

Psychological and pedagogical problems of personal self-understanding in Kyrgyz society

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Abstract. This article presents the results of the study, which from a new perspective are important for revealing the problem of self-understanding of the individual. Through empirical and experimental data, it is confirmed that living in the ethno-cultural conditions of a young sovereign state, on the one hand, has a similar effect on the development of self-understanding of personal and social identity both among representatives of the titular ethnic group of Kyrgyzstan and other large ethnic groups living in modern Kyrgyzstan, and so, I am an Ideal and positive attitude In relation to other people's groups, they play a central role in the formation of Self-Identity. On the other hand, it is important to take into account the issues of xenophobia, xenophilia, and control of beliefs when developing self-understanding of personal and social identity of representatives of other people's living in Kyrgyzstan. Without finding a balance between the Ideal Self and the Real Self, xenophobia and xenophilia, the process of becoming a balanced Self-Identity can be extremely difficult for representatives of other people's living in Kyrgyzstan, which will inevitably lead to ethnic conflicts, clashes on national grounds.

1 Introduction

In the XXI century, in the era of globalization and diversity of cultures, the modern world is faced with a phenomenon called by scientists the "ethnic paradox of modernity", which is clearly manifested in the "combination of incongruous": the coexistence of globalization processes simultaneously with increased attention and interest in national customs and traditions of ethnic community, which manifests itself in the strengthening of ethnic feelings, increasing interest towards national history and culture, strengthening the significance of ethnic differences in language, religion, norms, values, customs, traditions, stereotypes, national symbols, ways of thinking and behavior of people.

At the same time, most ideologies formed in the past insisted that interethnic contradictions should become a thing of the past under the influence of the internationalization of the economy and culture, for example, in the context of our work, such an ideology was the policy of the USSR towards the Kyrgyz Republic, when any manifestation of interest in the national customs and traditions of the ethnic community of the Kyrgyz was suppressed. Here I would like to immediately note the ideological context of the gradual reduction of the autonomy of Kyrgyzstan, which is clearly seen in the change

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of the name of the Republic, namely, according to the national-territorial delimitation of the Soviet republics of Central Asia, on October 14, 1924, the Kara-Kirghiz Autonomous Region was first formed (since May 25, 1925, renamed the Kirghiz Autonomous Region) - an autonomous region within the RSFSR, which on February 1, 1926 was transformed into the Kyrgyz ASSR, and on December 5, 1936 - into the Kyrgyz Soviet Socialist Republic, which existed until August 31, 1991. At the same time, following the history, it should be noted that already in 1864, tsarist Russia began the subjugation of the West Turkestan territories, which was completed by 1876 (that is, Kyrgyzstan was historically under Russian rule from 1864 to 1991, almost 130 years, compared with 30 years of independence). But the reverse process, of course, was also inevitable in Kyrgyzstan – there was an increase in contradictions and conflicts, waves of sovereignty of ethno-national groups.

Analyzing such conflicts, it should be noted that the threat of destruction of the habitual way of life, material and spiritual culture, etc. causes opposition from the ethnic community or its individual representative, since the rejection of habitual values gives him a feeling of second-rate. An ethnic group or an individual representative of an ethnic group may feel discriminated against on spiritual grounds (they oppress religion, restrict the use of language, do not respect customs and traditions), which is very likely to become (and is becoming) the cause of both ethnic conflicts and problems of religiosity, ethno-national identity, self-alienation, self-identity, self-reflection, self-understanding. This, in turn, leads to the spread of nationalist ideology, xenophobia, intolerance and extremism in relation to "alien ethnic groups".

Unfortunately, the waves of such conflicts and contradictions on national grounds are only getting worse at the moment, both within relatively young sovereign states and sometimes between former allied republics.

In this regard, the problem of developing a modern person's self-understanding of his personal and social identity, namely, on the one hand, the value-semantic aspect of his life, self-reflection, self-identity, his motives, goals, actions, "I-Concept" and religious and political behavior, and on the other hand, contributes to the successful the formation of tolerance, sympathy for other people's groups, mutual understanding between different peoples living both in one country and abroad.

National identity in Kyrgyzstan. The most important relic of Soviet national policy is the borders of the successor states of Kazakhstan, Turkmenistan, Kyrgyzstan, Uzbekistan and Tajikistan. The fact that the majority of Central Asians believe that they belong to one of these ethnonymized national states and do not refer to Khiva, Bukhara or Turkestan shows to what extent the Soviet Union influenced the identity of these groups of people [1, p. 214]. Nevertheless, general differences can also be observed, while Uzbeks and Tajiks associate their ethnic origin with territorial affiliation, with the territory in which they traditionally live, Kyrgyz and Kazakhs increasingly identify themselves through belonging to a certain genealogical group [2, p. 133]. In general, the opportunity to describe ethnic groups in such a way as to reflect their essence is practically not used – namely, to present and consider them as social constructs or concepts - the study of "genetic" ancestry is much more common [3, p. 13] and the identification of ethnic differences [4, p. 646].

Depending on the source of information, at least 80 people live on the territory of the Kyrgyz Republic [4, p. 649], more than 90 [1, p. 214] or even more than 100 different ethnic groups. The demographic composition of the Kyrgyz Republic has changed significantly since independence.

Russian population has grown to 14.6%, and the share of the Russian population has decreased to 5.99% (this is a significant decrease in the Ukrainian and Russian population after independence, may be due to an increase in emigration to Russia and Ukraine. However, since earlier these groups of the population were often involved in important or

technically difficult professions, after gaining independence, the Government of Kyrgyzstan proposed to counteract this brain drain) [5]. Dungans (1.12%), Uighurs (0.91%) and Tajiks (0.88%) represent only about 1% of the population. The share of Ukrainians in the same period decreased to 0.21% [STAT.KG National Statistical Committee of the Kyrgyz Republic <http://www.stat.kg/en/statistics/naselenie>]. The population is often divided according to the criterion of the ethnonational boundaries of the titular nations into "indigenous" and "foreign" (alien) population [4, p. 646].

Due to its colonial history and abrupt emergence, the Kyrgyz Republic is forced to legitimize its existence again and again [6, p. 113]. Therefore, the search is underway for a unifying ideology that could help identify the population with the "national" space [3, p. 12].

Here the emphasis is on ethnic Kyrgyz, while little is being done to integrate a significant part of the large population. Despite the fact that, for example, A. Akayev in his 1991 election campaign spoke with the slogan "Civilized consensus, national unity" - yes! Chauvinism, nationalism and extremism - no!" [6, p. 114], the main motivation of most politicians is to advocate for the advantages of their titular nation, and not the desire for a balanced interethnic policy [3, p. 13].

In general, it can be said that the leadership of the Kyrgyz Republic has repeatedly faced the same problems since the 1990s: the Kyrgyz Republic is ethnically very diverse and is not characterized by a historically established "national" identity [6, 7]. Accordingly, an attempt is being made to create a national state based on the Kyrgyz language, typical Kyrgyz traditions and values, as well as on a new way of written history.

Thus, Kyrgyz ethnonationalism has become the starting point and the most important aspect of Kyrgyz statehood. Ideologies were created that, based on "national" symbols and the construction of centuries-old Kyrgyz statehood, were supposed to create a basis for permanent right to the territory of the Kyrgyz Republic.

In Kyrgyzstan, as in all other states, this right is based on the use of social sciences. History, archaeology, or geography are often used for this purpose. In particular, "national" history plays an important role in the process of identity formation [6, p. 107]. Thus, 1995 was proclaimed the year of Manas in honor of the millennium of the epic Manas, 2000 was proclaimed the year of celebration of the 3000th anniversary of the founding of the city of Osh [1, p. 210], and in 2003 the 2,200-year existence of the Kyrgyz "nation" was celebrated [3, p. 17].

Thus, the historical processes that should prove the long-term presence of Kyrgyzstan on the modern territory are integrated into the history of the Kyrgyz "people". Here they often resort, if possible, to references to certain historical periods as long as possible, and anniversaries are celebrated, the time periods of which, at least, should be considered with a certain degree of relativity.

Thus, the history of the Kyrgyz "nation" is constructed. The "nation", which has always aspired to independence and freedom [8, p. 40], against this background, historical gaps are deliberately skipped [1, p. 215], contradictions are excluded, relations are rethought, and the problems of the recent colonial and Soviet past are eliminated.

The fact that the political leadership of the Kyrgyz Republic has not yet developed a clear attitude to the colonial and Soviet history of Kyrgyzstan is evident, for example, from the treatment of monuments and statues of this period. Although attempts are being made to circumvent Soviet history for ideological narratives of the new nation-building [9, p.144]; [3, p. 14], Lenin statues and other Soviet symbols can still be found throughout the country.

At the same time, attempts were made to rename cities or streets in order to increase the identification of the population with the Kyrgyz "nation" [1, 6]. This process is far from complete, so the main street in Naryn is still called Lenin Street. Even streets that have

already been renamed remain in people's memory under their old names. Thus, it is almost impossible to find "Razzakov Street" in Naryn, named after the first ethnic Kyrgyz leader of the Communist Party in Kyrgyzstan (1951-1961), since it is still popularly called "Moskovskaya Street" [6, p. 115].

Therefore, although attempts are being made to form the concept of a nation based on the Kyrgyz narrative, the Soviet identity is still preserved [1, p. 210]). Perhaps this can also be explained by the fact that many Kyrgyz residents are still striving for security and clear structures of the Soviet Union after the very difficult 1990s from an economic point of view [2, p. 130].

The topic of our research was the topic of the development of self-understanding in modern Kyrgyz society [10]. The hypothesis of the study should help us to see the dynamics of the development of self-understanding of the personal and social identity of Kyrgyz people depending on the experience (time) of living in Kyrgyzstan during the Soviet period in the titular ethnic group of Kyrgyzstan and representatives of other ethnic groups and nationalities living in Kyrgyzstan.

2 Materials and Methods

To identify this dynamics of the development of self-understanding of personal and social identity, the entire sample of the study was divided into two experimental groups (respondents under 30 years of the titular ethnic group of Kyrgyzstan and representatives of other nationalities living in Kyrgyzstan) and two control groups (respondents over 30 years of the titular ethnic group of Kyrgyzstan and representatives of other nationalities living in Kyrgyzstan).

The first experimental group included Kyrgyz from 17 to 25 years old (109 people), the first control group included representatives of other nationalities and ethnic groups living in Kyrgyzstan – 66 people under 30 years old; the second experimental group of Kyrgyz consisted of 206 people from 30 years old, the second control group, other nationalities and ethnic groups living in Kyrgyzstan. In Kyrgyzstan, there were 91 people aged 30 and older.

On August 31, 1991, an extraordinary session of the Supreme Council of Kyrgyzstan adopted a resolution on the "Declaration of State Independence of the Republic of Kyrgyzstan". According to this historic act, Kyrgyzstan has become an independent, sovereign, democratic state.

3 Result

Let us proceed to the verification of this hypothesis of the study, that the experience of living during the Soviet period in Kyrgyzstan has a significant impact on the self-understanding of both personal and social identity of modern Kyrgyz society, both among representatives of the titular ethnic group of Kyrgyzstan and among representatives of other ethnic groups and nationalities living in Kyrgyzstan.

For statistical verification, the Mann–Whitney U–test was used, which is used to assess differences in the level of severity of a trait for two independent samples [11]. In our case, there were four samples (two experimental and two control groups), separated by age from the Kyrgyz ethnic group of the study sample and other ethnic groups and nationalities living in Kyrgyzstan), the level of severity of the trait - in our case, these are indicators of self-understanding of personal and social identity, measured using the ALCIDE questionnaire [12].

The following hypotheses were put forward: zero

H0: - between the first experimental and the first control groups, separated by ethnicity and age, there are only random differences in indicators of self-understanding of personal and social identity and a competing hypothesis

H1: - There are non-random differences in the studied characteristics between the first experimental and the first control groups, separated by ethnicity and age. The critical value of the criterion is Cr. = 2987 (at $p = 0.05$), Ecr. = 2823 (at $p \leq 0.01$).

During the testing of hypotheses H0 and H1, the results were obtained, reflected in Tables № 1 - № 2.

Let us first characterize the results obtained by comparing various indicators of self-understanding of personal and social identity of the first experimental and first control groups according to its four structural indicators: "I am Reflexive", "I am Real", "I am Acting" and "I am Ideal".

Let's proceed to the consideration of the results of statistical analysis of data according to the Mann-Whitney criterion for "I-Reflexive" (Table 1).

Table 1. Results of statistical analysis according to the Mann-Whitney U-criterion for "I am Reflexive" self-understanding of personal identity of the first experimental and first control groups according to the ALCIDE questionnaire

Indicators	Personal self-awareness	Public Self-awareness	Self-awareness (sum)	Self-criticism	Diffuse identity style	Informational identity style	Norm-oriented identity style
U-criterion	3099,50	2471,50	2408,00	2687,00	3346,00	2226,50	2770,00
Significance	0,12	0,01	0,01	0,01	0,50	0,01	0,02

As a result of the analysis of data according to the Mann-Whitney U-criterion, significant differences were revealed (at the level of significance of $p < 0.05$ or $p < 0.01$) in five of the seven indicators of "I am a Reflexive" self-understanding of personal identity - "Public self-awareness", "Self-awareness (sum)", "Self-criticism", "Identity information style" and "Norm-oriented identity style", which allowed us to refute H0 according to these indicators, that is, the first experimental and the first control groups differ in these indicators of "I-Reflexive" self-understanding of personal identity.

The null hypothesis is accepted only by two indicators of the "I am Reflexive" self-understanding of personal identity: personal self-awareness and diffuse identity style.

Analyzing the table of ranks, we can say that the highest average rank in terms of "I am Reflexive": "Public self-awareness", "Self-awareness (sum)", "Self-criticism", "Information identity style" and "Norm-oriented identity style" was obtained in the first experimental group, in the first control group this rank is significantly below.

This indicates that for the titular ethnic group of Kyrgyzstan of the younger generation, who has no experience of living in the USSR in the Kyrgyz Republic, self-awareness as an indicator of Self-reflective self-understanding of personal identity is more characteristic compared to the first control group, also without experience of living in the USSR. Self-awareness is a very important indicator of self-understanding of personal identity, as it indicates a certain level of reflection, which the younger generation of the titular ethnic group of Kyrgyzstan has more formed in comparison with other peoples of the same age living in Kyrgyzstan. Perhaps the younger generation of the Kyrgyz ethnic group feels a great responsibility for what is happening in Kyrgyzstan, which has affected the formation of the "I am a Reflexive" self-understanding of personal identity.

According to the indicators of identity styles, the informational style and the norm-oriented style are also more characteristic of the younger generation of the titular

ethnic group of Kyrgyzstan compared to the young people of the first control group of the study sample.

At the same time, both identity styles are expressed to a greater extent compared to the diffuse identity style in both the first experimental and the first control group. The result obtained is certainly positive, as it speaks in general about the positive dynamics of the formation of the "I am Reflexive" in the younger generation of Kyrgyzstan, regardless of belonging to one or another ethnic group or nation.

Let's proceed to the consideration of the results of statistical analysis of data according to the Mann-Whitney criterion for "I am Real" (Table 2).

Table 2. Results of statistical analysis according to the Mann-Whitney U-criterion for "I am Real" self-understanding of personal identity of the first experimental and first control groups according to the ALCIDE questionnaire

Indicators	Self-esteem	Professional ambitions	Psychosomatic complaints	Depressivity	Control of emotions	Ability to insist on your own	Social abilities
U-criterion	2892,50	2507,50	3371,00	3129,00	1531,50	2007,00	1380,00
Significance	0,03	0,01	0,49	0,15	0,01	0,01	0,01

As a result of the analysis of data on the Mann-Whitney U-criterion, significant differences were revealed (at the level of significance of $p < 0.05$ or $p < 0.01$) in five indicators of "I am Real" self-understanding of personal identity - "Self-esteem", "Professional ambitions", "Emotion control", "Ability to insist on your own" and "Social abilities", which made it possible to refute H_0 by these indicators, that is, the first experimental and the first control groups differ in these indicators of "I am Real" self-understanding of personal identity.

The null hypothesis is accepted according to the indicators of "I am Real" self-understanding of personal identity: psychosomatic complaints and depression.

Analyzing the table of ranks, we can say that the highest average rank in terms of "Self-esteem" was obtained in the first control group compared to the first experimental group.

This indicates that the self-esteem of the younger generation of the titular ethnic group of Kyrgyzstan is less pronounced compared to the first control group. Perhaps this is due to the greater self-criticism of the younger generation of the titular ethnic group Kyrgyzstan compared to other representatives of the younger generation of modern Kyrgyzstan.

Analyzing the rank table, the highest average rank in terms of "Professional ambitions" was obtained in the first experimental group compared to the first control group. That is, professional ambitions are more strongly expressed in the titular ethnic group of Kyrgyzstan compared to the youth of other ethnic groups and nationalities living in Kyrgyzstan.

Perhaps this result can be explained by the fact that being in their own country, young people of the titular ethnic group of Kyrgyzstan feel more professionally supported by the state, compared to other young people, which helps to increase their professional ambitions.

Analyzing the table of ranks according to the indicator of self-understanding of personal identity - "Control of beliefs": "Control of emotions", "Ability to insist on one's own" and "Social abilities", the highest average rank for all these indicators was obtained in the first control group, the lowest in the first experimental group.

This means that the control of beliefs is more characteristic of the non-titular ethnic group of Kyrgyzstan, which manifests itself in greater control of their emotions, the ability

to insist on their own and a high assessment of their social abilities compared to the titular ethnic group of the younger generation of Kyrgyzstan.

Perhaps this control of beliefs is necessary for representatives of the younger generation of the non-titular ethnic group of Kyrgyzstan to objectify their "Real Self", for self-understanding of personal identity, which requires increased control of their beliefs in order to achieve real success, which is not necessary for the younger generation of the titular ethnic group of Kyrgyzstan.

Let's proceed to the consideration of the results of statistical analysis of data according to the Mann-Whitney criterion for "I am Acting" (Table 3).

Table 3. Results of statistical analysis according to the Mann-Whitney U-criterion for "I am Acting" self-understanding of personal identity of the first experimental and first control groups according to the ALCIDE questionnaire

Indicators	Political awareness	The importance of religion	The activity of religious behavior
U-criterion	2977,50	3170,50	3425,00
Significance	0,06	0,28	0,73

The null hypothesis is accepted for all three indicators of the "I am Acting" self-understanding of personal identity: political behavior: political awareness and religious behavior: the importance of religion and the activity of religious behavior.

This means that there are no significant differences between young people of the titular and non-titular ethnic groups of Kyrgyzstan in terms of the "I am Acting" self-understanding of personal identity. This result is certainly interesting because the political and religious behavior of young people in both samples of the study does not differ from each other and is at a low level in general, which indicates the insufficient formation of this indicator of self-understanding of personal identity in the younger generation as a whole of modern Kyrgyzstan.

Let's turn to the results of statistical analysis of data on the Mann-Whitney criterion for "I am Perfect" (Table 4).

Table 4. Results of statistical analysis on the Mann-Whitney U-criterion for "I am Perfect" self-understanding of personal identity of the first experimental and first control groups according to the ALCIDE questionnaire

Indicators of "I am the Ideal" self-understanding of personal identity	U-criterion	Significance
Common values	3084,00	0,20
Inner harmony	3398,50	0,52
Pleasure	3466,00	0,80
Freedom	2900,50	0,01
Social order	3044,50	0,07
National security	2996,00	0,04
Self-respect	3395,50	0,48
World peace	3375,50	0,42
Respect for traditions	3258,50	0,28
Mature love	3259,50	0,28
Social recognition	3043,50	0,07
Changeable life	3558,00	0,90
Authority	3522,50	0,81
True friendship	2969,00	0,02
Social justice	3116,50	0,14
Founding a family	3226,50	0,20

Ethnic values		
Wealth	2736,50	0,01
Stimulating joint development with neighboring countries	3282,50	0,31
Equality	2823,00	0,01
Spiritual life	3133,50	0,14
The value of the work	2645,50	0,01

The null hypothesis is accepted for most indicators of common and ethnic values of "I am the Ideal" self-understanding of personal identity, except for common values: "Freedom", "National Security", "True friendship", ethnic values: "Wealth", "Equality"; "The value of work".

Analyzing the table of ranks, we can say that the highest average rank in terms of common values: "Freedom", "National Security", "True friendship", ethnic values: "Equality"; "Work value" was obtained in the first experimental group, in the first control group this rank is lower.

This indicates that these values are more important for the younger generation of the titular ethnic group of Kyrgyzstan compared to the first control group. The result on the value of freedom and equality is especially interesting, since it is the younger generation of the titular ethnic group of Kyrgyzstan that highlights these values, perhaps it is about recognizing the independence, freedom and equality of Kyrgyzstan as a country, which is less important for the non-titular ethnic group of the younger generation of Kyrgyzstan.

The value of the work is also more important for the younger generation of the titular ethnic group of Kyrgyzstan, which may be due to the high level of professional ambitions of the younger generation of the titular ethnic group of Kyrgyzstan.

Analyzing the table of ranks, the highest average rank in terms of ethnic value: "Wealth" was obtained in the first control group, in the first experimental group this rank is lower.

This indicates that for the non-titular ethnic group of Kyrgyzstan, the value of wealth is more important than the younger generation of Kyrgyz. "Wealth" as a value was considered by us as an ethnic value, the more interesting this result is when the ethnic value is more pronounced in the first control group.

Wealth is probably associated by the younger generation with the capitalist way of economy that is new for Kyrgyzstan, which makes it possible to explain this result and the new capitalist values that are strongly expressed in the younger generation of the non-titular ethnic group of Kyrgyzstan.

Next, we will consider the formation of "Feelings of belonging to a group" and "Attitudes towards other people's groups" as the main indicators of self-understanding of the social identity of the first experimental and first control groups (groups of the titular ethnic group of Kyrgyzstan under 30 years old and Uzbeks, Russians and Kazakhs living in Kyrgyzstan and having Kyrgyz citizenship up to 30 years).

Let's turn to the consideration of the results of statistical analysis of data on the Mann-Whitney criterion for "Feeling of belonging to a group" (Table 5).

Table 5. Results of statistical analysis according to the Mann-Whitney U-criterion for the "Sense of belonging to a group" of self-understanding of social identity of the first experimental and first control groups according to the ALCIDE questionnaire

Indicators	Identification with a place/country, etc.	National pride	Attitude to his nation	Attitude to the EAEU
U-criterion	3577,50	3490,00	2603,50	3316,00
Significance	0,95	0,74	0,01	0,38

The null hypothesis is accepted according to three indicators of "Feeling of belonging to a group" of self-understanding of social identity: "Identification with a place/country, etc.", "National pride" and "Attitude to the EAEU". According to one indicator, the null hypothesis is rejected.

Analyzing the table of ranks, we can say that the highest average rank in terms of "Attitude to one's nation" was obtained in the first experimental group, in the first control group this rank is significantly lower.

The indicator "Feeling of belonging to a group" of self-understanding of social identity differs only in one parameter between the first experimental and the first control groups, namely in the parameter: attitude to one's nation, which is a positive result. The younger generation of Kyrgyz and the younger generation of other peoples living in Kyrgyzstan have a sense of belonging to the group in many ways similar, which indicates an inner sense of belonging to Kyrgyzstan as their Homeland.

In relation to the nation, we received largely the expected result, since the questions directly concerned Kyrgyzstan, its symbols, the allocation of the Kyrgyz as a nation, therefore, in the group of the younger generation of Kyrgyz, the answers are characterized by a greater degree of belonging to Kyrgyzstan compared to the first control group.

Let's turn to the consideration of the results of statistical analysis of data on the Mann-Whitney criterion for "Attitudes towards other people's groups" of self-understanding of social identity (Table 6).

Table 6. Results of statistical analysis according to the Mann-Whitney U-criterion on "Attitudes towards other people's groups" of self-understanding of social identity of the first experimental and first control groups according to the ALCIDE questionnaire

Indicators of "Attitudes towards other people's groups" of self-understanding of social identity	U-criterion	Significance
Sympathy for foreign countries	3272,00	0,32
England	3026,00	0,06
Belarus	3527,00	0,82
Kazakhstan	3054,50	0,12
Kyrgyzstan	2544,50	0,01
China	3230,00	0,25
Russia	3024,50	0,07
USA	2709,50	0,01
Tadjikistan	3032,00	0,09
Turkey	3147,50	0,15
Uzbekistan	3037,50	0,08
France	2643,00	0,01
South Korea	2925,50	0,03
Tolerance	2690,00	0,01
Xenophobia	2260,00	0,01
Xenophilia	1477,50	0,01

The null hypothesis is accepted according to such indicators of "Attitudes towards foreign groups" of self-understanding of social identity as: "Sympathy for foreign countries", "England", "Belarus", "Kazakhstan", "Russia", "Tajikistan", "Turkey", "Uzbekistan". According to the indicators: "Kyrgyzstan", "China", "USA", "France", "South Korea", "Tolerance", "Xenophobia" and "Xenophilia", the null hypothesis is rejected.

Analyzing the table of ranks, we can say that the highest average rank in terms of sympathy for foreign countries for such countries as: "Kyrgyzstan", "USA", "France",

"South Korea" was obtained in the first experimental group, in the first control group this rank is significantly lower.

This means that the titular group of the younger generation of Kyrgyzstan is more sympathetic to Kyrgyzstan and a number of foreign countries in comparison with the younger generation of other peoples living in Kyrgyzstan. The result obtained may be explained by the fact that the younger generation of the titular ethnic group of Kyrgyzstan identifies countries with a level of freedom in which they find attractive, which they would like to see in their country.

At the same time, the highest average rank in terms of sympathy for foreign countries in the country "China" was obtained in the first control group, in the first experimental group this rank is lower.

For a group of the younger generation of the non-titular ethnic group of Kyrgyzstan, China is more sympathetic as a country – a neighboring country - compared to the younger generation of the titular ethnic group of Kyrgyzstan.

The highest average rank in terms of "Tolerance" and "Xenophilia" was obtained in the first experimental group, in the first control group this rank is significantly lower.

This means that the level of tolerance and xenophilia is higher among the younger generation of the titular ethnic group of Kyrgyzstan compared to the first control group. On the one hand, the result obtained is positive and speaks of openness and positive attitude towards other groups of the younger generation of the titular ethnic group of Kyrgyzstan. On the other hand, it is alarming that the younger generation of the non-titular ethnic group of Kyrgyzstan has a much lower level of tolerance and positive attitude towards others.

The highest average rank in the indicator "Xenophobia" was obtained in the first control group, in the first experimental group this rank is significantly lower. This indicates that the feeling of xenophobia is more pronounced among the younger generation of the non-titular ethnic group of Kyrgyzstan compared to the younger generation of Kyrgyz. Perhaps the negative, suspicious attitude of the younger generation of other peoples living in Kyrgyzstan towards others is due to their own negative experience, which, unfortunately, is often found among peoples representing a national minority in a particular country of residence [13].

4 Discussion

In connection with the above, the formation of Self-Identity, the development of self-understanding of the personal and social identity of a citizen of modern Kyrgyzstan can be called one of the central issues of modern Kyrgyz society. Today, this question is open. Attempts to solve this issue only from the standpoint of ethnopsychology have not been successful, which also confirms the need for a broader approach to the formation of Self-Identity, the development of self-understanding of the personal and social identity of a citizen of modern Kyrgyzstan with the help of social psychology methods that allow us to reach a new level of understanding of the problem of ethnos, the nation of a small young sovereign state of Kyrgyzstan.

Pompous patriotism or one-sided national policy will only lead to a further violation of self-understanding, an imbalance of self-understanding of the personal and social identity of modern Kyrgyz society. The formed Self-Identity of a citizen of modern Kyrgyzstan, a balanced self-understanding of his personal and social identity by a citizen of modern Kyrgyzstan will allow both within the country and abroad to adapt to living conditions in a globalized society, will allow him to speak with pride about his country all over the world, will allow other countries, first of all, non-CIS countries to learn that such is the country of Kyrgyzstan, where it is located, what kind of people live in this Central Asian country, which is still a little-known fact for many Europeans. Kyrgyzstan is a small country, so it is

very important that we have identified the fact of the need to develop a balance of self-understanding of the personal and social identity of a representative of modern Kyrgyzstan, a balance between, on the one hand, the Ideal Self (values of world peace, national security and self-respect), on the other hand, a positive attitude towards foreign groups (sympathy for countries like near and far abroad), that is, openness to the world, the desire to prove yourself from the best side, the desire for recognition. Taking into account the fact that many Kyrgyzstanis work abroad, tourists come to Kyrgyzstan, it is possible to purposefully develop programs for the development of self-understanding of personal and social identity for the youth of Kyrgyzstan, taking into account the results we have obtained.

Self-esteem is ideally interconnected with sympathy for other people's groups (with sympathy for other countries), that is, the development of self-respect and respect for other people's groups should be taken into account when developing both general educational and educational, informational and political programs for the youth of modern Kyrgyzstan. O.R. Tuchina in her dissertation research considered ethno-cultural environment and ethno-cultural identity in the conditions of globalization of society as the basis for a person to acquire the value foundations of his being, his self-understanding [14].

In our study, the basis of self-understanding is to find a balance between personal and social identities, the formation on the basis of such self-understanding of one's Self-Identity, the foundation of which is the formation of Self-Ideal: self-respect and universal values: world peace, national security (on the part of personal identity) and the formation of positive attitudes towards other people's groups (respectful attitudes towards other people's groups from the side of social identity). On the basis of such self-understanding of personal and social identity, in our opinion, it becomes possible to form an ethnic identity as one of the aspects of the formed Self-Identity. The formation of ethnic identity at the level of the ethno-cultural environment, at the level, first of all, of social identity, can lead to an imbalance of self-understanding of personal and social identity, to the one-vector development of Self-Identity according to the type of I am Kyrgyz.

Also here I would like to touch on the topic of global identity, from the point of view of which, perhaps, our approach to the fundamental foundations of self-understanding as a correlation of personal and social identity will be critically evaluated. Studies of global identity are still few and show different results. At the same time, emphasis is placed on research in developing and developed countries.

Empirical research data have shown that the broader the social categories with which respondents identify themselves – Russians, Europeans, humanity, the further into the future of their country they are willing to look, the more pronounced their prosocial attitudes and the greater the amount of social capital. At the same time, certain types of global identity may be associated with an indifferent or critical attitude towards one's homeland. Global identification can serve as a compensatory mechanism that protects the positive identity of a person with a negative assessment of his own past and disbelief in the ability to influence what is happening in the country [15].

Kyrgyzstan belongs to developing countries, therefore, global identity will most likely play the role of social capital and contribute to the positive development of the Self-Identity of Kyrgyz society. At the same time, self-respect (identified as one of the main values of the Ideal Self-identity of the Kyrgyz as an indicator of positive personal identity) will allow you to preserve your ethno-national capital, allow you to be proud of your nation, your country, your culture.

If one modality of social identity dominates, for example, ethno-national identity, the formation of Self-Identity will be extremely difficult, in the most unfavorable case of the development of self-understanding of personal and social identity, ethno-national identity

will completely replace the formation of Self-Identity, which is highly likely to lead to new military conflicts, the development of new nationalist concepts at the state level and nationalist the mood in society when the I-Identity of the majority will be unformed.

Self-understanding of personal and social identity is a process, the dynamics of which largely depends on the circumstances of a person's life: living conditions: developed-developing country, experiencing a crisis life situation or a stable life situation, the age of a person, starting from adolescence, the process of finding a balance between personal and social identities and other factors, the influence of which can become a goal further research.

5 Conclusion

In any case, self-understanding of personal and social identity is exacerbated in a critical life situation when a person is faced with a choice and an answer to the question: who am I? The answer to this question may vary, be situational or socially expected/approved. In order for this response to be conscious and reflexive, it is necessary to self-understand one's Self-Identity, self-understanding of the balance of personal and social identity, which is not a constant result, dynamically changes over time and in the situation (for example, in the situation of a Kyrgyz living abroad, there is a rethinking, a different self-understanding of one's Self-Identity) [16].

It is because of this variability that it is difficult to objectify and measure a person's self-understanding, a person's self-understanding of his Self-Identity, this is a process that I would like to see in development and contribute to this development, as a person develops further in the process of finding a balance between personal and social identities. The national policy of a developing state should take into account this process of developing self-understanding of a person's personal and social identity in order to form not blind patriotism, but a person who is proud of his country and his achievements in it, which were supported by the state.

Thus, self-understanding is the process of finding a balance between personal and social identities, thanks to which Self-Identity is formed. During periods of living abroad, or during periods of economic, political changes, military conflicts, perhaps it is self-understanding that experiences a new stage of development, when the correlation of personal and social identity is tested, rethought, for further development of Self-Identity, on a new basis, on a new understanding of oneself when answering the question: Who am I?

In general, in all the variants of models of self-understanding of personal and social identity developed by us and based on the results of the works of scientists [17-20], the need to find a balance between self-understanding of personal and social identity, a balance between the object-subject of the ethnic and global world of modern society is emphasized. The author's approach developed by us to the analysis of self-understanding of Self-Identity as finding personal and social balance thereby meets both ethno-cultural conditions and global conditions of modern society and can undoubtedly be applied to strengthen and further develop modern Kyrgyz society.

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