

Education Of Aesthetic Culture Of Students And Young People Based On Korakalpok Folk Songs

Moyanov Iklasbay Jiyenbaevich

Nukus branch of the State Institute of Art and Culture of Uzbekistan

Abstract: In this article, the role of Karakalpak folk songs, jirov-bakhshikik songs in instilling high aesthetic values in the minds of students and young people in forming their interest, aspiration, inclination, dreams, abilities, qualifications and skills is explained from a scientific and theoretical point of view. Also, in the article, the scientific research conducted by a number of our pedagogic scientists on the issues of forming the aesthetic culture of students and young people is thoroughly studied.

Key words: students, youth, folk music, spiritual and moral value, aesthetic culture, pedagogue, folk art, gradual development, high spirituality, morality, behavior, character, songs, love of country, historical truth, educational idea

The art of national music encompasses all traditions and has the power to freely control and subjugate anyone with its pleasant and touching feelings. If folk tunes remind of the past and signify historical truth, folk songs seem to call for honesty, humanity, and love for the nation with their wonderful melody. These songs are considered a separate world as they focus on the spiritual wealth, growth, and morals of a person.

Karakalpak folk music covers all areas of folk art. In particular, folk songs in harmony with folk music are filled and polished from mouth to mouth, from generation to generation. One of the unique features of Karakalpak folk music is that it is saturated with a deep educational idea.

The most popular type of national music is jirov-bakhshi songs. In such songs, the inner experiences of the individual are reflected, and this situation is expressed in harmony with the feelings of the community. For this reason, the songs of jirov-bakhshikik are an important source for educating students-young people to develop their moral and humanistic qualities.

In the gradual development of science, the problem of forming the spiritual and moral qualities of students has gained special importance in terms of its study. In particular, in a number of scientific sources on pedagogy, philosophy, psychology, the problems of spiritual values and youth education are highlighted in different levels. Including

O. Musurmonova, M. In Kuronov's studies, the role of educational institutions and the family in the spiritual development of young people was highlighted.

O. According to Musurmonova, in the formation of the spiritual and moral qualities of students, they should be based on the age-old traditions, customs, language, religion, and spirit of our people, and inculcate the feelings of trust in the future, kindness, patience, justice, enlightenment, humanity, hard work into the minds of every young person. required. Their interest, aspirations, inclinations, dreams, abilities, qualifications and skills play an important role in instilling high spiritual and moral values in the minds of students.[1;]

M. Kuronov's research laments that "mass culture" has a serious impact on the spiritual and moral education of young people. We believe that the reader who has deeply studied the secrets of art and is enchanted by its subtleties lives far from the vortex of "mass culture". . [2;]

The scientists of the Commonwealth of Independent States paid special attention to the issues of the magical power and influence of music, as well as the essence of folk music. I. For Kant, music is a delicate play of emotions, which affects a person's mood in different ways. [3;] Hegel sees music as a certain stage in the perception of beauty. A. Schopenhauer believes that music soothes and opens the heart. V.K. Sukhantseva, based on the scientific idea that "the content and essence of the subject of music is also a

comprehensive concept", "first we look for the answer to what makes the musical sound, but not the music itself, but one of its aspects, that is, the language of music creates the content and essence of logic." theoretically proves", A.F. According to Losev's teaching, the condition of existence of music is an acoustic wave, and its parameters are measured in the acoustic department of physics.

Academician J. from Karakalpak scientists. Bazarbaev in his article "Spirituality has both social functions" "Describing spirituality as a rich historical and intellectual treasure of our nation, through spirituality, the young generation is encouraged to think independently, to gain self-confidence, to be proud of their history, to enjoy today's reforms, to believe in their own self." with this, we can achieve the feeling of being faithful to our values and traditions"- he says. Based on the opinion of the scientist, we can say that Karakalpak folk songs are really educational with their simple and pleasant, deep meaning. . [7;]

U. In Aleo'ov's educational views, the aesthetic education of young people, in which great attention is paid to the importance of art, especially music. He said, "The art of music is a unique phenomenon that has the ability to educate a person's abstract thinking and sense of beauty. In this, there is a lot of knowledge that cannot be expressed in words, and sometimes can be understood intuitively." . [8;]

T. Utebaev said: "We do not acquire music directly as knowledge, we accept it as a sensory process that gives joy, pleasure, and satisfies our aesthetic feelings. Therefore, with its lyrical effect, music awakens and enlivens good feelings embodied in a person, good intuition, feelings, and beautiful qualities in a person become the basis for the emergence of his good behavior. This will help young people to become moral, truly beautiful people" these opinions of the scientist are of great importance in determining the scientific-practical effectiveness and perspective of the Karakalpak folk music.[9;]

Psychologist M.G. Davletshin puts forward the idea that, depending on the interests of the students, instilling love for the profession, art, the desire to know what interests the student, makes them learn more, thereby expanding the range of knowledge that activates the students and increasing their abilities, in this way, he evaluates himself. . [10;] B.H. In Madrimov's research, he was involved in the analysis of the pedagogical aspects of the aesthetic education of students through the medium of Khorezm music folklore. According to the scientist, a number of positive qualities are formed in students due to aesthetic education, they include strong emotional observation, the ability to think independently, logical thinking characteristics, therefore, it is necessary to pay special attention to the formation of aesthetic culture in students at the stage of general secondary education. . [11;]

Karakalpak scientists; Q. Ayimbetov, T. Adambaeva, U. Aleo'ov, A. Allamuratov, J. Bazarbaev, S. Bahadirova, K. Mambetov, Z. Qurbaniyazova, P. Paluaniyazov, M. Pazilova, S. Romanova, S. Saytbekova, R. Torejanova, T. In the works of Utebayev, the national traditions, customs, musical schools of the Karakalpak people and the forms, methods and means of using them in the educational process were analyzed.

"The people of Karakalpak," writes Doctor of Philology N. Daugaraev - he cannot live without songs, melodies, oral poetry even in his sad days and happy days. From the day of birth, music always accompanies a person." Our people have great respect for national songs and music. Many aspects of Karakalpak folk songs are adapted to national melodies. Among the people, bakhshi, jirov, and storytellers sang songs to their own tunes. . [12;]

On the basis of folk music, it is necessary to cultivate not only the student's mind, but also his feelings, in order to develop the moral skills and habits that are in accordance with the moral requirements of the society. To achieve this, the student's mind (on the basis of the educational process), emotions (in the lesson and in various extracurricular activities), and will (in the process of organizing activities and managing behavior) are systematically and regularly influenced. If any of these (consciousness, emotions, will) are neglected in the education of aesthetic culture of students based on folk music, it will be difficult to achieve the goal. Therefore, education of aesthetic culture of students on the basis of folk music is a multifaceted and complex process. [6;]

It is known from the analysis of the literature that the words "morality", "character", "atvor" are Arabic and are used in the same sense in the Uzbek language. In some literature, it is said that "morality is

a set of behavioral norms of people specific to each society", while in others it is said that "morality is one of the forms of social consciousness, and it performs the function of regulating people's behavior in all spheres."

On the basis of the folk music of Karakalpak, in the process of education of the aesthetic culture of students, prevention works are carried out, such as teaching children to be honorable, conscientious, fair, patriotic, and hardworking.

In our opinion, the effectiveness of education of aesthetic culture of students on the basis of folk music in general secondary schools requires following a number of psychological and pedagogical laws:

- on the basis of folk music, education of aesthetic culture of students, taking into account their age, personal, sexual characteristics, treating them individually when organizing educational work;

- on the basis of folk music, development of indicators of education of aesthetic culture of students and youth, organization of educational work on the basis of pedagogical-psychological diagnosis of musical abilities;

- taking into account the appropriateness of the educational activities conducted with students-young people according to their age, outlook, aptitude, ability and interest;

- paying attention to the vitality, interestingness and compatibility of the musical evenings and educational events with the students and the national traditions of the people;

- ensuring the cooperation of educational institutions and schools of musical art in organizing events related to musical education;

- relying on their unique "individual musical abilities" in the education of aesthetic culture of students on the basis of folk music;

- to achieve the modernity, interestingness, vitality of information coverage of educational work forms and methods chosen in the organization of musical evenings.[8;]

We know that in music culture classes, students acquire skills such as singing, performing, and playing musical instruments. In such situations, students demonstrate the level of spiritual and moral culture they have acquired in order to deal with musical instruments and people in the environment. The great scholar Ibn Sina scientifically substantiated the fact that musical works are closely related to the human body, psyche, and spirituality in general, and that the gentle sound of music not only changes a person's mood, but also affects his spiritual image.

In the process of educational work in the classroom and outside the classroom, referring to the views of national heroes such as Alpomish, Tomaris, Shiroq, statesmen and generals such as Amir Temur, Ulug'bek, Babur, scientists and fuzalos such as Farobi, Ibn Sina, Beruni, students and young people form the basis of education of aesthetic culture. Aesthetic education has a much broader meaning and teaches a person to perceive the norms of behavior in nature and society.

Formation of spiritual and moral qualities of 5th-7th grade students by means of Karakalpak folk music is expressed in the following:

- to arouse interest and enthusiasm for national music and folk songs in the 5th-7th grade musical culture classes;

- to develop the skill of expressive and joyful performance of Bakhshiki songs in each student;

- teaching Karakalpak national folk songs to be consciously and emotionally perceived, to appreciate their elegance and beauty;

- development of musical knowledge, skills and abilities, expansion of musical impressions;

- finding a stable need for acquiring art and beauty;

- forming a sense of decency, morality, desire for beauty, friendship, honesty, which is an example of national cultural value, in music culture classes.

Karakalpak folk music has its own unique power that distinguishes it from other forms of art. This melody, which has a strong effect on a person, is the characteristic features of Karakalpak folk music, its instruments include sound timbre, high - low, rhythm variety, harmony structure, color diversity in the

structure of intervals and chords, dynamic tone, etc. It is an incomparable tool of influence that creates miracles in the world.

In the development and formation of the student's personality, the role of music, especially Karakalpak folk music, created from a series of people's heartaches, joys, sorrows, and hopes, is incomparable. It is not without reason that music has a great educational value in literature on pedagogy and psychology.

In the process of educating students' aesthetic culture, their new needs appear. Trying to satisfy these needs makes the student decide to strive and search for the realization of the goals and tasks he has set for himself. This movement is clearly visible during the school period of the child.

Regular learning and performance of samples of Karakalpak folk music for children with different themes not only enriches the repertoire of students, but also stabilizes their attitude to our national values, broadens their outlook and gives aesthetic pleasure. These feelings are extremely versatile and diverse.

Based on the opinions of pedagogic scientists, it can be said that the aesthetic culture of 5th-7th graders can be implemented using Karakalpak folk music based on the following indicators:

- informing students about the secrets of Karakalpak folk music;
- to educate pupils' feelings of refinement, striving for beauty and honoring it;
- formation of students' attitude towards the artists and the gifts created by them;
- composition of elements of sophistication through the perception of songs;
- having sufficient knowledge of music culture, art studies;
- socio-political literacy;
- respect for the culture of other nations, tolerance, the formation of thinking and having a broad worldview;
- excellent knowledge of national and modern musical instruments;
- creativity, self-demanding;
- continuous independent work on oneself and research;
- desire for news,
- to regularly work on oneself and be critical of one's activities;
- communicativeness, creativity; responsibility;
- having a culture of interpersonal communication;
- to be aware of republican and international experiences in the social sphere, news of folk music art;
- awareness of the content, form, methods and tools of modern education;
- spiritual perfection; justice; mastering the essence of democratic values;
- to be able to think independently and freely, having one's own personal thoughts and views;
- the ability to feel music from the heart, hard work, organization, willpower, not being afraid of difficulties towards the goal, following the stage culture, intelligence, curiosity, sense of responsibility, having musical ability.

The analysis of the results of the work carried out in these directions indicates that the education of the aesthetic culture of students consists of four structural components:

- formation of social and spiritual activity in students-young people in accordance with the requirements of the globalization process;
- development of modern broad outlook and tolerance based on loyalty to universal and national democratic values;
- formation of awareness of national cultural heritage and national identity among young people on the basis of spiritual and educational education;
- to pay special attention to the formation of material and spiritual values and our traditions, based on Karakalpak folk music, in order to educate students' spiritual and moral qualities.

In short, the spiritual and moral qualities of students consist of their multifaceted components, such as intellectual, aesthetic, artistic and cultured. Through Karakalpak folk music, there is a unique system of

managing students' behavior and behavior based on moral knowledge, skills and qualifications. A morally beautiful person is morally beautiful and perfect.

REFERENCES

1. Musurmanova O. Forms and methods of developing the spiritual culture of high school students. - T.: Science. 1995. - 108 p.
2. Kuronov M. Scientific-pedagogical foundations of national education in general secondary schools of Uzbekistan: Ped.fan.doc. Dis....-T.: UzPFITI, 1998.-316 p.
3. Kant I. Kritika za sujdeniya. Muzykalnaya estetika Germanii XIX veka T.1 Iskusstvo, 1982. – S 78
4. Schopenhauer A. Svoboda voli i npravstvennost. - M.: Respublika, 1992. - S 447
5. Sukhantseva. V.K Muzyka kak mir cheloveka. The idea of the universe is the philosophy of music. -K. Fact. 2000. – 176 p.
 - a. 6.Losev A.F. Muzyka kak subject logic. - M.: Iskusstvo, 1990. - S 195-232.
6. Bazarbaev J. The national idea is our idea Nøkis "Bilim" 2003 y -34 p.
7. Aleuov U. "Music is also an aesthetic education". Vestnik Karakalpakskogo otdeleniya AN Resp. Uzb. Defect. 2005. Issue 1-2 - 174 p.
8. Utebaev T.T Development of educational ideas in Karakalpakstan in the second half of the 20th century and at the beginning of the 21st century. (monograph) Nukus. "Knowledge" publishing house. 2015. – pp. 104-105.
9. Davletshin M.G. Perspectives on the study of personality in psychology. - "Public education", 2011 No. 5.
10. Madrimov B.Kh. Pedagogical foundations of aesthetic education of students through Khorezm musical folklore. (in the case of grades 5-7) p.f.n. ... diss. T., 2008.
11. Dao'karaev N. "Essays on the history of Karakalpak literature before the revolution" "Karakalpak state honor" Nøkis 1961. - 16 - 206 p.