

N.V. Li¹, I.R. Khussainova²¹al-Farabi Kazakh National University, Kazakhstan, Almaty² Kazakh research institute of oncology and radiology, Almaty

PSYCHOLOGICAL FEATURES OF VICTIM BEHAVIOR

Nowadays, people are worried about the rise in violent crime. In Kazakhstan, about 400 women die every year as a result of violence. In this article, we try to determine the psychological factors of victim behavior. We examined a number of qualities that traditionally relate to "female" and "male"; exchange of sexual signals using the approach developed by Leopold Sondi; The term victimization in transactional analysis. A study of the sexual signals exchanged between men and women. This problem is relevant and timely. In our opinion, it is of paramount importance to study the evolutionary and biological foundations of behavior, since this will allow finding an effective way to prevent victimization.

Keywords: victimization, factors of behavior, sexual signals, violence

The concept of "victimization" is a combination of factors that contribute to the transformation of a person into a victim or increase its susceptibility to becoming one. In victimology, there are a number of determinants that promote victimization; In this article, an attempt is made to describe those phenomena that, in our opinion, can legitimately be attributed to victim-specific determinants [1] in the process of exchanging sexual signals between men and women. In doing so, we will try to consider the interaction in this process of individual, social and evolutionary factors, as they mediate each other.

Different roles played by men and women in reproductive activity can lead to differences in emotional development, intellectual functioning, and achievements [2]. Sexual differentiation has traditionally been manifested in the occupation, which today, in many respects, is in the past. The influence of cultural factors of behavior was described by M. Mid, although her research today raises a number of questions and can hardly be considered scientific [3]. However, there are a number of qualities that traditionally refer to the "female" and the "male". Thus, in the individual-typological approach of L.N. Sobchik, femininity, as a position in life, is associated with the motivation to avoid failures, and such leading trends as sensitivity, anxiety, and introversion. Masculinity is associated with other leading trends: spontaneity, aggressiveness, extroversion; the motivation that describes the combination of these leading trends is the achievement of success [4].

All the leading trends (which are stable innate and manifested at all levels of individuality properties) are implemented, including behavioral characteristics and are inevitably available for observation by other people. However, some of them are, in our opinion, potentially victimogenic. First of all - it is sensitivity, since this leading tendency describes a person who is characterized by high impressionability and sensitivity to pressure from the environment. The two types of response that are more strongly associated with this tendency are - dependent and conformal behaviors. Dependent behavior describes the search for a social niche in which the subject experiences deep affection and feels emotional security. Conformal behavior is determined by anxiety and, in this connection, by the avoidance of open conflicts, which makes at best the defense of one's own rights.

Note that both types of response are determined by weak or mixed-weak types of higher nervous activity and self-blame reactions under stressful conditions, which directs aggression not in the direction of an external source of frustration, but inward, manifesting itself as self-blame and justification for external aggression. An illustration of all of the above is the behavior of rape victims, in whom the reaction of blocking activity first prevents them from defending themselves and then provokes the rapist's irrational defense and attributing to him motivation, which is refuted by objective facts. For their part, the rapists, as shown by the results of forensic psychological examinations, interpret passive behavior as consent to sexual intercourse [5]. Certainly, cultural influences (to some extent realized in family education) and age characteristics also impose their influence, but in this case we consider as potential victimogenic determinants those innate individual characteristics that somehow manifest themselves regardless of external conditions (We note that this is confirmed by a number of experiments, in particular, by Uitkin [4] and the evolutionary theory of gender Geodakyan [6]).

Another leading trend - introversion - cannot by itself be considered as a factor of victimization, but being strongly (or very maladaptive) pronounced, it manifests itself in insufficient development of communication skills and, in our opinion, it can strengthen that victimizing potential, which is inherent in sensitivity (especially since the combination of these two leading trends is accompanied by addiction).

You can also consider exchanging sexual signals using an approach that was developed by Leopold Sondi and is called fate analysis. It has a number of features that, on one hand, make this approach similar to psychoanalysis and Jungian analysis, and on the other, oddly enough, evolutionary psychology and transactional analysis. Fate analysis, which considers aspects of the family unconscious, is, according to the ideas of its creator, in the theoretical sense between psychoanalysis (which focuses on the individual unconscious) and Jungian analysis (exploring the collective unconscious) [7]. In this direction, it is postulated that a person has a certain genotropism in choosing a partner. This genotropism is apparently associated with the main histocompatibility complex [8], which, as shown by independent studies conducted in the 70s and 90s of the 20th century, leads women to a tendency to choose partners with MHC, different from your own (this helps to improve the immune system). At the same time, the choice of a partner with a similar gastrointestinal tract is observed in the case of the use of hormonal oral contraceptives [9]. Genotropism also manifests itself in the choice of profession, close friends and circle of friends, the choice (in Sondi terms) of the most characteristic diseases and, even, the way of death. As you can see, the rationale for this approach is, first of all, not psychoanalytic teaching, but genetics and endocrinology. By itself, genotropism can be understood as a certain predisposition to the choice of the most likely variants of the five areas of life indicated above [10]. Based on the word "genotropism" itself, it becomes clear that this predisposition is genetically determined.

Despite the fact that a number of Sondi's assumptions stemmed from the knowledge about genetics that are now considered obsolete, his other positions are ingenious guesses that make it possible to explain and predict human behavior. He also did not specifically study the phenomenon of sacrifice, however, the theses of fate analysis are very curious in this matter as well. According to Sondi, there are four vectors that include two factors each (eight factors in total) and describe the most likely

diseases, problems and genetically determined resources in a particular individual. We give the names of the factors in accordance with adapted L.N. Sobchik test version of Sondi: personal tenderness, sadism, masochism, ethics, morality, narrowing me, expanding me, searching, clinging. Factors that are interesting in the framework of our topic are: ethics, sadism / masochism, personal tenderness and clinging [11].

The sadism-masochism factor, which, together with the personal tenderness factor, make up an integral vector of sexual desire, describes two polar constitutional models (one is close to the athletic type, the second, respectively, to asthenic). The first is characterized by cruelty, enterprise, perseverance. The second is devotion, humility, and self-sacrifice. The factor of personal tenderness describes people who are constitutionally prone and exhibit traits such as tenderness, suppleness and gentleness of character. It is interesting that adding a third factor here - ethics - allows you to get a portrait of a person who may have difficulty in even standing up for himself: since a highly ethical person will be characterized by compassion, kindness and good nature. If these three factors are leading in the picture of a person's personality, then attributing them to the "victim risk" group within the framework of this model will be completely justified (it is curious that the opposite values - the tendency to unethical behavior and sadistic tendencies - describe a person who is more likely to make victim someone who came in contact with her).

Moreover, since a person is inclined to choose a partner with similar features and properties, in a pair there may be two individuals who can have the following combinations. In the first, the properties of the sadomasochism factor are manifested and masochistic (we will use Sondi's terminology later) and sadism is in the shade. By shadow, following Sondi, we here mean the meaning of this term that Jung used. The complex of sexual signals (which the partners give each other unconsciously) leads to the fact that the partners feel that they understand each other and the similarity of their properties becomes the foundation for such an understanding. The second option is a union of a sadist and a masochist. At the genetic level, this contact is provided by the main histocompatibility complex. At the psychological level, the explanation is that the Shadow of any masochist contains sadistic motives that are realized in relation to oneself, because for one reason or another, the individual feels that he does not have the opportunity to show these promptings in relation to the partner.

The clinging factor describes, depending on its manifestation, a person who either clings to everything that is expensive, everything that has been acquired once, or the loneliness of a person who, desiring closeness, nevertheless repels loved ones from himself. Actually, it's difficult to talk about victimization in this case, but the victimogenic potential of the first manifestation of the factor (which, together with the search factor, forms an integral vector of contact attraction) is present. He is expressed in excessive clinging to a partner in a situation where this partner does not satisfy the needs of the individual (in this case, the gender of the partners does not matter). The behavior through which this is manifested is a demonstration of affection, a demonstration of dependence on a partner. If this is demonstrated by a girl, such behavior, even in excess, is culturally approved, if this behavior is demonstrated by a young man, then, in our opinion, this may lead to a conflict with the current cultural model.

We illustrate the victimization of the above factors with the classic story of Romeo and Juliette: experiencing the need for tenderness, which cannot be satisfied in the current conditions, they direct their own aggressiveness (which, remembering their age, is enhanced by a hormonal background), ultimately, on themselves yourself. In this case, the sadomasochism factor is realized through suicide. All this happens against the background of ultra-high clinging to a partner and unwillingness to continue living in a world where this partner is not.

Despite a very peculiar terminology and sometimes somewhat archaic, theoretical justification (it must be remembered that since the time of Sondi both genetics and endocrinology have stepped far ahead) the author's method of experimental diagnosis of drives (in adaptation L.N. Sobchik - the method of portraiture selection) is a tool, which is actively used, including in the production of complex psychological and psychiatric examinations, and continues to be studied today. The possibilities of Sondi's methodology and his approach can also be used in the process of organizing assistance to victims of violence. [12, 13] In addition, in our opinion, the use of this approach in organizing trainings aimed at developing communication skills can also help subjects not only recognize their own signals, which they exchange interpersonal interaction with, but also recognize underlying needs, underlying their behavior and could choose other, less victimogenic, ways to satisfy them.

In transactional analysis, victimization in the process of signal exchange can be considered immediately in the context of several models. Note that transactional analysis considers communication between people as an exchange of transactions that can be explicit, hidden, double, etc. What is interesting to us is that the exchange of sexual signals can provide victimization. For the description, you can use the context of the interaction between the positions of the dramatic triangle, the context of psychological games and the context of the life scenario. The context of the scenario is the most global and includes, among other things, psychological games; The dramatic triangle, in turn, allows one to explain the game behavior in psychological games [14].

The dramatic triangle model was proposed by Stephen Karpman as - initially - a model that would allow us to describe the plot of any story. It also describes conflicting relationships and causes of victimization. Graphic description of the model - an equilateral triangle, one of the vertices of which is directed downwards - this is the place that occupies the role of the Victim. In the upper right corner is the position of the Rescuer, on the left - the Persecutor (following the established tradition, we write the names of roles with a capital letter, so that it can be understood that we are talking about the role in the dramatic triangle, and not about real pursuers, rescuers or victims) [15]. The interaction between the roles is organized as follows: The victim believes that her situation is problematic due to the fact that there is someone thanks to whom she became a victim - this is the Persecutor, she herself is innocent. The persecutor is angry at the Sacrifice for something and considers her guilty. The Rescuer sympathizes with the victim and considers the Persecutor to cause the problems of the Victim. To help the Victim, the Rescuer attacks the Persecutor, who, because of this, turns into the Victim, the Rescuer himself at that moment becomes the Persecutor. The victim, feeling compassion for the sufferings of his pursuer (who is now the victim) attacks his deliverer and becomes the Savior in relation to the former Persecutor and the Persecutor in relation to the former Savior. The rescuer, having received a blow from the one whom he saved, turns into a Victim and at this moment all three participants of the "triangular" interaction find themselves in all three roles at once, but at the same time, the person realizes himself in only one of these positions.

Therefore, we can say that each person has a basic or more familiar position for him in the triangle, and this is the position through which the person usually enters the triangle. However, in order to exit the triangle, according to S. Karpman, you must first exit the corner of the Savior (since in the final analysis the Savior will always be the Victim). Rescuers see themselves as helpers and educators - thanks to this they can feel necessary and significant. I must say that the persecutors also consider themselves victims of a situation in which aggression and attack is the only possible strategy of behavior. Both the Savior and the Persecutor consider themselves to be better (smarter, stronger, more capable, etc.) than the victim. Since the Savior has an unconscious conviction that his needs are in second place, that they are not important, this position becomes a stepping stone in victimization.

The position of the Victim means that a person is precisely victimized and feels and cannot take care of himself. It is curious that a person can "walk the triangle" in solitude - and then he blames himself from the position of the Persecutor, pity himself from the position of the Victim, and justifies himself from the position of the Savior, again and again experiencing shame for what is happening to him. The roots of this behavior are in the family experience of a person (which, in part, is mediated by the culture in which the person lives).

It is important to note that the position of Rescuers means the inability or unwillingness to take responsibility for their own needs and requirements: Rescuers do something only for others as a way and to ensure dependence. [16]. The following is interesting for us: a cultural paradigm in which a man must prove that as an initiated hero he can enter into a long-term relationship, suggests that the girl should be in the position of Victim. The basis for this thesis we consider, for example, the work of B. Propp [17] and devoted to the female initiation of the work of R.P. Efimkina [18], K.P. Estess [19] and others.

A psychological game is such a model of interaction, which is always described by the Karpman triangle and is a stable strategy for the interaction of a person with his environment. Any game is victimogenic simply by the fact of its existence (since at least one of the players will inevitably be in the Victim position). Actually, a large number of sexual games are described in the transactional analysis, and we will not describe them in detail here, we only note that sexual signals are a necessary component in each game, without which the game will not take place. In addition, it is also important that, according to E. Berne, game interaction allows you to avoid the genuine intimacy and intimacy that a person aspires to, but which cause him anxiety (since they are unpredictable).

The life scenario in a transactional analysis is a term denoting an unconscious plan of life, according to which a person lives it. Scenarios come with a positive or negative ending (for the bearer of this scenario) and describe events that happen in a person's life over and over again (it's not clear how the scenario differs from psychological games for life, such as, for example, "Alcoholic"). Scenarios fall into three categories: Scenarios of Winners, Losers and Non-Winners.

The differences between these three groups are quite simple: the winner is the one who sets the goal and achieves it for a price that suits him. A loser is someone who sets a goal and either does not achieve it, or reaches too high a price and does not have time to enjoy the victory. Non-Winner sets average goals and achieves average results. The loser scenario can be considered as the strategic scenario of the victim - ultimately it is precisely to become a victim that is the goal of this scenario if it is chosen and lived by a person.

The basis of the scenario is life positions - the system of the most global assessments by a person of himself, his inner circle and people as a whole (note that M.E. Litvak added here his attitude to work in his modification of transactional analysis [20]). Life positions, in the simplest version, can take one of the meanings "OK" or "Not OK", in other words: "Everything is in order" and "Not everything is in order". The first option is not synonymous with "Everything is good": a person may be sad, he may have problems, but nevertheless, it's still "OK." Accordingly, the life-position "I-not OK" is victimogenic, i.e. "Everything is not okay with me," which leads a person to difficult experiences and the inability to receive satisfaction even when he has all the objective conditions for this.

Awareness and modification of the life scenario is one of the goals of transactional analysis, the achievements of which can be used in complex work to reduce the level of victimization and rehabilitation of victims. We are also interested in the fact that the life position "I am not OK" helps to ensure that the sexual signals that a person gives are ultimately contradictory messages: this is both a call to come and protect (the position of the Victim already described), this message, which can be indicated by the thesis: "I am not worth your attention." A specific expression can be made out in the form of an appropriate grammatical construction ("I do not believe that you and I are really interested"), or incongruence in words and facial and gesture manifestations.

Individual innate features are considered today in a wider context of their formation in the process of evolution. Understanding sexual signals is vital, and all members of the animal kingdom who reproduce sexually have relevant signals. In humans, they are additionally mediated by social conditions, which, in turn, in today's science are considered in an evolutionary context. D.Kenrick and V.Grishkyavichus indicate that a person has the effect of loss aversion [7]. The essence of this effect lies in the experience of loss, while such experiences are not only strong, but also subjectively experienced more than acquisitions (evolutionarily, again, this is understandable, since negative motivation is biologically more important than positive). In behavior, it looks like a choice between an absolute loss and a small gain, which is done in favor of the first. This explains the behavior of victims of domestic violence: they can live with their partner for decades (if not all their life), because the alternative is to lose the marriage and the fear of this loss makes it impossible to assess the benefits that a divorce can bring. It seems interesting to study this effect in relation to only emerging couples - we could not find publications on this issue.

However, the sexual signals exchanged between men and women are investigated in their connection with religiosity and age preferences. Religion, as a tool of social regulation, strictly regulates sexual behavior and limits it. We will not enumerate the negative sides of religiosity and analyze its victimogenic potential in this article; we will only note a decrease in critical thinking, the destruction of personal boundaries, and tabooing of sexuality with all the ensuing consequences, including identifying those sexual signals that originally could not have been sexual. Losses that a person can get in case of refusal from religiosity is the absence of only a guaranteed (and not the best, regardless of the context of consideration) sexual partner in a competitive environment. But the mechanism of the loss aversion effect (although, of course, not only it) reduces the ability of an individual to correlate the minuses of religiosity with the probability of a successful choice of a sexual partner. As a result, men and women give each other signals about their own higher religiosity, which was shown in a series of witty experiments of D. Kenrick, D.Li, A.Cohen, and D.Widen [8].

We add that because the exchange of sexual signals has evolutionary roots and, as a result, the irrationality of the subject's behavior (as in the above example with religiosity) in an evolutionary sense is rational behavior, since it contributes to survival. At the same time, the very motivation that lies at the basis of behavioral manifestations is not realized either by a man or a woman: when we choose a friendly partner among those around us (as studies show, regardless of gender), then at that moment we do not think that we are doing an evolutionary-rational action. Although the choice is based on objectively observable parameters, in particular - age: regardless of culture, religion, geographical conditions, etc., men prefer women somewhat younger than themselves, while women, on the contrary, prefer men who are somewhat older than themselves [8]. The study of sexual signals exchanged between men and women creates a context in which victimogenic determinants can manifest themselves. The study of this problem in the conditions of today's social changes that are occurring in our country seems relevant and timely. In our opinion, it should rely, first of all, on evolutionary and biological bases of behavior, since only in this case it is possible to find effective ways to prevent victimhood.

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Н.В. Ли¹, И.Р. Хусаинова²

¹эл-Фараби атындағы Қазақ Ұлттық Университеті, Алматы қ.

²Қазақ ғылыми онкология және радиология ғылыми-зерттеу институты, Алматы қ.

ЖӘБІРЛЕНУШІ МІНЕЗ-ҚҰЛҚЫНЫҢ ПСИХОЛОГИЯЛЫҚ ЕРЕКШЕЛІКТЕРІ

Түйін: Қазіргі уақытта адамдар зорлық-зомбылықтың өсуі туралы алаңдаушылық білдіруде. Қазақстанда зорлық-зомбылықтың салдарынан жыл сайын 400-ге жуық әйел қайтыс болады. Осы мақалада біз жәбірленушінің мінез-құлқының психологиялық факторларын анықтауға тырысамыз. Біз дәстүрлі түрде «әйел» және «ер» сипатына ие бірқатар қасиеттерді қарастырдық; Леопольд Сонди жасаған әдісті қолдана отырып, жыныстық сигналдармен алмасу; транзакциялық талдауда «жәбірлеу» термині; ерлер мен әйелдер арасында алмасатын жыныстық сигналдарды зерттеу. Бұл проблема өзекті және өзекті. Біздің ойымызша, мінез-құлықтың эволюциялық және биологиялық негіздерін зерттеу өте маңызды, өйткені бұл құрбан болудың алдын алудың тиімді әдісін табуға мүмкіндік береді.

Түйінді сөздер: құрбан болу, мінез-құлық факторлары, жыныстық сигналдар, зорлық-зомбылық.

Н.В. Ли¹, И.Р. Хусаинова²

¹Қазақхский Национальный Университет им. аль-Фараби, г. Алматы

²Қазақхский научно-исследовательский институт онкологии и радиологии, г. Алматы

ПСИХОЛОГИЧЕСКИЕ ОСОБЕННОСТИ ВИКТИМНОГО ПОВЕДЕНИЯ

Резюме: В настоящее время люди обеспокоены ростом преступлений, связанных с насилием. В Казахстане около 400 женщин ежегодно умирают в результате насилия. В этой статье мы попытаемся определить психологические факторы поведения жертвы. Мы рассмотрели ряд качеств, которые традиционно относятся к «женским» и «мужским»; обмен сексуальными сигналами с использованием подхода, который разработал Леопольдом Сонди; термин «виктимность» в транзактном анализе; исследование сексуальных сигналов, которыми обмениваются мужчины и женщины. Эта проблема актуальна и своевременна. По нашему мнению, первостепенное значение имеет изучение эволюционных и биологических основ поведения, поскольку это позволит найти эффективный способ профилактики виктимности.

Ключевые слова: виктимность, факторы поведения, сексуальные сигналы, насилие.