

**STUDYING NATIONAL MUSIC CLASSES OF SECONDARY SCHOOLS**

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**Abstract**

This article provides detailed information about national pop songs, the formation of feelings of love for the art of national music by teaching national pop songs to students in music culture classes.

Keywords: national, national pop, music, culture, student, lesson, art, national value, tradition.

**Introduction**

The art of music is a great source of thought. Perfect mental development of a person cannot be achieved without musical education. As our sages say, “Musical education is not the education of a musicologist, but first of all, the education of a person”. On the basis of musical education, a person has the idea that nobility, beauty and beauty are not only in the external world, but also in him. Music is a powerful source of self-education. Today it is difficult to imagine life without music.

Stendhal, a classic of world literature, said: “Music is the only art capable of penetrating the depths of the human soul and expressing its experiences...” [1].

In fact, music not only expresses the most subtle aspects of human existence, but also teaches people about concepts such as life, death, love, and compassion.

Jalaluddin Rumi, the great thinker of the East, said: “Nothing in the world can reveal the hidden powers of the human soul except music and dance, music can not free him from the petty worries of life and start him towards his spiritual world... music is like a woman. When you use her as a servant, you put a person to sleep and wake up an animal. But you can love him, unite with him and flow in one wave, and in this way, you can take the first step to awaken the true human essence in your soul...” - he says.[2]

Nowadays, it cannot be said that the interest in music among our youth arises with deep thinking and deep artistic and aesthetic feelings. Because many young people are used to listening to entertainment music.

Even the great thinker Abdullah Dehlavi, who lived and created several centuries ago, noticed the negative consequences of the era of entertainment music that was listened to only for the purpose of time. In the work “Takhikus-samo” according to the scientist, as long as music is within the scope of worldly pleasures, it really makes the human soul fall into heedlessness and indifference. Out of awareness. According to the scholars who followed Dehlavi, “Aishu Ishrat is the prayer of Satan”. [3]



In fact, entertaining light musical works immediately hit the stomach, lose their charm, cannot teach logical thinking and understanding of the essence of life.

“I would be very sorry if my listeners listened to my music only for a moment, because I sought to improve the human soul spiritually”, said Handel about his work.[4]

Kobalevski D. addressed the participants of the 9th conference of the International Society for Music Education and noted the following: “Use up the time of young people, but do not suffocate them, do not steal their spiritual world, steal them don't miss out on the joy of interacting with the great art of the past and present. Get the youth used to learning from great people. Explain to them that regardless of the genre and form of any work, it should always correspond to a high level of aesthetic taste, that the aesthetic basis embodies not only artistry, but also idealism and spirituality.[5]

In fact, the high or low, fine or coarse, sharp or dull, good or bad taste of the spirit plays an important role in human life. The spiritual strength of taste does not allow the unconscious to follow various negative currents in art. A person with perfect spiritual taste is not only a person who understands the masterpieces of art, he appreciates the beauty of life in any form - whether it is in nature, manners, work, or in the objects around him. In this sense, Charles Louis Montesque's phrase “Taste is a condensed mind” is not without reason.

Cultural and educational activity is divided into individual, group and public forms according to the nature of the subjects participating in it. A specific form is suitable for each type of cultural educational activity, reading, familiarization with works of applied art is an individual form of generalization of works of art.[6]

Today, the need for verbal fiction that skillfully expresses the human spirit, goals and aspirations, changes in his mind and life is stronger than ever. As long as free Uzbekistan is recognized at the world level, its new literature should have a corresponding position. The future perspective of the great nation's literature is related to the artistic education of the growing young generation.

In psychology, the creative potential of an individual is called creativity. “Creativity” (lat., eng. “create” - creation, “creative” - creator) expresses the meaning of the creative ability that describes the readiness of the pedagogue to produce new ideas and is part of talent as an independent factor. Factors hindering effective creativity have been studied in the psychology of creativity. Naturally, along with emotions that awaken and activate creativity, there are also many factors that stop it.

A good understanding of the “creative problems” that hinder the creative process will help to increase work efficiency. The first problem of creativity is fear. A person with creative potential is often afraid of failure and cannot start a creative activity. Fear of failure “shackles” the imagination, creative thinking and initiative of a creative person. In order to achieve a certain result in creativity, the creator must be fearless and courageous. Usually, creative people have a lot of plans and ideas related to creativity. Some creators postpone the implementation of a certain idea, and some start and do not finish it. In addition to knowledge, experience and talent, the creative process is a labor that requires courage, determination, endurance, and, if necessary, the breadth and precision typical of jewelers. An artist whose work is not successful lacks exactly these qualities.



The second problem of creativity is excessive self-criticism. There should be a balance between talent and self-criticism. Low self-esteem can lead to a creative barrier. The third problem of creativity is laziness. In many cases, a creative person is able to start a process in search of a solution to a task. Naturally, this feature is one of the main factors that prevent effective creativity. The desire to immediately find a solution to a certain problem that arose in the creative process, as well as the rigidity of thinking can also be an obstacle to the creative process. Rigidity - lack of adaptation, dexterity, agility in thinking, feeling and actions.

For example, during the creation of an artistic work, in some cases, a creative obstacle may arise and the pencil may “stop”. The artist cannot go ahead of the traditional way of solving the problem. This is the rigidity of thinking. The artist can be saved from such a situation by non-standard thinking and searching for new ways out of the situation.

Any scientist or researcher interested in the laws of the human spiritual world could not ignore the individual. It should be noted that. It has been more than 40 thousand years since the appearance of the creature that embodies the concept of “Homo sapiens” – “intelligent race”. According to scientists, 16,000 generations have changed during this period. In Darwin's words, the development of thousands of nations and peoples preserved on the earth in the process of natural selection in the next period is more influenced by social factors than by biological factors. Therefore, the issue of studying each individual or person requires studying within the framework of his immediate social environment and social norms.

Social or social environment is the world in which a person operates based on specific goals and plans. In essence, the connection of each person with this social world is invisible in his actions within the framework of human experience, culture and accepted and recognized norms of social behavior. A whole generation of scientists who are the pioneers of the science of psychology searched for the laws of understanding the fundamental essence of a person, his development and maturity in this system of relations between the individual and the society. Hundreds of scholars of the East, such as Abu Nasr Farabi, A. Navai, Ibn Sina, Beruni, devoted their masterpieces to unraveling the philosophical and social secrets of this interdependence. What is common to all views is that in order to understand a person and his essence, it is first necessary to know his place and position in this society.

Based on this, the primary criterion for studying a person should be determined by his social position, place in the system of social relations. However, the issue of mutual relations between the individual and the society was not solved all at once. These interactions are mainly based on a two-polar perspective. Supporters of nativism believe that all human characteristics are innate. Supporters of empiricism believe that a newborn child is like "clean cotton" (tabula rasa), life and its demands write its own laws on it, and the child is obliged to obey them unconditionally. Locke is one of the founders of this direction. believed that there could be no innate thoughts or ideas, that elements such as desire and pain were the result of sensory processing.

In life, there is a similar association of different sensations and ideas. G. Leibniz (1646-1716) objected to Locke, saying that in life there is no such thing as a clean, pure board,



even on the surface of the best polished marble there will be noticeable holes, bumps or congenital complications, they, like abilities, play a certain role in human destiny. In order to put an end to the disputes between these two major directions, F. Galton conducted a number of experimental studies and tried to justify the existence of differential characteristics specific to each individual using the “twin method”. From the results analyzed by Galton regarding the relation of hereditary and acquired qualities.

The correlation index of musical inclination in twins is also high ( $r=0.7$ ), significantly different from that of non-twins ( $r=0.3-0.4$ ). In the studies after F. Galton, it was found that the ability to music is influenced by the nature of the native language: soft-tonal or sharp (rough) - non-tonal languages. For example, the perception of music in children who speak Russian, which is considered to be sharper, is significantly lower than the perception of Vietnamese, who speak soft, tonal languages. But the reason for the origin of the above opinions and arguments should be clear: they arise from the need to understand the nature of the human mind and control its behavior. So, as a member of society, a person obeys its norms, tries to meet its expectations, and strives to conform his behavior to its requirements. Based on this point of view, the phenomenon of personality can be defined.

A person is a product of social and interpersonal relations, a subjective individual of conscious activity. The most important classification of a person is his direct connection to complex social relations in society, being both an object and a subject in relation to social activities. The most important of the qualities that belong to a person is that he accepts these external, social influences with his consciousness and perception (the object), and then acts as a subject of these influences. Simply put, a person falls into the social environment of “my life” and “our world” from childhood.

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