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XENOPHOBIA AS A PHENOMENON OF THE CONTEMPORARY SOCIETY

The article considers the phenomenon of xenophobia and the consequences of this phenomenon. Homosexuality is also considered from the view of different epoch societies. The general theoretical and methodological grounds for the research have been distinguished, the complex of methods according to the purpose of the study has been chosen and the ways of preventing the consequences of xenophobia have been identified.

Key words: norms, xenophobia, homophobia, homosexuality, social fears.

The relevance of the issue. Analyzing the process of relationships in society, it is impossible to ignore such things as socio-psychological phenomena: homophobia and xenophobia.

The outline of the issue. Xenophobia (the fear of foreign or strange) is the natural feeling. It's a psychological defense reaction (absolutely everyone can feel it). However, when the whole society does not like any kind of people's group, this society is in terrible danger [4]. Xenophobia's objects change from epoch to epoch, from country to country, but it's psychological mechanism is the alternative of «we are they» is still versatile and it still seems to work by prehistoric and primitive schemes.

At the same time, the ethological and socio-biological base of this alternative is getting lost nowadays. Xenophobia often turns into dangerous socio-psychological phenomenon: when the differences between people started to be accepted as a problem, when people are afraid of these differences, then from 'different' they turn into 'strange' and they awake fear and accepted as the threat to our positive identity and the casual way of life. The fear causes the enmity, which can grow into hatred and hostility. And after that the psychological mechanism 'we are they' fully activates and the defines the formation of negative stereotypes and superstitions, disgusting mode of enemy, different kinds of discrimination [6]. Exactly the recognition of dangerous social phenomenon has defined its place in the list of urgent problems in the modern world. The extreme expression of this trend are becoming painted with xenophobia aggressively violent crimes or «hate crime», characterized by a pronounced hostility to the victims – people of a different nationality, race, religion, or in this case – sexual orientation.

Mostly stressed situations determined by not accepting cause the threat for stability of self-conception, damage the firmness of identity, as a result of it specific kinds of defense reaction actualizes in social fears and phobias.

The purpose of our research: to investigate the level and specificity of xenophobia's exposure on the example of homophobia.

The theoretic model of the research is in the society, which is regulated by social rules. People who do **not follow them are punished and condemned. And exactly these standards regulate the acceptance** of one or another behavior of the individual. The standards are preserved across the generations, intruding ideals and examples. Though xenophobia means to save your own authenticity and to refuse anything strange, new, extraordinary. Homosexuality for our people is something strange and not acceptable, but homophobia is the way to deny this **phenomenon. During our research** we were investigating the level of xenophobia and homophobia among the youth. Since the homophobia is not acceptable in our society, we suggested that it might have some specific fears.

Discussion of the issue. The research was held in three stages, there were about 350 people. To find out the today's trend and the enquiry we decided to investigate the youth. 150 people took part in our studies – among them there were 75 respondents aged from 18 to 25 and 75 respondents aged from 40 to 55. The study revealed some specific features of the phenomenon. The education influences the level of xenophobia – the higher level of education the less level of xenophobia. 76% of xenophobic people have secondary education, 32% of xenophobic people have a child with higher education, but parents – secondary education, and 17% of the xenophobic have higher education in both generations. It's the interesting fact, that the gender doesn't have any impact on the level of xenophobia – both male and female have the same level.

The respondent has two scales – one is homophobia, the other is xenophobia. The coefficient of correlation was 0,82. As for xenophobia people are inclined to give more categorical answers, than as for homophobia. So 46,8% of all the respondents showed xenophobic signs, and only 33,3% were categorical only about homosexuality. We can explain it with the fact that all questions, pointed to find out the xenophobia, have the more hidden objective threat that provokes the bigger number of negative anxieties. Comparing two disputes, the person chooses something less acceptable, for example, moving to another country makes respondents more precautions than working together with a homosexual person. The older generation is more homophobic and xenophobic. The group of young people, is characterized by large severity homophobia than xenophobia, and the second group shows the opposite results. The possible explanation could be the fact that the older generation has a well-established system of values, ideology, based on the lifelong experience [1].

In the second stage of the study 100 people attended it: 44 boys and 56 girls aged from 15 to 23 years old.

They did not show more interest of gender's preferences about others, but they did not leave it without attention. Boys and girls did have bigger interest for others' personal life. 58% people of the whole group were against homosexuals. Conventionally, let's call them homophobic. Also we noticed that people with their own gender were categorical and didn't accept homosexuals among their gender, than homosexuals among the opposite gender. Such categories as 'gay' and 'lesbian' got into list with such things as 'disease', 'AIDS', 'troubles', 'disputes', 'fear', 'annoyance'.

58% of people were homophobic, but other 42% showed tolerance, tolerance is the ability to accept any different thoughts without being aggressive and also different features and another way of lives of others.

The first group is much more oriented on success, career, and their own future, but at the same time, they reject the family, people, communication, failures, and threats.

The distinctiveness of both groups is the category 'changes'. In the first group changes are negative and unwanted, but the second group is positive and preferable about changes.

On the third stage, we took 100 people: 50 of them were homosexual girls, and also 50 heterosexual girls. The age of the respondents was 18-23. In the group of homosexual girls there were 53%, with middle and higher levels of social fears, among the heterosexual – 27%.

The most homosexual and heterosexual girl's stained zones are demonstrated by the averaged profile 'fear – avoidance – a wish of taking part' by the M. Libovits's modified test.

The level of social anxiety of homosexual girls is quite higher, than heterosexual girls. The most uncomfortable zones are 'the speech before the audience', 'the action (work) under control', 'test, knowledge check', 'declaration of love'. We consider that these fears are specific for the observable group, as their way of adaptation is the refusal of taking part in such situations and reducing the level of solicitation.

Conclusions. Thus, according to the obtained results, homosexuality is non-acceptant by our society. As a rule, homosexual people have low self-esteem, they feel different from other people. As a result, they have the lack of self-confidence, anxiety that directly affects their life.

If the person has high self-esteem, considers oneself to be good, positive this person has complete self-perception. If the person has the need to demonstrate this to anybody else all the time, trying to be recognized, and reminding to anybody else about his advantages all the time this person has a low self-esteem [2]. It's obviously, when the person has a high self-esteem indeed there is no need to do all the mentioned above things.

The person, that asserts oneself at the expense of others, has not got out of the shackles of the biological elements, where there is no morality. Asserting oneself at the expense of yourself not others is the actual, not illusory basis for self – I am better than yesterday, due to overcoming the desire to dominate [10]. Overcoming this aspiration by the person, his/her realizing of it as well as refusal of it are the real reasons for the growth of self-esteem, and respect of others.

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У статті феномен ксенофобії розглядається на прикладі гомофобії, а також досліджуються наслідки цього явища, а саме взаємозв'язок рівня соціальних страхів та їх специфіки із гомосексуальною орієнтацією. Також аналізується феномен гомосексуалізму з точки зору сприйняття його суспільством різних епох. Під час написання статті було визначено загальні теоретико-методологічні підстави для дослідження, дібрано комплекс методик, адекватних меті дослідження, опитано 350 респондентів, проаналізовано специфіку досліджуваних феноменів та визначено шляхи профілактики їх наслідків.

Ключові слова: норми, ксенофобія, гомофобія, гомосексуальність, соціальні страхи.

В статье феномен ксенофобии рассматривается на примере гомофобии, а также исследуются последствия этого явления, а именно взаимосвязь уровня социальных страхов и их специфики с гомосексуальной ориентацией. Также анализируется феномен гомосексуализма с точки зрения восприятия его обществом разных эпох. Во время написания статьи были определены общие теоретико-методологические основы для исследования, подобран комплекс методик, адекватных цели исследования, опрошено 350 респондентов, проанализирована специфика исследуемых феноменов и определены пути профилактики их последствий.

Ключевые слова: нормы, ксенофобия, гомофобия, гомосексуальность, социальные страхи.

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