

## **A PSYCHOLOGICAL STUDY OF THE EMERGENCE OF THE SENSE OF GUILT**

**Sultanova Saida Mukhiddin kizi**

**TDPU in the name of Nizomi,**

**Teacher of the "Applied Psychology" department**

In the field of psychology, many foreign psychologists have carried out research on the feeling of guilt, and the essence of the socio-psychological factors affecting it has been scientifically and theoretically revealed.

J.P. Sartre, one of the foreign psychologists, describes the experience of shame as the state of "being ashamed of myself in front of other people" and distinguishes three relations in it: how I feel, how I feel about another person, and how another person sees me. According to Sartre, in order to experience shame, a person must know his feelings according to these three connections. Shame arises when a person is vulnerable and realizes that he cannot escape the observed situation. It can be said that philosophers and scientists considered shame and guilt mainly as a reaction to society and oneself to one's own thoughts and views, and analyzed the experiences of these feelings in the categories of good and bad, "good and bad".

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.

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 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 a person'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. V. N. Myasishchev considers shame and guilt to be evaluative relationships formed according to the moral criteria of human experience and behavior. Paying attention to these criteria, a person learns social norms and rules.

While studying self-relation, V. V. Stalin connected the feeling of guilt and shame with specific modalities such as internal conflict and self-blame. O.N. Bogolyubova writes in her article "Experiencing Shame: A Qualitative Analysis of Events" that today most researchers include shame and guilt in the category of self-conscious emotions. In addition to shame and guilt, these emotions include embarrassment, jealousy, and pride. All of them are connected to the process of self-realization. Bogolyubova turns to Djuna Tangney, who emphasizes the difference between guilt and shame. From his point of view, guilt is associated with a specific behavior and shame belongs to the whole person. Shame involves an environment of external condemnation, in which the feeling of guilt is exacerbated by an internal "punch of conscience".

Guilt activates the individual because it creates a desire to correct the situation, while shame creates a desire to hide and disappear. And accordingly, guilt is associated with a more empathic experience, while shame, on the contrary, hinders it and contributes to destructive reactions to stress. According to Tangney,

shame is an overreaction to guilt, because it negatively evaluates the self, while guilt only "evaluates" the action. 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. K. Muzdibayev in his book "Experiencing Guilt and Shame" defines guilt as a negative feeling of a person in connection with the state of violation of any moral norms, religious or legal norms, and the realization of his actions. When experiencing guilt, the essence of a wrong action or action is to cause harm, to harm someone or something. The main emotions associated with guilt are conscience, regret, remorse, and punishment. K. Muzdibayev gives a broad description of the concept of guilt. In fact, different disciplines use this concept and consider it from different points of view. E. P. Ilin writes that guilt as a psychological term can be understood as "an experience of dissatisfaction with oneself, associated with the identification of inconsistency between accepted moral standards and one's own actions." He refers to the works of O.S. Vasileva and E.V. Korotkova, who describe guilt as a feeling determined by the need at the highest level of the pyramid of needs. They note that guilt is related to the time period following the negative activity.

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 as an example that a girl child felt guilty about her parents' divorce. 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.

In conclusion, it can be noted that many scientists have carried out scientific research on the manifestation of the feeling of guilt in psychology. It is worth noting that the feelings of guilt and shame allow a person to learn the moral rules and norms of society, to regulate the social behavior of a person, to effectively interact with people, and to form the skills of feeling the experience of another person.

## References

1. Вайсс Д. Как работает психотерапия. М., 1998.
2. Изард К. Э. Психология эмоций. – СПб.: Питер, 2008. – 464 с.: ил. – (Серия «Мастера психологии»).
3. Мясищев В.Н. Психология отношений / под ред. А.А. Бодалева. - М.: б.н., 2004.
4. Столин В.В. Самосознание личности. - М.: б.н., 1983.
5. Вайсс Д. Как работает психотерапия. М., 1998.
6. Изард К. Э. Психология эмоций. – СПб.: Питер, 2008. – 464 с.: ил. – (Серия «Мастера психологии»).

