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Meaning of fiction in formation of students' identity

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Abstract

Moral, intellectual, and esthetic development of children and teenagers are directly connected with the food for thought received by them. In this research, we will consider how basic provisions of the Convention and as a method allocate the basic institutes influencing processes of socialization of the child's identity. One of the most important factors influencing children's reading is access to the book. In order the interest in reading did not die away, the process of reading needs to be supported. Books have to be available to the child, and the repertoire of reading must be wide and various.

Keywords: literature, fiction, personality, formation, formation.

Significado de la ficción en la formación de la identidad de estudiantes

Resumen

El desarrollo moral, intelectual y estético de niños y adolescentes está directamente relacionado con el alimento que reciben. En esta investigación, consideraremos cómo las disposiciones básicas de la Convención y como método asignan los institutos básicos que influyen en los procesos de socialización de la identidad del niño. Uno de los factores más importantes que influyen en la lectura de los niños es el acceso al libro. Para que el interés por la lectura no desapareciera, el proceso de lectura debe ser respaldado. Los libros deben estar disponibles para el niño, y el repertorio de lectura debe ser amplio y variado.

Palabras clave: literatura, ficción, personalidad, formación, formación.

1. INTRODUCTION

Message of the President of the Republic of Kazakhstan (2011) allocated for a problem of strengthening of a social role of Kazakhstan family emphasized the whole section: Social modernization is new social policy. The President defined the main directions which realization will positively affect strengthening of the institution of the family. One of them is strengthening of the interaction of family and educational social institutes, schools, first of all. All this is possible only through the comprehension of such universal values as love,

good, the truth, beauty, morality, spirituality. Modern Kazakhstan society demands from the person not only polytechnic education, high cultural level, deep specialization in various fields of science and technology, but also ability to live, coexist in society. Key parameters of a personal child development can be considered, its orientation to universal values, humanity, intelligence, creativity, activity, self-respect, independence in judgments. The level of development of these qualities can be considered as an indicator of the social competence formation and social formation of the personality. Proceeding from the designated problems, it is necessary to consider the education of the younger generation as one of the main strategic and the priority objectives of development of modern Kazakhstan society making a fundamental basis of state policy. The concept develops the basic principles of educational policy of Kazakhstan determined by the Constitution of the Republic of Kazakhstan, the Law of the Republic of Kazakhstan "About education", the Law of the Republic of Kazakhstan "About the rights of the child in the Republic of Kazakhstan", the Law of the Republic of Kazakhstan "About freedom of worship and religious associations" the Law of the Republic of Kazakhstan "On marriage and family", Strategy Kazakhstan-2050, the Law of the Republic of Kazakhstan "About prevention of offenses among minors and prevention of children's neglect and homelessness" the Law of the Republic of Kazakhstan "About children's villages of family type and youth houses", the Law of the Republic of Kazakhstan "About prevention of a disease AIDS", the Law of the Republic of Kazakhstan "About prevention and restriction of tobacco smoking", The decree of the President of the Republic of Kazakhstan "About the State program

"Health of the people", the Strategic development plan for the Republic of Kazakhstan till 2010, the State program of development of education by the Concept of development of education of the Republic of Kazakhstan till 2015, the Convention "About the Child's Rights", etc.

2. THE MAIN PART

Education as a social phenomenon reflects processes of social-cultural development of society. Realization of the social mission by school has the same meaning, as well as the academic task of school as the education system is a supplier of workers on labor market and is responsible for the formation of a human resource and the social and economic capacity of the country. It staticizes integration of education and training into uniform educational process in a modern school, and school educational process – in family education. In multidimensional structure of the sociocultural environment, we allocate the basic institutes influencing processes of socialization of the child's identity. It is a family, school, children's community. All of them act as peculiar filters through that the child perceives and acquired sociocultural values. In a most part they are autonomous, but from a position of the existence of the child's identity in them, they have the general integration fields. The presence of the child's identity is the kernel integrating around itself institutes of the sociocultural environment, and the processes of interactions happening in integration fields and communications perform an integrative function in the formation of

the complete personality. It causes their corporate responsibility for the formation of spiritual and moral qualities of the personality. Therefore, all processes happening in integrative areas have to bear pedagogical and expedient character. The main task of the school consists of it (Evdokimova and Tsvetkova, 2011).

Integration is understood as association with any parts, elements for altogether. In a pedagogical process, we understand one of the sides of development connected with association with earlier autonomous parts for altogether as integration. In particular, we consider the integration of school, family and child's identity. In the Law of the Republic of Kazakhstan "About education" (with changes and additions since before 3/1/2011) in Article 11 it is told that "problems of an education system are: 1) creation of necessary conditions for receiving the quality education directed to the formation, development and professional formation of the personality on the basis of national and universal values, achievements of science and practice; 2) development of creative, spiritual and physical capacities of the personality, the formation of strong bases of morality and a healthy lifestyle, enrichment of intelligence by the creation of conditions for development of identity (Pei and Ramondino, 1974).

In the instructive-methodological letter of the National Academy of Education named after I. Altynsarin "About features of teaching fundamentals of sciences in the general education organizations of the Republic of Kazakhstan in 2016–2017 academic year" it is defined that one of the main priorities of education is morale

building. Message of the President of the Republic of Kazakhstan (2011): The unique purpose, unique interests, and unique future as the national patriotic idea it was made a system formation value. Its structural components determined independence, national unity, stability, tolerance, public consent, territorial integrity, sovereignty, equality. The above-named priorities represent education process as one of the main strategic and the priority objectives of modern Kazakhstan society development making a fundamental basis of state policy today. The base of implementation of the national idea "Mangylyk el (ageless country)" has to be realized at school. In the organizations of education it is necessary to conduct purposefully educational work, to strengthen an educational component of teaching process (Evdokimova and Tsvetkova, 2011: 13). Studying subjects have to be directed to formation of spiritual and moral qualities and patriotic feelings, civil liability of pupils, development of national consciousness and tolerance. The spiritual and moral component stand out through the tasks of the organization of education at all steps of school life. The main and high school:

- The Russian language and Russian literature: the contents of texts have to be directed to formation of spiritual and moral qualities;
- The fine arts: "spiritual and moral problems of life and art" is one of configuration blocks of an educational material;
- The self-cognition: the purpose of the subject is stimulation of spiritual and moral development of the student's identity;

- The world history: in the framework of subject`s purpose studying of social and economic and spiritual and moral development of the countries of the world and the people of the beginning of the XX-XXI centuries.

If the instructive letter defines the substantial side of the integration of education and training in educational space of the school, then interaction of school and family is standardly determined by formation of spiritual and moral qualities of the child`s identity (Altynsarin, 2015). The concept relies on the axiological approach as on the dialectic unity of the universal and national values which are defined by consciousness of mankind and spiritual and moral meanings of the relations of the person to the world, people, to himself. Spiritual and moral education and family education are allocated as priorities of educational work with certain criteria of estimation and mechanisms of realization. Among mechanisms of realization of family education – the Boards of trustees and parental committees of the organizations of educations, participation of parents in life of the organizations of education, clubs of fathers, grandmothers, the Councils of Elders, a psychological and pedagogical general compulsory education of parents through the state order, cooperation with non-governmental organizations, joint family actions, festivals, contests, competitions "My Family", "Family of the Year". Therefore, the humanization in the school environment and democratization in school management, the formation of corporate responsibility for the socialization of the identity of the child on the basis of public-private partnership is observed. Processes of updating of education content demand change

of pedagogical conditions of modern school. The principle of integration is implemented through an integration policy which each organization of education is filled with the contents. The integration policy of the school is designed to serve as the regulating mechanism of all processes affecting the rights and responsibility of family and child in space of the school. Its main sections can be considered the following:

1. The aim and objectives.
2. Basic concepts.
3. Principles of interaction of school, family and student.
4. Responsibility and obligations:
5. Schools in relation to the student and family;
6. Families in relation to school and the child;
7. The student in the relation to school and family.
8. The set of the local normative legal acts infringing on the interests of the student and family.

This document is not static. Annually, it has to be reconsidered and be complemented with the updates caused by changes in the sociocultural environment. The integration policy of the school is also designed to provide continuity in school systems with the systems of family education. It is important to consider the dual nature of personal

development in its designing: when the personality is at the same time both an object and the subject of these processes, and also it is at the same time both process and result of the formation of spiritual and moral qualities of the personality. Thus, strengthening of aspects of spiritual and moral education is a part of updating education, is productive in the field of integration of processes of training and teaching in the interaction of school and family. Thus, in the Republic of Kazakhstan also nationally focused paradigm of public and family education which conceptual essence consists in understanding and theoretical interpretation of the principles of historical continuity, nature conformity and a cultural conformity of training in an activity context is legislatively expressed and theoretically proved new social and pedagogical personally. The national orientation is understood not as the aspiration to go to the closed world of national exclusiveness, and in consideration of universal values as national, the general for various national cultures, and training is considered not as a system, not as a process, and as a technologically instrumented activity of the tutor and an educate as equal and equivalent subjects. The analysis of a condition of the theory and practice of modern training is required to be supplemented with the analysis of a condition of the theory and practice of family development as a public phenomenon and state institute. The modern science tries to investigate a question of family transformation, its destruction, about their reasons and genesis. Researchers note that at a considerable part of the population of Kazakhstan the family is associated with monotonous and uninteresting house work, loss of personal liberty and the identity, 6% of the family connected with the greatest disappointments. For 9% of

respondents the family is a brake for personal progress and career. There were always so many children in the Kazakh family, despite large-scale social disasters throughout all history. However, in the end of XX – and in the beginning of the XXI century the family stopped to reproduce the subsequent generations in quantity, sufficient for development of the country. The reasons of this phenomenon are directly connected from the valuable components of life of Kazakhstan family. The values of family education in the families with children become a part of family values which are directly connected with the traditions of a sort, family history, education level and the cultures of family members, flavoring preferences in the choice of forms of carrying out leisure, the existence and characteristics of family library, etc. Logically there is a question of sources of values of family education (Altynsarin, 2015).

The valuable attitude to family is understood by us as the morality developed in family and shown in the relations in family. We consider the presence of a family is valuable, each family self-valuable, and children – independent value. Klimova (2009) note that the valuable attitude to family is reflected by all moral and spiritual ideals of mankind. Therefore, today the question of valuable attitude formation to family in all levels of training since the family was a spirituality source at all times rises the most relevant. In all centuries people appreciated the moral good training. The deep social and economic transformations happening in modern Kazakhstan society considerably changed its sociocultural life, affected the standard of living of the population, alienations of youth from institutes of training

were reflected in valuable reference points of the younger generation, devaluation of moral values. Occasions to be anxious with good training of the person are enough today. The state documents on education set global educational tasks for the teacher. In the Law of the Republic of Kazakhstan "About education", in "The comprehensive program of education in the organizations of education of RK" the problem of strengthening of training of the studying youth in the present stage of social and economic development of the country moves forward. The necessity of moral values training, especially in the younger generation in these conditions which basis is the human attitude not only to himself, but also to other people, to society, to the nature. A priority of moral values training will be defined by the fact that they as extreme highest meanings of human life perform function of regulators of behavior, cover all sides of human life, join into national values, values of family, work, education, society. Moral values have a universal character, they are accepted and develop all people in the conditions of socio-historical changes of a civilization. Moral values do not exist in a separation from other valuable relations. They are kind of imposed on all types of values, improving them, giving to human activity humanistic sense and emotional saturation. The main categories of moral values are categories of welfare and conscience. Nobody will argue that the role of school comes down not only to transfer of some amount of knowledge. The school helps the pupil to find himself as the personality, to find the way to live. The moral guideline is necessary for today's pupils. In education any trifles are important. Therefore, constantly there is a question: how to connect training and education. Where does the answer to this question –

contain in textbooks, methodical grants or still where? Relationship of cause and effect between a word, information and behavior of the child is only an illusion. The exemplary pupil will remember the correct words and will repeat them in the necessary situation, consciousness of another will expose a silent barrier from own endured experience. The situation is not too satisfactory anyway (Altynsarin, 2016).

The school certainly has to broadcast the system of traditional values of the culture. How does this broadcasting occur? Through words, through messages of the teacher and pupils, through answers to questions and accurate assessment of information: "Is it good or bad?" it is "possible" – it is "impossible", etc. These estimates as it is supposed, have to play a role of reference points in consciousness of school students. At the same time is not attracted and such reality as personal experience of the child where there are already certain types of experience, the system of values, elections, the behavior is not considered. The mechanism allowing to transfer the system of values of society – direct empathy in a situation of joint activity. Society creates the system of the symbols penetrating all layers of culture. The artistic text is the speech turned into consciousness of another. Therefore, the organization of direct experience and joint activity of children and a teacher in a lesson can form the system of arrangements influencing finally any behavior of the subject. In this case we are going to talk about outlook to which the teacher can help to germinate and form if the reading of artistic texts aims at accommodation of other human experience, empathy to other human lives. We will give examples of such practice of work when the teacher induces pupils to a

written and oral reflection over important world outlook problems. In particular, in studying fairy tales of the Kazakhstan writer Gershenzon (2003) in the 5th authentic class the teacher constantly addresses the personal experience of children:

Do you have a grandmother? Do you love the grandmother and for what? Then she is similar to the grandmother from "The tale about one kernel"?"; "Choose from the words which are written down on a board, those which you would use, telling about a grandmother and the relationship with her altogether" (words are offered: "tranquility", "love", "wisdom", "diligence", "fidelity", "trust", "beauty", "family", "unselfishness", "mutual understanding", "care") (Gershenzon, 2003: 12).

The following block of questions and tasks will organize judgment of the nature of the main characters of Gershenzon's (2003) fairy tales:

What did the writer want to tell us when she told a story about three brothers and their findings", "How did elder brothers use their findings?", "Did these findings bring them benefit?", "Why did the younger brother accept elder brothers to his house?", "What did he learn from a small kernel?", "Which of brothers do you approve?", "What is the meaning the fairy tale and its moral?", "Why cannot grandmother Ksenia Sergeyevna who is already the seventy years old distinguish what is magic and what is not?", "Do you like heroes of literary fairy tales?", "How do you treat them? (Gershenzon, 2003: 12).

Further the task follows: "Think over read is it possible to speak about brothers, using such words: greed is a human nonsense, conscience – internal awareness of the good and evil, a soul hiding

place in which approval or condemnation of an act responds; mercy – sympathy, readiness to be good for anything, compassionateness". Finishing the sentence: "The author sees in the heroes ..." - children write not just about the author's attitude to heroes fantastic and unfantastic, at the same time they correlate meanings of the concepts fixed in language that is in the cultural experience, with experience individual and adapt them for expression of own judgments. As a result of such work, children are ready to draw a conclusion: the power of love to others directs, acts of Chernogolovina's heroes, externally nothing remarkable, but very kind and frank.

The development of the moral and psychological sphere of pupils is important in 5-6 grades. It can be checked by means of identification of ability to argue on moral and ethical subjects, for example: What acts of literary heroes do you consider noble and what kind of them are treacherous? Give examples; what literary heroes cause your admiration and what is sympathy? Explain the point of view; how do the heroes of the books that you read seek to make the world around interesting? Estimate their acts. It is not a secret that in a classroom, children of different level of readiness, therefore the system of control questions on the Russian literature differs on the complexity degree study. So, questions for the minimum level are focused on reproductive cognitive activity, mainly on retelling. Questions about the average level is more difficult as it demands ability to reason the judgments, to prove the point of view and also to contrast and compare heroes of one or several works. Questions of high level are addressed to the pupils' ability to compare close works and to argue on moral and

psychological themes. We will give examples of cognitive activity of pupils in lessons of the Russian literature in the 5th grade, comparing the works of the Kazakh folklore and literature with Russian and world literature (table 1).

Table 1-Different levels of literary development

Program section	Minimum level of literary development	Average level of literary development	High level of literary development
Kazakh / Russian national fairy tales	What is my favorite hero of the Kazakh / Russian national fairy tale?	Why do I like to read Kazakh / Russian folk tales?	Why does good in Kazakh / Russian fairy tales always win evil?
G.H. Andersen «The Brave Tin Soldier»	How did Elisa and the tin soldier struggle with difficulties?	What acts of Andersen's heroes do I consider noble?	What did Andersen dream of in the fairy tales?
N.V. Chernogolovina "The miracle loaf"	What do children of one family Mishuk and Grishuk differ in?	Did Mishuk and Grishuk see "sweet dreams"? What were they about?	What is the moral of the fairy-tale?

It was important to us to show all chain of efforts which the school student has to undertake, moving from himself to the text and from the text to himself; from himself to the author and back. Literature sometimes is perceived as a reason for conversations on "patriotic", "moral", "ecological" and other themes. Conversations are estimated as the fact of the corresponding education. But is such tool suitable for rendering the necessary influence? The author of remarkable workbooks on literature Gershenzon (2003) writes:

...for the sake of fostering patriotism, it is not required to read very much (better – to sing). Not to mention that the patriotism is not cultivated at a lesson at all, everything that can occur at a lesson, are those patriotic feelings which school students have, will receive a form for the further expression. Education of morality? If it is about precepts "Do not kill", "do not steal", "love the neighbor", then the religion is better adapted for the suggestion of these rules, than art. The art in itself is infusion, and the side of the good and evil in the artistic text happens too reedy. And it is unclear why education of national morality has to be assigned to the teachers of literature allocated exactly with the same habits, passions and defects as other people on the earth (2003: 24).

3. DISCUSSION

Lessons of literature are first of all lessons. It is important to learn to read books with children they have learned the words which are precisely calling their discovered or found experience. Finding such words is an effort of a thought, its work. And the thought at the child – about himself, about history and the state, about love and the nature, about happiness and justice – surely will appear if it is a result of correlation of the illusory world of the text and reality of its personal experience. The formation of such values is directly connected with the food for thought received by children. The huge role in the socialization of the personality is played by mass media and the book. Entry of the child into the book Universe happens first of all with the help of the literature which is specially created for children. Children's literature feeds the mind and imagination of the child, opening for him the new worlds and behavior models, being a powerful tool of spiritual

development of the personality. Education goes further development of intelligence, though it begins from himself. Adults have to help the child to overcome internal resistance in moral development. Moral values have to become a part of the character of the child.

One of the tasks which is the school set for itself – formation in pupils of moral, cultural, family wealth. Application at lessons of artistic literary works helps with the solution of these tasks; fiction is a fine source of materials for education of the complete personality. Literary works play especially important role in formation of the pupils` identity. A huge number of works of the Russian literature are cultivated by universal values.

4. CONCLUSION

What belongs to universal values? Citizenship, patriotism, social solidarity, work, family values, tolerant relation to each other. This list can be continued long. Each person had desired to become cleaner, kinder, and more human in life. And everybody wants to see these qualities in the children. But if the adult understands that his morality depends only on him, then the morality of children is cultivated both in family, and at school. Literary works raise questions before which the reader (the teacher and the pupil) every time appears face to face. To allow to materialize of a word to feelings and the pupil's thoughts in connection with the questions posed and own personality means consciously to meet others and itself in situations of new experience, to courageously accept the world for own life. Is it education? If it is what

is necessary in life. We can agree with Nelkin: "There is no need to prove that about success achieved by school it is necessary to judge not by training programs and examination sheets, and by character and force of her impact on life. The only right criterion of fruitfulness of her work views and activity of adults" (Nelkin, 2006: 96).

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