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PSYCHOLOGICAL ANALYSIS OF SELF-UNDERSTANDING OF PERSONAL AND SOCIAL IDENTITY IN MODERN KYRGYZ SOCIETY

The current stage in the development of science is characterized by the development of research interest in the problem of self-understanding formation, defined as an important personal education that helps to get involved in social relations and find one's place in the system of these relations. This article presents the results of a study of cultural and family socialization. The aim of the study was to study the temporal aspect and the aspect of cultural and family socialization, which are important for revealing the process of self-understanding. The study was conducted among representatives of the older generation, whose formation and socialization took place during the Soviet period and who lived for a long time in the Kyrgyz Republic, which was then part of the USSR. The second sample of those participating in the survey was made up of representatives of the younger generation, who were born after the collapse of the Soviet Union and the independence of Kyrgyzstan. This inclusion of different age groups with different life experiences made it possible to explore the impact of self-understanding on both cultural and family socialization of the Kyrgyz. The study was conducted in the cities of Bishkek, Naryn, villages of Kyrgyzstan in January-July 2019. In total, 315 representatives of the titular ethnic group from 17 to 81 years old took part in the study. The analysis and systematization of the results of the research obtained made it possible to create a structural model of self-understanding of the personal and social identity of the titular ethnic group of Kyrgyzstan.

Key words: self-knowledge, self-search, self-development, personality, socialization, identity.

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Қазіргі қырғыз қоғамындағы тұлғалық және әлеуметтік сәйкестілікті өзін-өзі тануды психологиялық талдау

Ғылым дамуының қазіргі кезеңі қоғамдық қарым-қатынастарға араласуға және осы қатынастар жүйесінде өз орнын табуға көмектесетін маңызды тұлғалық тәрбие ретінде айқындалатын өзін-өзі түсінуді қалыптастыру мәселесіне зерттеушілік қызығушылықтың артуымен сипатталады. қарым-қатынастар. Бұл мақалада мәдени және отбасылық әлеуметтендіруді зерттеу нәтижелері берілген. Зерттеудің мақсаты өзін-өзі түсіну процесін ашу үшін маңызды болып табылатын мәдени-отбасылық әлеуметтенудің аспектісі мен уақыт аспектісін зерттеу болды. Зерттеу қалыптасуы мен әлеуметтенуі кеңестік кезеңде өткен және сол кездегі КСРО құрамында болған Қырғыз Республикасында ұзақ уақыт өмір сүрген аға буын өкілдері арасында жүргізілді. Сауалнамаға қатысқандардың екінші таңдауы Кеңес Одағы ыдырап, Қырғызстан тәуелсіздік алғаннан кейін дүниеге келген жас ұрпақ өкілдері болды. Әртүрлі өмірлік тәжірибелері бар әртүрлі жас топтарын қосу қырғыздардың мәдени және отбасылық әлеуметтенуіне өзін-өзі түсінудің әсерін зерттеуге мүмкіндік берді. Зерттеу 2019 жылдың қаңтар-шілде айларында Қырғызстанның ауылдарында, Бишкек, Нарын қалаларында жүргізілді. Зерттеуге барлығы 17 мен 81 жас аралығындағы титулды этностың 315 өкілі қатысты. Алынған зерттеулердің нәтижелерін талдау және жүйелеу Қырғызстанның титулды этникалық тобының тұлғалық және әлеуметтік сәйкестілігі өзін-өзі түсінудің құрылымдық моделін жасауға мүмкіндік берді.

Түйін сөздер: өзін-өзі тану, өзіндік ізденіс, өзін-өзі дамыту, тұлға, әлеуметтену, сәйкестілік.

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Психологический анализ самопознания личной и социальной идентичности в современном кыргызском обществе

Современный этап развития науки характеризуется развитием исследовательского интереса к проблеме формирования самопонимания, определяемого как важное личностное образование,

помогающее включиться в общественные отношения и найти свое место в системе этих отношений. В данной статье представлены результаты исследования культурной и семейной социализации. Целью исследования явилось изучение временного аспекта и аспекта культурно – семейной социализации, которые важны для раскрытия процесса самопонимания. Исследование проводилось среди представителей старшего поколения, чье формирование и социализация происходили в советский период и которые длительное время проживали в Кыргызской Республике, входящей тогда еще в состав СССР. Вторую выборку участвующих в опросе составили представители молодого поколения, которые родились уже после распада Советского Союза и получения Кыргызстаном независимости. Такое включение разных возрастных групп с разным опытом жизни позволило исследовать влияние самопонимания как на культурную, так и на семейную социализацию кыргызов. Исследование проводилось в городах Бишкек, Нарын, селах Кыргызстана в январе-июле 2019 года. Всего в исследовании приняли участие 315 представителей титульного этноса от 17 до 81 года. Анализ и систематизация результатов полученного исследования позволили создать структурную модель самопонимания личностной и социальной идентичности титульного этноса Кыргызстана.

Ключевые слова: самопознание, самопоиск, саморазвитие, личность, социализация, идентичность.

Introduction

The modern stage of the development of Russian science is characterized by the growth of research interest in the problem of the formation of social identity, an important place in the structure of which is occupied by civil identity. The identity of a person combines, in addition to natural inclinations, needs and abilities that can change, and permanent, stable social roles, thanks to which we can see our life in its continuity. Self-understanding is an important personal education that helps to get involved in social relations and find your position in the system of public relations. Our study surveyed only adults of different age groups, including people who have lived in the Kyrgyz Republic for a long time, including a generation of young people who were born after the collapse of the Soviet Union and the independence of Kyrgyzstan. Thus, we studied the temporal aspect and the aspect of cultural/family socialization, which is certainly important for the disclosure of the topic of self-understanding, namely, not through the study of parents and their teenage children, as it was implemented in the project U. Schmidt-Denter, and thanks to the inclusion in the group of adults of different age groups with different experiences of living under the socialist regime, which has a significant impact on both cultural and family socialization of the Kyrgyz.

In the first part of our study, the structural model of self-understanding of the personal and social identity of the titular ethnic group of Kyrgyzstan was studied. The study was conducted in Kyrgyzstan, in the cities of Bishkek, Narын, villages in January-July 2019. In total, 315 representatives of the titular ethnic group of Kyrgyzstan took part in

the study, the average age of the study participants was 39 years and 1 month, Kyrgyz people from 17 to 81 years participated in the study (subsequently, the study sample was divided into three age groups: 1 group: 109 people from 17 to 25 years old, group 2: 106 people from 30 to 49 years old, group 3: 100 people from 50 years and older.

Results and Discussion

We introduce the sample of the study: 104 men (33.02%), 211 women (66.98%). The presence of brothers/sisters: 280 people (88.9%) have brothers or sisters, 35 people (11.1%) do not have brothers/sisters. According to the level of education received: 228 (72.4%) respondents – higher education, 42 (13.3%) – secondary vocational education, 45 (14.3%) – full secondary school. By marital status: single – 118 (37.5%), married/cohabiting – 171 (54.3%), separated – 1 (0.3%), divorced/divorced – 10 (3.2%), widower/widow – 15 (4.7%). By the presence of children: 116 (36.9%) – there are no children, 199 (63.1%) – there are children, of which 56.6% are children living with their parents, 43.4% are living separately. By place of residence: 100 (31.7%) of respondents live in rural areas, 104 (33.0%) – in the city, 111 (35.2%) – in a large city. By family income: less than 5,000 Kyrgyz som – 5.1%, from 5,000 to 10,000 – 32.5%, from 10,000 to 22,000 – 27.3%, from 22,000 to 28,000 – 14.1%, from 28,000 to 33,000 – 9.3%, from 33,000 and above – 11.6%. By social status: student – 28.3%, civil servant – 53.5%, entrepreneur – 11.8%, unemployed – 6.4%. By religion: Islam – 93.0%, Orthodoxy – 1.0%, other religion – 1.0%, none – 5.0%. Religion of children: Islam – 90.9%, Orthodoxy

– 8.6%, none – 0.4%. At the same time, the coincidence with the religion of the parents: 87.9% of respondents – coincides, 12.1% – does not coincide.

The study used the adapted and modified into Russian questionnaire of «Personal and social Identity» of OLSI (FPSI-K). Author and developer of the FPSI-K questionnaire (Fragebogen zur Personalen und Sozialen Identität – Kurzform für Erwachsene, 2004): Prof. Dr. W. Schmidt-Denter (Psychological Institute of the University of Cologne, Germany). Structural components of self-understanding of personal identity: «I am Reflexive» (self-awareness, self-criticism, identity style), «I am Real» (self-assessment, I am a concept, control of beliefs), «I am Acting» (political behavior and religious behavior) and «I am Ideal» (common values and the value of work). The structural components of self-understanding of social identity are divided into “a sense of belonging to groups”: «identification with a place, country, etc.», «national pride», «attitude to one’s own nation» and «attitude to the EAEU»; «Attitudes towards foreign groups»: «sympathy for other countries», «tolerance», «xenophobia / filia». Let’s move on to the results of the study. At the beginning, we will characterize the results of diagnostics of self-understanding of personal identity among representatives of the Kyrgyz ethnic group according to its four structural indicators: «I am Reflexive», «I am Real», «I am Acting» and «I am Ideal».

Table 1 – Results of the diagnosis of «I am Reflexive» of the titular ethnic group of Kyrgyzstan according to the OLSI questionnaire (average values)

Indicators of «I am a Reflexive» self-understanding of personal identity	Average value
Personal attention itself	9,95
Public self-attention	9,35
Self-attention (sum)	19,31
Self-criticism	15,97
Diffuse identity style	21,29
Information Identity Style	34,51
Norm-oriented identity style	24,52

As can be seen from the average values from Table 1, both personal and public attention itself (the maximum score for each indicator is 15) is expressed at an average level. Self-criticism is also expressed at an average level (15.97 points is the average value out of a possible 25 points). Of the identity styles, the informational style prevails, followed by

the norm-oriented identity style, the diffuse identity style is least pronounced in comparison with others. Table 2 presents the results of the diagnosis of the «I-Real» Kyrgyz sample of the study.

Table 2 – Results of the diagnosis of «I am Real» of the titular ethnic group of Kyrgyzstan according to the OLSI questionnaire (average values)

Indicators of «I am real» self-understanding of personal identity	Average value
Self-assessment	20,16
I am the concept:	
Professional ambitions	22,26
Psychosomatic complaints	12,60
Depression	35,89
Belief control:	
Emotion control	9,79
The ability to insist on your own	11,38
Social abilities	11,77

As can be seen from Table 2, self-esteem is characterized by an average level of severity, with a tendency to lower than average self-esteem (30 points is the maximum possible result). I am a concept: according to the indicator of professional ambitions – the average level of severity (max= 30 points), according to the indicator of psychosomatic complaints – the average level, with a tendency to below average (max= 25 points), that is, most respondents experience psychosomatic complaints not often (several times a year or several times a month). Depression is also expressed at a level below average (max =80 points). Belief control: emotion control is expressed at an average level (max=15 points), the ability to insist on one’s own is expressed at an average level with a tendency to an above-average level (max=15 points), social abilities are expressed at an average level (max=20 points).

The majority of representatives of the sample of the Kyrgyz ethnic group consider religion (first, Islam, see above) important for themselves, while 19.4% of the sample of respondents do not consider religion important for themselves. A descriptive analysis of the answers to the question about the activity of the respondents’ religious behavior is also interesting. 34.5% of respondents constantly pray, while 41.3% of respondents are characterized by atypical forms of religious behavior or low activity in religious behavior is possible. Only 5.4% of respondents attend religious services on major holidays, which also probably indicates a low activity

of religious behavior. Table 3 presents the results of the diagnosis of “I am the Ideal” of the Kyrgyz sample of the study.

Table 3 – Results of the diagnosis of «I am the Ideal» of the titular ethnic group of Kyrgyzstan according to the OLSI questionnaire (average values)

Indicators of "I am the ideal" self-understanding of personal identity	Average value	Rank
Shared values	60,13	
Inner harmony	3,67	13
Pleasure	3,89	11
Freedom	4,31	6
Social order	4,16	8
National security	4,38	4,5
Self-respect	4,40	3
World peace	4,42	2
Respect for traditions	3,95	10
Mature love	3,71	12
Social recognition	3,97	9
Changeable life	2,79	15
Authority	3,31	14
True friendship	4,38	4,5
Social justice	4,22	7
Founding a family	4,59	1
Ethnic values		
Wealth	3,90	2
Stimulating joint development with neighboring countries	3,86	4
Equality	4,21	1
Spiritual life	3,89	3
Value of work (in %)		
Work as a business	11,7%	
Salary is not important; the quality of work is important	30,5%	
Work as a necessity	10,2%	
I work willingly, but I also appreciate other areas of life	20,6%	
Work is the most important thing in life	16,2%	
No paid work	3,2%	
Undecided on the answer	7,6%	

As can be seen from Table 4, the average value of the total values corresponds to the average level (max = 75 points). At the same time, having ranked the average values of common values, the 5 most important common values were identified: the foundation of the family, world peace, self-respect,

national security, and true friendship. The value of “Equality” (equal opportunities for all) stands out from ethnic values by importance. Perhaps, during the Soviet period of development of the Kyrgyz Republic, this value was insufficiently considered and satisfied. The value of the quality of work prevails as an answer among 30.5% of respondents in the Kyrgyz sample of the study. At the same time, 16.2% of respondents consider work as the most important thing in life. 3.2% of respondents have never had a paid job. 10.2% consider work as a necessity, which is a rather unfavorable indicator, since one tenth of the respondents work involuntarily.

Conclusion

Thus, we first considered the whole sample of the Kyrgyz ethnic group on self-understanding of personal identity according to four structural components: “I am Reflexive”, “I am Real”, “I am Acting” and “I am Ideal”. The sample of the Kyrgyz ethnos study is characterized by self-understanding of personal identity, in which the “I am reflexive” is mainly characterized by an average level of its expression, both in public and personal self-awareness, self-criticism, the information style of identity prevails, that is, Kyrgyz tend to take seriously the opinions of other people, the advice of other people, in general, to collect information for making a decision. Least of all, Kyrgyz are characterized by a diffuse identity style, when there is a certain frivolity in the perception of problems, unwillingness to think about the future and the consequences of their actions, which indicates that the Kyrgyz ethnos of the study sample is characterized by the formation of an “I-Reflexive” self-understanding of personal identity.

Speaking about the “I am real” of the Kyrgyz ethnic group of the study sample, it should be noted that self-esteem is characterized by an average level of severity, with a tendency to below average self-esteem. According to the indicator of professional ambitions of the Self-concept, the average level of severity is also characteristic, as well as according to the indicator of psychosomatic complaints, with a tendency to a lower-than-average level, that is, most respondents experience psychosomatic complaints only a few times a year or several times a month. Depression is also expressed at a level below average, which is certainly a good result. According to belief control: emotion control and social abilities are expressed at an average level, the ability to insist on one’s own is expressed at an average level with a tendency to an above-average level.

In general, it can be concluded that the “I am real” of the Kyrgyz ethnos study sample is formed overall at an average level with a tendency to a lower-than-average level of self-esteem, but with a pronounced ability

to insist on one’s own, a small number of psychosomatic complaints and lack of expression of depressive symptoms. Professional ambitions are expressed, as is the control of emotions with social abilities.

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