

## FOLKLORE IS A SOURCE THAT DEVELOPS THE MUSICAL CULTURE AND AESTHETIC TASTE OF THE YOUNG GENERATION

**D.M.Malikova**

Associate professor at the Uzbekistan State Institute of Arts and Culture

**Abstract:** In this article, it is written about the development of musical culture and aesthetic taste of the young generation through folklore songs, the importance of folklore songs in the spiritual and aesthetic education of children, and the comprehensive development of their moral world through folklore songs, and the development of their noble qualities.

**Key words:** Folklore, custom, tradition, recognition, cultural heritage, gift, children's folklore, dutor, doira, polyphony, method, melisma, mordent, grace note.

There are a lot of hypotheses, myths and legends in the literature of Eastern and Western science about the fact that music gives life to a lifeless body and soul to a soulless body. Most experts believe that the creation of music began with the emergence of the human race, imitating natural phenomena and the sounds made by animals when they laughed or cried for the first time they explain in connection. It is not for nothing that music is said to be philosophy without language. Man is alive with a spoon, with music. It is difficult to imagine the meaning of life and the surrounding beauty without songs. The song is the need for pleasure, the cry of the most beautiful, and the noblest dream and life idea.

Uzbek music culture has a centuries-old history and has been developed for centuries. Examples of music are reflected in the sources of the early middle Ages. The examples of art shown in historical monuments, wall patterns, and various ceramic products indicate that culture and art have developed in harmony with other aspects of life in the countries of Central Asia.

Musical culture is distinguished by its diversity, especially the rich musical heritage of the Uzbek people, whose deep roots reach back to ancient times, has not fallen from our daily life. It includes high examples of folk art, folklore performance, melodic structure, meaningfully developed instrumental and vocal works, performance of epics, and the so-called status music, a complex performance series. National and universal values are the national pride of our people. For centuries, in the process of work, struggle and creativity, it has been a source of inspiration leading people to goodness. The study of our cultural rituals is not only scientifically important, but at the same time, it is an important factor in enjoying the spiritual treasure created by our great ancestors and in the development of a human being. Therefore, one of the most important tasks is to preserve and preserve the incomparable heritage, study it seriously in every way, and inculcate it in the minds and hearts of the youth. The musical culture of the Uzbek people has a very long history. In the course of historical development, folk classical music, traditional professional music, folk compositional ways, as well as folklore-amateur musical heritage, close to each other in form and style, have complemented each other came to me.

Folk art differs from other types of art with its meaningfulness, seductiveness and longevity. This art, embedded in the way of life of our people, is an ancient value that reflects people's worldview, spiritual-aesthetic world, and inner experiences. This great legacy left by our ancestors awakens good intentions and striving for great goals, love and faith for the motherland in the hearts of the nation.

"It is clear to all of us that love for music, art; music culture is formed in our nation from childhood, in the family environment. It is no exaggeration to say that it is difficult to find a person in our country who does not have a drum, circle or other musical instrument at home, and who does not feel the life-giving effect of music in his life. Most importantly, the art of music is popular today. It has a greater and stronger influence than other forms of art on the development of the high spirituality of our generation,"<sup>1</sup> - said I.A. Karimov, the First President of the Republic of Uzbekistan.

One of the important features of the art of music is that it expresses human feelings and experiences in its own artistic language. Classic tunes and songs have been the main means of improving the thinking of our youth in terms of spiritual and aesthetic aspects. The great thinker poet Saadi Shirozi called music and song "food for the soul". The great Abu Ali Ibn Sina writes in Book 1 of his book "The Laws of Medicine": "In order to strengthen a child's client, two things should be applied to him. One is to gently rock the child, and the other is music and singing, which has become a habit to put him to sleep. Depending on the amount of acceptance of these two, a child's talent for education with his body and for music with his soul will be formed<sup>2</sup>. It is clear that in the meaning of these words of our grandfathers, we understand how important music is to the upbringing of a child. Therefore, the impressive feature of our songs is the performer's choice of topic, the power of the performance in the content that matches the child's psyche, which has the ability to attract any person. It creates an environment that interests, attracts and entertains the young generation. It is of great importance in developing their feelings about national education.

In fact, at a time when time is rapidly developing, the interest of the young generation in music and art is stronger than ever, and in its turn, it puts a number of issues before us. It requires more research than before to express them in a national and modern form of folklore art, which embodies all the values that express the national spirituality, such as our national customs and traditions, our national art, folk art and music. After all, it is necessary to consider that they should learn to be careful with cultural upheavals, which have allowed them to enjoy the best examples of folk art, and to widely promote and popularize the best examples of the folklore genre as one of the tools that shape the spiritual education of the young generation today.

The spiritual heritage of the Uzbek people is an inexhaustible treasure. As we know, art occupies a special place in the content of our spiritual heritage. Among the art genres, the oldest is folklore art. Since folklore art is a creative art built on the foundation of people's curiosity

---

<sup>1</sup> I.A. Karimov "Yuksak ma'naviyat- yengilmas kuch". Ma'naviyat, Toshkent 2008y,141-b

<sup>2</sup> 111 Vatandosh allomalarimiz "Insoniy fazilatlar haqida hikmatlar" T, "Yangi asr avlodi" 2019y,99- bet

and talent, it is considered both an old and a modern art form. Folk art is a true folk art that is equally popular with people of all ages. Thanks to independence, the great blessing of our country, the views and attitudes towards folklore art have discovered a new quality. Attention to the development of folklore art has increased.

I. At the "International Art of Giving" festival, the President of the Republic of Uzbekistan Shavkat Mirziyoyev said, "Folklore needs protection and conservation. It is a bitter truth of our time that such a unique and great art has become just a cultural monument, is being forgotten in many places, and is in need of protection and preservation. I believe that this fact worries you, dear ones, more than anyone, as true devotees of this beautiful and unique art"<sup>3</sup> (1).

Folklore is the beginning and root of all art, therefore it has harmony with many other arts, and at the same time it is a special kind of art that is unique. This field includes imagination related to music, dance, and crafts, visual, artistic and other arts.

By folklore, we understand all the art examples created by the people - architecture, painting, jewellery, goldsmithing, music, dance, and oral literature. Specialists working in this field of art call their chosen genre folklore. These characteristics, born together with the people, express the national identity of the people, the history, culture, life, beliefs and language of the people.

It is known from history that our musical culture, which is the main link of our spirituality, our traditional songs, status performances have always been recognized as spiritual food in the daily life of our people. The people sought salvation from music in difficult days, and songs and music accompanied them in happy days. In this regard, academician Yunus Rajabi noted, "People looked for salvation from music in difficult days, and songs and music accompanied them in happy days".

Because today, on the blessed day of our independence, at a time when we are realizing our identity, it is natural to rely on our national musical culture inherited from our ancestors, which is a part of our great spirituality. In addition, to turn to our traditional songs all of them play an important role in the upbringing of a mature generation, in the formation of the spiritual worldview of young people. The art of music is an integral part of the human spiritual world, its role, importance in the formation of artistic thinking, aesthetic taste and worldview is great and it is one of the types of art that reflects human emotional experiences thoughts imagination through musical sounds.

The musical wealth of our people is very multifaceted, rich and colorful. Our wonderful melodious tunes and folklore samples bring joy and happiness to a person and lighten difficult times. It has the power to express human noble qualities, feelings and emotions. Therefore, artistic amateurs and professional teams are of special importance in promoting the folklore of Uzbek national music in our republic. The role of art groups operating in the regions is incomparable in preserving our ancient traditions and unique examples of folk art, polishing them and passing them on to the next generation.

---

<sup>3</sup> I "Xalqaro baxshichilik san'ati" festivalidagi nutqidan, Termiz shahri, 05.04.2019 yil

In the education system, music plays a leading role. Nowadays, the role of music and art in human education is increasing. There is no doubt that the role of folklore songs in raising our youth to become spiritually mature people is great. It serves as the main foundation for the formation and strengthening of the child's view of the musical world.

Children learn to sing folklore songs from a young age and get aesthetic pleasure from it, with the help of which they achieve mental and physical maturity. In this matter, folk art makes a significant contribution. The perception of music by children should first begin with the perception of our national music. With the honor of national independence, special attention was paid to our national and traditional values. Using such a sharp educational power of music, forming the spiritual worldview of the young generation through the medium of art, and raising high moral qualities in them is one of the most important and always relevant tasks.

Folk songs have been created by the hardworking people for centuries, have been passed down from mouth to mouth, from generation to generation, from teacher to student, and have not lost their value and fans today. Uzbek folk tunes and songs are so diverse that through them it is possible to develop the spiritual and moral world of children in every way, to perfect their noble qualities. Uzbek children's folklore includes alla, fairy tales, pastimes, quick sayings, riddles, children's game songs and others. Children's folklore has good qualities, such as making the young generation disciplined, brave, determined, and ready to help overcome difficulties. In folklore, the unity of words, melody and performance is constantly refined.

Folklore works reflect the life of the working people. Many children's songs are related to the seasons. The children sang songs such as "Boychechak", "The sun came out to the world", "Chittigul", "Stork came, it was summer", "Frog", "Swallow" [«Boychechak», «Oftob chiqdi olamga», «Chittigul», «Laylak keldi, yoz bo'ldi», «Qurbaqa», «Qaldirg'och»] on the rooftops, in the fields and on the village streets. They are associated with seasons and natural phenomena such as the arrival of spring, rain, the sun warming the world, the first smallpox, and the first snow. "This garden is a flower", "Zuvzuv Baragon", "Chamandagul", "White rice, blue rice" [«Bu bog'chada olisha», «Zuvzuv borag'on», «Chamandagul», «Oq sholi, ko'k sholi»] and other songs are sung in different periods.

Of course, I think that composers have a big role in making the younger generation interested in folk songs. Folkloric songs are very important in making children interested and in increasing their love for music. One of such composers is People's Artist of Uzbekistan, conductor, composer Sheramat Yormatov. He reworked many folk songs for children; the songs performed by the ensemble have a special place in the hearts of children. The repertoire of the "Nightingale" ["Bulbulcha"] team includes children's folk songs "Oq terakmi, ko'k terak", "Yomg'ir yog'aloq", "Chamanda gul", "Lolacha", "Boychechak", "Laylak keldi", "Bu gulshan soz" and others took place. The educational significance and effectiveness of these songs increased even more during the team performance.



**"Nightingale" ["Bulbulcha"] children's ensemble**

Professor Rauf Kadirov confirms the importance of children's folk songs in the book "Music Pedagogy" as follows: "Children's songs contain the beautiful nature of their polished cultural heritage and musical and domestic traditions that have been passed down from century to century. The effectiveness of children's acquisition of invaluable musical materials and the need to acquire it is one of the most important tasks of musical pedagogy"<sup>4</sup>(3,49).

---

<sup>4</sup> R. Qodirov "Musiqi pedagogikasi" Musiqi –Toshkent –2009 y

## Bu gulshan soz

*Ad libitum* (♩=90)

Bu gul-shan soz e-kan soz us-ti-ga soz et-ga-li  
kel-dik. ko'n-gil-lar-ni shod ay-lab  
sa-raf-roz et-ga-li kel-dik.

**Xor:**  
Xa-lin-cha - gi xa-lin-chak, o - chi lib - di boy-che-kak.

**Yakkaxon:**  
Xa-lin-cha - gi xa-lin-chak, o - chi lib - di boy-che-kak. Biz-ning bog' - da  
bo-dom bor, Bog'-da ek - kan bo-bom bor. Bo-g'i miz - ga kel-san-giz

**Xor:**  
ey, E-kib qo'y - gan sa-dam bor. Xa-lin-cha - gi xa-lin-chak, o - chi lib -  
- di boy-che-kak. Xa-lin-cha - gi xa-lin-chak, o - chi lib - di boy-che-kak.

2

"E-he-hey bolalar,  
boychechak ochilibdi!"

**♩=140**

**Xor:** Boy-che-cha-gim boy-lan-di,

Qo-zon to'-la ay-ron-di. Ay-ro-ning-dan ber-ma-sang, Qo-zon to-vo-g'ing vay-ron di. Ay-ro-ning-dan  
ber-ma-sang, Qo-zon to-vo-g'ing vay-ron-di. Qat-tiq yer-dan qa-ta-lab chiq-qan boy - che-chak  
Yum-shoq yer-dan yu-ma-lab chiq-qan boy - che-chak Bo-la, bo-la, bo-la, bo-la,  
bo-la, bo-la, bo-la, bo-la boy - che - chak. Boy - che - chak! chak! chak! Hey!

Oq - te-rak - mi, ko'k te-rak? Biz-dan siz - ga kim ke-rak? Yan-gi ko-vush - lar ke-rak.

**♩=120**

**Yakkaxon:** Ko-vu-shim, tan-ga qu-shim, Qo-lar - mi-kin san-ga qu-shim. **Xor:** Ko-vu-shim, tan-ga qu-shim,

**Yakkaxon:** Qo-lar-mi-kin san-ga qu-shim. Sad-qa-i o - bi ra-bo, Bo'-lar-mi-kin san-ga qu-shim. **Xor:** Sad-qa - i

**Yakkaxon:** o - bi ra-bo, Bo'-lar-mi-kin san-ga qu-shim. Ko-vu-shim - ni yo'-qo-tib Qo-lar-mi-kin

This work includes several children's folk songs: “Bu gulshan so’z”, “Khalunchak”, “Boychechak”, and “Kovushim”. In this work, the melody of the songs and the main musical direction are preserved, taking into account the volume of the songs, adapted for choir performance. Depending on the meaning of the lyrics in the songs, the main melody direction

is sometimes given to the soloist and sometimes to the chorus in a row. It is worth noting that the folklore music of each nation has its own unique characteristics. A strict and mandatory condition of processing is to preserve the national melos without changes, that is, with the details of the melody and rhythm, which are unique to this melody. Polyphonic methods are also used in the processing of folklore. One of the sources in the processing of songs is the method. In fact, the artistic-expressive features of the method in Uzbek music are incomparable. The use of many coloristic effects - vocalization of vowels, clapping, snapping of fingers and various shouts - enriches and enhances the musical development of the songs when adapting folk songs to a multitude. Melisms, forshlag, mordents make the melodies more attractive, elegant and beautiful.

Folk songs praising the motherland, our country, happy childhood, and newly created, modern songs should be included in textbooks according to the students' age characteristics, outlook, spiritual-ethical, aesthetic, and sophistication level, and students should be taught in the educational process allows to improve the system of spiritual and moral formation.

Compared to other forms of social consciousness, musical art has a greater and more effective influence on the comprehensive and harmonious development of the human personality. In the aesthetic education of young people and as the most important tool of aesthetic education, musical art expands the aesthetic feeling, aesthetic taste, aesthetic education and scope of knowledge of young people;

- encourages active participation in the development of society;
- encourages to pay attention to reality;
- develops aesthetic taste and needs in them; serves to stimulate the ability of creativity;
- helps young people to perceive artistic values and create them;
- it serves to make them enjoy art and to educate them in the national and human spirit;
- serves to make young people have human virtues and true beliefs.

A unique understanding of the essence of the development of musical culture, the formation of aesthetic taste in folklore singing education, determines different approaches to its goals. Therefore, the problem of the goals and tasks of educating the young generation through this tool requires special attention. In addition to forming an aesthetic attitude of children to reality, art, and national music, aesthetic education simultaneously contributes to their comprehensive development. This educational tool contributes to the formation of human morals, expands knowledge about the world, society and nature. Various creative activities of children contribute to the development of their thinking and imagination, will, determination, organization, and discipline. This reflects the unique characteristics of aesthetic education, which is the basis of national singing education as a part of the entire educational process.

In this place, you can watch the "Tomosha" ["Tomosha"] children's folklore ensemble perform many children's folk songs. If we look at the exemplary creative activity of this folklore ensemble, it is known that until this time, the ensemble produced many talented people, famous singers, artists and cultural workers who served the Republic. Since 1988, Nodira



Kurbanova has been leading the ensemble. He is not only the music director, but also the author of many songs in the ensemble's repertoire and musical performances.



#### **"Tomosha" children's ensemble**

The ensemble skillfully performed children's folk songs from its repertoire at international festivals held not only in Uzbekistan, but also in many countries: Holland, Turkey, Russia, Germany, France and South Korea, popularizing children's folk music is coming. Most importantly, since the ensemble was founded, more than 300 children have been promoting children's folk songs at festivals and events. "Kovushim", "Dost Yalli", "Osh", "Our Boys" ["Bizning bolalar"], "Beshik", "Ak Terak", "Hakalakam-dukalakam" and other similar songs in the repertoire, although they were created several years ago. Despite this, it still has not lost its importance. Undoubtedly, it is no exaggeration to say that the children's folklore ensemble "Tomosha" is one of the most exemplary and modern promoters of children's folklore.

A child who has discovered beauty for himself since childhood cannot do evil until the end of his life. Genres of children's folklore play an important role in the development of children into perfect human beings.

In the process of studying folklore examples, human feelings such as understanding each other, helping each other, being able to be a united team, being generous, as well as signs of spiritual aesthetic education are included. The success of spiritual and aesthetic upbringing of children depends on the creativity of the leader and the child, including the professional skills of the artistic director, the culture of friendly communication with children. The ability to choose effective forms and methods of holiday events held in educational institutions, the level of desire to learn traditions, to work on oneself should be formed. Therefore, no above-mentioned aspects and features of children's folklore lose their value in both the national and modern form but in the modern form it is even more polished and does not bore children. Folklore, which shows the unique sincerity of the folk spirit and the beauty of our ancient culture, is a real spiritual treasure, like an inexhaustible source, which has been enriching the spirituality of our people for centuries, deepening their consciousness, thinking and feelings. It

is an important aspect of this process to further develop the traditions of folklore art and to inculcate them in the lifestyle of the younger generation. This characteristic, born together with the people, expresses the characteristics of the history, culture, life and language of the people. Therefore, we can easily say that folklore art is one of the most necessary and important means of aesthetic education of the young generation today.

In conclusion, the art fields are more effective than other fields in the aesthetic education of young people, because all types of art open the way to goodness and creativity. The collective singing of folk songs encourages children to socialize, awaken their love for each other, develop closer understanding, and develop their feelings. The ability of our youth, who are considered the future of our country, to perceive art correctly, is a proof of the maturity of their aesthetic education. Our goal is to increase the number of young people who have such an aesthetic education and are fond of art.

#### References:

- 1.I “Xalqaro baxshichilik san’ati” festivalidagi nutqidan, Termiz shahri, 5.4.2019 y
- 2.I.A. Karimov “Yuksak ma’naviyat- yengilmas kuch”. Ma’naviyat, Toshkent 2008 y
- 3.111 Vatandosh allomalarimiz “Insoniy fazilatlar haqida hikmatlar” T, “Yangi asr avlodi” 2019 y
4. S. Mannonovning «O‘zbek xalq musiqa madaniyati monografiyasi»
- 5.R. Qodirov “Musiqqa pedagogikasi” Musiqqa –Toshkent –2009 y
- 6.F. Asqar “Musiqqa va inson ma’naviyati” “O‘zbekiston milliy ensiklopediyasi” Davlat ilmiy nashriyoti, Toshkent 2000 y
- 7.T. Mirzayev, Sh. Turdimov, M.Jo‘rayev, J. Eshonqulov, A. Tilavov “O‘zbek folklori”. Tafakkur bo‘stoni, Toshkent 2020 y