

METHODS OF FORMING STUDENTS' CONCEPTS OF NATIONAL SPIRIT BASED ON MUSIC CIRCLES

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Annotation: This article provides detailed information about the activities of music clubs, methods of forming the concepts of national spirit in students based on music clubs.

Key words: music, art, culture, club, teacher, national spirit, people, mass culture, information. The fact that the art of music is a means of forming one or another quality in students and young people, and the way of life of the Uzbek people in general, is proven in the opinions of President Shavkat Miziyojev through the media. That is why the rational use of its educational opportunities is an important pedagogical problem, so certain requirements are placed on its content. Because music occupies one of the main places among the arts in terms of its influence. That is why, at the present time, great attention is being paid to artistic circles, music schools, children's and cultural-educational institutions on the scale of our republic. The main purpose of these institutions is to attract young people to art, to teach them to appreciate our national values and to develop their musical abilities.[1]

The development of spirituality is directly related to the history of a particular people and nation, and on the one hand, it has a national character. On the other hand, since nations and peoples cannot exist in isolation from society, it covers the universal aspects characteristic of all mankind. In spirituality, nationalism and universalism harmonize with each other, complementing and enriching each other, developing from simple to complex, from the bottom up. In this sense, the fact that wide opportunities for the development of the art and culture of other nations have been opened in Uzbekistan is not only a social and political phenomenon, but also the idea that it should be used as a means of forming the concepts of the national idea in the minds of students once again confirms that the issue of developing the content of this process is very urgent.[2]

Extracurricular music clubs "Choir", "Dance", "Instrumentalists", "Makom", "Song and dance" are a logical continuation of the educational subject "Music culture", a form of in-depth education. Therefore, it will be necessary to equip the club rooms with modern equipment, provide musical instruments and teaching tools, and enrich them with programs and methodical manuals. In order to ensure the effectiveness of the work in this direction, it is necessary to use the mass media, organize concerts and meetings with the participants of the club in schools, and study the personal relationship of the head of the club with the school.[3]

All activities carried out in extracurricular clubs are not only educational, but also provide education to young people. First of all, this is manifested in activities such as strengthening and further improving the knowledge of students at school, increasing their interest in all subjects, creating new knowledge, skills and abilities. It is necessary to define the content of the circle trainings, to increase its pedagogical and methodological effectiveness, based on the concepts of national ideology, national heritage, and national art.

It is known that the main activity of music clubs outside the classroom is study and work. By means of this activity, they know the external social world, their worldview and spiritual knowledge, skills and imagination are accumulated. Concepts of the national idea are such knowledge, concepts, ideas, and pedagogical factors of national values in the student's mind

that are implemented in the process of training in student-teacher cooperation. In particular, by using pedagogical training, interpretative teaching, basic schemes, basic symbols, and role-playing methods, which are widely used in the course of group classes, students show activity among their peers, learn patterns of social behavior and actions, enter the lives of adults, and according to the role students play, -they obey each other and learn to manage. In this way, intellectual ability, feelings of personal and social duty, a sharp intellectual content, feelings of equality, democracy, solidarity, human qualities such as sincerity, honor, politeness, and sociability begin to form in the student. [4] The process of putting these high feelings into practice - the desire to strive for excellence is nurtured in the young person. Therefore, the formation of adequate knowledge and concepts about moral values and human qualities in the worldview of school-aged students is the basis for their formation as a perfect person. The scientific study of the course of this process and the creation of conditions based on scientific laws, in turn, serve as a methodological tool for all teachers and pedagogues involved in the formation of human personality. Achievements in the path of development are visible not only in the indicators of economic and political growth, but also in the moral and spiritual mood of people.

Worshiping abroad, forgetting the interests of the nation and the country in meeting material and spiritual needs is also a unique manifestation of manqurtism. Ignorance is forgetting the common good, being limited to narrow personal interests in all matters.

Such a spiritual environment is a barrier to the development of society. In all periods, there were selfless people, ardent patriots, those who thought a lot about the fate of the nation and the country, those who were worried, sought new opportunities for national independence and tried to implement them. Such people are not born as patriots, their faith is formed in the process of upbringing. It is appropriate to accept the process of formation of concepts of the national idea in the outlook of students-youths who are involved in musical circles outside of school.

All the people who sacrificed their lives for the nation and the country had love and faith for the Motherland as the basis of their practical activities. Figures like Behbudi, Fitrat, Chulpon, Abdulla Avloni, Tavallo, Abdulla Kadri were not only enlightened, but first of all patriots. They thought about the interests and prospects of the Motherland and the people, even if they lost their comfort and peace.[5]

The concept of solidarity in authoritarian pedagogy is interpreted as the pedagogical influence of the pedagogue on the student, the fact that the child's behavior must be formed as a result of the active actions of adults, and the child is ready to accept the educational influence of adults without words. [6] If the previous pedagogy was based on the rule of formal (by command) and unilateral influence, the current pedagogy should be based on the rule of joint activity. This implies not only the formation of a new generation of pedagogues and the improvement of their pedagogical skills. It also requires the creation of an appropriate pedagogical environment for development, solidarity, cooperation is always one of the manifestations of democracy, based on the acceptance of the individual interests of the student.

The task ahead is to create a system of mutual relations between the pedagogue and the student, which ensures cooperation between the teacher and the student, helps to observe the interests and interests, and creates an opportunity for the student's ability to be hidden.

In the framework of democratic pedagogy aimed at the development of the individual, the harmony of humanitarian relations is of special value, because the pedagogue helps to understand the deep meaning of his personal relations in the relationship with the person he is educating.

Pedagogical cooperation creates mutual understanding, trust and mutual support, readiness for creative cooperation, which ensures a deep understanding of moral values, national traditions, the essence of the idea of national purification and national independence.[7] The level of historical and social development proves that when the socio-economic political structure changes in the society, these changes require, first of all, the reform of the educational system, its essence and content. In other words, to raise and teach students to be spiritually mature, to respect national values and traditions, to form a positive attitude towards life and our national cultural heritage, to create the necessary conditions for their morally healthy and spiritually healthy development, avoiding official pedagogy requires the activity of the circle leader and student to be built on the basis of cooperative pedagogy. The reason for this is that previous education was based on the rule that the rate and volume of learning "Values" learning materials should be "average" and that all students should master them at the same time (that is, it was aimed at the "average" student and graduates should be at this level accordingly).

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