

TYPES OF FAMILY CEREMONY SAYINGS, USE OF FAMILY CEREMONY SAYINGS IN PROFESSIONAL TRAINING OF FUTURE MUSIC TEACHERS

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Abstract: *This article describes the importance of the subject "Music culture" taught in general secondary schools in developing the spirituality and aesthetics of the young generation. Also, practical recommendations are given about the types of family ritual statements and their use in the process of professional training of music teachers.*

Key words: *"Musical culture" lessons, family ceremony songs, greetings to the bride, alla,*

Due to the fact that Uzbekistan as an independent country has entered the path of new socio-political, spiritual and economic development, the formation of public education based on the national idea, national ideology and the most democratic principles and achievements of world pedagogy has gained momentum. In the structural content of this national spiritual revival, the main place is to reform music education and upbringing in the priority of the national musical heritage, to form the musical culture of the young generation based on the immortal songs of our people, and to form a national artistic ideology. It is enough to study their music, especially their songs, in order to have a certain idea about this or that nation. Because the national music of each nation, in particular, its songs, is universal wealth, and it embodies the psyche, customs, history, ethnography of that nation, its well-established traditions and artistic heritage.

In this place, it is important that the music lesson is a formative education of the artistic thinking of students and young people through the medium of national music. Its purpose is to educate the feelings of sophistication, while forming the content of high human activities in the young generation, and to awaken love for the folk music to which he belongs, to bring him to the level of a cultured person who can inherit it in the future and perceive universal musical values. It is necessary.

Family ritual songs during music education at school one should not be satisfied with only music lessons in learning. So it is permissible to use active forms of musical education. In particular students in music classes outside the classroom creating ensembles and participating in various holidays with his own concert program enough has such significance. Accordingly, students in the classroom, that is The songs learned during music lessons, the deepening of the knowledge and the strengthening of skills are often outside the classroom. it is done through music lessons that can be done at times. The activity of music circles is effective from the same point of view. Therefore, the goals and objectives are as follows:

☐ To find the content of students' interest in ritual songs with the help of music.

☐ Satisfying students' artistic need for national music in the process of music circles and on the basis of national holidays.

☐ It is necessary in the process of education and upbringing of students through national music formation of knowledge and skills.

At the heart of such events there is a special competition. They are necessary for the organization of music gatherings and national holidays from lessons and manuals to the order and the dress of the instruments for the performers is present. Special conditions and opportunities are created for the organization of singing groups at school. A special room will be allocated for ensemble training, and technical facilities will be provided.

There must be video and audio tapes praising family rituals condition, at the same time, the room is suitable for the purpose of various other equipment and can be equipped with decorations. Finished in the implementation of such activities It is necessary to ensure the active participation of members, because this is the goal of the students and has a great educational significance for uniting a friendly creative team. As the artistic director finishes his training, he greets the students to provide comprehensive knowledge, the basic meaning of each song being studied it is important to pay attention to understanding. In particular, the educational significance of the musical works that should be studied is in the songs the dreams and wishes of our people, worldview and emotions to the minds of the readers At first, the simplest methods of indoctrination are small - the people in the small kingdom It is important to start learning the songs. At the same time, the song teaching to sing correctly without breaking the skills of singing slowly – slowly to strengthen, students themselves express their feelings when they sing it is very important that they can do it.

Rituals, as a component of social life, develop in an inextricably linked manner with regular formal changes in its development. Therefore, some rituals or some elements specific to them, which do not meet the requirements of social life, are gradually being forgotten, or new, modern rituals appear in accordance with the content of the time.

Rituals are among the values of spiritual life that serve to satisfy the spiritual needs of people. A ritual is an event that consists of a set of actions that have entered into a strict tradition among the people, held specially for the purpose of wishing a person good health, prosperity in his life, bringing good luck in his daily life, or to record and celebrate important points of a person's life. . Songs and sayings performed during the ceremony, spells and prayers recited form the folklore of the ceremony. They are considered the verbal part of the ceremony. Rituals occupy a great place in social life due to their strong traditionality, formalization of various social events, and their desire to influence natural phenomena. The functions of having a spiritual and aesthetic effect of the ceremony, organizing and directing a social act are implemented directly through actions, words, and things that are considered to have the power of magic. Uzbeks are a nation rich in rituals.

The social and cultural life of our people cannot be imagined without traditions, customs and holidays, which are inextricably linked with ceremonies. They are not only manifested as a separate form of life and a component of life, but also represent the national mentality of each nation, which expresses its uniqueness and uniqueness, and therefore form the basis of the historically formed national psyche of the nation, and define its image as a nation, like language and territorial integrity.

There are many types of family ceremonies, which accompany a person throughout his life. In particular, the Uzbek people have family ceremonies such as cradle wedding, muchal wedding, khatna (circumcision) wedding, marriage and mourning ceremonies. Although these ceremonies are called "family", they take on a public character because relatives - clans, kuni - songs, and friends - brothers can participate in them. Music plays an important role in family ceremonies.

In this, both vocal and instrumental music are used (the latter is an exception for the mourning ceremony) and their artistic tasks are different from each other. In particular, a musical ensemble consisting of trumpets, sunray drums and circles participates in wedding ceremonies, and it serves as both an artistic music and an information medium. Because the catchy tunes performed by the ensemble create an upbeat mood, invite to dance games and accompany it. A unique but important task is performed by means of speech, so we will pay attention to this aspect. Therefore, the purpose of each ceremony begins to emerge through the means of sayings, in other words, personal and "public" feelings are shared in the sayings of a family ceremony and have a special significance. Therefore, first of all, it is appropriate to describe the expression of crying in detail. Crying can occur in different situations, but its presence as a genre is mainly a family ritual, especially a mourning ceremony, which is carried out neatly and fully. The mourning ceremony includes customs and traditions that last up to a year, in which the relatives of the deceased (mainly wives and daughters) recite the laments throughout the year.

Among the signs characteristic of crying, we can mention the fact that the poetic lines do not rhyme, their content is adapted to the situation, and the thirst tones are in the direction of the melody. This song is based on a three-act mungle tone structure. It starts with the 3-stage curtain. It is completed through the 2nd curtain to the 1st base (Iya).

It should also be noted that crying tones are an important classification quality of family ritual expressions, and according to the performance situation, they mean the semantic content of "farewell", "farewell". But we can see that the saying "crying" in wedding ceremonies is not natural, but rather artistic. Bright examples of it can be found in "Yor-Yor" related to marriage. Yor-yor song is performed by women during the process of carrying the bride to the bridegroom. The situation of saying it is because of the separation of the girl from her father's house, close relatives - clans, and family members. It begins and continues until it reaches the groom's house.

One of the songs traditionally performed at wedding ceremonies another one is "Hello Bride". In bridal greetings, poetic verses full of witty words and phrases are used,

and each verse ends with saying "hello". When viewed from the point of view of the melody, it is known that they are also based on the melody of the 3-2-1 chord. In other versions of the bride's greeting, the melody is sung with certain variants. Therefore, the tunes of yor - yor and bride greetings are common to each other.

Alla is usually a crib in honor of the first-born child in the family the wedding ceremony is held, and from this time it is important in the baby's life two-three-year "cradle period" begins. The song sung with "Lullaby" is called "Alla" or "Lullaby". In these sayings, created by mothers, there are 4 words and phrases aimed at encouraging the child, as well as quatrains expressing the good intentions of the mother towards her child. For example, the song of Allah, which begins with "Aq Kozym", consists of five lines, four lines of which correspond to the verse, and the fifth line corresponds to the refrain "Alla". In this place, it is noticeable that the saying was created on the basis of a tone device. There is another type of Allah, which is performed in a "staged" way, without the "cradle situation". Therefore, it is necessary to have wide-breathed melodies and the use of catchy words.

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