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THE INFLUENCE OF THE FAMILY ENVIRONMENT ON THE MANIFESTATION OF GUILT FEELING IN STUDENTS

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Abstract

In this article based on the manifestation of guilt, causing dissatisfaction among students, offending others without reason, and anxiety factors, the dominance of autoaggression determinants was substantiated as a result of increasing the qualities of fear, regret, remorse, and remorse in the manifestation of characteristics related to personal life and the family environment.

Keywords: Guilt, sense of shame, fear, regret, remorse, pangs of conscience, resentment, auto-aggression

Introduction

In world psychology, guilt is considered one of the most important problems that have a strong impact on an individual's psyche. This emotion leads a person into a whirlpool of various negative experiences such as auto-aggression, regret, remorse, the desire for punishment, and remorse, resulting in profound changes in their psychological state. British researchers note that nearly 96 percent of women feel some degree of guilt every day. Furthermore, about 80 percent of adults who attempt suicide suffer from long-term feelings of guilt or shame. Also, about a quarter of children aged 3 to 14 experience instances of internal "punishment" because they wish someone ill in their minds.

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The large-scale reforms carried out in recent years in the social, spiritual, political, and economic spheres of New Uzbekistan, as well as global changes in the world, place a number of tasks before the state and society that must be resolved, and the necessary legal and regulatory foundations have been created in these areas. Tasks have been defined for "assisting the spiritual, intellectual, physical, and moral development of youth," which serves as the basis for a new scientific approach to research on the causes of guilt and its impact on a person's normal life. The large-scale reforms carried out in Uzbekistan in recent years in the social, spiritual, political and economic spheres, as well as changes on a global scale, impose new tasks on the state and society. During these processes, the necessary legal and regulatory frameworks have been formed in various areas. In particular, ensuring the spiritual, intellectual, physical, and moral development of youth is defined as one of the priority tasks. From this point of view, the study of the factors of the emergence of guilt and its impact on the normal life of a person serves as an important theoretical and practical basis for the development of new scientific approaches to this issue.

In the process of analyzing human spirituality, morality, and internal experiences, Eastern thinkers interpreted the sense of guilt as an important spiritual and moral category related to human perfection. They evaluated guilt not only as an internal attitude toward an individual's actions but also as a factor leading to self-awareness, conscience, responsibility, and moral improvement.

Abu Nasr al-Farabi emphasized that a person's spiritual maturity is determined by the awareness of responsibility to society, noting that an individual's awareness of their mistakes and their desire to eliminate them is an important indicator of moral perfection. In his opinion, internal distress and psychological discomfort in a person arise through the realization of negative behavior, and this condition encourages the individual to self-educate.

Guilt is defined in psychology as a complex affective-emotional state that integrates mechanisms of self-esteem, moral control, and social adaptation. The

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mechanism of this situation usually operates through the "norm-behavior-evaluation-punishment" chain: the individual realizes that they have violated an internal or external norm, imagines the consequences of this violation, then conscience anxiety and self-accusation arise, and it triggers reparative (corrective) behavior [1, p. 41]. In the heritage of Eastern thinkers, the sense of guilt is inextricably linked to the concepts of "nafs," "conscience," "piety," "repentance," and "manners," and it is viewed as a means of internal education that leads a person to perfection [12, p. 58]. In Sufi traditions, the practices of "repentance" and "reckoning" ensure that an individual admits their mistake and strives for spiritual correction; this process supports a constructive rather than a destructive form of guilt [13, p. 96].

The concept of "guilt" is often studied by authors in connection with another complex personal experience—shame. According to E. Erikson, shame is a means of increasing an individual's sensitivity to the emotions and evaluations of others, which helps strengthen social cohesion in society.

In Hellenistic philosophical traditions, the spiritual connection between the concepts of causality and guilt played a crucial role. Aristotle broadly interpreted the concept of cause, explaining it in close connection with the categories of guilt and responsibility. In his views, the chain "cause – guilt – responsibility – beginning" represents the fundamental principles of human activity. Through these concepts, the process of human self-development, its formation and improvement based on mutual influences, is highlighted.

It is emphasized that the implementation of this process was seriously hindered not by a mitigating factor of guilt, but by a sense of pride that prevented repentance. These ideas were particularly clearly expressed in the teachings of Martin Luther and John Calvin. Nevertheless, in medieval European philosophical thought, the sense of guilt as an independent scientific problem has not been extensively and systematically studied, with the primary focus being on the religious-moral interpretation of the concept of sin.

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In the study of guilt, the family environment is considered an important socio-psychological factor in the emotional and moral development of the individual. Scientific research has substantiated that family upbringing styles, parental attitudes, levels of emotional support, and the formation of moral norms directly influence the emergence and development of a person's sense of guilt.

According to psychological approaches, a child initially acquires a sense of guilt through social relationships within the family environment. A parent's assessment of a child's behavior, methods of punishment and encouragement, and the level of affection and demandingness influence their self-awareness and the formation of a sense of conscience and responsibility. Especially in a democratic and emotionally supportive family environment, the sense of guilt develops in a constructive form, strengthening an individual's awareness of their mistakes, the desire to correct them, and the ability to exercise moral self-control.

At the next stage of our research, we used the "Guilt Index" methodology developed by J. Otterbacher and D. Munz (1973). This methodology involved 60 students from the psychology department of the Faculty of Pedagogical Psychology and Art History of Fergana State University, as well as 60 students from the physics and mathematics departments of the Faculty of Physical and Mathematical Sciences. The total number of respondents was 120.

Results of the "Guilt Index" by age (22-23) (n=92)

Scales	youthful	n	m	Std.Ovgish	t	p
Feature	Under 22 years old	74	6,11	2,58	1,97	0,05
	Over 23 years old	18	5,11	2,49		
Scales	Under 22 years old	74	5,94	3,15	0,13	0,898
	Over 23 years old	18	5,83	3,05		

* $p < 0,05$; ** $p < 0,01$; *** $p < 0,001$

According to the results of Table 3.1.1, no statistically significant difference was found between the arithmetic mean values of the "Guilt Index" by age among students aged 22-23 according to the "Scale of Characteristics" ($t=1.97$; $p < 0.001$). The reason for this is that the 22-23 age period is an important stage in the

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processes of psychological development and personal identification. Students of this age are characterized by an awareness of personal responsibility and the acceptance of responsibility for their decisions and actions. Therefore, individuals in this age group are relatively stable in managing the sense of guilt resulting from their actions. Due to their high level of psychological stability, emotional control, and stress resistance, there are no significant age differences in the "guilt index" indicators.

According to the results of Table 3.1.1, no statistically significant difference was found between the arithmetic mean values of the "Guilt Index" by age among students aged 22-23 according to the "Scale of Characteristics" ($t=1.97$; $p<0.001$). The reason for this is that the 22-23 age period is an important stage in the processes of psychological development and personal identification. Students of this age are characterized by a sense of personal responsibility and the acceptance of responsibility for their decisions and actions. Therefore, individuals in this age group are relatively stable in managing the sense of guilt resulting from their actions. Due to their high level of psychological stability, emotional control, and stress resistance, there are no significant age differences in the "guilt index" indicators.

Third, psychological adaptation and emotional intelligence are also important factors that reduce age-related differences in the "guilt index." Students aged 22-23 acquire the ability to manage their emotions, think rationally in stressful situations, and solve problems constructively. As a result, their sense of guilt is relatively stable and manageable, unrelated to strong emotional reactions.

In addition, personal experience and educational activities in this age group also influence guilt. Students master psychological norms by analyzing their behavior in various social and academic situations, realizing their mistakes, and trying to correct them. At the same time, at this age, individuals strive to identify their strengths and weaknesses, which allows them to function as a constructive and self-development-oriented psychological mechanism without transforming guilt

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into negative stress. Therefore, the lack of a significant difference in the "guilt index" among students aged 22-23 is explained by several psychological factors:

1. A high level of awareness of personal responsibility and acceptance of responsibility for decisions;
2. Uniformity of social and cultural values and adaptation to societal norms;
3. Development of psychological stability, emotional control, and stress resistance;
4. Opportunities for constructive learning and self-analysis through academic and social experience.

As a result, despite interpersonal differences, the feeling of guilt at this age is relatively stable and becomes an important indicator of social and psychological adaptation in individual behavior. These results can be used as an important scientific and practical basis for developing age-specific psychological strategies in psychological diagnostics, personal development programs, and pedagogical activities.

No statistically significant difference was found in the results of the "Situation Scale" of the "Guilt Index" by age, i.e., between the arithmetic mean values of students aged 22-23 ($t=0.13$; $p<0.001$). This is due to the fact that the 22-23 age period is an important stage in terms of psychological stability and emotional adaptation. Students of this age acquire the ability to control their emotions, manage themselves in stressful situations, and understand the consequences of their actions. Therefore, the imperceptibility of the difference according to the "Situation Scale" is associated with the emotional stability of individuals and the degree of adaptation to problematic situations.

Secondly, students in this age group have psychological and social experience and know how to manage relationships, social roles, and responsibilities. Their ability to take responsibility for their actions and decisions is sufficiently developed, which reduces age-related changes in the "Status Scale." Although

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there are interpersonal differences, the general trend indicates a stable psychological state.

Third, students aged 22–23 learn to express their emotions constructively in problem situations by managing their tasks in academic and social environments. Individuals of this age manage their sense of guilt through recognition of mistakes, self-analysis, and psychological reflection. Therefore, the guilt indicators depending on the situation do not differ significantly.

Also, at this age, social values and cultural norms are formed relatively uniformly, which serves to maintain the indicators of the "Status Scale" of individuals at the same level. Social norms acquired through family, friends, and the academic environment contribute to the stability of guilt despite interpersonal differences. As a result, the absence of a significant difference in the "Status Index" among students aged 22-23 is explained by the following psychological factors:

1. Sufficient development of emotional stability and stress resistance;
2. A sense of personal responsibility and the ability to consider the consequences of decisions;
3. Formation of social values and cultural norms;
4. Skills in psychological reflection and self-analysis through academic and social experience.

Consequently, students in this age group manage a sense of guilt depending on the situation to the same extent, and individual differences are not significant. This result serves as an important scientific and practical basis for developing psychological diagnostics, personal development programs, and pedagogical approaches.

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