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THE PSYCHOLOGICAL MEANING AND ESSENCE OF GUILT IN WOMEN.

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Annotation. In this article, the content of the feeling of guilt manifested in women, the psychological theories and scientific views of foreign psychologists, and the important aspects of the feeling of guilt in personal life are widely covered. Also, the analysis of the scientific research work conducted to determine the socio-psychological factors affecting the emergence of guilt among working women is presented.

Key words: working women, responsibility for work, communication between colleagues, feeling of guilt, feeling, experience, emotion, internal norm, public opinion, social norm, behavior, conflict with others.

K. Muzdibayev gives a broad definition of the concept of guilt. However, different disciplines use this concept and consider it from different points of view. E. R. Ilin writes that guilt as a psychological term can be understood as “a feeling of dissatisfaction with oneself, associated with the identification of the discrepancy between accepted moral standards and one’s own actions” [42]. He refers to the works of O.S. Vasileva and E.V. Korotkova [30], who define guilt as a feeling characterized by a need at the highest level of the pyramid of needs. They emphasize that guilt is associated with the period of time following negative activity.

K. Muzdibayev, referring to other authors, writes that three dimensions of guilt forgiveness have been identified [71]:

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

2) motivational - the person who forgives guilt feels a desire to correct the situation or compensate for the harm caused.

3) cognitive - the essence of this component is that a person understands the negative consequences of his actions. This understanding requires certain cognitive skills, because sometimes the consequences of an action may not be observed. For example, guilt can be forgiven not only for action, but also for inaction, non-interference. Guilt can be identified when a person, in turn, does not feel care or compassion for those who are in difficulty.

Referring to E.R. Ilin, I.A. Belik in his work “The Feeling of Guilt in Connection with Personality Development” considers guilt to be a four-component feeling [43; 132]. These components repeat K. Muzdibayev's ideas for defining the experience of guilt (with the exception of the latter):

1) emotional - suffering, oppression, depression.

2) cognitive - a person's understanding of his own actions, the incorrectness of his actions, the discrepancy between the "ideal" and the "real", repentance and remorse.

3) motivation - the desire to change the situation, the consequences of the action, and correct his own behavior.

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

Guilt is difficult to observe from the outside. Guilt is accompanied by painful internal feelings and physical discomfort, but it is difficult for a person to observe it externally. In a different way from guilt,

shame is expressed in behavior, with eye and head movements, facial flushing, etc. Although a person may lower their head and look away when expressing guilt, the facial expressions used to express guilt are not as expressive as those used to express other negative emotions. K.E. Izard argues that guilt undoubtedly affects hormonal and neurophysiological processes, cognitive functions, and the inner life of a person [41]. But science, according to K.E. Izard, faces difficulties in observing external or internal signs of guilt. According to E.R. Ilin, severe guilt in a person can be felt through the sadness and anxiety on his face. This is because guilt can resurface in memory and lead to very vivid thoughts about the situation, action, or mistake, resulting in the guilt being replayed in memory over and over again and forgiven anew [42]. It seems from the observations that shame clouds the mind and with it the emotional component intensifies, while guilt, on the contrary, activates cognitive processes aimed at understanding the action. Basically, guilt arises from self-criticism, after which a person's self-evaluation becomes distorted and shame occurs. D. Osyubel calls guilt “moral shame,” in which shame becomes a different phenomenon, and guilt is located in the root of the root [80]. The connection between guilt and morality is obvious, it contributes to the formation of norms of behavior, conscience, and the development of the individual.

D. Osyubel puts forward three conditions for overcoming guilt:

1) acceptance of moral values;

2) internalization of moral values;

3) the ability to self-criticism, which helps to perceive the contradiction 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 this regard, he assumes the existence of general cultural mechanisms that contribute to the internalization of guilt and the resulting behaviors. On its basis, he distinguishes the following [80]:

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

On the one hand, the determinants of guilt are clear, but on the other hand, when trying to identify them, authors encounter ambiguity. This is because guilt can arise as a result of actions that differ in moral, religious, and ethical standards, and therefore the reasons why people experience guilt can be very diverse. This may depend on the culture in which a person lives, the country in which he lives, his status, etc. As K.E. Izard emphasizes, when it comes to forgiving guilt, it is not important what beliefs a person has and how much he adheres to moral, religious, and ethical standards. He argues that a person follows a certain personal code of ethics when shaping his social and interpersonal behavior [41]. However, not everyone is aware of the structure of this code and the interdependence of his individual principles. Of course, there are reasons for guilt that are inherent in blind cultures. Apparently, they are associated with sexual and aggressive behavior, and here a person can be blamed, even if he does not feel guilty. It should be emphasized that, as in the experience of shame, the cause of experiencing guilt can be not only any action of a person, but also his inaction in a particular situation, for example, a behavior, thought or feeling that has occurred. We can say that the main and most important reason for feeling guilty is wrongdoing. But there are also cases when a person feels guilty in a situation where he has not done anything wrong or has no other option. K.E. Izard gives the example of a girl who felt guilty about her parents' divorce. In fact, this is what happens when children feel guilty about a situation that is not under their control. This can be true not only in cases of parental separation, but also in cases of violence against a person who, for some reason, feels guilty. In such situations, a person may see that some of their actions have brought them down, or may feel guilty for actions that they had to take as a result of an

incident that occurred. The feeling of guilt arises as a result of the "internalization" of behavioral norms established by society, when the norms of behavior are transferred from external to internal. The person who feels guilty becomes the custodian and source of these norms. He is responsible for his actions, primarily for himself, and monitors the observance of the norms. If a person's behavior, situation, or action does not correspond to the established norms and contradicts them, he feels guilty [41]. If we analyze the example of a person feeling guilty in a situation of sexual violence against him by another person, here the reason for guilt can be perceived as the fact of casual sexual intercourse, which is prohibited by the surrounding society, and this prohibition remains personal for the victim himself.

The feeling of guilt, like shame, is at the heart of personal and social responsibility. It is of great importance in the socialization of a person, that is, it helps to assimilate the norms and rules of society and to have an effective relationship with them. K. Muzdibayev distinguishes two functions of guilt [71]:

1) ensuring social conformity;

2) self-discipline provides a person with information about his behavior. The author refers to studies that show that understanding guilt helps to regulate human behavior, eliminate interpersonal tension, and encourage altruistic actions.

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