

процеси становлення й розвитку індивідуальної психолого-педагогічної готовності майбутніх педагогів до застосування екскурсійного методу.

Керуючись сучасними рекомендаціями щодо вдосконалення викладання іноземних мов у вищій школі, відзначимо потенційні можливості підготовки й проведення навчальних краєзнавчих екскурсій в організації самостійної роботи студентів з іноземної мови, що може стати напрямом подальшого наукового пошуку в контексті досліджуваної теми.

#### **Література**

1. Емельянов Б.В. Экскурсоведение / Б.В. Емельянов. – М. : Советский спорт, 2007. – 216 с.
2. Ишекова Т.В. Экскурсионное дело : учеб. пособ. / Т.В. Ишекова. – Саратов : Научная книга, 2006. – 40 с.
3. Atyco H.C. The Excursion as a Teaching Technique / Henry C Atyco // Teachers College Record. – 1939. – № 8. – Vol. 40. – P. 737–739.

КРАСЬКО Е.С.

### **RESEARCHING THE PROBLEMS OF NATIONAL MINORITIES IN THE PROCESS OF UNIVERSITY STUDY**

The object of the research is national minorities. The subject-problems of national minorities.

The purpose of the work is to reveal a problem of national minorities in our country, to consider theoretic and methodological approaches, to analyze a situation in a modern society.

It's common knowledge that despite the great numbers of convections and declarations accepted by Ukraine, people with equal rights quite often don't have equal opportunities to use them because of various subjective and objective factors. The duty of a civilized society and democratic state is to overcome negative influence of those factors (which do not depend on the will of a concrete citizen) on a person. Usually people who are suffering from these factors are attached to the persons with physical deviations, and also the persons from various minorities, including national. All of them have some difficulties with realization of the rights, because of living among the majority which does not feel these difficulties.

It is difficult for the persons who belong to national minorities to communicate with representatives of the majority because of the knowledge of their language, distinctions between customs, traditions and culture. In general all that creates difficulties in training and industrial activity. The majority of the population does not understand or does not wish to understand problems that representatives of national minorities face. Legal and actual restrictions of the rights of the persons who belong to national minorities break a principle of equality and provoke the conflicts, causing certain damage to the society.

Today the problem of national minorities in our country is not just a topical problem, but it demands attention from the government and researchers in different spheres. Intolerance and hostility to something or to someone unfamiliar, unusual can be the reason of national or social division.

But more important is intolerance shown in mass-media. Today we can observe it in our country too.

The Ukrainian nation is considered to be very hospitable, but cases when certain social groups in Ukraine take part in violence being based on xenophobia are recently more often fixed. But the violence can be expressed not only in the physical form, and it is not the problem only of national minorities.

The modern democratic society starts with a principle that everyone should have equal rights and possibilities irrespective of a nationality, relations to religion and its confession, physical state, belief, political views and ideology, an access to public associations and so on.

According to statistics, ethnic communities in Ukraine are divided into a number of cohort groups. Russian people are about 22% of the total population of Ukraine.

The Jews, Belarus, Moldovans, Crimean Tatars, Bulgarians, Poles, Hungarians, Romanians are about 4% of the total population of the state. The Greeks, the Kazan Tatars, Armenians, and Germans are about 0.6%. Gipsy, Gagauz and Georgians are approximately 0.2%.

Essential components of ordinary consciousness are stable representations of other ethnic groups. These stereotypes are often made up of those characteristics that this ethnic group feels unworthy, and contrasts their notions of honor, morality. That in relation to its own people is called a sound economy, for others may be cited as stinginess. The fact that the “host” is defined as a persistent, grit, in the case of “strangers” could be called stubbornness.

Xenophobia (from the Greek word “strange” and “fear”) is the hatred, intolerance or dislike of anyone or anything strange, unfamiliar, unusual. Perception of anything that is not clear, strange, incomprehensible, and therefore dangerous and hostile.

Sociopsychologists believe that xenophobia is a triad – the anger, disgust, contempt. These emotions are simple behavioral complex, in general, due to personal and collective levels of anxiety and aggression.

Xenophobic sentiments are always personalized. Their object appears in the form of a individual or a group of persons who are given very specific and very negative (often fantastic) features.

By definition, nationalism is primarily focused on the transformation of public consciousness. Thus, for example, starting from the time of the referendum on the country independence, the Ukrainian sociologists conduct surveys of the population. They ask: what language do you think, communicate with the family, colleagues and partners, books of what authors (Russian or Ukrainian) prefer, etc.

According to the majority of the polls, two-thirds of Ukrainians belong to the category “Russian.” Russian-speaking respondents inevitably begin to apply to themselves the role of “social outcasts”, which raises the public consciousness in the complex of inferiority, and, following this, social apathy. Apathy, and social excitability associated with it make legitimate conflict of public life in Ukraine.

The reasons of many modern disagreements and conflicts originate from the past; rousing of new has no any logic base. Ukraine always was the common house for great number of ethnoses, representing a mix of various cultures, customs. The wrong national policy allocating one nation and belittling others, compulsorily dividing and uniting the various people, has led to sharply risen problem of distinctions. The modern government only aggravates social tension. For any ethnos the desire of allocating, individualizing, and remaining the only nation on the certain

territory is typical. And considering interstate level of the dialogue, it is necessary to watch over the oppression of foreign citizens.

It is difficult for the persons who belong to national minorities to communicate with representatives of the majority because of bad knowledge of their language, distinctions between customs, traditions and culture. In general all that creates difficulties in training and industrial activity. The majority of the population does not understand or does not wish to understand problems that representatives of national minorities face. Legal and actual restrictions of the rights of the persons who belong to national minorities break a principle of equality and provoke the conflicts, causing damage to society.

I am sure that for understanding such phenomena as xenophobia, intolerance, racism, nationalism and other discriminating concepts, it is necessary to understand roots of a social stereotype and national consciousness more deeply.

Stereotype social – is rather steady and simplified image of social object (group, person, event, the phenomenon, etc.), developing in the conditions of deficiency of the information as a result of generalization of personal experience of the individual and quite often prejudiced representations accepted in a society.

Concepts “national character” and “stereotype” are almost identical terms in wide understanding as they are formed under the influence of a cultural and historical environment of this or that nation. The unique distinction of national character from stereotype is the patrimonial concept including a stereotype, as making a single whole.

In any society the behavior of each person is typified (in spite of the fact that in special cases it is individual), it submits to the norms, developed in the given society individually and diverse. The set of stereotypes is especially specific to each separately taken society.

At the fundamentals of xenophobia lies the socially-psychological mechanism of the creation of an imagined appearance of the enemy against feelings of fear and feebleness before the strange – everything that is unusual, not clear, invisible.

To prevent possibility of xenophobia moods and their growth is necessary to enter subjects of culture of modern nationalities, for example, at early stages of socialization at schools. In today’s conditions to supervise mass-media (the tool for political manipulations) more rigidly. And not to avoid concept “tolerance” which on a semantic saturation is much wider, rather than simple “the tolerant relation”. It is a peculiar ethical standard of the present, without which is hardly possible “healthy” and full-fledged formation of a society.

The nationalism makes destructive impact on the development of basic structural elements of national consciousness. It transforms public consciousness for the accurately purposeful results.

But what really depends on each person of our country is tolerant attitude to the other ethnoses and national minorities living in our country.

#### **Literature**

1. Кон И.С. Национальный характер – миф или реальность? / И.С. Кон // Иностранная литература. – 1968. – № 2.
2. Монтень М. Опыты / М. Монтень. – М. ; Л. – 1954. – Кн. 1.
3. Explanatory Report on the Framework Convention (1995).

4. Klineberg O. The Human Dimensions in International Relations / O. Klineberg. – New York, 1966.
5. Lambert W.E. Children's Views of Foreign Peoples. A Cross-National Study / W.E. Lambert, O. Wneberg. – N. Y., 1967.
6. Lippman W. Public Opinion / W. Lippman. – N. Y., 1950.
7. The Concept of Indigenous Peoples – Background Paper, подготовленную the Secretariat of the Permanent Forum on Indigenous Issues for Workshop on Data Collection and Dissagregation for Indigenous Peoples. – Нью-Йорк. – 2004. – Январь.
8. Sorokin P.A. The Essential Characteristics of the Russian Nation in the Twentieth Century / P.A. Sorokin // The Annals of the American Academy of Political and Social Science. – 1967. – Merch. – Vol. 370.
9. [Электронный ресурс]. – Режим доступа: <http://korrespondent.net/ukraine/events/478065>.
10. Вадим Колесниченко [Электронный ресурс]. – Режим доступа: <http://www.Fromua.com/nocomments/bd4e928062d9a.html>.
11. Мюллер В.К. Большой англо-русский словарь : в новой ред. / В.К. Мюллер. – 10-е изд. – М., 2008. – 832 с.
12. Николаева О.Е. Толковый англо-русский словарь основных терминов управленческого и финансового учета / О.Е. Николаева. – 2-е изд., испр. и доп. – 2009. – 120 с.

КРУЛЬ Г.Л.

## **ПРЕДПОСЫЛКИ И СОЗДАНИЕ ПЕРВЫХ ОБРАЗОВАТЕЛЬНЫХ УЧРЕЖДЕНИЙ СЕМЬЕЙ РОМАНОВЫХ В КРЫМУ**

В связи с модернизацией системы образования и вступлением Украины в Болонский процесс, благотворительность на ниве просвещения обретает все большее значение: предоставляет возможность для организации и развития частных учебно-воспитательных заведений, укрепления методической и материальной базы, реализации творческого потенциала педагогов, расширения сферы педагогических услуг для детей с ограниченными физическими возможностями.

Роль Романовых в распространении по всей стране благотворительного движения неоспорима. Они внесли значимый вклад в историю развития благотворительно-просветительской деятельности в Крыму.

История становления и развития благотворительно-просветительской деятельности Романовых в Крыму во второй половине XIX – начале XX в. освещена в трудах исследователей истории Крыма С. Агаджанова, А. Андреева, М. Земляниченко, М. Калинина, А. Мальгина, А. Маркевича; в теоретических работах историков П. Власова, Н. Карамзина, В. Ключевского, С. Ольденбурга и др.; мемуарных произведениях В. Воейкова, А. Вырубовой (Танеевой), Ю. Данилова, Ю. Ден, М. Палеолога, Б. Савинкова, Н. Соколова и др.

История развития просвещения в указанный период в Украине и Крыму раскрыта в работах современных исследователей А. Аблятипова, Э. Бекировой, С. Вишневого, Т. Головань, О. Доника, А. Любара, А. Ососкова, М. Пашкова, Ф. Ступака, М. Стельмаховича, О. Сухомлинской, Л. Редькиной, С. Шуклиной и др.