

Ksenophobia and its Influence to the Modern World

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Annotation: humanity is forced to exist in conditions of increasing social instability today, deepening economic crisis, changing the conditions of existence of the individual in the society, forming new parameters of socialization of the individual. Against the background of local urushlar and "colorful" revolutions, migration flows are sharply decreasing. In such circumstances, the issue of tolerance really has an international nature. His decision on the prospect of helping to open the nodes of a multi-issue "hot" and "frozen" dispute. Dependence-achieving mutual reconciliation in the dialogue of opposing parties is impossible without a certain degree of mutual tolerance, acceptance of cultural differences, denial of monopoly in the possession of absolute truth.

Key words: phobia, fear, Dependence-achieving, migration flows.

From the Greek language, the so-called phobia is translated as "fear". But these concepts, despite their similarity, are not necessarily synonymous. Phobia-what is it? How does this differ from simple fear?

Everyone is afraid of something. Fear is a simple reaction of the psyche to potentially dangerous phenomena. Fear appears during an attack, when an accident occurs, or when swimming in depth. In each case, fear forces a person to take actions aimed at saving: to escape or fight, to get out of the damaged car, to return to the shore. The state of fear is associated with the performance of the instinct of survival.

But sometimes the situation gets out of control. A person, in principle, begins to worry about something that can not harm him. For example, the girl is afraid of all strangers with panic and may not even come into contact with sellers of the appropriate sex. Such fear is not based on the interests of survival, and it becomes a phobia. Its main symptoms:

- ✚ Irrationality and illogical nature.
- ✚ Absesyan.
- ✚ Uncontrolled.

Phobia is an unreasonable and very painful fear in feelings. Normal fear manifests itself only in active danger. Phobia always "lives" with a person, forcing him to change his life under incredible fear.

Like every disease, phobia is accompanied by a number of symptoms that can manifest in a complex and selective way, depending on the emotional and psychological characteristics of the individual.

Often, people suffering from certain phobias try to avoid exposure to themselves. However, it is almost impossible to avoid contact. The most common symptoms of certain phobias are:

- ✚ increase heart rate, heart rate;
- ✚ breathing, shortness of breath;
- ✚ shivered in the body;
- ✚ increased sweating;
- ✚ strong dizziness;
- ✚ feeling of nausea and discomfort in the abdomen;
- ✚ the desire to hide, to escape from the situation;

✚ fear of self-control.

There are several reasons for the appearance of biological, genetic, psychological, socio – phobia.

Biological and genetic causes.

These causes can not be identified, but they increase the risk of phobias. People who are prone to anxiety and fear, lack of gamma-aminobutyric acid (GABA) is a neurotransmitter with a calming effect.

Brain damage, long-term drugs that cause seizures, substance abuse, depression, long – term stress-all of which can affect the amount of GABA and the Kuchay of anxiety.

Often there are cases of inherited phobia. Doctors say that if a child grows up in a family with one of the parents suffering from a phobia, there is a possibility that the child will have anxiety and a phobia disorder. But it can not be said with certainty that it affects the appearance of phobias more – genetic predisposition or observation of the behavior of parents.

Social causes.

There are practically no phobias without the influence of external factors. The question is that traumatic events are remembered by a sick person, because a specific phobia often develops in early childhood.

The terrible events that occur in childhood gradually turn into irrational fears. For example, if a child has a negative experience with a closed space (for example, the punishment is from a novel by Carrie from Steven King, who is locked in a narrow closet), then claustrophobia can develop later. Attack of an animal, bite of an insect, loss in the crowd, falling from a height – such phenomena can be the causes of phobias.

Psychological causes.

Phobia, like panic attacks, may not have a specific cause. There was no traumatic event or stress, but there was a phobia. In this case, the reasons can be hidden subconsciously.

Misinterpreted actions and words, misinterpretation of future events, suppression of qualities and other psychological problems can be the causes of panic attacks and unreasonable fear.

Etymology of the concept of "xenophobia".

Xenophobia (from Greek. - alien-fear) - fear or hatred of someone or something else; a sense of danger and enmity of others. People who rise to the level of worldview can cause hostility according to the principle of national, religious or social division.

The etymology of the term "xenophobia" returns to the Greek words root "Xen" -alien, Phobos-fear. The root of "Xen" means a person who is very old and Alien, Alien, other, Slavic strange, that is, does not belong to the team and can therefore be considered a guest. Therefore, the second meaning of the word "Xen" - "guest" and even "friend".

However, if the alien remains for a long time or forever, the result of this is most often xenophobia. He is characterized by caution, bitterness and sometimes hatred in relation to the "stranger" who appears from the fullness and does not go away.

This phobia is more confused than others. This is a series of pronouns and factors that evoke fear of strangers in an ordinary person. The concept of xenophobia is very new in social science, it is also actively used in social and political speech. Ethnos is based on the fear of losing national, cultural identity, individuality, security, convenience in the world of activity, religious beliefs, professional activity, position in society, people close to the place of residence.

This fear, of course, does not have social support or legal incentives. Any tradition, a cultural norm that differs from the norms in the human confinement group, is considered hostile, harmful and dangerous for the further life of the group. Xenophobia makes everything feel new and strange. It constantly compares innovations with traditions adopted in an atmosphere of convenience.

The group that exists within the framework of psychological consciousnesslarar theoretical models that explain the phenomenon of hostility can be conditionally divided into two groups:

Aggression involves concepts that are understood from birth, first of all, as the implementation of characteristics inherent in the natural instinct of aggression.

In explaining the causes of xenophobia in society, attention is paid to the importance of socialism and the process of upbringing.

Csenophobia can arise as a means of adaptation in the process of evolution, which has helped to survive and transmit genes to generations.

The same connotation also considers the origin of ethnic phobias and academicians Zavarzin. In his opinion, ethnophobia is a specific case of a common phenomenon, such as heterophobia, which understands the subliminal desire of different groups, and at all levels rejects close but different groups as the universal property of all wildlife.

Causes of heterophobia evolutionists see only in the presence of genetic programs developed in the process of evolution. From the point of view of researchers, it is the action of these programs that explain the individual's desire to protect himself from external influences. This aspiration in the social sphere is manifested in political and religious tolerance, in local patriotism and, in fact, in the manifestation of csenophobia.

Causes of csenophobia.

The problem of csenophobia is that any scientific understanding of it is very difficult and it is very difficult to distinguish its causes in comparison with other phobic diseases. First of all, csenophobia is caused not by some biological reason, but by social factors associated with the turbidity of the understanding of the equality of all people on Earth. A certain role is played by the separate position of individual subgroups, their division and transformation into independent states. At the same time, it should also be taken into account that each person can develop csenophobia for some reason.

In fact, everyone has a xenophobia. This is inherent in our nature: the main socialization causes the need to conduct a rally based on a common feature, the border of "WE" – "they". In the modern world, csenophobia is less common than in hundreds and thousands of years ago.

Many specialists are inclined to the biological theory of the origin and development of csenophobia, in which it is considered a psychological reflex mechanism of protecting living beings. In man, csenophobia is very "infectious", it can spread to other areas of life and their relationship.

The reasons for csenophobia, as well as its appearance among people in general, are understandable if you turn to history. Enmity, the object of rejection was always Alien, Alien, and this is logical, because for a long time strangers, as a rule, did not bring anything good with them. In the best case, they only actively introduced their rules, culture, customs in the population, which was not always so bright. Modern people are very inclined to the style of dividing the world into "their" and "strangers", it is absolutely impossible to destroy this habit. The problem is that it can be used for completely different purposes, and excessively expressed – leads to aggression and even wars.

Choosing the level of csenophobia allows a deeper understanding of its origins.

What is effective to understand the social character of csenophobia is the separation of its degree:

1. Socio-psychological level of the origin of csenophobia. This level of csenophobia is closely related to the psychology of repression. Since one of the components of csenophobia has influence, these feelings affect a complex of behaviors that depend on the level of personal and collective anxiety. At the socio-psychological level, csenophobia has a protective-compensatory feature and develops against the background of feeling disappointment, disorder, hatred.

In this case, csenophobia as a way of building social relationships is the protection of the vital needs of a person, group and society.

At this level, csenophobia is associated with stereotypes, superstitions, views formed in everyday communication.

2. Ideological level of the origin of csenophobia.

This level is the level of rational construction of "someone else's" image as an enemy. The concept of "enemy" already has negative associations and does not require an impartial attitude towards it, since it expresses the highest degree of negative attitude to the "alien".

Traditionally, the "image of the enemy" is formed on the basis of bad, unpleasant relationships. Negative stereotypes in themselves are not a direct cause of hostility, but they can speed up the process of forming the "image of the enemy".

In mass consciousness, the "image of the enemy" is formed as a collective image, which includes a variety of negative concepts. With regard to the characteristic of xenophobia, we use the concept of "enemy image" to emphasize the instrumental level of rationalization of fear, which under certain conditions "spontaneously" contributes to the ideological legalization of dichotomy.

Types of xenophobia.

The type of xenophobia is a negative "alien" image created socially, based on the identification signs that dominate the specific historical period of the development of society.

The most common types of xenophobia, although rarely manifested in its pure form, are as follows:

1. The type of ethnic xenophobia is a way of building social relations based on the ethnic signs of the identification of "own" and "outsiders". Ethnic identity is a form of Organization of cultural differences in society, it is also characterized as a situational social phenomenon created by a symbolic differentiation of ethnic origin.

The significance of this position is that the features that determine the ethnic group are the result of historical, political, economic conditions and specific situations, and the ethnic boundary itself is the movement of human consciousness.

In Uzbekistan, as in many countries, there are legal extremist groups, attacks on foreigners, pogroms of Jewish cemeteries, oppression of immigrants and refugees, painful problems-police abuse and racist publications in the press, dislike of various phobias, including Jews, Gypsy and Islamist peoples in the most unexpected places.

2. The type of religious xenophobia is one way to build "the image of others" on the basis of religious signs. In the history of mankind, religious xenophobia has often been accompanied by manifestations of physical aggression and violence against believers. In the early stages of the development of mankind, religious xenophobia was closely associated with ethnicity, as a component of which, each ethnic community had a pantheon of Gods. Accordingly, the presence of other gods is one of the characteristics of the "Outsiders", which differ from their "own".

Religious xenophobia is increasingly observed in the modern world in Russia, when supporters of the same official RP church are trying to rally around the idea of hostility to other religions-others are Muslims, krishnaitstva, especially ksenophobia in relation to musulmonlarga which is of great importance now associated with militants, terrorist attacks, explosions and other aspects of extremism. This definition can not be considered true, because terrorism does not have religion.

3. The racial image of xenophobia is a way to build "the image of others" on the basis of racial signs. The idea of race in scientific concepts, political theory and practice provides the basis for the consideration of racial xenophobia as a doctrinal design that allows certain characteristics to be perceived as natural or cultural, allowing groups to define certain characteristics and evaluate them accordingly.

The peculiarity of racial xenophobia is not only the absolutization of anthropological or cultural differences, but also the "scientific" legitimacy of social equality and discrimination.

Racism is an extreme form of xenophobia. In the 21st century, racism is not only based on the problem of people belonging to different phenotypes, but also covers the differences in language, ethnic origin, culture, history and religion. In many ways, this degeneration of racism reveals the modern situation in the world, which is fraught with many civil unrest and terrorist activities.

4. National type of xenophobia is the creation of "images of others" on the basis of cultural and political signs, a way of determining whether or not it belongs to a nation. The national type of xenophobia is based on the idea of "nationality", through which new social forms of integration and differentiation are developed. A nation is a way of regulating a society that originated from a new era and their relationship with modern ethnic groups has been invented by the people to strengthen social unity and stability. The main socio-cultural markers based on the identification of "own" and "outsiders" are civil and cultural links to the nation-state.

The most common manifestation of the national type of xenophobia in modern times is amerikaophobia, which reflects modern negative attitudes towards the United States as a national state. The formation of the American phobia is due to global changes and is accompanied by the

resumption of economic, political, cultural power in the world. This leads to the fact that xenophobia is a way of protecting one's national interests in the conditions of globalism.

5. The ideological type of xenophobia is the construction of the image of "own" and "alien" on the basis of acceptance or rejection of the ideological system. An important sign of the identity of "someone else" is ideological affiliation.

The implementation of ideological identification is associated with the mass spread of two anti-religious ideologies-liberalism and communism in the world at the beginning of the twentieth century. The antagonism of these ideological systems was based on a different system of values. The importance of ideological identity has created a new space of resistance to "own" and "Aliens", which was fully realized in Soviet times in Russian history.

Classification of xenophobia in scientific literature for the first time German sociologist G. Eiserman performed. He chose two main vectors of the direction of xenophobia:

1) chauvinism is directed against another state;

2) Diaspora directed against national minorities within the country. Chauvinism and diasporophobia are associated with the need to preserve the national dignity, economic development and social well-being of the local population, primarily directed against outsiders.

In general, we can agree on this, but we can add that external xenophobia is often manifested at the level of state ideology, for example, trying to confirm the sovereignty of the state or the status of its people over any other path, including violence by conquering its territory.

Internal xenophobia is expressed not only in diaspora, but also in immigrants, which is often associated with socio-economic problems in society. Internal xenophobia also includes the negative attitude of migrants or their descendants to the local population.

Thus, we have considered in detail such a social phenomenon as xenophobia. Under xenophobia, we propose to understand the a priori stable negative attitude towards representatives of other social groups, as well as the social practice arising from such attitudes; the sense of danger and enmity of others.

Fear or hatred for anyone or anything else has deep historical roots. It is accompanied by mankind throughout the history of mankind and, according to a number of researchers, is biologically related. However, today this problem has a global character, which is directly related to the processes of globalisation that cover the whole world, in particular, the increase in the migration flow. Not all societies are culturally identical, conflicts with strangers and strangers always occur, which are fraught with all sorts of conflicts – from everyday conflicts to large-scale wars.

The causes of xenophobia have not been sufficiently studied. "The theory of collisions of Real groups" has the greatest impact. According to this theory, competition is a sufficient condition for the emergence of ethnocentrism, and in the future, xenophobia as a manifestation of hostility towards "outsiders".

On the basis of a series of experiments, scientists come to the conclusion: if people join two random groups without showing any symptoms, this applies to the group even under minimal conditions, and the effect of internal group preferences is fully manifested.

The main types of xenophobia are: ethnic, religious, national-political, racial, ideological.

In the modern world, the most common are the types of xenophobia, based mainly on ethnic and religious differences. They have a national originality. Thus, in the conditions of "Brahit" in Great Britain, hatred arises against visitors from Poland. In Ukraine, military xenophobia has almost risen to the level of state policy. This form of xenophobia, like anti-Semitism, is widespread almost everywhere. In the West, Islamophobia occupies all large volumes. For obvious reasons, such synthetic xenophobia is growing rapidly, such as migrantophobia.

The problem of xenophobia is also relevant for Uzbekistan. Certain steps are being taken to solve it, but in our opinion, it is difficult to recognize them as sufficient.

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