



**Forming Student Moral Values Based on the Works of Razil Valeev's**  
**Razil Valeev<sup>1</sup>Aygul Filusovna Khanova<sup>2</sup>, Alfira Salihzjanovna Khairullina<sup>3</sup>**

**1 Kazan Federal University**

**2 Kazan Federal University**

**3 Kazan Federal University, alfira-7171@mail.ru**

**ABSTRACT**

Moral and ethical values are the most important component of culture out of which development of modern society is impossible. Therefore the tasks facing modern school become priority. This all-pedagogical problem in a varying degree is solved now by means of all subjects, all system of school educational work.

The changed social and political situation forms the basis of school improvement, formation of new outlook, establishing consciousness of students through the value of historical links to the previous life of the Fatherland and the people.

Literature has inherited the leading role in humanization education. From here its main direction, effective function and ultimate goal: by forces of art of the word in live interrelation of all educational tools to raise the real Person.

In article questions of forming student moral values on the example of Razil Valeev's works are considered. The principles of forming the moral values which are based on the meaning of the human life valuable and the life of society are formulated: valuable attitude towards the Person; search of meaning of life through heroes of the work "I Wish to Live!". The analysis of scientific literature allowed allocating a number of its characteristics: education of the person as subject of an act; finding a dominant in depths of the life and others.

**Keywords:** Tatar literature, moral values, hero, education of school students



## **INTRODUCTION:**

Literature lessons are one of many aspects of education which can influence souls of our children, resist to those destructive influences of the environment which harden.

Without knowing language, customs, customs of indigenous people, all beauty and spiritual richness of the native earth, it is impossible to manage to develop in itself deep consciousness of belonging to this edge, feeling of a high civic and patriotic duty.

In modern conditions as the subject is assigned to native literature a special mission - education of the spiritual and moral personality possessing high degree of consciousness of the citizen. In the public atmosphere of today spiritual and moral revival of the person is a problem on which solution the future depends.

Native literature was always pride, conscience of the people because special attention to soul, conscientiousness, to the bright and choice word is characteristic of our national psychology.

Studying and development of historical experience of the people, the treasures of its spiritual culture, the literary heritage which is carried by through centuries and the millennia have paramount value for the modern younger generation.

Our people brought the contribution in a world era, art and literature, brought to the historical arena of scientists, writers and poets of world size.

### **1. METHODS**

of this research will form a basis for the analysis of works of art at school and through heroes of these works education at students of moral values.

One of the major sides rich, centuries of the developing spiritual culture of the Tatar people is its literature. It is considered by literary science as a people history component. From these positions creation of works of art, literary process in general variety and stages of development of the literary directions and graphic means, creativity of the masters who paid direct attention to literary process is learned. History of the Tatar literature covers the art creations created by the Tatar people from an extreme antiquity up to the present.

In works of art questions of ethics, an esthetics, policy, but the most important - a problem of soul and spirit of the certain person and the whole people are brought up.



The modern school student is in such vital conditions, prompt dynamism and flagrant contradictions of surrounding reality, cacophony of voices of various religious doctrines and sects, an aggressive pressure of a flow of information, the computerization changing and expanding a view of the person of the world, activity of people and moral values which, forcing it to fight against deconstruction of own views and thinking, intuitively lead to the aspiration to reach an essence of this or that phenomenon now and at the same time to capture it in integrity.

Together with it the motivation to overcoming depersonalization of own personality is formed. All this combined creates prerequisites for formation of a philosophical warehouse of thinking. Therefore there is a question of dialectic approach and to school teaching literature, the native people acquainting school students with development of an art thought.

## **2. DISCUSSION**

And there was time when words of the main character of the book N. Ostrovsky (1904-1934) "As steel" with the corresponding continuation became tempered many knew by heart. They sounded at lessons, were recited from a scene, and used even in the ordinary speech as a proverb, for confirmation of justice of the introduced idea. Pavel Korchagin, Oleg Koshevoy, Zoya Kosmodemyanskaya, Alexey Meresyev, Gazinur Gafiyatullin, Tanks Nazirov, etc., etc. were considered as ideal literary heroes. On their example generations of 40th, 50th, 60th, 70th of last century learned to distinguish that life human is worth a lot that it demands incredible efforts, overcoming obstacles, fight against death, at last.

However favorite once literary heroes began to be forgotten lately. Some works with names of their main characters descended from pages of school programs and textbooks both on the Russian, and on the Tatar literature, counted, probably, the ideas embodied in them not urgent today and become therefore as if false. As if life lost the price and to speak about it as about something intimate it does not make sense any more. Really, alcoholism, drug addiction, parasitism, cruelty, loss of ideals, immorality, money-making quite often observable nowadays, murders, military accidents in a considerable measure demonstrate loss in people of ability to reflect on meaning of life. And life tends to approach final line - death. And in deeply psychological monologue of Pavel



Korchagin from the story "As Steel Became Tempered" "fine" life finally means death: "The most expensive at the person is life. It is given it once, and it is necessary to live it so that was not excruciatingly painful for aimlessly lived years that did not burn down a shame for the mischief and petty past and that, dying, could tell: all life and all efforts are directed to the finest in the world - fight for release of mankind. Also it is necessary to hurry to live. The ridiculous disease or some tragic accident can interrupt it" (Ostrovsky,1980, page 227).

The spirit which is enclosed in this statement also impregnated the story of the famous Tatar writer Razil Valeev "I Wish to Live!". Certainly, both times, and events represented in the work, and episodes, and heroes are absolutely different. And the writer is absolute different. He is our contemporary, the person of the XX century. At a turn of the XX-XXI centuries the Tatar literature experienced a number of changes. On the one hand, it is connected with transfer on other stage of development as desire is covered by literature and culture of new. In the second half of the twentieth century of the world literature and culture search begins (Gabidullina,2015,, page 201).

The extraordinary work of Razil Valeev is, on one hand, the documentary story in which center destiny of the hero having a real prototype. At the cost of the life it saves from death of the army companions. His name remains in the story without change - Rifkat Mirgazizov. It means friendship and blessing, true nobility, than, probably, at once and it was pleasant to the author of the story. In it concrete episodes, situations from military service, tiny scales, but considerable on expressed in them to the ideas and experiences connected with soldier's life are reproduced. At the same time "I Wish to Live!" - the work of art is true. In the story the author tries to obtain considerable generalizations, full ideological and esthetic knowledge of reality.

Successful reproduction of dreams, visible statement of memoirs and rushes by miracle remained live after the exploded grenade of hard wounded soldier transfer the nature of military service of the rural guy and his life on the citizen prior to a conscription, since the smallest years. Razil Valeev reproduces this life in all real whirls, getting used to the atmosphere of time. Everything occurs as if before his eyes, it is passed through soul, is improved by his human compassion.

It is necessary for the writer to show the tragedy of the guy who fights against death,



and to prove irrelevance and senselessness of death of the young man. The healthy person lives, enjoying life, deriving pleasure. To live, feeling beauty of life, - the biggest gift of Allah.

To the statement of these thoughts serves a number of the expressions stated by heroes of different age and life experience: "not for iron their lives a person, and for a family, for friends companions, for people generally"; "life, the sonny, can turn somehow"; "there is no death, life, maybe, would lose the taste"; "what this happiness - to live on the earth"; "should will die"; "she (death - the author) is ruthless, ... as the bandit, traps in the unexpected place and sticks into a throat"; "human life as the mountain,... the person, is born at its bottom and half a century climbs up,... but the destiny is relentless, and is not present on light of force capable to return it from top (Borovoy Yakov,1992, with. 138-189), etc.

As we see, to the author it is expensive as if a spring, pure life of the firm and kind young man, a vivifying victorious sound, the light sky, the movement up. But being between life and the death of the young man to which still to live yes to live in consciousness and soul, all light, the desirable is wrapped in the opposite side.

Rifkat Mirgazizov's death at the same time becomes also a victory over death, the statement of life and true humanity. In relationship of officers with soldiers, in the accuracy of implementation of the charter and teams, in the conscious decision of the young soldier, in the conditions of hospital, in various episodes from the citizen - in all this the spirit of romanticism is openly observed. And it also does not contradict high mission of the person, due relationship of people.

Art searches of Razil Valeev in this case consist in the statement of need to live in a leg over time. His hero - Rifkat Mirgazizov not just subconsciously explodes on own grenade, and checks a situation in which hopelessness leads to the courageous decision: "... all space was filled by people ... his companions, children ..., and he during this moment not only could see everything around at once: both the field filled with paratroopers, and clouds curling in the blue sky, and somewhere there - the waiting family and friends ..., but also pressed a hand with an iron lump to a breast and fell to it down" (Valeev,1986, page 188).



Probably, will not be exaggeration, to call Rifkat the real hero. At the same time, the story "I Wish to Live!" will well be coordinated with time of its creation. At attentive reading of the work the shape of unsolemn war in Afghanistan is drawn. It is not surprising because it was written in November-December, 1978 - January-February, 1979 - practically on the eve of introduction of troops to Afghanistan which occurred on December 17, 1979. It is symbolical that the artist S. Sokolov on the first leaf of the story against the background of the flying plane, a parachute and the attacking soldiers on all pages drew two tulips, a symbol of the dead fighters in the Afghan war. Though according to the author it is not so. The work "I Wish to Live!" is devoted not to wars of Afghanistan, and the soldier serving in peace time in Moldova (According to the author of the story "I Wish to Live!", 2013). The writer, sensitive to the truth, it is conscious or without volition, could not avoid a severe situation of reality, as was reflected in the work. For example, rigid, often with disturbing sense of expression of the following character penetrate all stories:

"-Do not give up, guy! The soldier should not give up!", "Below shoot with the submachine gun, run with shouts "hurrah!", with a roar tanks ... rush" (Valeev,1986, page 117).

During peace time Death constantly walks near young people. Let alone in the army during war.

As we see, in the work the smell of burning of war is very notable. And to Afghanistan, apparently, already nearby: in the southwest "enemy".

The talented work always covers more widely than stated. Here even the listed above concepts as if remind events on December 27, 1979 when perfect parts of KGB in Kabul storm took Hafizullah Amin's palace, and Amin was killed during firefight (Borovoy Yakov,1992, page 29).

But after all described in the story "I Wish to Live!" – are the events not of wartime. Doctrines are kept in the conditions which are brought closer to war when, actually, ahead of nobody "opponent" (Valeev,1986, page 183).

Deeply the models of soldier's friendship given in the story concern: eleven "athletes" of a distance of Rifkat blood, groups and one by one visit the companion, find the encouraging words, are ready to do everything that will only be required, rejoiced when



the friend had an interest in something and an opportunity to talk about something, not having relations to a disease was represented, would wish to indulge with gifts (peaches) (Valeev,1999, page 195).

What is remarkable, in the story there are no villains at all - all positive, except those five hooligans with whom the senior Rifkat once fought, protecting girls from their surroundings.

To the modern reader, well read about horrors of military service, a hazing, relationship between soldiers and officer structure, taking place violence, theft stated in the story "I Wish to Live!" can seem remote from reality. The words which are written down by red ink on the first page of a pocket notebook of Rifkat can be inadequately apprehended by some readers: "The soldier is anyway obliged to carry out the task set for him, even risking life, has to help out the companion. To die, but to execute the order of the Homeland". According to the work, the hero reads and re-reads these words every evening before to go to bed. "I, the citizen of the Soviet Union Mirgazizov Rifkat ..." with pride reflect the hero (Valeev,1986, page 175).

Certainly, the author is sincere in the description of patriotic feelings of the hero. An era, ideology and mood of the Soviet people were those.

First, the story is written how it was already noted, at the end of 1978 - the beginning of 1979 by the thirty-year-old author who grew up on solemn promises of a pioneering, Komsomol, an oath of krasnodonets (Red Don Cossack). And then fidelity to an oath, a debt (before the word, parents, the native earth, the Homeland) always, was considered at all times and it is considered a sacred duty of each person. For the vast majority of our children, be it in peace time or in military conditions (in the Great Patriotic War, Afghanistan, Chechnya, etc.), the debt was and remains norm of life in which at the price of an act quite often there could be own life.

And secondly, the love to the native land, fidelity to the word, are the concepts keeping the contents in any conditions of any society. According to universal values, they are correct and eternal, but sometimes these concepts are used for service to various ideas. Let's consider the moments confusing us in the image of the events which are taking place in the story "I Wish to Live!". Rifkat's death concerns them. The fighter gets to dangerous holes twice, and for the third time already perishes. Someone did not fulfill



the duty and seeded death. The place of doctrines, most likely, had to be previously studied, reconnoitered. Death of the person in peace time – is a huge, inexcusable mistake. But the similar phenomena became more and more mass, demonstrating system crisis in society, loss of moral and spiritual ancestors.

The author finds also necessary to note existence of inequality among soldiers. So the hero in the letter home reports: "Your son still "greenhorn", in a year I will become "pheasant", and then "demobilization". Everything is simple: two steps - and already at home" (Valeev,1986, page 149).

"I Wish to Live!" – is earlier creative work of Razil Valeev. In it not the event party, but moral potential of the personality which consistently comes to light on the basis of disclosure of the defining concept "life and death" is more important for the writer.

As a result we come to a conclusion that even in an adverse public context young people keep in themselves the best human lines, approve around themselves life. In R. Valeev's story "I Wish to Live!" the main character does it in direct opposition of death. The writer quite naturally is able to point to sources of fortress of spirit and completeness of sincere life of Rifkat Mirgazizov, revealing them through memoirs, dreams and dreams. Here main sources of kindness and Rifkat's cheerfulness, his statement of life and oppositions of death.

Rifkat's experiences described in Razil Valeev's work "I Wish to Live!" and the connected with mother, all nuances of feelings, sorrows and pleasures, are reflected in works and other authors. But the author goes further: in its story mother are not only the dearest, most favorite, caring person, and the person who presented life. "If mother nearby, so death, so you are not terrible to live!". It seems a little sublime exaggeration, but, it is necessary to recognize, convincing exaggeration.

Education in children of humanity, diligence, honesty, respect of seniors, love to people, sacred feelings, adherence to principles, patriotism, internationalism begins with mother. We saw it from R. Valeev's work "I Wish to Live!".

### **3. SUMMARY**

So, summarizing, we can tell that the task of training of the person is set for modern school and today - the citizen capable to independently estimate the events and to build the life according to interests of the people surrounding it. The solution of this task is





connected with formation of steady moral properties of the identity of the school student as our hero Rifkat.

Consecutive familiarizing of school students with moral universal values happens through art including through fiction, through their heroes.

Fiction in turn represents one of the most important means of moral education. As the form of knowledge of reality the work expands life experience of the child, creates for it a spiritual and emotional environment in which organic unity of esthetic and moral experiences enriches and spiritually the identity of the child develops.

#### **4. CONCLUSION**

Getting acquainted with fiction, namely with R. Valeev's work "I Wish to Live!" students get acquainted with such moral concepts as good, a debt, justice, conscience, honor, courage, love for the country, mothers, etc. Great opportunities for development of the emotional sphere of the identity of the child, figurative thinking, expansion of an outlook, formation of outlook bases at them and moral representations contact it.

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