

Ethical Discussions in the National Literature as a Form of Moral Education of the Students

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Abstract

The article is devoted to the problems of moral education of students through the ethical conversations at the seminars of the course "history of Tatar literature". On the example of several classical works, firstly, the educational potential of literature is shown, and secondly, the effectiveness of ethical conversations and the system of value-oriented situations is emphasized. Experimental work on the basis of ranking the life values of young people shows the degree of effectiveness of the combination of ethical conversations and value-oriented situations in the formation of moral personality.

Key words: *society, literature, moral education, transcendent dialogue, problem situation, value-oriented situations.*

Introduction

The problem of moral education is in the center of society's attention. This problem becomes especially urgent in the conditions of progressive change of all aspects of society. Undoubtedly, education should begin with birth and even before it, but its duration also has a great importance. To student, being a practically formed personality, on the one hand, it is more difficult to be influenced by the educational influence than, for example, a pupil. However, a number of factors, in particular, immersion in a new environment for him create positive conditions for absorbing the positive impact of university life (Akhmetshin et. al., 2017; Aydarova et al., 2017; Korableva et. al., 2017b). Therefore, the work on the formation of spiritual and moral qualities of the individual continues in terms of study in a higher educational institution.

Each teacher of the University uses different forms and methods of teaching and education of students in order to improve the quality of education (Bochkareva et al., 2017). The seminar lesson

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is one of the most effective and at the same time the most complex form of educational process (Tarman et al., 2015; Yiğit & Tarman, 2016). The level of the seminar, its pedagogical, methodical and educational effects are determined by the activity of students in the classroom.

The development of personality depends on a variety of factors, among which the important role is played by the volume and nature of reading. Reading helps to broaden their horizons, develop intelligence, the ability to see beauty in art and everyday life, the material selected for reading, affects the moral development of man (Mauch, & Tarman, 2016). Moral and spiritual education forms the core of the individual, positively affecting all parties and forms of the relationship between man and world: on his ethical and aesthetic development, ideology and the formation of a civic stand, patriotic and family orientation (Magsumov, 2017), intellectual capacity, emotional state and overall physical and mental development.

The works of such famous teachers as Huziahmetov (2006), Nizamov (2005), Magsumov (2013a, 2013b, 2014, 2015, 2016), and Jallaliev (2003) etc. has made a significant contribution to the theory of moral education. Their works mainly appeal to the means of national pedagogy, put at the forefront the formation of patience and tolerance, respect for elders, self-discipline and respect for the national wealth. At the same time, it should be noted that the socio-cultural situation in the country, creating a blurred value ideas and uncertainty of life orientations of young people, greatly complicated the educational process.

Method

In this work we explore the possibilities of one of the methods of education of moral and spiritual qualities – ethical conversations (Magsumov, 2014). The work is based on general scientific methods of analysis, synthesis, systematization and such empirical methods as observation, study of pedagogical activity results, experiment.

Findings

Observation of the reaction of students of philology faculty reveals two polar tendencies in their attitude to the environment: some of them show a pattern of tolerance to the events taking place in the historical arena, others show a hot disagreement with the socio-political situation. It is sometimes difficult to determine where are the tolerance and indifference border, the ability to fight for their rights, civic activism and madness of others (Abduali et al., 2017; Il'yashchenko et

al., 2014). There is no doubt that history has tendency to repeat, which means that the substitution of concepts, increasingly and more clearly manifested double standards in respect of people of different backgrounds, different nationalities has already taken place in the national and world history, has already been described in the literature. Defining the program of moral development of students, we set the following purposes:

- the student should understand the course and prospects of world development; correctly assess the events within the country and in the international arena; understand moral and spiritual values; strive for justice and freedom of peoples;
- it is important to foster love and devotion to the motherland; intolerance of national and racial hostility; culture of international relations;
- to form respect for own and other people's work; the desire to work in good faith for the common and personal good;
- to foster care in relation to nature, the ability to take care of the public wealth;
- ability to work in a team, to show humanity, mutual assistance; ability to take care of the family and upbringing of children;
- training the honesty, truthfulness, personal dignity, etc.

Seminar classes on the subject "History of Tatar literature" showed the importance and expediency of applying to the transcendent dialogue, ethical conversations during the working with students. It is not necessary the approach to a common opinion in such lessons, in our opinion, "the revival" of the value and semantic sphere of the students' personality is much more important, their understanding of the spiritual and moral problems of educational content. The transcendental dialogue in the seminars on literature can be built on the following technological chain (Korableva & Kalimullina, 2016; Korableva et al, 2017a):

- the teacher creates a problem situation on the basis of the content of the studied text. The task of students is to realize the inconsistency of the proposed situation. The teacher organizes reflection on the problem and its formulation. Students identify and formulate the problem of moral content;
- the teacher organizes the search and testing of the hypothesis through the dialogue. Students put forward hypotheses that explain the problem;
- the teacher organizes a generalization of all the hypotheses and gives a block of information. Students summarize hypotheses and test them on the material of the text;

- the teacher establishes a connection between the studying story or events and similar events in the life. Students compare and analyze the events of their own spiritual experience;

Transcendental dialogue helps to create truth, to understand the situation from different sides, because in life the same actions, based on motivation, historical reality, etc. can be regarded in different ways (Tarman, 2016; Korableva & Kalimullina, 2014; Tesleva & Belkova, 2014).

Scientists, appreciating the advantages of this method of conversation, write: "live communication of the teacher and student in the process of analyzing works of art in the classroom takes place mainly in conversation" (Fedorova, 2003, p. 55).

At the same time to understand the term we refer to the work of Ryabchikova (2009), in which the transcendent dialogue is explained as "the dialogue interaction of participants in the educational process, aimed at finding the truth, exploring the essence and content of values-ideals in the interaction of teachers and pupils" (p. 15). That is, the method is very close to ethical conversations, which serve as a method of attracting correct assessments and judgments to the development. In order to test the effectiveness of the method of conversation, we organized an experimental work.

At the first stage of experimental work the initial diagnostics of the values' system of students of philological faculty was carried out. During the experiment, the predominant method was the questionnaire "Ranking of the sphere of value orientations".

In total, 32 full-time students participated in the experimental work. The work was carried out in the period from September 25 to December 30, 2017. Students were offered to choose the five most important values out of 16 offered. Thus, a total of 80 answers were chosen by students. The results of the survey are presented in table 1.

Table 1

The results of the survey

System of values	The number of choices	System of values	The number of choices
(in percentage)		(in percentage)	
Material	15 (47%)	Material	15 (47%)
Professional	10 (31%)	Professional	10 (31%)
Panhuman	6 (19%)	Panhuman	6 (19%)

Thus, the choice of students shows that material and professional values are the most important for them. The spiritual values that were proposed in questions 3, 8, 10, 13 were designated as the

least important. These questions in the questionnaire relate to enjoying the beauty of nature and art, initiation to the spiritual culture, realization of their talents and abilities, creative self-expression.

At the formative stage, we have organized seminars on the basis of the transcendental dialogue. The theme of the seminar lessons are in table 2.

Table 2

The theme of the seminar lessons

The theme of the	The purpose of the lesson	The theme of the	The purpose of the lesson
The work of R. Zaidulla. Symbolic images in the story "Soyembika". Comparative characteristics of the Queen Soyembika and Soyembika – the heroine of the story.	Education of national consciousness, denial of psychology of slavery as a brake of progress of the nation and happiness of the individual.	The work of R. Zaidulla. Symbolic images in the story "Soyembika". Comparative characteristics of the Queen Soyembika and Soyembika – the heroine of the story.	Education of national consciousness, denial of psychology of slavery as a brake of progress of the nation and happiness of the individual.
The work of Z. Hakim. The problem of a positive character in the drama "Sadness of the century". The problem of preserving humanity in a series of bloody historical events.	Education of understanding of that it is impossible to create good, operating evil. Society built on blood and bones does not bring happiness even to its creators.	The work of Z. Hakim. The problem of a positive character in the drama "Sadness of the century". The problem of preserving humanity in a series of bloody historical events.	Education of understanding of that it is impossible to create good, operating evil. Society built on blood and bones does not bring happiness even to its creators.
The problem of drug abuse in the work by M. Malikova "Flower honey".	Show the dependence of the process of formation of the individual and his environment; return to the origins, to nature as a means of healing from vices.	The problem of drug abuse in the work by M. Malikova "Flower honey".	Show the dependence of the process of formation of the individual and his environment; return to the origins, to nature as a means of healing from vices.
The problem of preservation of purity and morality of the Tatar people in the novel "Karabulak" by F. Bayramova. Clash of national interests in the novel.	To show the importance of preserving the integrity, the danger of blind adherence to public opinion (in the manner of Anna Vavilovna); education of respect for themselves, for their nation; the education of intolerance	The problem of preservation of purity and morality of the Tatar people in the novel "Karabulak" by F. Bayramova. Clash of national interests in the novel.	To show the importance of preserving the integrity, the danger of blind adherence to public opinion (in the manner of Anna Vavilovna); education of respect for themselves, for their nation; the education of intolerance

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Conversation, dialogue in the classroom, first of all, depends on the correct, well-chosen questions. They should not reveal how much the student is familiar with the plot of the work, as the seminar originally implies knowledge of the content, questions should show the student's attitude to the hero, actions; there should be a link between the past and the future, the work and today's realities. Now we consider the issues that we discussed at the seminar on the novel "Karabulak" by F. Bayramova.

1. Tell us about the main characters of F. Bayramova's novel "Карабулак" ("Karabulak").
2. What is the national character of the characters? Is this characteristic of national heroes traditional in modern literature?
3. Whose voice sounds stronger: the voice Gulcihan or Anna Vavilovna?
4. Is Anna Vavilovna patriot or pseudo patriot? What difference do you see between these two concepts?

Without going into the content of the novel, let us briefly explain the essence: the modern famous Tatar writer F. Bayramova tells about the tragic fate of the inhabitants of the Tatar village Karabulak. There honor and respect for their ancestors, for their land, faith reigned for a long time. Even in the terrible Soviet times, when those who held the post were persecuted by the authorities, the people tried not to retreat from the Covenant of the oldest (Fedorov, 2014a; Fedorov, 2014b). As a result, rarely people did not live to a hundred years. Once near the village begins construction of a strange object called "Маяк" ("Lighthouse"). Presented as an object of salvation for the people (thanks to him, many received jobs), "Маяк" ("Lighthouse") in fact becomes the object of death. Due to testing performed on "Маяк" ("Lighthouse"), a huge number of harmful, radioactive materials emitted into the air, hardly anyone in the village retains its health, children start to hurt, many people suffer from baldness, cancer in 40-50 years is becoming the norm. Gulcihan goes into the struggle for life and health of the nation, which is also about fifty and third stage cancer. Time spent in the archives, does not pass for nothing, a terrible secret reveals for Gulcihan: experts have concluded that in the village of Karabulak is forbidden to live long time ago, on paper residents have long been relocated; the fact that doctors respond to complaints from residents about their health "you have a common disease", in fact oncology; other areas affected by radiation,

receive state aid through which somehow can support the body, residents were refused and in this, moreover, the village was erased from the map and the document of inhabitants are burned in specially arranged fire. Gulcihan was fighting with injustice and for it she was considered nationalist, who is capable of terrorism.

During the discussion of the second issue, the views of students were divided. It was expected that they would turn to pre-revolutionary works, where the national character is the most vivid: patience of Yusuf (Kul Gali), hardworking Nafisa (G. Bashirov), but practice has shown that students prefer to turn to modern literature. For example, the idea that there is no trace of the national character in the modern Tatar village is emphasized: the work of N.Gimatdinova "Проклятие белого журавля" ("Curse of the white crane") describes a Tatar village full of jealous, unhappy, drunk people. Some students emphasized the subservience of the characters, their obedience to the detriment of their interests, their nation in the story of R. Zaidulla "Syuyumbike"; at the same time the national traits of the main characters Zarif and Zadin presented as mutual aid, humanity, passion for music in the drama of Z. Hakeem "Немая кукушка" ("The mute cuckoo"). During the conversation, the way of creating a national hero in the Tatar literature was traced: patient, generous, good-natured, honoring Allah and the canons of Islam in Medieval literature; decisive, advocating for gender equality, the ability to fight for personal happiness of the Enlightenment; devoted himself to the struggle for the progress of the nation of the early twentieth century. It was revealed that after the revolution of 1917 it becomes more difficult to operate with the concepts of the national hero, the national character, the nature of the Bolshevik is talked about in the works. During the war years both the Russian and Tatar literature praises the heroism, the ability to sacrifice them for the homeland. Based on contemporary works that are read by students in the course "Modern Tatar literature" the students shared thoughts about such national characteristics as the desire for a peaceful life, without the oppression of people of other Nations, religions (M. Khabibullin, "Khan Kubrat", humanism and the desire to help your friend (Z. Hakim, "The mute cuckoo", but contemporary national character is often broken by reality.

Other questions were also discussed with interest, students showed a high degree of interest. In particular, the image of Anna Ivanovna Vavilova suffering from the cancer, losing her husband and her children because of the "Lighthouse", but is staunchly showing "patriotism" caused no laughter, not condemnation, but regret that there are a lot of such social activists and we hear their voice, while the voice such as Gulcihan's voice is tried to be drown out. There was discussion not

of the work, there was a discussion rather of a moral component which is useful for students, in the course of such seminars they are brought up such qualities as justice, honor, the ability to distinguish positive from negative, even if it is presented as positive.

The effectiveness of this program was tested at the control stage of the study. To do this, an output diagnosis of the system of values of students by the method of "Ranking the sphere of value orientations" was carried out at the end of the experimental work, the results of which are fixated in table 3.

Table 3

Results of an output diagnosis of the system of values of students by the method of "Ranking the sphere of value orientations"

System of values	The number of choices (in percentage)
Material	8 (25%)
Professional	14 (44%)
Panhuman	4 (12%)
Spiritual	6 (19%)

Conclusion

One of the most important tasks of the seminar classes in literature is to educate a competent reader, and the word literacy means not a person with a high level of speech culture, but the qualification of the individual as a reader, watching not only the development of the plot, but also able to understand the text, understand the author's position, to make their own interpretation. Thus, it was experimentally revealed that ethical conversations help the birth of truth, understanding the situation from different sides, as there are a lot of the same actions, based on motivation, which can be regarded in different ways; moreover, this form of work has an influence on the formation of moral values of students.

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