



THEORETICAL ANALYSIS OF THE EXISTENCE OF THE SENSE OF GUILT

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In psychology, the feeling of guilt has been empirically researched by many psychologists, and the content and essence of the socio-psychological factors affecting it have been scientifically and theoretically analyzed. Below are the scientific views of a number of foreign scientists.

K. Muzdibayev, studying the work of other researchers, emphasizes that three criteria for experiencing guilt in a person have been determined:

1) affective is an emotional component consisting of internal painful tension, which, in turn, is associated with the threat of losing self-esteem.

2) motivational - a person experiencing guilt feels a desire to correct the situation or compensate for the damage caused.

3) cognitive - the essence of this component is that a person understands the negative consequences of his actions. This realization requires certain cognitive skills, because sometimes the consequences of an action may not be observed. For example, guilt can be experienced not only for action, but also for inaction, non-interference. Guilt can be detected when a person, in turn, does not care or sympathize with those who are in trouble [1].

I. A. Belik, referred to by E. P. Ilin, considers guilt as a four-component emotion in his work entitled "Feeling of guilt in connection with personality development". These components repeat K. Muzdibayev's ideas for determining the experience of guilt (except for the last one):

1) emotional - suffering, oppression, depression.

2) cognitive - a person's awareness of his actions, the wrongness of his actions, the discrepancy between "ideal" and "real", repentance and regret.

3) motivational - striving to change and correct the situation, the consequences of the action, one's behavior.

4) psychosomatic - unpleasant physical sensations (pain, heaviness in the abdomen, headache) [2].

Feelings of guilt are difficult to observe from the outside. The feeling of guilt is accompanied by painful internal experiences and physical discomfort, but it is difficult to observe it externally in a person, unlike guilt, the feeling of shame is expressed by eye and head movements, facial redness, etc. Although when experiencing guilt, a person may lower their head and look away, facial expressions





when experiencing guilt are not as expressive as when expressing other negative emotions.

K. E. Izard talks about the fact that guilt affects the course of hormonal and neurophysiological processes, cognitive functions and the inner life of a person. But science, according to K. E. Izard, has difficulties in observing external or internal signs of guilt [3]. According to E.P.Ilin, despite this, one can feel the heavy guilt in a person through the languid, heavy expression on his face. This is because guilt can stimulate memory and trigger numerous thoughts about the situation, action, or mistake, causing the time of the guilt experience to be replayed and re-experienced over and over again in the memory. If shame blurs the mind and with it the emotional component increases, then guilt, on the contrary, stimulates cognitive processes aimed at understanding the action.

Basically, guilt comes from self-criticism, which then lowers one's self-esteem and leads to regret. D. Osyubel calls guilt "moral shame", in which shame becomes a different phenomenon, and guilt is placed on a lower level. The connection between guilt and morality is clear, and it helps to form standards of behavior, conscience, and development of a person.

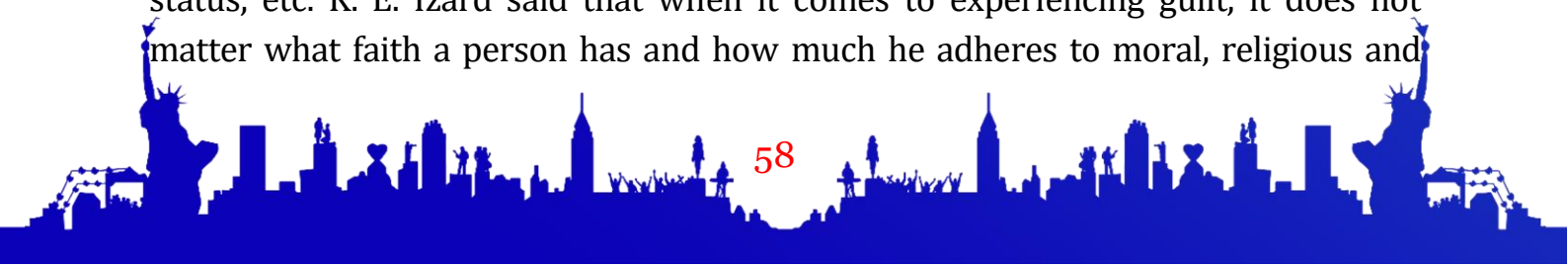
D. Osyubel puts forward three conditions for experiencing guilt [4]:

- 1) acceptance of moral values;
- 2) internalization of moral values;
- 3) the ability to self-criticize, which helps to perceive the conflict between actual behavior and internalized values.

D. Osyubel emphasizes that parents try to instill feelings of guilt and conscience in children in order to form a sense of responsibility in them. In this regard, he hypothesizes that there are general cultural mechanisms that facilitate the assimilation of guilt and the resulting behaviors. Based on it, he distinguishes the following:

- the main aspects of the relationship between children and parents;
- minimum skills of child socialization;
- sequence of social and cognitive development stages.

On the one hand, the determinants of guilt are clear, but on the other hand, when trying to define them, the authors are faced with uncertainty. This is because guilt can arise as a result of behavior that differs in moral, religious, and ethical standards, and accordingly, the reasons why people experience guilt can be very different. It may depend on what culture a person lives in, what country, what status, etc. K. E. Izard said that when it comes to experiencing guilt, it does not matter what faith a person has and how much he adheres to moral, religious and





ethical standards. He said that a person, forming his social and interpersonal behavior, adheres to a certain personal code of ethics. But not everyone knows the structure of this code and the interdependence of its individual principles. Of course, there are reasons for guilt that apply to most cultures. Often they are related to sexual and aggressive behavior, where a person can be blamed, even if he does not feel guilty.

It should be noted that, as in the case of the experience of shame, the reason for experiencing guilt can be not only any action of a person, but also his inaction in a certain situation, for example, an action, thought or feeling that occurred. We can say that wrong behavior is the main and important reason for experiencing guilt. But there are also such cases when a person feels guilty in a situation where he did not do anything wrong or had no opportunity to do otherwise. K. E. Izard cites the example of a girl who felt guilty about her parents' divorce [5]. In fact, this often happens when children feel guilty about a situation that is beyond their control. Here we can talk not only about the separation of parents, but also about cases of violence against a person who feels guilty for some reason. Behind such situations, a person can see that some of his actions led to them, or feel guilty for the actions that should be taken as a result of what happened.

Based on the given data, it can be concluded that many scientists have carried out scientific research on the manifestation of the feeling of guilt in psychology. It is worth noting that the feeling of shame and guilt serves to form the skills of a person to master the moral rules and norms of society, to regulate the social behavior of a person, to interact effectively with people, to feel the experience of another person.

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