogy that serves to educate children in all aspects, including aesthetic education. It is a didactic tool for aesthetic perception of the world, teaching the young generation about the beauties of the environment (speech, music, game, drama and choreography, folk decorative art).

There are similarities in all folk pedagogies: it is a means of bringing a perfect person to adulthood, providing him with education and (aesthetic) education. However, each nation's pedagogy belongs to its own nation, a specific nation. As the aesthetic content prevails in folklore works, its aesthetic criteria, norms and rules, that is, its spiritual-aesthetic possibilities increase [3,10p.]. Fairy tales, proverbs, songs, games have great potential for aesthetic impact - they are a whole system of aesthetic education. Children's folklore works - riddles, riddles, riddles, numbers, small poems, etc. are distinguished by their unique aesthetic potential. In folklore, the wise universal aesthetic and educational advice passed from the older generation to the younger generation is reflected.

The aesthetic content of folklore, its artistic-aesthetic basis, spiritual-aesthetic essence serves as an aesthetic factor in the aesthetic education of young students. Children's folklore has educational, as well as aesthetic-educational features, including beautiful (internal and external) characters, beautiful nature, animals and birds with their own aesthetic appearance, incomparable human relations, the victory of good over evil, human relations, behavior and the beauties of behavior - all these are eagerly digested by children and brought into their lives. Wise folklore (of any nation) is a means of aesthetic education of students [4,28p.].

What should be done to effectively educate students through this legacy of folk pedagogy? - theoretical and practical training of the teacher accordingly, inclusion of this heritage with aesthetic content in the planning system of the educational process; creative approach to it; it will be necessary to interest students. Folk pedagogy - the pedagogical value of folklore cannot be denied. This is a powerful tool of education, aesthetic education. A teacher-educator needs to know the features, ways, forms and methods of using folklore in educational and extracurricular processes in order to educate students aesthetically. In the realization of these goals, spiritual and moral education is of great importance in the education of our youth. It is worth noting that, taking into account that the fundamental reforms carried out in the field of education are aimed at educating civilized, spiritual, free-thinking individuals, today all the conditions and grounds are prepared for each person to realize his identity, to form a deep worldview and to have faith [5,17p.]. The most important thing is to pay attention to the upbringing of our children, who are our great future, our tomorrow, our lives, and raise them to the level of a well-rounded person who respects their ancestors, our history, our spiritual heritage, our motherland, our mother tongue, and our national values. we must not forget that it is our main task.

References:

1. Karimov I.A. Uzbekistan towards a great future. - Tashkent.: Uzbekistan, 1998. – p.58
2. Artykov N. Spirituality: national and universal values. Tashkent., "Uzbekistan", 1997.

3. Ibrohimov O., Creation of Uzbek folk music, Tashkent., 1994;
4. Kadirov R. Music pedagogy. - Tashkent: OSK, 2013.
5. Achilov S. Spirituality of independence and foundations of education. Tashkent, 1997.

