



The Role of Classical Literature in The Formation of a Personality's Worldview

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Abstract

In this article, it was tried to describe the role of reading classical literature in the spiritual space of modern man. The features of the state of reading in the conditions of social changes are analyzed; the main functions of fiction contributing to the formation of the worldview of the individual are highlighted. This article analyzes the features of the state of reading in the conditions of social changes in Kazakhstan. Using structurally functional and valuable approaches to research of the designated problem, the author represents reading as one of the highlights in the difficult process of socialization. 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. Besides, we highlighted the basic functions of classical literature promoting the formation of personal outlook: cognitive, educational, communicative, esthetic, creative.

Keywords: Worldview; Classical Literature; Socialization; Personality; Functions of Classical Literature.

1. Introduction

At all times, art has played a leading role in the formation of a person's worldview, in the development of personality (Galperti, 2019; Moskvichova et al., 2019; Nikolaeva et al., 2020; Xiao et al., 2019). Great people worshipped art, saints and tyrants trembled. Real, genuine art can change a person, "lay" in him the highest values of love, goodness and beauty (Springham & Huet, 2018). L.N. 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" (Tolstoy, 2001).

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 (Ross et al., 2018), reading in the development of mankind, pointed out that without them, none of the forms of labour, political, cultural and scientific activities is possible. Reading used to be commonplace, but now many kids and some adults question why it's important to learn. Combined with short attention spans, the introduction of electronic media and reduced time availability decreases the number of individuals settling down with a good book. With a wealth of advantages, reading books comes. Reading is useful and important for human growth, from learning verbal skills and enhancing concentration to growing creative spirit and minimizing stress (Hjetland et al., 2019; Kugathasan, Partanen, Chu, Lyons, & Giaschi, 2019; Namaziandost & Nasri, 2019; Shaykhislamov, 2020; Wandasari, Kristiawan, & Arafat, 2019). 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 N.M. Sikorsky (1991) rightly noted: "The book fulfils 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" (Slastenin, 1991). 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 A.Ya.Gurevich (1981), and people differed in how *literati* - knowing written Latin - and *illiterate* - having the possibility of oral communication in their native language (Gurevich, 1981). 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 (Gladkikh, n.d.). 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 the 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.

1.1. Research Objective

This paper explores the characteristics of the state of reading in the circumstances of social changes in Kazakhstan. The author portrays reading as one of the highlights in the challenging phase of socialization, using structurally practical and useful approaches to researching the designated problem. The aim of the research is to judge the role of reading classical literature in an individual's spiritual space.

2. Results and Discussion

Classical literature (from the Latin. *Classicus* - first-class) - exemplary, the most valuable in the ideological and artistic sense of the literature of both the past and the present. Classical literature - works of fiction, which are considered the benchmark for their own era or one or another genre. Initially, the term "classical literature" referred 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 is 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 behaviour, 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 behaviour, 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. Another conversation that read. 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 (Smetannikova, 2005).

Most recently, Kazakhstan was one of the most reading countries in the world; home libraries were in vogue; 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 (Bychkov & Bychkova, 2000). 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 E.I. 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". The result of this is a reduction in literary courses (Kogan, 2006).

In this regard, it is necessary to say that intellectually, people who read are different from people who do not read. They are distinguished by the ability to think the problem, grasp the whole and identify particulars, more adequately assess situations, quickly find the right solutions. They, reading people, have a greater amount of memory, active, creative imagination; have a better command of speech (Jalilifar, Shooshtari, & Mutaqid, 2011).

Television, computer, the Internet - didn't they distract people from reading artistic books and destroyed for centuries the intimate "relationship" of a person with a book? There are two diametrically opposite opinions on this.

After all, the book not only captures and spreads cultural achievements; it also serves as an effective tool for the formation of new cultural values.

The "electronic" book (e-book), in turn, is not a book as such, since it lacks the unity of the spiritual and material, which is characteristic of the traditional book. Reading a book text on a computer display, a person no longer communicates with a book, but with a machine that carries a completely different set of energies. Ardent defenders of the Internet argue that he does not bear any harm to reading; even full-text repositories are formed on its websites.

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 theatre was not destroyed by the cinema, the cinema was not destroyed by television, and even the street theatre 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.

Of course, the Internet is a great creation of the human mind, an indisputable assistant in many issues. But can you imagine reading a novel from a computer monitor? It is not only difficult physically; the reader will not receive the sensations with which the reading of a book in the hands of a person presents. And here, of course, the matter is in ourselves, in our attitude to the book, in the understanding that over the entire long history humanity has not invented a



more perfect mechanism than reading, “in order to shape the consciousness so harmoniously and consistently” (Eco, 2000).

And the phenomenon called postmodernism has sprouted today in almost all layers of modern culture. The goal of many modern people is to make money, no matter how. And here, unfortunately, the media serves as a model for imitation, which, by its nature, would be obliged to proclaim something quite different. Dimensionless freedom has today acquired an all-consuming character; it destroys customary norms, illuminates boundless unbridledness.

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" (Eco, 2000).

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 genuine 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, U. Eco argues that fiction will perform the same functions as under L.N. 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 (Eco, 2000).

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 a gap of 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 S.V. Stepashin (2006): “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” (Sukhorukov, 2010).

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, nurture feelings, 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. And if, "like in purgatory, we would look every day in a book of impeccable purity and restore our breath and blood circulation, our divine feeling for good and bad ... Reading the good and beautiful, uplifting the soul, is also a prayer, albeit mundane, but now very close to God..." (Rasputin, 2006).

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" (Levidov, 1996). The ability of literature to revive spiritual values in modern society, "to heal a person with ecologically pure art", was studied in his book "Art Classics as a Means of Spiritual Revival" by scientist V.A. Levidov (Levidov, 1996). The author shows the incredible power of fiction, capable of influencing people's moral convictions, a force that is significantly more powerful than any other rational and didactic methods. And indeed, it is the classics that reinforces and transmits cultural experience, ethical and aesthetic norms from generation to generation.

Reading classic literature lays in the emerging personality, only a positive attitude towards the world (Douglas, 2019; Xiahui, 2019). In this case, the classics do not necessarily have to "study" - even simple reading in the framework of the school curriculum will surely force a person to return to work again. Based on the above, it is necessary to emphasize once again that the reading of classical literature is one of the main means of forming a personality's worldview. Classical literature is a storehouse of spiritual values, which serve as benchmarks for personal and social behaviour, attitude to the world, people and yourself. But, at the same time, it is a kind of "framework" in which our life is "inside". All positive that a person will find in classical works are the boundaries, and they cannot be transgressed without being in a serious conflict with himself. And this ability is endowed with only true art, the "vector" of which, according to A. Solzhenitsyn, is always aimed at the elevation of people.

2.1. Functions of fiction

Representing the role of reading classical fiction in the spiritual space of the 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.

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 (F.M. Dostoevsky, L.N. Tolstoy, A.P. Chekhov, etc.). 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.

2. *Educational*. This function is the effect of fiction on the senses and on human consciousness. No wonder all the tales have a pronounced confrontation between good and evil, which form a certain stereotype of behaviour and bring up feelings. Being a "conductor" of advanced, humane universal ideals, fiction performs the task of ideological and moral education of the individual. That is why the traditions of family reading are so important when there are joint empathy and discussion. The secret of the influence of fiction on the formation of the child's personality is that the laws of morality are not presented in finished form. The main tool of the writer is an artistic image, not the edification. Using artistic images, the author provides a person to form his own attitude to the events described in work, to draw conclusions, to learn a lesson.

3. *Communicative*. The word, in this case, serves as a means of communication. This function is one of the main. Communicative function, in our opinion, is a kind of predecessor of all other functions. Coming into contact with the book through the word, a person learns something (*cognitive function*), enjoys reading (*entertainment function*), forms an aesthetic taste (*aesthetic*), etc. At the same time, the very act of communication is quite active: the reader has the right to accept the point of view of the author or to disagree with it; information coming from the author has a direct impact on the human mind.

First of all, two people are involved in the communication process: the reader and the book itself. Often this reader and author. Silent companion - the book very clearly conveys its thoughts, expresses feelings and emotions, that is, to some extent also performs an emotive function. In this case, a monologue (author's digressions), dialogue (interaction with the reader), polylogue (interaction of the reader with the characters and the author at the same time) is possible.

In addition to such communication, another type of communication is also possible: a book can act as a kind of "mediator" between people. In this case, the literary work can increase the cohesion of a particular social group in which it is popular. And the more two people read the same works, the more identical associations they have in their minds, and in their language, idiomatic turns, metaphors and symbols.

Thus, classical fiction is both a participant and a mediator of the implementation of one of the main functions of the language - communication, which is manifested in the fact that information about the artistic world of work merges with information about the world of reality. The communicative function closely interacts with the aesthetic, and this interaction leads to the fact that in the language of a work of art the word not only conveys some content, meaning, but also emotionally affects the reader, causing him to have certain thoughts and ideas; the reader to some extent becomes an accomplice of the events described.

4. *Aesthetic*. True works of art have always brought aesthetic pleasure to mankind. In this case, it is the enjoyment of the word, the storyline. In addition, literary work brings pleasure and takes leisure. A good book brings up the true artistic taste, positively influences the behaviour and communication of a person with other people. The book is also able to develop the concept of beauty as one of the basic values of humanity, directly related to the humanitarian culture. In relation to children's literature, this function should be designated as entertaining. Without it, in this case, all other functions are unthinkable: if the book does not interest the child, there will be no knowledge, no education, etc. In general, the aesthetic function of fiction belongs to the language and is expressed in a very specific use of language means. The language of fiction unusually brightly reflects the best qualities of the literary language, and this is its model, which we must be equal to. At the same time, the language of fiction can include language features and even whole fragments of various functional styles (scientific, colloquial), which are used exclusively in the aesthetic function.

5. *Creative*. This function characterizes the human desire for self-development, self-improvement, self-creation in various fields. Ultimately, it contributes to the formation of the subject of culture. The indicated function "flows out" from the preceding ones and is, in our opinion, "final" in the process of the formation of a personality's spirituality. This manifests itself when the best examples of fiction contribute to the desire of a person to more fully identify and develop their personal capabilities (self-actualization). In addition, the desire of the individual to change himself (see the cognitive function) gives rise to conscious activity, aimed at a complete realization of oneself as a person (self-education). Activity, as the basis for the development of culture in general, in this case, comes out on top. Self-education, ideally, is based on adequate self-esteem, corresponding to the real abilities of a person, on a critical analysis of their individual characteristics



and potential possibilities. Thus, we distinguish five main functions that classical literature performs as a result of its reading by a person: cognitive, educational, communicative, aesthetic and creative. All of these functions, of course, make a certain contribution to the formation of a personality's worldview. The fact that this formation is possible only in direct interaction with the norms and values of society is indisputable and follows from the substantive side of the functions considered. It is necessary to emphasize once again that, in total, the indicated functions are capable to "push" a person to a direct awareness of himself as the personality, to the need for creativity and self-realization in this work. Man is a spiritual being, and this is his main strength. Literature, in turn, is aimed at the spiritual side, at its development. If a person accepts the classics in his spiritual world - he will never be part with it, and in difficult moments of his life, he will, again and again, turn to books for help, look for support in reading, like best friends. And, of course, re-reading the same book again, a person will open it in a new way, feeling the inexhaustible source of literary wisdom.

3. Conclusion

Thus, the books, in our firm conviction, are capable of educating the individual. Another conversation that the book, as noted above, read less and less. 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 instil 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.

Attention should also be paid to educational libraries. They, on the basis of the definition of “educational”, should be universal in content, and this, unfortunately, is not often found. As a rule, preference is given to profiling literature, which, of course, is justified and true, but a classic is also needed, which, in turn, shouldn't gather dust on shelves, and purposefully reach the reader are necessary.

The most important thing, in our opinion, is that reading a book, an untranslated classical work, a person plunges into the element of his native language. And language, as we know, is not a biological phenomenon, but a social one: here they are, sprouts for the formation of a personality, for a long and difficult path of socialization. This is how a person learns to think, think and create. An individual forms a certain humanitarian picture of the world, where such concepts as humanism, conscience, responsibility, mercy, etc., take the main place.

Thus, the development of personality is inextricably linked with what a person reads and what values he absorbs. Classical literature, like classical art in general, is the basis for the formation of a humanitarian culture, since it is here that laid the best, the great and the present that has been accumulated by humanity.

3.1. Contribution

As the basic variant of a problem solution, we offer the system approach including the necessity of the educational humanization, library reorganization on a principle of open access, state financing of children's library rooms, etc. The ideas we develop in this article upon a fiction role in a humanitarian worldview formation allow for rethinking the tendencies and prospects of the process of reading in Kazakhstan.

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