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Word in a transactional approach to upbringing through fairy tales : the selected aspects

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Word in a Transactional Approach to Upbringing through Fairy Tales: The Selected Aspects

Słowo w transakcyjnym podejściu
do wychowania poprzez baśnie.
Wybrane aspekty

ABSTRACT

The word has enormous meaning in a teacher's practice. Basically, it can be treated as a transmitter of direct and indirect contents that have a positive or negative dimension. The word belongs to elements constituting the phrase, sentence, story, speech, etc. and performs many functions covering varied disciplines of science, one of which is pedagogy. It takes part actively in the process of upbringing that is realized with differentiated methods, techniques. They are rooted in the anthropological, ethical, axiological, and psychological domain and seem to be indispensable in the implementation of content. The results of their usage depend on many factors, perhaps the most important being the teacher's approach to the choice of methods. The goal of the paper is to elicit the meaning of the word functions while applying a transactional theory to student's upbringing through fairy tales. Hence, the presentation is to explain the notion of the "word" and then the "transactional theory" of Louise M. Rosenblatt, the "transactional approach" to upbringing, and the interpretation of words in the fairy tales.

KEY WORDS

word, transactional theory, integral upbringing, integral development, fairy tales, teacher, student

SŁOWA KLUCZOWE

słowo, transakcyjna teoria, integralne wychowanie, integralny rozwój, baśnie, nauczyciel, uczeń

ABSTRAKT

Słowo posiada ogromne znaczenie w praktyce nauczycielskiej. Zasadniczo może być traktowane jako przekaznik bezpośrednich i pośrednich treści, które posiadają wymiar pozytywny bądź negatywny. Słowo należy do elementów konstytuujących frazy, zdania itp. Spełnia wiele funkcji obejmujących różne dyscypliny naukowe. Jedną z nich jest funkcja pedagogiczna, która realizowana jest w procesie wychowania za pomocą zróżnicowanych metod, technik itp. Zastosowanie ich jest zakorzenione w antropologicznym, etycznym, aksjologicznym i psychologicznym obszarze, co jest istotne w implementacji treści za ich pomocą. Efekty ich zastosowania zależą od wielu czynników. Jednym z nich jest podejście nauczyciela do wyboru odpowiednich metod. Dlatego też celem niniejszego artykułu jest wydobywanie znaczenia funkcji słowa w aplikacji transakcyjnej teorii w wychowaniu uczniów poprzez baśnie. Ponadto prezentowane treści ukierunkowane są także na wyjaśnienie pojęcia „słowo”, następnie „teorii transakcyjnej” Luízy M. Rosenblatt, „transakcyjnego podejścia” do wychowania oraz interpretacji słów w baśniach.

Introduction

Fairy tales have always performed a great role in upbringing regardless of the age of the receivers of their contents. The atmosphere accompanying the events put in a sequence designed by the writer, is built on a matrix of words creating the specific constellation that is expressed in a message to be read. This message seems to have an impact on perception, attention, memory and its processes, imagination, thinking, and learning.¹ It can bring both positive and negative results which resonate with the sender's more or less conscious intention. This message hidden in words has some value that can be analysed in anthropological, ethical, axiological, psychological, sociological, cultural, spiritual and pedagogical perspectives that refer to the man seen as a corporal-spiritual unity, which is exposed in the theory of man's integral development.² Thus, words engage the mind,

¹ See T. Maruszewski, *Psychologia poznania. Umysł i świat*, Gdańsk 2011.

² See S. Kunowski, *Podstawy współczesnej pedagogiki*, Warszawa 2000, pp. 164–259.

will, and heart with the power to push man to a concrete activity or specific acts of doing. Man who creates, sends, and receives the words with their messages analyses, interprets, values them, makes a synthesis of them, and builds implications coming from them. All these activities possess their own dimension that can be determined by many developmental factors that make him more or less engaged in the transactional process seen from Louise M. Rosenblatt's point of view. It needs explanation because it is grounded in the literature theory which has particular value for upbringing. This theory seems to be suitable to the theme undertaken in this article aimed to expose the qualitative meaning of words concealing the pedagogical value that can be transmitted by fairy tales. They should "speak" to the whole man engaging his mind and emotions in awaking positive motivations to activity, particularly creative one. Through them, the words with their messages can become internalized, something which is tightly connected with the process of introception taking place in all the developmental structures of a person. The notion of introception will be explained in the aspect of values presentation.

Considering the aspects signalized above, in order to realize the aim already mentioned, it is necessary to discuss the following matters:

- upbringing of a person through fairy tales;
- the theory of words and value introception in a transactional approach to fairy tales.

Dealing with them requires explaining the fundamental meaning of the notions applied in discourse conducted in light of article's theme. It will be depicted below thanks to the analytical method applied in this theoretical reflection which is, nonetheless, practically oriented.

Upbringing of a person through fairy tales

Various definitions of upbringing indicate the internal and external factors conditioning the quality of the trajectory of the upbringing process. That is why, building a creative, constructive inner and outer environment appears very important for it. Both environments are supposed to communicate with each other and this requires their integrity, which can guarantee the harmony of the personal and social

components involved in the process of upbringing. This integrity expressed in the attitudes reflecting the internalization of values deployed in the reality implies the necessity of coping with the integral upbringing aspects which focus on the notion of a person and the structural elements constituting it. Then, according to this notion, one can analyse the suitable definition of integral upbringing and the mechanism responsible for its quality. Taking them into consideration leads towards showing the fundamental methods which also has the connection with fairy tales used for realizing the goals of integral upbringing.

Hence, the first term—integral upbringing—demands referring to the definition of a person and personality. According to Wincenty Granat, “an integral person is a substantial, and complete corporal-spiritual subject able to act in a reasonable, free willed way in order to harmoniously enrich herself and humanity within the whole existence.”³

This term can match the definition of personality built by Kazimierz Dąbrowski. In his point of view personality can be defined as an integrated and harmonious unit characterized by considerable insight into one’s own personal structure. This insight covers the pursuits and goals to be realized in life. Such a personality features high self-consciousness affirming “Self”. It is convinced of its own rightness in doing and stable value of its own objectives (self-affirmation). Also, it is convinced that its development is not finished and it is oriented towards achieving its own inner perfection of “Self” and self-upbringing.⁴

Self-upbringing needs high discipline, strong will, hard work, patience, self-affirmation that builds the approach to tolerate wisely our own ups and downs which cannot disturb the process directed to reaching the own personal ideal rooted in the hierarchy and system of value. To understand self-upbringing deeper, it is necessary to concentrate on self-upbringing, particularly integral upbringing leading to the integral development of a human being, which is reflected in Stefan Kunowski’s theory. Considering this theory, the author of this article proposes the following definition of integral upbringing:

³ W. Granat, *Osoba ludzka. Próba definicji*, Lublin 2006, p. 293.

⁴ See K. Dąbrowski, *Osobowość i jej kształtowanie poprzez dezyntegrację pozytywną*, Warszawa 1975, p. 6.

Integral upbringing can be understood as assisting, motivating, and supporting a man, seen as an integral unity, in his activities oriented towards achieving an integral development comprising biological, psychological, social, cultural, and spiritual structures (layers) on the way of personalization and socialization.

Kunowski's theory exposes the aspect of integrity connecting reversely these structures (layers) put in a sequence of developmental order. They correspond to the relevant mechanisms of upbringing: bios, logos, ethos, agos, and fate. Bios refers to the biological layer, logos to the psychological layer, ethos the social layer, agos the cultural, and fate to the ideological (spiritual) layer.⁵ These mechanisms of upbringing work integrally in determining the development of relevant structures. It is worth noticing that whatever is changed in one layer results in changes in other layers. Bringing up one structure activates the upbringing activities in others. In light of the definition of integral upbringing, and the aim of this article, it seems to be indispensable to analyse some aspects of this theory in the context of the main theme of the article.

Hence, the biological layer posits the development of a human being's organism, its own developmental form of activity, temperament, etc. This also includes the development of cognitive components, particularly language development, memory, imagination, critical-creative thinking, and learning. The learning of words in particular is seen as the crucial factor fostering language development for it elicits the meaning of words that can be treated as the transmitters of messages covered by the contents which are not indifferent to mental, social, cultural, and spiritual development since early child development. In becoming acquainted with the words, young children learn their meanings through the process of language acquisition and at the same time they acquire the specific knowledge these words transfer. Michael Tomasello says that "the potential word meanings children consider in any given situation are constrained to just those that are 'relevant' to the communicative situation at hand, as it is intentionally understood."⁶ Hence, learning a word "is learn-

⁵ See S. Kunowski, *Podstawy współczesnej pedagogiki*, op. cit., pp. 185–194; K. Chałas, *Wychowanie ku wartościom wiejskim jako szansa integralnego rozwoju wychowanka*, Lublin 2007, p. 64.

⁶ M. Tomasello, "The Social-Pragmatic Theory of World Learning," *Pragmatics* 2000, vol. 10, no. 4, p. 402.

ing how words relate to external reality and how they relate to one another.⁷ It cannot run in isolation, as it could be deprived of the adequate usage. It also needs to be applied according to the logical and methodological structure ruled by the grammar.⁸ Roger Carter and Michael McCarthy state:

Knowing a word means knowing its limitations of use according to function and situation (temporal, social, geographical; field, mode, etc.). Knowing a word means knowing its syntactic behaviour (e.g., transitivity patterns, cases) (...) Knowing a word means knowing its place in a network of associations with other words in the language. Knowing a word means knowing its semantic value (its composition). Knowing a word means knowing its different meanings (polysemy).⁹

It means that the process of learning words, the language acquisition and knowledge acquisition are combined with each other. Tomasello points out at the fact “that language is of a piece with other joint attentional skills, and indeed these other skills serve as a kind of ‘crane’ for language acquisition—not as a skyhook out of nowhere, but as a crane firmly grounded in basic human social and cognitive functions.”¹⁰ Some implications emerge from such an understanding of the word being a basic component of language. The word expressed in different forms can have a psychological and social meaning. It is a mean of communication. It evokes some associations, has an impact on the imagination comprising the moral one consisting of idyllic, idolatrous, diabolic, and enriched imagination.¹¹ According to Vigen Guroian, the idyllic imagination is oriented towards building the world without any obstacles with the false impression that everything is possible. He says:

⁷ D.A. Wilkins, *Linguistics in Language Teaching*, London 1972, p. 133.

⁸ E. Suárez Suberviola, R. Varela Méndez, “Vocabulary Acquisition Strategies,” *Didáctica (Lengua y Literatura)* 2002, vol. 14, p. 235.

⁹ R. Carter, M. McCarthy, *Vocabulary and Language Teaching*, London 1988, p. 44.

¹⁰ M. Tomasello, “The Social-Pragmatic Theory of World Learning,” op. cit., p. 407.

¹¹ See V. Guroian, “Of Weeds & Fairy Tales: The Idols & Devils That Corrupt the Moral Imagination,” *Touchstone. A Journal of Mere Christianity*, May 2005, <<http://www.touchstonemag.com/archives/article.php?id=18-04-034-f>> (access: 15.09.2014).

The idyllic imagination is in search of emancipation from conventional constraints. In our democratic and individualistic environment, persons justify this “liberation” in the name of self-fulfillment and self-realization, which they believe existing norms and structures inhibit or obstruct. Quite often there is a turning towards hedonistic imaginings, flagrant sensuality, and explorations of the “flesh.” These are paths that promise happiness but more often than not lead instead to boredom and ennui or, worse, physical and spiritual dissipation.¹²

Idolatrous imagination awakes the desires to imitate someone, his or her lifestyle appears very attractive and needs to be grasped, perhaps unreasonably so. Diabolic imagination brings a human being into the complicated world of thinking and emotions. It leads to the disclosure of the arcana of negative manipulation used by the heroes, e.g., computer games. This kind of imagination is described by the author as follows:

the diabolic imagination is caused by the disenchantment that follows the self’s futile chase after happiness through the idyllic and idolatrous imaginings. Idyllic pursuit of peace, pleasure, or indifference and removal from social responsibility ends in boredom. Likewise, the idol inevitably fails to satisfy the soul. It cannot fill the soul with meaning or joy. There remain only shadows of nothingness: the false pleasures of evil, the last illusions of the Great Deceiver.¹³

The last kind of imagination—an enriched one has the ethical, axiological foundation. It has the true shape of moral one which Guroian depicts like this:

After a child has read Hans Christian Andersen’s *The Snow Queen* or Madeleine L’Engle’s *A Wrinkle in Time*, her moral imagination is sure to have been stimulated and sharpened. The powerful images of good and evil in these stories show a child how to love through the examples of the characters she herself has come to love and admire. Such memories become the analogues that the moral imagination uses to make real-life decisions, and these memories become constitutive elements of her self-identity and character.¹⁴

These sorts of imagination flourishing in adequate kinds of images appear very important for the process of upbringing while

¹² Ibidem.

¹³ Ibidem.

¹⁴ Ibidem.

providing children with the contents of fairy tales. The words symbolizing the images or images expressed in concrete words leave some traces on the neurobiological level. They draw new traces, or reinforce the former ones in adequate situations. They are drawn from memory in unpredictable moments, indicating the crucial meaning of working memory. Klaus Oberauer and Reinhold Kliegl say that “working memory” is worth noticing as it can be described as a system to remember the items of information such as words, pictures, special locations etc. and to manipulate these or other items at the same time¹⁵, and which involves acts of thinking, and acts of doing. In this context, bringing up this structure is fundamental for a person. It is a challenging, an educative task for teachers, parents, and other caregivers. They seem obliged to working on their own language quality, the quality of literature contents that influence the educated subjects language quality, imagination, particularly moral imagination, critical-creative thinking that is reflected in making choices and decisions. This choice of literature should be transferred into the choice of films, and in case of children—the choice of fairy tales, their translation and screen adaptation that is to expose its message sent by a writer who created the fairy tale. For instance, *Cinderella* by the Brothers Grimm has different translations and screen adaptations which are completely remote from the original idea that was intended.¹⁶ Some translations and adaptations concentrate on seeming attractiveness as in the case of idyllic images that can leave the traces of magic (not mysterious), unreal solutions to the problems. The magic wand is in the centre of the change that has to take place there. However, *Cinderella’s* message is to follow the way of Jesus Christ through experiencing symbolic ash, death and resurrection. This fairy tale as well as others by the Grimms are full of symbols. They provoke reflection upon life and its sense. The change of words, their sequence and settings can change the whole message and direct thinking on different paths. Thus, symbolical dimension of words completely altered can bring negative effects in educative area. That is why, bringing up *bios*—the strong powerful life drive—is necessary

¹⁵ K. Oberauer, R. Kliegl, “A Formal Model of Capacity Limits in Working Memory,” *Journal of Memory and Language* 2006, vol. 55, no. 4, pp. 601–626, <<http://dx.doi.org/10.1016/j.jml.2006.08.009>> (access: 3.02.2017).

¹⁶ See *Baśnie braci Grimm*, transl. E. Pieciul-Karmińska, Poznań 2009, p. 23.

in any aspects of development of biological sphere which is tightly connected with the psychological one. It can happen thanks to a well performed upbringing function—*sanare*.¹⁷

The development of psychological sphere requires bringing up the upbringing mechanism called *logos* which is reflected in the upbringing function—*edocere*.¹⁸ *Edocere* is responsible for mental development and the results of it are seen in: recognition what is false and true, what is good and bad; appropriate, mature choice between varied matters of life etc.; logical, divergent, critical thinking; methodological attitude to different aspects including analysis, synthesis, interpretation of words; their clearness and transparency in context and perspective that they are used what can help a person to solve constructively problems. Working upon fairy tales, one can undertake many opportunities to develop the psychological sphere through upbringing. The language “mess”, far going colloquialism, the poverty of words usage covering metaphors, associations, comparisons etc. affect the process of thinking what can be transferred into the wrong, unreal perception of self, others, the world. It can disturb the process of deepening consciousness, curiosity, and alike including building a competent communication that is achieved with communicative learning. This resonates with the development of sociological sphere.

The development of the sociological sphere takes place while bringing up the dynamism—*ethos* with the function *educere*.¹⁹ It is necessary to mention that *ethos* controls and regulates the social life of human beings through socialization that should bring effects in building “healthy” creative community, whose members respect the values and norms relating to social life participation. Its power depends on morality and one can say that the more moral an ethos is, the more moral society is. Here, a man appears integrated internally and externally with the environment he lives in. This integration is determined by the moral character that fosters him to realize his own life project, perform his social roles, reflect *caritas* and servitude attitudes to those who need it. Fairy tales enable one to achieve moral integrity and can be treated as

¹⁷ See S. Kunowski, *Podstawy współczesnej pedagogiki*, op. cit., pp. 248–250.

¹⁸ Ibidem, p. 250.

¹⁹ Ibidem.

a means by which a society can socialize and grow its young people to be as it wants them to be. By the same token children's fairy tales have been used as a way to change society and alter the thinking of the new generations. This is especially true in modern societies where there are many thoughts and cultures within one group. In such a setting the fairy tale is a means of communicating these ideas to each other as much as within ourselves.²⁰

Symbolic expressions hidden in words need digging out, to be shown in the light of values which are to be experienced by children. They can serve to build a constructive communication based on educative dialogue, which becomes more effective when the educative illustrations attached to fairy tales reflect values which are also cultural ones. Without them the educative dialogue has no place.

Hence, social structure development indicates the cultural structure development that takes place through increasing the dynamism called *agos* with the upbringing functions, among which *educare* seems to be the most suitable one.²¹ *Educare* fosters the process of creativity that leads also to a post-conventional identity²² sensitive to aesthetic values. The person achieves a high level of self-consciousness, becomes a mature receiver, creator, and connoisseur of cultural goods. Each word produced, perceived, and transmitted bears the deep meaning. It is not thrown into the wind; it leaves valuable traces in the mind and heart; it motivates one to change the world; it moves others to alter the environment. Hence, how the fairy tales are constructed, what words dominate there, how are they placed there; how they are illustrated; what motifs are concealed in the tales; what symbolic opportunities are used to encode the valuable messages covered in word—all together constitutes an educative challenge for teachers and parents looking after their children.

The last aspect of integral development and integral upbringing is the development of ideological (spiritual) structure through the upbringing dynamism—a fate that needs to be mastered by the

²⁰ T. Hulse, "Functions of Children's Fairy Tales," *English Magazine. A Magazine for English Learners and Teachers*, 2017, <<http://english-magazine.org/english-reading/english-for-culture/385-functions-of-childrens-fairy-tales-februarys-culture-article>> (access: 1.02.2017).

²¹ See S. Kunowski, *Podstawy współczesnej pedagogiki*, op. cit., pp. 250–251.

²² See L. Witkowski, *Tożsamość i zmiana (Wstęp do epistemologicznej analizy kontekstów edukacyjnych)*, Toruń 1988, pp. 138–140.

upbringing function *initiare*.²³ Fate is an undefined, mysterious, and unpredictable power influencing the qualitative existence of the whole person. It forces the man to face up to difficult life situations (death, child birth, marriage, ageing, pain and so on) that should be overcome. The man is supposed to be open for transgression, and transcendence. The metaphysical questions posed by the self and others demand accurate answers which is often not easy. They need considerable preparation and fairy tales can perform a great role in it. The words should have an accurate meaning that should be transmitted in professional way. Children cannot be deprived of understanding difficult, sometimes traumatic situations; however, the situations should be shown, analysed, and interpreted according to individual personal sensitivity to the problem, and the experience that children possess.

In conclusion, the developmental structures displaced in the sequence of developmental hierarchy resonate with the sequence of integral upbringing functions and correlate with each other, which means that any change in one element causes a change in others. Words used for any purpose leave traces in them, which should make the reader reflect on the aim of their usage, particularly by teachers who work with children on fairy tales that are the transmitters of values and make integral development dynamic.

Words and value introception in a transactional approach to fairy tales

According to the above analysis of the meaning of the word in man's integral upbringing leading to integral development, it seems vital to cope with the values and words that are internalized by a person in the process of introception. Taking into consideration the fact that there can also be a similarity between ontological structure of the word and value, it is important to look closer at their existence in man's transactional approach to fairy tales, which can help to understand their deeper meaning in the process of upbringing. As values perform a crucial role in the integral upbringing leading to integral development that engages all upbringing functions responsible for

²³ See S. Kunowski, *Podstawy współczesnej pedagogiki*, op. cit., p. 251.

integral development, it is necessary to emphasize their significant role in building a mature attitude to self, others, world and God. This analysis indicates the alignment between values and words that can be treated as values transmitters. Therefore, to display this phenomenon, it is necessary to deal with the definition of value, the phenomenon of the introception of values (which cannot be only identified with internalization), the upbringing function of values and words. Then, it is necessary to deal with understanding appropriate aspects of transactional theory by Rosenblatt in order to show both the meaning of values and words in creating the mature transactional approach to fairy tales. Displaying these aspects may help to response the scientific question: What is the role of words in man's transactional approach to upbringing through fairy tales? The answer to it demands dealing first of all with values and the value introception in order to apply this concept to the area of words that are internalized in similar way as values.

The basic definition of value from the pedagogical point of view is presented by Stefan Kunowski and Mieczysław Łobocki. Value means the good that is connected with the truth and the beauty what enables man to realize his life project with delight.²⁴ The value also means, in general, everything that appears important and precious, what is worth desiring with dignity. It points out at the need of positive experience to be lived by human being or society, and is oriented towards achieving the goal of human pursuits.²⁵ Such understandings of value from the pedagogical point of view are shown in Max Scheler's value theory. He distinguishes between two layers of reality: the entity sphere, and the value sphere. Values are not abstract thought, they are concrete, autonomous, and taken out of the things in which they exist, although they are never detached from them. Stanisław Kowalczyk categorizes values as real, possible, and ideal. Real value means the reality appropriate to a concrete entity, or any other elements; the possible one does not possess the real existence yet, even though such an alternative exists and can be updated when the necessary conditions are accomplished. Ideal value, called

²⁴ See S. Kunowski, *Wartości w procesie wychowania*, Kraków 2003, p. 56.

²⁵ See M. Łobocki, *Teoria wychowania w zarysie*, Kraków 2009, p. 92.

the ideal, means a postulated optimal state in terms of any value.²⁶ The ideal is difficult to achieve, but it is necessary from a pedagogical perspective, as it outlines the moral-social-cultural-spiritual horizon seen as the Bethlehem star leading to concrete goal. This point of view indicates a connection between the real and ideal that becomes closer and closer depending on the internal and external conditions of a person's development. To understand it deeper, one should focus on analysing the ontological structure of value that can be interpreted similarly with the ontological structure of the word. Both objects comprise three elements: matter, form and existence. Both, in its original nature, cover the relationship between them and the man, whose approach to their meaning can be neutral, positive or negative, and this meaning can have a great impact on the subject being at the same time their target. They form him intellectually, ethically, artistically, ideally, religiously. Understanding the ontological structure of values and words—their transmitters leads to extracting the meaning of phenomenon—value introception. It has been widely described by Zygmunt Mysłakowski²⁷, Stefan Kunowski²⁸, Krystyna Chałas.²⁹ Therefore, the values introception can be understood as a process of different goals acquisition—in which the values exist—as own.³⁰ It can also be defined as updating the education functions of values proceedings—what reveals the whole values relation to man's proceedings that comprise: acts of doing, causes and results.³¹ The author of this article states:

certainly, the introception of values can be understood as constructive, creative perception, acquisition and internalization of other people's goals determined by concrete values hierarchy and system.

²⁶ See S. Kowalczyk, *Człowiek w poszukiwaniu wartości. Elementy aksjologii personalistycznej*, Lublin 2006, p. 158.

²⁷ See Z. Mysłakowski, "Pedagogika ogólna," in: *Encyklopedia wychowania*, vol. 1, ed. S. Łempicki et al., Warszawa 1933, pp. 701–785.

²⁸ See S. Kunowski, *Wartości w procesie wychowania*, op. cit., pp. 45–135.

²⁹ See K. Chałas, "Introcepcja wartości," in: *Mały słownik aksjologiczny*, eds. Z. Struzik, D. Żukowska-Gardzińska, Warszawa 2013, pp. 126–130.

³⁰ Ibidem, p. 126.

³¹ See S. Kunowski, *Wartości w procesie wychowania*, op. cit., p. 47.

According to Kunowski, this phenomenon comprises two factors: the substantial one—transformer, which realizes the value function and forms proceeding; this action that includes two phases: an appropriate introception of values phase, and the result of proceeding formation phase.³² What is more, the introception of each value should go with the introception of true values hierarchy divided into the developmental and immanent one. The developmental hierarchy can be seen as an ideal mode, connected with the developmental phases going similarly to developmental structure process, already mentioned. The immanent hierarchy appears independent of structure development, as it is grounded in the construction of will and moral character. The process of values introception runs in some stages. The first one starts with encountering the item to be known as its phenomenon attribute; the second one exposes an intuitive, emotional introception of materialistic value; the third one comprises knowing the name of object; the fourth one—obtaining descriptive knowledge; the fifth one—the introception of beauty inspiring the value realization; the sixth one—the introception of value in immanent hierarchy; the seventh one—learning the logicalness that can be reflected in the classification of varied term and skills of logical defining it; the ninth one—the introception of value that is placed in the objective hierarchy. The last phase result in making the correction in the material value introception and the immanent introception hierarchy.³³ As values functioning seems similar to some extent to words functioning, the process of values introception seems similar to the introception of words. The words seems to be acquitted, internalized and embodied into the person's tracks of development, as they are valuable, and transmitters of values hidden in the contents at the same time. Therefore, parallelly to the introception of values, the introception of words can take place, which seems very important in reference to building positive and constructive transactional approach to upbringing through fairy tales—enormous and significant sources of values transmitted by words.

In this context, looking at values and words from pedagogical perspective can result in defining the upbringing functions that are

³² Ibidem, p. 47.

³³ Ibidem, pp. 56–57.

strictly referred to values that represent the biological, psychological, social, moral, cultural, and spiritual powers of development. These functions are: *person-creative*, *socio-cultural*, *the meaningful-creative*, and *the integrative-coordinative* one.³⁴ They find implementation in the fairy-tales application in educative area that leaves space for the introception of values and words. It is worth underlining the fact mentioned already that words in the particular constellation transmit values in adequate constellation of meaning, what affects the personality development and the quality of upbringing process.

The *person-creative function* indicates that where the ideal of upbringing builds I-ideal in us, and the personal model supports us to change into I-real.³⁵ This function is determined intellectually. It is going to induce deep reflection that can fosters noticing the discrepancies between the I-real, and I-ideal, and form post-conventional identity that needs conducting the dialogue between “I” and society interaction, what results in connecting the man’s personal world with the world.³⁶ This function elicits the meaning of dignity, makes the integral development dynamic what is underlined in socio-cognitive concept of personality by Hazel R. Markus.³⁷ The fairy tales contents discussed with this function orientation induces the necessity to respond to axiological and anthropological assumptions of human being development, which should be done adequately to the age, knowledge and experience of fairy tales receiver. Hence, what words are used and how they are used in performing the person—creative function, especially through fairy tales, is a significant matter in creating a mature transactional approach between the text of a fairy tale and the reader.

The *socio-cultural function* refers to the contents exposing the upbringing ideal and values accepted in the culture and society with the personal models functioning in it.³⁸ The cultural and social environment have a strong impact of the society group on man’s personal

³⁴ See M. Nowak, *Teorie i koncepcje wychowania*, Warszawa 2008, pp. 366–367.

³⁵ Ibidem, p. 366.

³⁶ A. Giddens, *Socjologia*, transl. A. Sulżycka, Warszawa 2005, p. 52.

³⁷ L.A. Pervin, *Psychologia osobowości*, transl. M. Orski, Gdańsk 20002, p. 255.

³⁸ See M. Nowak, *Teorie i koncepcje wychowania*, op. cit., p. 366.

development. The knowledge of social aspects of ethics and axiology enables the teachers to understand deeper own „influence on pupil’s moral development”³⁹, for they become their models to imitate the attitudes to values and life. Maria Szymańska claims that „Being conscious of this fact obliges teachers to care about their own moral development work that should be transferred into pedagogic and didactic fields.”⁴⁰ Moral values and words being transmitters of them do are far away from the ethical vacuum. C.S. Lewis in his essay *About Ethics* emphasizes that there is no ethical vacuum.⁴¹ Therefore, the teacher’s cultural and social approach is transferred in lower or higher grade on student’s approach. Thus, the fairy tales can be understood as a perfect source of upbringing students who undergo the cultural and social processes during the lesson. How the lesson is conducted, it shows the teacher’s personal and professional virtues. Angela Lumpkin writing about teachers as virtue models for their pupils, says:

the public still expects teachers to display behaviors reflective of moral virtues, such as fairness and honesty, and adhere to professional codes of conduct (...); schools and teachers should educate for character, especially through teaching respect and responsibility. As teachers interacts with students, it is vital for them to serve as role models of character by making professional judgments and decisions based on moral virtues.⁴²

The socio-cultural values recognized in fairy tales by students under teachers’ (moral models) inductive direction can be richly perceived, analysed and reflected what leads to transformation of personality in some extent. Particularly, making the students more conscious about the words that appear to be transmitters also of aesthetic and social values that are encoded by their brains and the fact that they are internalized should become the subject of reflection while discussing the contents of fairy tales.

³⁹ M. Szymańska, “Teacher Knowledge Application in a Child’s Moral Development: The Selected Aspects,” *Journal of Preschool and Elementary School Education* 2014, no. 1(5), p. 44.

⁴⁰ Ibidem.

⁴¹ See C.S. Lewis, *Rozważania o chrześcijaństwie*, transl. Z. Kościuk, Warszawa 2002, p. 66.

⁴² A. Lumpkin, “Teachers as Role Models Reaching Character and Moral Virtues,” *Journal of Physical Education, Recreation & Dance* 2009, vol. 79, no. 2, p. 45.

The *meaningful-creative function* directs the upbringing ideal and personal model to the „mattering map” of the most important meanings, crucial in defining own identity and own relationship to the world.⁴³ Appropriate understanding the notions meanings in the process of building the right sense of identity determines its post-conventional achievement. This function can put the values in the right hierarchy, foster divergent, critical thinking make an interpersonal communication more sensible and reasonable. Fairy tales can serve as a good matrix for building this mattering map of values to be perceived, acquitted and internalized. The meaning of values seems to be interconnected with the meaning of words that hide the symbolic understanding of the world, God and other people. They affect thinking, foster creativity, motivate for development in its integral structural domains. Without the words the meaningful-creative communication would not exist. Fairy tales become the powerful instrument in the process of upbringing that runs through the transaction between them and the readers, which will be explained more widely beneath while describing the transactional theory by Rosenblatt

The integrative-coordinative function integrates varied values and postulates constructing the communicative domain between people, who these values accept and coordinates the activities undertaken to their realization. It is determined by deep consciousness and self-consciousness to extent of: possessing own vocational sense while performing social roles; making a strong effort to achieve the goals; working on strength of will, regardless of any obstacles that can occur on own life path. This function moderating the students' approach to self, others, God, and to the world with the usage of the fairy tales can bring effects in positive transformation of behaviours, habits, attitudes. Also, assuming that values integrate and coordinate the process of upbringing, one can state that words also perform this function, especially, through fairy tales.

Analysis of the upbringing functions of values and of their introduction in the context of the application of fairy tales to educative practice implies the necessity to refer to more precisely the theory of transaction by Rosenblatt. The reason is that the students' approach

⁴³ See M. Nowak, *Teorie i koncepcje wychowania*, op. cit., p. 367.

should be transactional in perceiving, acquitting, internalizing the values through the fairy tales. However, first of all, it is necessary to read accurately the true message that emerges from the words being the transmitters of the values, what can happen when a person is well prepared for it, and his/her upbringing has been rooted in developmental and immanent hierarchy of values that is specific to the individual, who is oriented towards to usage of transactional paradigm. This paradigm, according to Rosenblatt “shows that the transactional concept has a very important meaning for understanding the language activities that can be analyzed as system or code, a set of arbitrary rules and conventions, manipulated as a tool by speakers and writers, or imprinting itself upon the minds of listeners and readers.”⁴⁴ Thus, it helps to understand the ontological structure of crucial element of language which is a word. Rosenblatt emphasizes that “two-element relationship, between signifier and signified, between word and object.”⁴⁵ She points out that the word can has the meaning of sign.

The transactional nature of language and the concepts of transaction and selective attention illuminate what happens in reading. Every reading act is an event, a transaction involving a particular reader and a particular configuration of marks on a page, and occurring at a particular time in a particular context. Certain organismic states, certain ranges of feeling, certain verbal or symbolic linkages, are stirred up in the linguistic reservoir. From these activated areas, to phrase it most simply, selective attention—conditioned by multiple personal and social factors entering into the situation—picks out elements that synthesize or blend into what constitutes “meaning.” The “meaning” does not reside ready-made in the text or in the reader, but happens during the transaction between reader and text.⁴⁶

The quality of this transaction demands some preparation that cannot be neglected. This transaction has the upbringing dimension that is elevated by the knowledge coming from text and experience

⁴⁴ R.M. Rosenblatt, *Writing and Reading: Transactional Theory*, Technical Report No. 416, University of Illinois at Urbana-Champaign Library Large-scale Digitization Project, New York 2007, pp. 2–3, <www.ideals.illinois.edu/bitstream/handle/2142/18044/ctrstreadtechrepv01988i00416_opt.pdf> (access: 3.10.2014).

⁴⁵ Ibidem, p. 3.

⁴⁶ Ibidem, p. 4.

enriched through the meeting with the contents provided by fairy tales. This transaction can be shown in a metaphor of the mountain stream that rushes towards the sea, sculpting and shaping its banks in the process. It is a reciprocal relationship, between the stony ground and water finding its own way to go forward in a dynamic way. It can run depending on the plasticity of this ground which gives in its power. Hence, the implementation of transactional theory requires the professional skills that a teacher should possess in the pedagogical field as well. Teacher awareness and knowledge of the trajectory of the didactic-upbringing process enables them to positively influence the students' attitude to reading. Fairy tale reading is a great field for making a textual transaction with the reader which can create a space for the integral upbringing of students. Through fairy tales, the pictures are conjured in a concrete way that the imagination directs producing images of symbols hidden them. These objects come alive in their hearts and minds, influencing the readers' perception of reality. Therefore, a teacher selecting a text must reflect on the contents, on the words that transmit values which remain in a concrete meaningful constellation shaping the transactional relationship between the reader and the text, which

a personally-grounded purpose develops and impels movement forward. The quickened fund of images, ideas, emotions, attitudes, tendencies to act and to think, offers the means for making new connections, for discovering new facets of the world of objects and events, in short, for thinking and writing creatively.⁴⁷

It makes the receiver of the message more conscious and reflect upon the contents this message emerges from. Through the personal commitment to a text that has some positive values, the reader makes it live in the heart and mind and what characterizes the skills of an aesthetic reader. This sort of reader

experiences, savors, the qualities of the structured ideas, situations, scenes, personalities, emotions, called forth, participating in the tensions, conflicts, and resolutions as they unfold. This lived-through meaning is felt to correspond to the text. This meaning evoked during the aesthetic

⁴⁷ R.E. Probst, *Transactional Theory in the Teaching of Literature*, ERIC Identifier: ED284274, Source: ERIC Clearinghouse on Reading and Communication Skills, Urbana (IL) 1987, <<http://www.ericdigests.org/pre-926/theory.htm>> (access: 5.10.2015).

transaction constitutes “the literary work,” the poem, story or play. This evocation, and not the text, is the object the reader’s “response” and “interpretation” both during and after the reading event.⁴⁸

The words become crucial as they reflect the values. The transaction based on words understood both as the transmitters of values, or values themselves should motivate the parents, teachers, caregivers to pay greater attention to texts read by young readers. This transaction can be very clearly seen while discussing the matters described in fairy tales. Therefore, building the positive, valuable transactional approach to fairy tales appears very crucial, as they are a powerful tool in the personal, integral development that takes place throughout the integral upbringing. This transactional aspect can be seen in other forms of communication like speaking, or writing, and attentive listening that are not indifferent for developing the cognitive skills necessary in the process of upbringing.

Summarizing, the transactional approach to upbringing demands from teachers:

- declarative and procedural professional knowledge rooted in axiology and socio-psycholinguistic domain;
- cognitive-humanist skills of its implementation;
- high quality of the pedagogical personality.

Conclusion

Contemporary times have brought a range of ways of treating words as messages of something that is often deprived of deep meaning. The words often seem to leave their value, as their relativistic accent deems their objective, stable, true and concrete meaning. Their analysis and interpretations depend on a person whose personality can be complete or less complete, on a personality which can be mature or immature. Thus, the role of teachers as moral models for students appears significant. The teachers who are characterized by a reflective, creative, critical approach to life in any aspects of it, who pay attention to the words treated by them as transmitters of values, who are oriented towards the humanities, who undertake their upbringing-didactic activity with responsibility and care for their students,

⁴⁸ R.M. Rosenblatt, *Writing and Reading: Transactional Theory*, op. cit., p. 5.

can form a professional transactional approach to upbringing. They seem to be prepared for working with students upon fairy tales, regardless of their age and of eliciting the true values hidden in them. They make good choices with regard to both the contents and the fairy tales themselves. They understand that words transmit values through a transactional relationship that is reciprocal in the process of their introception.

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