

Training of Future Teachers by Means of Humanities in the Light of Teacher's Professional Standard

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Abstract: This study reflects the ability of humanitarian disciplines for bachelor for future work in the light of the requirements of professional standards of teachers. The document defines the range of requirements for education and training, describes the general pedagogical function in the field of training, education and development activities. The spectrum shows the claims submitted by the researchers in the light of the subjects taught, designed to form a harmoniously developed and spiritually rich personality having a solid civil position, ability to work and life in the modern world.

Key words: Teacher professional standard, the system of modern values, speech and language competence, moral perfection of the individual, spirituality

INTRODUCTION

In the October 18, 2013 the Order No. 544n of the Ministry of Labour of Russia was published "On approval of the professional standard teacher (educational activities in the field of preschool, primary general, basic general, secondary education) (tutor, teacher) which became the basis for employers' the formation of human resources policy and management staff, the organization of training and certification of employees, the conclusion of employment contracts, job descriptions and establishing pay systems. This standard defined the ways of correction of teacher training in universities, performing the relevant training activities.

THE TEACHER'S PROFESSIONAL STANDARD AS A REFLECTION OF THE REQUIREMENTS TO THE TEACHER IN THE SPHERE OF EDUCATION, UPBRINGING AND DEVELOPING GROWING GENERATION

Professional teacher standards, primarily characterized by generalized labor functions: the requirements for education and training, the experience of practical work, calls the special conditions for admission to work and then describes the general pedagogical function in the field of training, education and development activities. These functions are represented by the classification of labor actions necessary skills and knowledge. This material is the basis for all teachers and educators, leading pedagogical activity on the design and implementation of the educational process in educational

institutions of pre-school, primary general, basic general, secondary education. Since, there is a section showing the teacher's work, implementing a program of primary education, the necessary skills and knowledge are quite specific. "Required skills" reflects the ability to respond to the treatment of children and assist them in dealing with serious personal problems; set learning objectives and organize their decision in accordance with the level of development of young children; adjust individual educational trajectory of younger students. "Necessary knowledge" associated with the knowledge of the theory of learning, education and development of children of primary school age; federal state educational standards and core content of exemplary educational programs; educational technology; generalized methods of activity and knowledge of nature, society, man, technology; especially regional conditions.

A content analysis of professional standards in the spectrum of teaching humanities, the possibilities of which are realized in the formation of a certain system of values of the younger generation, it possible to distinguish "labor actions" and "necessary skills".

Labor actions: Implementation of educational opportunities the various activities of the Child (educational, gaming, work, sports, art, etc.).

Design of situations and events, developing emotional and value sphere of the child (culture experiences and values of the child).

The development of student's cognitive activity, independence, initiative, creativity, formation of civil position, ability to work and live in the modern world.

Formation of tolerance and behavioral skills in a changing multicultural environment. Compliance with legal, moral and ethical standards, the requirements of professional ethics.

Necessary skills: Finding the value aspect of educational knowledge and information to ensure its understanding and experience of the trainees. Build educational activities taking into account the cultural differences of children, age and gender and individual characteristics. Dealing with children to recognize their dignity, understanding and accepting them. Collaborate with other teaching staff and other professionals in solving educational problems.

Thus, compliance with the requirements of professional standards in the field and education and education and development of children of primary school age is impossible without the possession of competencies associated with the level of thinking with oral and written with the computer and information technology, along with all the other pedagogical technologies with the knowledge of a foreign language as a source of new information.

SPEECH CULTURE AS A REFLECTION OF VALUE ORIENTATIONS OF MODERN SOCIETY, AS A MEANS OF SPIRITUAL AND MORAL FORMATION OF A FORMING LANGUAGE PERSONALITY

A society in which its basic words become realized as one of the highest values while going to realize that the possession of the mother tongue, the ability of schatsya, to lead a harmonious dialogue and succeed in the communication process an important component of professional competence in different areas activities. Teacher at all and a primary school teacher, in particular, must be intelligent nym man freely orient themselves in a rapidly changing information environment.

Culture of speech as a science a relatively young industry which arose at the turn of 20-30-ies of the twentieth century through the works of such great linguists as G.O. Winokur, D.N. Ushakov V.I. Chernyshov, L.V. Szczerba. Subsequently, it was developed in the works of V. Vinogradova, V.G. Kostomarov, S. Ozhegova, L.V. Assumption and many other scientists. Accumulated a wealth of theoretical material found practical application in the form of discipline and began to serve the good of the spiritual and moral formation of the emerging personality.

This is especially important in today's information society to form a system of values which in turn of the century (19-20 centuries.) Acquired axiological value and theoretical understanding gained in philosophy, psychology, sociology, cultural studies, linguistics.

Works on the theory of values appear in the early 60s of the 20th century, including the study A.A. Harutyunyan, L.M. Arkhangelskii, O.G. Drobnitskii, A.G. Zdravomyslova, V.P. Tugarinova, V.A. Yadova and others.

In psychology, the category value "is both a motivation as a cognitive education: the value determines the process of man's knowledge of the social world and at the same time carry out mental regulation of human behavior in the social environment. They ask the most important meanings of human activity and as such have as a universal (psychological) and cultural-specific nature".

In cultural studies and sociology value systems appear in the context of the interpretation of culture as a regulatory and normative field of human activity. The foundation of this system are the moral values of the Russian culture, transmitted from generation to generation: family, health, friendship, loyalty, etc.

The system of values is determined and linguists. Thus, Sternin says: values is that how would a priori estimated ethnic team as something that good and right is a role model and education. The modern idea of the culture of speech expands the understanding of right and wrong. Characteristics of speech, this Graudina and Shiryaev (2005) reflects the multidimensional nature of the concept and determines guidelines for the substantive content of the discipline: culture speech is a set of such an organization and language means that in certain situations of communication in compliance with contemporary linguistic norms and ethics of communication allow for the greatest effect in achieving communicative tasks.

The definition implies that the culture of speech consists of three components: a normative, communicative, ethical. Standard aspect is based on the definition of the norm as the central concept of speech. Norm governs speech correct, it requires stability, stability, correctness. But not only the rules governing our speech but also communicative expediency as for each communication system, each of the functional style of its linguistic resources. The choice for a given speech situation relevant linguistic means, the basis of the communicative aspect of speech. The ethical dimension of speech requires knowledge of the rules of verbal behavior in specific situations. Under the ethics of communication is understood speech etiquette: verbal formula greetings, requests, questions, thanks, greetings and the like; treatment you and you (pl.) (the choice of full or abbreviated name, forms of address and so on).

One of the fundamental components in our opinion is the standard. "For the teacher violation of linguistic

norms is immoral as the teacher a voice sample and communicative leader, said they not only remembered but played repeatedly, forming a common culture of the younger generation (Lisitskaya, 2007). Therefore, the teacher of speech a philological (the content), educational (method of presentation) and social (the formation of the face of the nation) discipline. The process of teaching is constantly being improved in accordance with modern requirements put forward by the organization of educational activity of students in high school. The main type of employment in higher education is a lecture in which "the word of the teacher an indispensable tool for communicating information in the present and the foreseeable future, all kinds of technical training whatever they may have been committed can not and will not be able to fully replace such information device as a man who has more opportunities to influence the students in normal contact communication and even more so with unexpected changes in educational situations" (Uspensky, 2004).

In the context of the teaching of speech in high school operates four methods of acquiring knowledge which we used during lectures. Mostly, explanatory method that allows the best way to convey to students the general issues of language, the language of the introductory material including difficult and controversial issues, philosophical, historical, psychological, psycholinguistic aspects of language phenomena. Widely used problem method of presentation because it promotes the development of creative thinking, activates voice activity supports interest in the subject. During lectures students are encouraged to express their opinions to the stated material: What factors influence the modern speech situation?; to conclude after the observation of the language (can the language be attributed to the sign system? Why? What are the signs of linguistic units and what no?); answer to the problematic question (Why is there a problem of a norm?).

The success of the lecture consists of many components: the careful preparation of lecture material, its adaptation to the audience, taking into account the background knowledge of the lecture material, the overall preparation of students; creation of conditions for efficient note-taking (not all in a row and the most significant pre-selected); consistency of presentation (sequence relationship), evidence (examples during lectures); feedback (dialogic lectures, questions for the audience).

Training of speech in practical classes is based on the communicative and active approach, involving specific types and methods of work: the creation of

educational and communicative situations, a rhetorical analysis of the students' oral presentations in a specific pattern, the decision rhetorical tasks, organization of rhetorical games. In addition, we have the warm-up for the vote, orthological minute, work with dictionaries, associative experiments, improvised speech, rhetorical games. All of these forms of work focused primarily on the formation of speech and language competence, mastery of which will ensure the emergence of highly moral, spiritually rich linguistic identity. Thus, the culture of speech as a qualitative characteristic of the speech is not only good is an intrinsic component of the professionally trained business people but also an indicator of culture of thinking as well as general human culture.

THE POSSIBILITIES OF RUSSIAN CLASSICAL LITERATURE FOR THE FORMATION OF SPIRITUAL AND MORAL IDEALS AMONG FUTURE TEACHERS

Russian classic literature offers wide and truly endless possibilities for it. Spiritual ideals imprinted on the pages of the books are capable in the capable hands of the teacher work miracles, healing, nurturing and enriching the hearts and minds of students, becoming for them an ethical beacon whose light will accompany them for life. Ushinsky (1985) wrote: The effect of moral education is the principal task.

Classical writers who pruned to ethical solution of social problems, the moral ideal prepares and organizes the world at all levels: as well as socio-political and literary-aesthetic. Skazkin (1981) notes: Thousands of years generations worked on the creation and deepening of the images and concepts which seemed to be embodied wept tears of endless suffering dream of mankind about all-perfect reality which accumulated endless material for the creation of the material ideal, created really a treasury of grace in which humanity carried all the best in the soul of each person and giving up the most necessary, brought into the treasury of the flowers of his poetry, the greatest works of art, gifts of his soul, in the name of Jesus ready to part with the body. This humanist ideal, generated by moral efforts of previous generations, defined the life and career of the position of Russian classics.

Thus, F.M. Dostoevsky relied on the Christian idea of salvation only through close moral and brotherly unity of people. Each of the writers humanists are trying to resurrect its high moral standards set forth in the soul of the people in the form of the Gospel commandments.

Almost all the writers of the 19 century, constantly turned to the book Holy Scriptures, considered it only right and inexhaustible source of practical wisdom and spiritual and moral principle from which they scooped full, igniting ever greater love and mercy to the people. Repeatedly quoting, borrowing and artistic reworking of her stories, images for their works, they tried, each in his own way, to inspire readers to a high ideal of Christian love for God and his neighbor.

It was in search of positive human qualities in the dark or evil, at first glance, the souls lies the basis of perceived writers of Christian humanism and in these small, sometimes painful hidden germs of morality noticed them the possibility of reviving the personality, requiring a push incentive for their development. And no way to give them wither and die. On the contrary, they should be valued and protected, helping to nurture and grow stronger, give fruit. Therefore, any person is worthy of love and forgiveness, if in his soul there is the holy seed.

To his contemporaries and subsequent generations of readers and critics was the classic exponent of the domestic high idea of humanization of social and historical process through the moral perfection of each individual. Not being deceived about the spread among people bad habits and vices, Leskov (1984), for example had no doubt that until we reach the ideal but if you try to be good and live well, anything will do. Experience shows that the amount of good and evil, joy and sorrow, right and wrong in human society can then increase, then decrease and the increase or reduction, of course, not the least factor is the efforts of individuals.

Artists of a word pinned great hopes on the internal capabilities of the person which may from time to nap in it but at one point develop into a remarkable ability to beautiful deeds, even heroism.

To cite a passage from the apocryphal story N.S. Leskov about N.V. Gogol "Putimets" where the words of his predecessor and teacher (Gogol) in its dispute with a fellow-traveler proves lowland inhabitants of Russia quality, Leskov highlighted particularly valuable and expensive it features the Russian soul:

Read what was written in the "Lives" of the Russian saints. What amazing twists and turns of life?. Today moneymaker and a sinner tomorrow all paid with interest and become the servant of all; today immoral and sensualist tomorrow fasting and righteous.

Miracle! and a great miracle! ... I love this miracle and I love these people with who it happens (Leskov, 1984).

It is no accident treatment writers "spiritua" direction to the "accursed questions" of our time the problem of "crime and punishment", a decision which he sees the

possibility of the resurrection of the person on the basis of biblical ideals. They run counter to the beliefs of the revolutionary enlightenment, based on Feuerbach's theory of "natural rights" in which a crime is not the result of human nature and only the result of the abnormal relations which have been delivered to the company. Therefore, the problem of crime is seen as a problem of an oppressed person.

Assuming that the main condition for the advance of society moral perfection, they saw the solution to this issue in the moral responsibility of each person for what he did and the punishment determined by mental agony: conscience awakening of love for one's neighbor of despair and so he must experience the way of repentance and purification. The path of any violence, even for the most advanced ideas is not acceptable for the writer and humanist, the belief that "beauty will save the world".

A method for controlling any evil: personal, social, universal available, they thought, only the person kept sincere Christian love in his heart. Such love is perfect and according to N.S. Leskov, "who comes with such love before the evil can not stand. If someone takes up "resistance to evil," without being very clear, strong and full of selfless love, then any "resistance" on the part of such a person will be in vain and will not bring any benefit but rather will only aggravate the bitterness and causes the most harm. This view much earlier was his spokesmen Socrates, Marcus Aurelius and Jesus Christ (Leskov, 1984).

It is this form of protest "with love in my heart" is acceptable for the best examples of Russian classics. The optimism of the writers is imbued with ardent love for the people, in their statement of orthodox beginning as the foundation of the great Russian state on the Earth. According to their thinking, even one man, driven by "perfect love" can manifest such samples of selfless service to the people that all the others can not remain indifferent and also be inspired by this example. This way of solving the problem of the fight against evil seems to great humanist writers the only right way out. As it was correctly noted by N.N. Starygin "understanding of man as a spiritual recognition of it is not only the body but also the soul not just an animal but also a perfect began it was natural for the Russian people were brought up in the Christian tradition. Man the temple of God. So, the believers and orthodox-oriented Russian writers perceived a human...".

Being the spokesmen of the popular conception of life, they are in search of a hero who comes from the root of the installation of national consciousness in the love and help to one's neighbor. As an integral part of people's

mentality, this ideal was formed under the direct influence of the orthodox Church, the former for a long time enlightener Russian. Christian ethical teaching has become the core of humanistic thinking the artists themselves and ran all the forces of “indomitable” soul and talent of the approach of the milestone in the history of mankind «the era of themercy».

The course “Spiritual Foundations of Russian Classical Literature” has been successfully tested in all faculties of the Armavir State Pedagogical University, allowing, on the one hand, deeper grasp and appreciate the thorny path of searching the ideals of the great Russian writers, thinkers and on the other hand, to show “readiness to change, mobility, ability to non-standard employment action” in the light of new requirements for teacher training.

FINDINGS

We see that the modern society, changing world put forward new requirements for teacher qualifications and putting before him quite a challenge: create a harmonious development and spiritually rich personality, able to withstand any negative manifestations of life. Acting as a high school teacher, a teacher of the humanities, the teacher of future teachers, we see our mission in the formation of such a professional, spiritual and moral foundations, values, language and speech abilities and capacities that will give unlimited possibilities for realization and self-education and the formation and career.

CONCLUSION

Thus, research has become an important part in creating a model that defines the primary school teacher training in accordance with the requirements of the the teacher’s professional standard.

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