

SCTCMG 2022**International Scientific Conference «Social and Cultural Transformations in the Context of Modern Globalism»****ROLE OF FICTION IN THE HUMAN CAPITAL FORMATION**

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Abstract

An essential task today is the preservation of a multi-confessional and multi-ethnic country. Under these conditions, human capital is not only the economic, but also the political state power. Therefore, it is also a strategic resource of our society. The role of classical fiction is invaluable in the formation of such a resource among the younger generation in the spirit of the most significant spiritual, moral, cultural, and historical values of the country – national self-consciousness and patriotism. It is obvious that young people, striving to be true to the nation ideals, perceive the humanistic traditions of the elders. The revival of patriotism among young people is a step towards the revival of the country, since it is the spiritual and moral basis of public consciousness. This is the foundation of devotion to the Fatherland, pride in belonging to the people of one's country, one's nation and its accomplishments, readiness for devotion to its best traditions. The basis of the above is the national and cultural identification of the individual, the awareness of his belonging to his nation and country. Therefore, classical Tatar literature from ancient times sought to form in its heroes the service to the national and universal interests as the most substantial quality of human capital.

2357-1330 © 2022 Published by European Publisher.

Keywords: Human capital, human worldview, national and cultural values, patriotism, spiritual and moral values, Tatar literature

1. Introduction

The history of Tatar written literature, like other modern Turkic peoples, has more than one and a half thousand years. Its origins are considered from the Orkhon-Yenisei ancient Turkic runic monuments of the 6th–7th centuries. It is considered to be appropriate to regard the history of the word art of the Turks since the Huns era – from the 4th century BC to the 3rd century AD. The turkologists Baskakov (1969) and Bakirov (2014) emphasize the above mentioned in their works. Literature appears with the emergence of statehood, writing among peoples and is based on developed forms of oral folk art. It is not necessary that only the monuments of paper literacy, appeared at the stage of the creation of the state of the Turkic peoples, must be found to prove the appearance of literature. The concept of “literature” includes almost all written texts, since they are “the result of the author’s creativity” (Minnegulov, 2014). Currently, the Orkhon-Yenisei runic inscriptions on stones represent the initial stage in the history of Turkic-language literature. On the other hand, these inscriptions occupy one of the leading places in terms of their size and significance in the world culture history. This suggests that they are a value not only of one nation, but also of a global scale, an experience for all literatures. In their committed, and, therefore, in their ideological content, these inscriptions are aimed at strengthening the social system, hence they are closely connected with the history of the Turkic peoples’ statehood. One of the tasks of the ancient Turkic literature is the education of patriotism, the assertion of the political and historical unity of the nation and ancient Turkic rulers, and the exposure of their strife. The literature of that era has also conveyed to the present such spiritual values of the Turkic peoples as respect for the memory of elders, conscientiousness and justice, duty to the fatherland, the sanctity of family relations and traditions, and many others.

A significant stage in the development of Turkic literature was the official adoption of Islam (Aminov et al., 2018). The Tengrian worldview served to strengthen society and peoples, and this was reflected in folklore and written literature. Subsequently, Islam became the basis for the spiritual consolidation and strengthening of the Turkic peoples’ statehood. This became a crucial event not only in the cultural, but also in the political life of the Turkic peoples, which expanded the relationship with other Islamic states. Moreover, the written culture developed in the spirit of Muslim values, and the experience and achievements of the Arab-Persian written art were also creatively adopted.

Folklore had a great influence on Turkic-language literature. Folk ideology, reflecting the worldview of the common population, penetrated into literature through it. The originality of the ancient Turkic literature lies in the hero depiction, where the specificity of the hero himself depends on the style and genre of the art work. In turn, the practical purpose determined the genre feature of the ancient Turkic work.

2. Problem Statement

Classical fiction carries the idea of the life meaning to its reader. It contributes to the formation of human capital in society. In the 21st century, the phenomenon of “human capital” should not only be an economic concept, but should also acquire an interdisciplinary sound in modern humanities and social sciences and become a research question of political and philological sciences. We have to find out what role fiction plays and what functions it can perform in the human capital formation?

3. Research Questions

The basis of any work is a person with his attitude to the world around, society and himself (Lihachev, 1970). Since the 4th century BC, since the time of Plato, it has been emphasized that the center of literature is human life. Maxim Gorky very correctly notes that literature is “human science” (Timofeev, 1976). Therefore, it has played and is playing a leading role in shaping the person worldview, in the personality formation. Real literature is able to lay the highest values in a person, such as love for the Fatherland, fellow human, and the surrounding world.

Human capital, as an economic term, has its roots in the 17th century, when W. Petty, the founder of English classical political economy, first made an attempt to assess the productive abilities of a person in terms of their role in wealth creation (Petti, 1940). In the 18th century, these ideas were developed in the writings of the Scottish economist and philosopher Smith (1962).

In the economic literature, the meaning of the term "human capital" is defined in various ways. For instance, the founder of the human capital theory, the American agricultural economist Schultz (1902-1998), believed that it was called human because this form becomes part of a person, and capital is due to the fact that it is a source of future satisfactions or future earnings, or both (Zverev, 2011).

Basically, the formation of the contemporary theory of human capital and its selection as an independent current of world economic thought took place in the late 50s – early 60s of the 20th century.

According to researchers, human capital is a set of physical and mental abilities of a person, knowledge, skills, professionalism, and experience used for personal purposes and in the interests of society.

In the 21st century, the study of the concept of “human capital” in the field of the humanities was only at an early stage. This is emphasized by scientists studying the sphere of human capital (Zverev, 2011). Such significant factors as religion and morality, which affect the return of human capital, have not been properly assessed in scientific research.

Meanwhile, these two ideological factors can become the foundation for the human capital formation of society. Capital can serve for the benefit of both the individual himself and the national interests of the state, or against all this. Verbal art was originally ideologically aimed at shaping the moral-ethical and moral-patriotic qualities of the reader. And spiritual and moral development based on traditional religious norms, values, and traditions forms the core of human capital, affects all aspects and formats of relationships with the outside world: its worldview, aesthetic, physical, mental, and emotional improvement. And fiction throughout its thousand-year development has preserved the spiritual and moral values of the peoples. If economists began to pay attention to a person as the main capital of society in the 17th century and formed the theory as an independent current of world economic thought only in the 50–60s of the 20th century, and political sociologists began to pay attention to the concept of human capital at the beginning of the 21st century, then connoisseurs of the artistic word drew attention to this phenomenon quite early. Man has always been and is at the center of verbal art – both in folklore and in literature. Since the advent of literature, a person has been considered as the most valuable subject not only physically, but also spiritually healthy basis of society, which becomes more important than any material resources. The very personality of a human in literature is valued not for material wealth, but for

the moral and intellectual level of development. The strength of any power in society is also determined by spiritual values, which means that the spiritual level of citizens determines the country power. Man is a special creature that can create and create for the benefit of himself, his people and the state, of all mankind, and can destroy everything, if that is his choice. In any society, a person strives to be smart, educated, healthy, a professional in his field, and only in this case he will become a full-fledged capital of the state, which can bring benefit to society, his country, his people and himself.

Analyzing the development of fiction since ancient times, we see that the fate of a person, his place and role in society, worldview and life have always been at the center of verbal art.

If we consider the development history of Tatar literature from ancient times to the present, a person is in the reality center surrounding him as a historically changeable, evolving phenomenon. Each era formed the essence and meaning of human capital in accordance with the requirements of its time. This was reflected in the character of heroes, the figurative system of literary works. In the ancient Turkic runic inscriptions of the 6th-7th centuries, in the works of ancient Tatar literature, such as “Blessed Knowledge” by Yusuf Balasagunsky (11th century), “The Tale about Yusuf” by Kul Gali (13th century), “Khosrov and Shirin” by Kutb (14th century), “Blossoming garden in Turkic style”, “Suheil and Guldursun” by Saif Sarai (14th century) and others. The feat of serving the Fatherland, the sanctity of rulers' life is glorified in the literature works of the Kazan Khanate period (15th-16th centuries) and 17th-18th centuries. Their images combined an example of service to the notion and folk ideals of spiritual beauty. Their greatness and ideality is conveyed to the reader on an expressive-emotional level. The image of the ruler personifies the power of the country. Any of these works is created for readers, listeners to imitate others. Thus, one era transfers experience, acquired knowledge to another era through literary works. In ancient literature and in the literature of the Middle Ages of the Tatar people there are examples that completely new works are created on the basis of old plots. Nevertheless, the human capital acquired in the past is enriched with new ideas, discoveries in the previous era through literary heroes. Society and the state are interested in the formation of the country's most valuable human capital in order to position itself as a leader in the world. A literary work is a spiritual product and cultural heritage of a particular nation in society, the main subject of which is a person. Therefore, human capital has always occupied a central place in verbal art as a socially integrated subject of the historical process, and as biological organism associated with life – the required functions and earthly needs; he is also thinking, esoteric and irrational. On the one hand, the literary tradition gave birth to such a hero, on the other hand, the needs and requirements of society. In ancient, medieval Tatar literature, any author of a work – a court writer or a poet, a Sufi poet, from the common people – they all sang from their rostrum a smart, educated, hardworking, physically and spiritually healthy, educated, useful person for society, his nation, and family. In a literary work, this is an impeccable hero, a positive character who strives to become a perfect person (*kamil insan*), where the spiritual and moral qualities of human capital are also embodied.

From our point of view, *human capital* is a set of physical, mental abilities of a person, knowledge, skills, professionalism, and experience used for personal purposes and in the interests of society, *based on the spiritual and moral values of the people and society*.

The spiritual and moral values of the people remain unchanged despite the long and wide range of human society development in the world. This means the highest, those meaning-life-forming values that

should underlie the most substantial goals of human life, the goals that each person is called upon to achieve: love for one's neighbor, love for the Fatherland, truth, justice, goodness, beauty, a sense of duty, conscience (Fatkhtdinov, 2021). Classical literature carries out the propaganda of the given values. All material values - a comfortable life, prosperity, satiety, wealth – are secondary, when a person and society tend to accept material values as the main thing in life, and this entails degradation and can lead to the destruction of the individual and, ultimately, society. If the ability, talent of a person is not saturated with the spiritual and moral values of his nation or the peoples of his country, he can apply the capital for the sake of personal material enrichment in favor of any country. Simply said, human capital is what is in a person's head. He provides for himself, his family, makes a career, works with the help of this wealth. Besides, the main capital in society is a person. Human capital, as the most valuable resource in political, economic and cultural life, is very significant for the full and efficient development of society and the state. Therefore, the spiritual and moral values of their nation and the peoples of their country, obtained through fiction, should form its basis. At all times, the struggle of various countries for the possession of human resources has been going on. The capture of the human resources of another country means not only the increase in the human capital of the conqueror, but also the acquisition of new rich geographical territories; direct invasion of military formations into a foreign country is not needed for this. The human resources of the same country can overthrow the current government and put the customer's candidacy at the head of the state. The loss of spiritual and moral values can lead to such a devastating outcome for both the people and the state. The main task for any nation is the preservation of statehood. Therefore, human capital, as wealth of a person, which is a set of acquired (knowledge, skills, professionalism, life experience), genetically transferred (physical, mental, intellectual, etc.), ideologically formed (spiritual and moral and ethical standards) abilities, should serve the interests of the person himself and, above all, his country. A person's worldview is of great significance for the existence and development of any social system. Literature can influence both external and internal factors in the formation of a person's worldview. This suggests that, with its various functions, it contributes to the human society formation.

4. Purpose of the Study

The purpose of the paper is to determine the role of fiction in the formation and development of human capital qualities as the main factor in the development of society and the state.

5. Research Methods

The theoretical and methodological basis of the paper is the fundamental works and provisions of domestic and foreign scientists in the field of human capital and literary criticism.

6. Findings

The person worldview includes his ideas about the world around him. It is formed under the influence of the spiritual and moral values of his people and the peoples of his country. Classical fiction plays a significant role in the person's worldview formation. Literature is also connected with cognition, and cognition is the foundation of the spiritual and moral life of a person.

7. Conclusion

Therefore, human capital should be the object of research and philological science. Classical fiction is one of the most essential parts of the philology field, which has a specific subject of representation. This is a person and the surrounding reality, a person and society, a person and the world around him. The fiction value also lies in the moral and spiritual richness of its content. The existing definition of human capital as an economic term is far from complete, one-sided, dry, and only stimulates the formation of a soulless human robot. To our mind, the basis of human capital should be the spiritual and moral values of the nation and the peoples in the country.

Our educated, professionally savvy youth can serve the interests of our society and try to increase its power, strive hard to bring it to the forefront in all areas, only by being a patriot of their people and country. The foundations of human capital, the roots of patriotism go deep into spiritual and moral values.

Tatar classical literature serves to preserve and develop spiritual, moral and cultural values for more than one and a half thousand years of its existence. The ideological component that contributes to the evolution of socially and culturally oriented thinking of the Tatar reader, the strengthening of patriotic feelings, love for the native land is present in every work. They perform a significant function, providing the reader with positive relevant information, which is based on the preservation and respect for the national, cultural, and spiritual values of the Tatars and other peoples. Positive relevant information is a crucial part of human capital. Tatar literature from ancient times to the present, along with the presentation of up-to-date information on the formation of human capital foundations to its reader, promotes its significance and value, which contributes to the accumulation of capital in interconnection not only with the Russian, but also with the world community. Simultaneously, this is also a mechanism for preserving the Tatars as an ethnic group. This implies that spiritual, moral, religious values, and national traditions should occupy the most essential place in the human capital formation. The state strength in society is also visible in relation to spiritual values, the national spirit strength reveals the country power. These are no longer empty words. The strength of the people spirit in current conditions is a strategic concept, it is connected with the country security.

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<https://doi.org/10.15405/epsbs.2022.11.34>

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Selection and peer-review under responsibility of the Organizing Committee of the conference

eISSN: 2357-1330

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