

**MOTIVATIONAL INFLUENCE OF SHAME AND GUILT ON MORAL
FORMATION OF INDIVIDUAL AND SOCIETY**

Abstract: the article analyzes the causes and consequences of feelings of shame and guilt. From a psychological point of view, shame is an emotion that protects us from rash actions. We control our behavior more carefully, monitor our manners and appearance, avoiding everything that we might be ashamed of. But at the same time, shame often becomes a limiting factor that prevents you from deciding on some important and completely unreasonable actions. Shame is often associated with remorse. But conscience is a basic emotion, an intrapersonal experience that arises in a person who realizes that he has committed an unacceptable act. Shame is a social emotion. That is, it occurs only in cases when the shameful fact becomes (or may become) known to others

Keywords: shame, guilt, self-esteem, development, correction, self-education.

Introduction

We are capable of experiencing a wide variety of emotions. We may not like some of them, but they all perform some functions and that is why they were formed in the process of evolution. Today we will talk about shame, an emotion that seems very uncomfortable and often undesirable, but is still important to us. We will figure out what the biological meaning of shame is, what benefits it brings and how it can harm, and also find out how to get rid of it when it is undesirable [1].

Shame is a feeling of inner discomfort caused by the fact that a person realizes the social unacceptability of his act, behavior, appearance or any other qualities. Social unacceptability means that something is subject to condemnation because it does not comply with generally accepted standards, values, patterns of behavior,

norms of morality and morality. At the same time, such a discrepancy can be both real and imaginary [2].

Materials and methods

This includes empirical methods such as: scientific fact, modeling, observation, experiment; as well as methods of theoretical knowledge such as: analysis, synthesis, abstraction, induction, deduction, hypothesis, formalization, historical method, logistic method, scientific foresight. The research materials are: scientific facts, the results of previous surveys, experiments and tests; means of abstracting, idealizing, rationalizing and materializing scientific imagination.

From a psychological point of view, shame is an emotion that protects us from rash actions. We control our behavior more carefully, monitor our manners and appearance, avoiding everything that we might be ashamed of. But at the same time, shame often becomes a limiting factor that prevents you from deciding on some important and completely unreasonable actions. Shame is often associated with remorse. But conscience is a basic emotion, an intrapersonal experience that arises in a person who realizes that he has committed an unacceptable act. Shame is a social emotion. That is, it occurs only in cases when the shameful fact becomes (or may become) known to others [3].

Scientists believe that the main function of shame is to help an individual avoid social isolation (in primitive society, any isolation significantly reduced the chances of survival). Therefore, a person who has committed a shameful act tries to make sure that they do not find out about it. In addition, this feeling often occurs even before the action begins, preventing a person from making a mistake. Thus, shame allows us to regulate our behavior, increasing the overall well-being of society.

An interesting feature of shame is that it manifests itself at the individual and social levels, causing reactions that are often clearly visible even from the outside. For example, the famous saying "burn with shame" did not appear from scratch. A person who is ashamed experiences the following conditions as: difficulty breathing; sweating; confusion (a person loses his mind, cannot find words); palpitations and

increased heart rate; redness of the skin on the face; anxiety, fussiness; avoidance of eye contact; isolation [4,5,6].

It is also often said that a person experiencing shame is "ready to sink through the ground." And this phrase describes this condition very accurately. At such moments, there is such a strong desire to break eye contact, stop communication and other interaction that a person really wants to disappear in any way [7,8].

Studies have shown that people in childhood cannot feel shame. They acquire this ability as they grow up and socialize, learning that certain things are considered reprehensible in society. But gradually, when faced with public censure, he involuntarily develops the ability to experience this emotion [9].

A feeling of shame arises when a person realizes that something humiliating or reprehensible has happened to him, and others have found out about it. At the same time, as a rule, the damage to other people is insignificant or non-existent. Therefore, a person regrets more not about the act itself, but about what became known about it.

Guilt implies regret for a bad act and that this act has caused harm to other people. Obviously, like shame, it is a social emotion, somehow related to social or interpersonal interaction. However, guilt can be associated with an act that no one knows about. At the same time, it is important for a person who feels guilty to find a way to atone for his guilt and earn the forgiveness of someone who suffered from his actions (or inaction). Thus, the feeling of guilt can be considered constructive, since it is aimed at improving relations between people [10,11].

It is worth noting separately that shame can be caused not only by specific actions or behavior in general, but also by other factors that often do not depend at all on the will of the person experiencing this emotion (for example, social status, physical appearance or health status). Guilt usually arises as a result of specific actions and decisions that have affected other people.

The main function of shame is to protect a person from undesirable actions, to make his behavior socially acceptable and thereby protect him from social isolation. Naturally, this benefits the whole society as a whole, regulating relationships in it and

forcing each individual to keep himself within the boundaries that correspond to generally accepted norms.

A particular person may not be aware of the dangers that threaten all of humanity, but consciously or on a whim, building his life line day after day, he already answers the question: for what, in the name of what does he live? He responds with his actions, actions, and if they have not yet received full understanding, then solving such a task remains equally immensely difficult for someone who is just choosing his life path, and for someone who, looking back, sums up the results [11,12].

Results and discussion:

This cardinal problem of human existence has been noticed for a long time. Thus, our great compatriot F.M. Dostoevsky (1821-1881) wrote that "the secret of human existence is not only to live, but to live for. Without a firm idea of what to live for, a person will not agree to live and would rather destroy himself than remain on earth, even if all around him were loaves."1 In this eternal desire of people to leave their mark on the Earth, a certain general regularity has manifested itself, reflecting the natural need of all living things to preserve continuity, not to disappear without a trace [13,14].

Without faith in one's soul and its immortality, F.M. Dostoevsky noted, human existence is unnatural, unthinkable and, most importantly, unbearable. He saw this as one of the main reasons for suicide. To the question about the meaning of life, the suicidal person "cannot and knows this, because although he realized that there is, as he puts it, "harmony of the whole," but I, he says, "do not understand it, I can never understand it, and that I will not be able to participate in it yourself, then it is absolutely necessary and comes out of itself." It was this clarity that finished him off. What's the trouble, what was he wrong about? The only trouble is the loss of faith in immortality."2. A person who cannot, does not want to disappear into oblivion, has several opportunities to preserve this faith [11,12].

Conclusion

The most accessible way is offered by religion with its unambiguous answer to the question of the meaning of life — service to God and with an attitude towards life after death, where everyone will be rewarded according to his earthly deeds.

Another possibility, which does not necessarily exclude the first one, is to devote oneself in the real world to serving people, goodness and justice. Which of the paths a person chooses depends only on himself.

And he will ultimately have to judge the correctness of the chosen line in life himself, having fully learned the depth of the saying of the ancient philosopher Marcus Aurelius: "Our life is what we think about it" [2].

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