

opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, 2019, Especial N°

21

Revista de Ciencias Humanas y Sociales
ISSN 1012-1537/ ISSNe: 2477-9385
Depósito Legal pp 198402ZU45



Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

The role of literature in a personality's worldview

A. Ismakova¹, G. Pirali¹

¹Auezov Institute of Literature and Art, Almaty, Kazakhstan
A.Ismakova@mail.ac.ur

B. Begmanova²

³Kazakh State Women's Teacher Training University,
Almaty, Kazakhstan
Begmanova@mail.ac.ur

A. Tanzharikova³

³Kazakh National Pedagogical University named after Abai,
Almaty, Kazakhstan
Tanzharikova@mail.ac.ur

A.Oisylbay⁴

⁴M.O.Auezov Institute of Literature and Art,
Almaty, Kazakhstan

Abstract

The purpose of research consists in the judgment of the role of classical literature reading in the spiritual space of a person. To achieve this goal, we analyzed the features of the current state of reading, including overseas ones. As a result, Kazakhstan was one of the most reading countries in the world, home libraries were in vogue, and people gathered and discussed the same book. In conclusion, the process of socialization is endless, and the formation of a personality begins in childhood.

Keywords: Worldview, Classical Literature, Socialization, Personality.

El papel de la literatura en la cosmovisión de una personalidad

Resumen

El propósito de la investigación consiste en juzgar el papel de la lectura de la literatura clásica en el espacio espiritual de una persona.

Para lograr este objetivo, analizamos las características del estado actual de lectura, incluidos los de ultramar. Como resultado, Kazajstán era uno de los países con más lecturas del mundo, las bibliotecas de casas estaban de moda y la gente se reunía y discutía el mismo libro. En conclusión, el proceso de socialización es infinito, y la formación de una personalidad comienza en la infancia.

Palabras clave: cosmovisión, literatura clásica, socialización, personalidad.

1. INTRODUCTION

At all times, art has played a leading role in the formation of a person's worldview, in the development of personality. Great people worshiped art, saints and tyrants trembled. Real, genuine art can change a person, lay in him the highest values of love, goodness and beauty. Tolstoy (1993) has repeatedly noted in his arguments that that really is designed to infect good feelings. It affects people in this regard more successfully than anything else. That is why it is capable of a great cause - "the realization of the brotherly unity of people" (Smetannikova, 2005: 22). Of course, fiction in this regard is one of the first places. The greatest thinkers, public figures, writers around the world have repeatedly noted the outstanding role of books, reading in the development of mankind, pointed out that without them, none of the forms of labor, political, cultural and scientific activities is possible.

The book, as before, is considered a unique form of storage and dissemination of knowledge accumulated over the centuries by

mankind, this is the foundation of the people's spiritual culture. At one time, the famous domestic bibliologist Sikorsky rightly noted: The book fulfills its role of enormous educational, scientific, and cultural power only when its content becomes known to as many people as possible. It is in the process of reading that the great mystery of introducing the person to new ideas, thoughts, and artistic images takes place. Hence the tremendous significance of the process, denoted by the broad and succinct word reading. Initially, the book existed as a bearer of the Word, whose truth was not questioned, it was a bearer of sacred, hidden knowledge, and communion with it was possible either through long dedication or through verbalization in sermons and other oral forms of communication between the clergy and the parish.

Latin, which in medieval Europe for a long time was the only written language, made it possible to preserve this peculiarity of the written text. Accordingly, as noted by Gurevich (1981), and people differed in how literati - knowing written Latin - and illiterati - having the possibility of oral communication in their native language. It is characteristic that illiterate people had the designation idiotae, which, however, was deprived of the current negative burden, but was only a statement of its ignorance of the written Latin speech. Only by the seventeenth century, the written text becomes common in secular genres.

Nevertheless, the immanent sacredness of the book was always felt, and the process of writing it for a long time was an ascetic work, a rite. Based on the axiological approach to the problem, we can say that

reading, in particular, reading the best examples of world literature is one of the main ways of formation a personality's worldview. The purpose of this article is an attempt to comprehend the role of reading classical literature in the spiritual space of a modern person. To achieve this purpose, it seems necessary to analyze the peculiarities of the current state of reading and highlight the main functions of fiction, contributing to the formation of a person's worldview.

2. FINDINGS AND DISCUSSION

Classical literature - works of fiction, which are considered the benchmark for their own era or one or another genre. Initially, the term classical literature refers to certain authors of ancient literature and was subsequently used to refer to all ancient Greek and Roman literature. Already later, the concept began to be used in a wider sense and to mean works that are exemplary for a given historical period. Classical literature is a special part of world culture, with which the history of mankind, art are directly connected. It is a storehouse of great thoughts and ideas, images, fantasies. It is from classical works that a modern person can learn about traditions and norms of past and present behavior, understand human psychology or just learn something new, feel the past era and reflect on what has already happened and how it will affect the future of humanity.

Classical is the works that are most valuable in the ideological and artistic sense, that is, inspired by current ideas of their time, ideal

in the artistic sense, received national recognition and entered the treasury of world culture. The significance of the literary classics lies primarily in the fact that it asserts values that are independent of the preferences and whims of the individual. Classics need to read because it contains a great experience of mankind, which is necessary to use. An open book, like a door through the looking glass, should open it, and you immediately find yourself in the kaleidoscopic world of thoughts, feelings and emotions of the writer and the heroes of his books.

The system of higher spiritual values, norms of behavior, skills and knowledge - all this is reflected in the works of great authors. At the same time, it should be said that the classics, in its essence, is universal: nationalism is present in it insignificantly, at least it is not expressed in any way in the best aspirations and impulses of the heroes of literary works. Classic is eternal, as conscience, responsibility, love and compassion are eternal. And without these components, the world, of course, will not survive. Practically all writers, philosophers, cultural scientists, and historians emphasize the large role of reading classical fiction in human life. Now it is very fashionable to say that people began to read less. But less? Judging by how much book production we have, it is unlikely.

With the naked eye it is clear that the classics are inferior to fiction in the number of editions. Of course, in our hectic and insane time it is difficult to choose an hour or two to read this work, because it requires concentration and analysis. It is much easier to read various

advertising leaflets, empty content newspapers, tabloids. And the statistics in this regard is sad: children, according to PISA studies, read less and less with each year. There is no time and in adults (and perhaps desire?). In addition, there are very few good publications. Classics are often not accompanied by a preface, some texts contain errors.

Most recently, Kazakhstan was one of the most reading countries in the world, home libraries were in vogue, and people gathered and discussed the same book. The situation has changed, and not only Kazakhstan, but the whole world is also ill in the dark. No wonder the United Kingdom, the United States literally rang the bells. The action after action is announced, various events and exhibitions are held to promote reading. Very interesting, in our opinion, is the fact that in England in the 1980-90s, there were evens a reading teacher (now there is such a teacher in New Zealand, the USA, Finland, the countries where, according to all studies, the reading indicator is the highest). In our school, such a teacher would have to teach the basics, techniques for working with text.

He should combine the work of a psychologist and a speech therapist, diagnose the quality of reading. Perhaps the main reasons for the decline in the need for reading classical fiction lie in a social crisis, today already a global scale. People stop thinking about the purpose of life, about its meaning and think mainly about the quality of life, in other words - about money. After all, reading, as Kogan notes, is "... freedom of choice. There was a time when there was no such freedom,

now there is - no one dictates or imposes what to read, either in schools or in universities” (Kogan, 2006: 19). The result of this is a reduction in literary courses.

If we can talk about the crisis of classical literature as a means of entertainment, then, apparently, there is a narrowing of the market of literary works under the influence of competition from other entertainment means, such as computer games. This crisis is not deadly, because, as experience shows, no traditionally rich means of filling leisure time has yet perished due to the competition of more modern and technically advanced means. The theater was not destroyed by cinema, the cinema was not destroyed by television, and even the street theater somehow still exists. In addition, the development of IT civilization not only generates competitors of fiction, but also carries the spread of literacy, generates new means of propaganda and promotion of literary works and so on. The Internet creates competition for book publishing, but for literature as a collection of texts, it is a powerful distribution channel.

Moods of this kind, sowing, in fact, chaos, are typical, unfortunately, for many modern works of fiction, which can be characterized as follows: Discontinuity, fragmentation, disharmony, irony, intertextuality, eclecticism, eroticism are the most characteristic features of the postmodern text (in the broad sense of the word), i.e. and postmodern artifact, and discourse itself. And wider - POST culture as a whole as a transitional stage from Culture to something else. In fact, these are the characteristics of the global system of

loosening, deconstructing, and dismantling Culture as a kind of powerful integrity; disassembly of the Temple. On the ruins of it, there are already some new figures and persons involved. Something is being mounted, but behind clouds of dust from crumbling sanctuaries it is still impossible to make out almost nothing intelligible. It is difficult to disagree with such figurative characteristic.

But it is necessary to believe that such a situation is just a grave test of a genuinely creative spirit, and the new Golden Age of literature is not far off. Intellectual needs, the development of which stimulates, in turn, the computer, can also be satisfied only with the help of the book. And those who claim that the book will die sooner or later are wrong. It is eternal, and therefore, eternal and reading. The task of mankind is to help the best works of world literature to once again take their place in the souls and hearts of each. We agree with the point of view of many researchers who believe that in the era of the information society, the essence of the book, in its classical sense, will not change. For example, Eco (2000) argues that fiction will perform the same functions as under Tolstoy, summarizing human experience and the stern law of imminence in the form of a life and death lesson, but the hypertext, which in this regard has great potential, will successfully serve as reference books.

In the meantime, the whole crisis of reading and culture as a whole is obvious. How can we absorb the best that mankind has accumulated over the centuries, if we do not read it ourselves and teach this to our children? Unsurpassed examples of genuine human spirit,

masculinity and dignity can be found only in the works of great classics. And if art, as we have stated above, plays a significant role in the process of forming a personality's worldview, then it is simply necessary to saturate this process with quality literature. And you need to start, of course, with the birth of a person. A child needs to read before he can speak. Must read, tell. And for this, our world culture has accumulated a rich fount of folklore works, reflecting all human spirituality: fairy tales, jokes. Here they are, the terms of culture: by the intonation of the mother, the child understands, or rather, feels what is good and what is evil.

The baby absorbs all the notes of the voice, the emotions - after all, he is boundlessly open to everything that surrounds him. Here, of course, artistic illustrations are also of great importance. The problems associated with the need to revive interest in reading, come to one of the first places also because it becomes obvious that there is the gap in values between generations. And a person needs to remember his blood relationship with nature, with his native land, language and cherish, despite the onslaught of everyday life that he inherited. Nature and language give a person something without which it is difficult to imagine a national character and how spirituality begins. Approximately the same thing was said at the V Congress of the Russian Book Union Kostina:

I think that it was the classical literature studied according to the school curriculum that made the population of Russia, the Soviet

Union as a single people. Today's cultural gap between generations is a serious threat to the future (Kostina, 2006: 22).

The book, in our deep conviction, is the main way to transfer all the richness of the cultural and spiritual heritage of our peoples to the younger generation. It depends on the book whether Kazakhstan will firmly rely on the roots of traditions or will become a generation without remembering kinship. Of course, one should agree with this interpretation of the problem. But it is also necessary to remember that thanks to a good book, a person not only learns the social experience of previous generations, but also learns to learn, enrich their spiritual world, nurturing feelings, and develop abilities, aspirations and readiness for creativity.

And only having reached a certain level of culture, a person starts the mechanism of selfhood, as a result of which he begins to more actively, and, more importantly, self-knowledge works more efficiently (he knows himself more deeply and comprehensively); the person is self-determined (aware of the problems that are most significant for him); manages itself, is focused on continuous self-development. And this is nothing more than the essence, meaning and the ultimate goal of humanitarianism. That is why the role of education by reading is so important when a personality develops not only through the assimilation of knowledge but also through the emotional sphere. Such education, of course, is systemic in nature and should be included, in our opinion, in the process of humanization of education (Bychkov, 2000).

But, as you know, the educational power of the book depends not only on the depth of the text. It equally depends on the reader, on his ability to read fully. Like any ability, it can develop. And here the question of the culture of reading arises: The book is a very gentle, easily-wounded creation, it must be protected from the aggressive offensive of the media and new technologies, it should be offered, especially to the younger generation, first of all educating the culture of reading (Slastenin, 1991).

3. FUNCTIONS OF FICTION

Representing the role of reading classical fiction in the spiritual space of a modern person, we can identify the main functions of this kind of activity aimed at the direct formation of personality.

1. Cognitive. This function is certainly the most obvious: it manifests itself in the ability of fiction to enrich a person with certain knowledge: about the world, about nature, about people, etc. In addition, in the process of reading a certain book, the self-knowledge of the individual is also carried out (Bahremand, 2015).

Self-knowledge, along with self-education are the main points in the formation of the worldview. In the formation of personality, the process under consideration manifests itself in the awareness of the spiritual Self: own mental and moral qualities. The classics are great psychologists (Tolstoy, 1993). In the heroes of their works, readers

often see themselves from outside. The main thing that a reader gets in the process of communicating with a book is, in our opinion, linguistic knowledge. It can even be called knowledge of the language, if, of course, we are talking about untranslated literature. In essence, while reading a classical work, a person plunges into the element of language, into his wealth and greatness. It reflects all the diversity of verbal forms and variations, presents a huge number of idiomatic expressions, proverbs and sayings of the people. In addition, a person receives even literate writing skills from books, involuntarily forming the so-called linguistic flair in himself. And language is the formula of life; it not only represents thoughts, but also determines actions.

In addition, in the process of reading a certain book, the self-knowledge of the individual is also carried out. Self-knowledge, along with self-education - is the main points of humanitarian culture. A good book is a friend who is able to share joys and sorrows. And, like a true friend, the book is frank, but it is through this revelation that spiritual renewal of personality often takes place. In general, classical fiction forms an ideal of personality, comparison with which often causes dissatisfaction with oneself and the desire of a person to change himself. This is the beginning of self-improvement (Sulistyaningsih et al., 2019).

4. CONCLUSION

Thus, the books, in our firm conviction, are capable of educating the individual. The world really refuses classics. Probably, there are reasons for this, but still, it is necessary to find a way out. And here in

the first place again goes the family. The process of socialization is endless, and the formation of a personality begins in childhood, and it is necessary to develop reading skills and artistic taste in childhood. At school, it is often too late. According to many psychologists and educators, in five years, the child should already read himself. Of course, this question is complex and requires a comprehensive solution. After all, in order to instill in the child a love of reading books, the parents themselves should read. Thus, we have a long, tangled chain.

But untangle it is possible, and it is necessary to begin as soon as possible. As for our country, the majority of parents of young children themselves were born in the Soviet Union, and then, and this must be remembered, we were the most reading country in the world. Therefore, it is necessary to revive this spirit, and here, of course, the role of the state is great. Certain and big work is being done in this direction. 2007 was declared the Year of Reading in Kazakhstan; a National Reading Program was developed, etc. Thus, Kazakhstan, together with the whole world, realized the need to revive reading as the main element of the preservation of spirituality.

Unfortunately, the statistics in this regard is sad: the interest of Kazakhstanis in the book is steadily declining, and this is especially true for young people. The share of the reading population under the age of 30 in recent years has decreased by almost half. The number of Kazakhstanis reading at least eight books a year is only about 23%, whereas, for example, in Great Britain and Sweden it is 40-50%.

According to the results of international literacy tests of schoolchildren, Kazakhstan is among the countries with the worst indicators. Only 11% of our students were in the group with the highest literacy rates, while in developed countries - 40-50% of children show such results. The example of Great Britain is very indicative in this respect. And at some points, you can pay special attention. For example, the state provides a child free of charge in the first years of his life with sets of books that are age appropriate.

In schools, there are (at the state level, not on the initiative of teachers) various competitions and Olympiads in reading. In addition, the image of libraries and librarians changed completely. There are popular reading groups where people read and discuss the same book. Each month of the year passes under the sign of any book that the citizens of the country read, then participate in free SMS voting, contests, etc. Such a program receives much material support not only from the state, but also from private companies. The only drawback we note in this case is the following: such agitation is not always legitimate, because the emphasis is not only on classical works, which, in fact, may not give the intended result.

Thus, a systematic approach is needed to solve this problem. Of course, it would be very useful and purposeful to provide young families with children's book sets, but it must also be remembered that the child will find in this direction outside the home. Public libraries, popular in the Soviet period, to some extent, have lost their positions and, perhaps, require certain changes. First of all, children's library

rooms are needed, which are not yet in sufficient quantity in Kazakhstan, but they are very popular abroad.

These are rooms in which there are a lot of beautifully illustrated books, educational games, where the child can relax, communicate in a comfortable book setting with peers. But for the creation of such rooms, of course, you need entire library complexes that would supervise and support this area. In addition, in libraries, it is simply necessary to introduce open access to literature so that the reader can plunge into the book space and choose the book he needs. The librarian, in turn, must be a consultant, interested in having a person find the work of his interest and, most importantly, come to the library more than once.

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**UNIVERSIDAD
DEL ZULIA**

opción

Revista de Ciencias Humanas y Sociales
Año 35, Especial N° 21, (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.
Maracaibo - Venezuela

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