



Communication: Charm and Shyness

Rakhimova Iroda Giyazjanovna

Tashkent State Pedagogical, Nizami University, Lecturer at the Department of General Psychology

Abstract

The article deals with communication and its influence on the development of the personality, as well as the problems of shyness, its influence on the personality, the types, forms and the occurrence of its causes are highlighted. Shyness is a problem for personal development and is directly related to personal psychological health, education, as well as self-esteem and the level of claims. Which, in turn, are some psycho-corrective programs to overcome shyness, which is an obstacle in life.

Keywords: shyness, communication, psych correction, self-acceptance, positive thinking, relaxation exercises, body therapy, art therapy, role-playing games.

The urgent need to communicate with other people is determined, first of all, by joint labor activity, in the course of which people must understand each other, establish the contacts necessary for the success of the business, take into account the dependence of this success on the capabilities of each of its participants, etc. It is in the process of social - labor activity is the formation of a person as a member of society, as a person.

Man in the true sense of the word is a product of society, and outside of society he ceases to be a man. Not only has the long exclusion of a person from society had a negative impact on him. Even a relatively short-term loneliness is usually experienced very painfully, which convincingly testifies to the importance, the need for interpersonal contacts, the role played by the need for communication in the system of all the needs of the human spirit. The need for communication, when it is infringed, causes an avalanche - a growing feeling of loss of something very necessary, very expensive, without which life loses its meaning. This is constantly said by those who, for one reason or another, happened to experience such an experience.

Only in communication with other people does a person acquire, know his own "I". "In some respects," wrote K. Marx, "a person resembles a commodity. Because he was born without a mirror in his hands and not a Fichtean philosopher: "I am I", then a person first looks, as in a mirror, into another person. Behavior in general and individual actions of another person play the role of a kind of samples, standards, against which an assessment of one's own behavior, one's actions is built. A good assessment in all cases means, first of all, that a person occupies in this particular team (group, company, team, etc.) "the place that is appropriate for him", which he seeks to take, which corresponds to self-esteem, his own idea of \u200b\u200bits.

A place in a team, a role in a team is a vital problem that worries everyone, especially a young person who is sailing on the social ocean of human relationships. Naturally, at the beginning of such a voyage, each of its participants faces numerous questions, the answer to which is of great importance to them. These are, first of all, questions about the rules, principles, laws of human society, about the means, methods and content, both of any individual act of communication, and of the entire process of communication as a whole.



Keeping in mind the importance of the process of communication for a person, it is clear what a person who has problems in communication can experience. Communication is necessary for a person, so he will again and again try to communicate and suffer from his failures. What is the problem? What prevents a person from fully communicating? Can this situation be changed? In my essay, I will try to find answers to these questions.

Factors affecting communication:

Character - maybe the character of a person is the cause of his problems in communicating with other people. What it is? In everyday life, we often associate certain actions, actions, habits of people with their character. Is it correct? Indeed, in psychological terms, character is understood as a set (or combination) of stable individual mental characteristics of a person, which determines his typical ways of behavior. Character includes stable mental characteristics of the personality, but it is not something inherent and unchanging in it.

The development and formation of character is inextricably linked with the process of socialization of the individual. This means that it is largely related to how a person is included in various systems of social relations, the activities of institutions and organizations, gets tired of the knowledge, norms of behavior, etc. that have historically developed in society, which attitudes, value orientations and interests acquire. Thus, although the behavior of a person is affected by the psychological properties inherent and characteristic of him, the latter, in turn, are formed in the process of his activity, communication with other people. And a lot here depends on the level of communication culture.

It is not easy to cultivate useful norms of a culture of behavior and communication in a person. They are laid in childhood, adolescence and are fixed in adulthood. But how does the character of a person affect his manner of communicating with other people?

Of great importance in the process of communication is the ability to show concern for the interlocutor, charge him with optimism, cheerfulness, inspire him to believe in his own strength. The true culture of communication is incompatible with indifference, with the appearance of such qualities as vanity, selfishness, envy, etc.

Of course, any person can succumb to various, including negative emotions. But the culture of communication and behavior is manifested in the ability to manage one's emotions, restrain them and even try to get rid of negative character traits, not to transfer one's bad mood to others, not to infect others with it.

The behavior of a person who has a culture of communication is distinguished by tact and a sense of proportion, the ability to take into account the mood and feelings of other people. He is characterized by benevolence, friendliness, participation, etc.

The opposite of sociability is isolation. A closed person, as a rule, does not share his thoughts and feelings with others, although he has something to say. In communication with others, isolation is not a vice, and its reason may lie not in the lack of trust, respect and unwillingness to share one's feelings with loved ones, but in the fact that a person, due to the nature of his character and temperament, is not inclined to share his thoughts without developing self interpersonal habits. But a closed person simply does not want to make contact with another person. I am also interested in the case when a person wants to communicate, but cannot for some internal reasons.

It can be concluded that a sociable person can be regardless of whether his character is good or bad. The interlocutor may not really like to communicate with a narcissistic egoist, but he does not notice this and makes contact with pleasure. If character does not affect a person's ability to communicate, then what?



Temperament - How does temperament affect a person's sociability? Maybe it's his fault that some people have difficulty communicating? Temperament is a set of dynamic features of mental processes and behavior. About people who react differently - some faster, others slower to the words and actions of others, they say that they have different temperaments. Those who are slowly or quickly involved in work, easily or with difficulty moving from one type of activity to another, are also spoken of as people with different temperaments. The same applies to individual differences in the speed of reactions, in excitability and in the emotionality of behavior.

After Hippocrates, one of the first to characterize the temperaments of people was the German philosopher I. Kant. Sanguine, according to Kant, is a person characterized by a rapid change of relatively weak emotions. Choleric is a hot, impulsive person. A melancholic individual who is characterized by deep and lasting emotional experiences. Phlegmatic is a slow, calm person.

Naturally, with people of different temperaments, communication will be built differently.

Sanguine temperament seems to be characteristic of people with a strong, dynamic, balanced and switchable nervous system. Such people behave calmly, control the manifestations of their emotionality, and are able to control themselves. Of course, it is easier to communicate with a person who knows how to control his emotions.

Choleric temperament is characterized by high activity, pace of movements, quick reaction and increased emotionality. Such a person has loud speech, sharp movements. Choleric people are rarely calm and with their excitement "turn on" the others. It is clear that communication with the Choleric will be more difficult than with the Sanguine because of his imbalance.

A phlegmatic person with a strong, balanced, but inactive and weakly switched nervous system. It differs from Sanguine in slowness of reactions. Outwardly, such a person usually looks very calm, unperturbed and it is very difficult to piss him off. It would seem that he is also a balanced person, but communication with him can be difficult due to the slowness of his reactions.

Outwardly, the melancholic seems to be a depressed, inhibited person who almost always has a bad mood. From any sufficiently strong emotional influences, it can fall into a state of depression. How to communicate with a melancholic is not at all clear.

It can be concluded that it is problematic to communicate with any manifestation of temperament. But, fortunately, the described types of human temperament in their pure form are not often found in life. Most often they are combined with each other so that the same person shows signs of different types of temperament. A person is referred to one or another type on the basis that the features of any one of the described types dominate in his psychology and behavior. There are many people who generally cannot be attributed to any of the presented types of temperament, since they have the properties of the nervous system characteristic of each type "mixed".

It turns out that temperament, of course, affects a person's ability to communicate, but not in such a way that it can be said that a person with such and such a temperament has a barrier to communication. Of course, we can say that the melancholic has communication problems. But they may not be. The melancholic is distinguished by sensitivity and sentimentality, while he can calmly talk with other people on topics of interest to him. So temperament has nothing to do with it. Apparently, the problem is elsewhere.

Shyness is an obstacle to communication.

Shyness is a vague concept: the closer you look at it, the more types of shyness you can find. So, before you decide how to deal with shyness, you should better understand what it is. "To be shy" means to be a person "difficult to communicate with because of his caution, timidity and incredulity." A shy person "avoids interaction with certain people, objects." "Cautious in words



and deeds, unassertive, morbidly timid," the shy individual may be "unsociable and retiring" or, in another view, "seem suspicious, 'dark', of a bad reputation." Webster's Dictionary defines shyness as the state of being "embarrassed in the presence of other people". This is a complex condition that manifests itself in various forms - it can be mild discomfort, inexplicable fear, and even deep neurosis.

The main conclusion is that shyness is a universal and widespread phenomenon. The degree of shyness varies from culture to culture and from person to person.

Who is shy?

Shyness is more common among schoolchildren than among adults because many adults; now not being shy, just managed to overcome his childhood shyness.

Shyness comes on in mysterious ways, often affecting those who have never been shy.

How does shyness affect people?

Shyness covers a wide range of psychological manifestations: from embarrassment that sometimes occurs in the presence of other people, up to traumatic anxieties that completely disrupt a person's life. But even in this thin layer of the shy continuum, there are different levels: from those who easily interact with people when necessary, to those for whom communication is difficult because they cannot carry on a conversation, turn to a group of people, just dance or casually carry on yourself at the common table.

Most of the shy people are of the middle level: they are those who feel fearful and awkward when faced with certain circumstances and certain types of people. Their confusion is so strong that it disrupts their life and behavior, making it difficult or impossible to say what you think or do what you want.

Sometimes they try to hide embarrassment under the mask of swagger and assertiveness, and this makes a repulsive impression.

Because the same source of shyness—fear of people—evokes such different responses, a person's behavior cannot be a reliable indicator of how shy they themselves are. Of course, shyness affects our behavior, but its influence is not unambiguous and not necessarily obvious. Ultimately, a person is shy if he considers himself so, no matter how he behaves in public.

People on the middle continuum are shy, mostly suffering from shyness due to a lack of social skills as well as a lack of self-confidence. Some lack those skills that trigger the mechanism of human relationships.

At the extreme end of the continuum are those individuals whose fear of people knows no bounds - chronically shy.

Psychologist Sydney Jorard, who has written extensively on self-disclosure processes, also points out this contradiction. He notes: "We mask our true nature in order to protect ourselves from possible criticism, attacks and rejection." But if we do not reveal ourselves, then we deprive other people of the opportunity to know who we are. And thus, we remain vulnerable to being misunderstood. "Worse," writes Jorard, "when we manage to hide our nature from others, then we ourselves begin to lose the idea of ourselves, and this loss results in illness in its many manifestations."

Each of us erects invisible fortifications in order to protect our inner world. Shy people build entire complexes of buffer zones to prevent others from approaching. These barriers determine how far a shy person can go in relationships with others.



Shy people erect such barriers in fear of people. For some, contact is the limit (in general, women regard eye contact as more acceptable and desirable than men.) For others, difficulties begin when it is necessary to act in a new, unfamiliar situation. New situations and strangers make almost everyone shy. For some, however, there is no barrier here, because they do not attach importance to strangers; shyness is manifested in them when communicating with friends.

An example of this confusion of internal barriers is a prostitute who received half a dozen clients a night, but said that she was shy when meeting someone she liked.

Revealing individual barriers to shyness is not at all easy, they can be well disguised. Some single action - a friendly slap, a playful tease, or an ambiguous compliment - can - give the impression of ease, hiding the background, mixed with fear and hostility.

Researcher and psychotherapist Leonard Horowitz identifies two types of behavior that underlie any interpersonal relationship: behavior focused on bringing the other person closer - type C actions; distance-oriented behavior is type D behavior. Type C behavior occurs when there is a tendency toward cooperation, agreement, intimacy, and ultimately loves. Type D actions manifest discord, distrust, detachment, and hostility.

Type D behavior raises barriers that others must overcome before they can achieve type C manifestations. However, sometimes a shy person can send ambiguous signals, such as: "I really need you, go away." This happens unintentionally, for example: "You always offend the one who loves you." Or it could be a defensive tactic, as one young man recounts:

Shyness Correction

Speaking about the correction of shyness, one cannot help but refer to the work of Zimbardo F. "Shyness" (translated from English - M. Pedagogy, 1991, 208 p.). Here is what the author says about this problem in the first part of his book "What is Shyness":

"Many psychologists, psychiatrists, sociologists and other specialists have tried to understand the complex concept of "shyness". Their answers to the question of what causes shyness represent a wide range of possible interpretations.

After a short review, F. Zimbardo summarizes: "Theories are like huge vacuum cleaners, sucking up everything in their path. Each of the theories mentioned has advertising agents touting their vacuum cleaner as the best on the market. When we come to the question of means of overcoming shyness, we will borrow a little from each theory. Trait theory will help us understand how shyness is identified, how it becomes a label, and what a person thinks about their shyness. From the behaviorists we will borrow the idea of changing a vicious behavior.

Psychoanalytic theories will push us to the need for a deep analysis of internal conflicts, a symptom of which may be shyness. Theories of temperament are of limited interest to Us, except, perhaps, for the problem of individual differences in sensitivity in children; Based on this, we will consider ways to create optimal conditions for the development of the individual. Finally, we will turn to an analysis of the social and cultural values that have made shyness a national epidemic."

One cannot but agree with the author that the task of defeating shyness is quite difficult, "but like the construction of the Egyptian pyramids, it is solved step by step, brick by brick. Miraculous magic spells do not exist, and those who count on the immediate success of Dr. Zimbardo's healing potion are mistaken. The main ingredient in our medicine is something you already have, but probably don't always use effectively, the power of your own mind."

The book provides a complete program for gaining self-confidence:

1. "Admit to yourself your strengths and weaknesses and articulate your goals accordingly.



2. Decide what is valuable to you, what you believe in, how you would like to see your life. Analyze your plans and evaluate them in terms of today, so that you can take advantage of this when progress is made.
3. Get to the roots. After analyzing your past, figure out what led you to your current position. Try to understand and forgive those who made you suffer or did not help, although they could. Forgive yourself for past mistakes, delusions and sins. Once you've made some use out of bad memories, forget about them and don't go back to them. The bad past lives in your memory only until you cast it out. Make room for memories of past successes, albeit small ones.
4. Feelings of guilt and shame will not help you succeed. Don't let yourself be indulged in them.
5. Look for the reasons for your behavior in the physical, social, economic and political aspects of the current situation, and not in the shortcomings of your own personality.
6. Do not forget that each event can be evaluated differently. Reality is not something that everyone individually sees, it is nothing more than the result of an agreement between people to call things by certain names. Such a view will allow you to be more tolerant of people and more generously endure what may seem like humiliation.
7. Never talk bad about yourself; especially avoid attributing negative traits to yourself - "stupid", "ugly", "incapable", "unlucky", "incorrigible".
8. Your actions can be subject to any evaluation if they are subject to constructive criticism - use this for your own good, but do not allow others to criticize you as a person.
9. Remember that another defeat is luck; from it you can conclude that you pursued false goals that were not worth the effort, and possible subsequent larger troubles were avoided.
10. Don't put up with people, activities, and circumstances that make you feel inadequate. If you can't change them or yourself enough to feel confident, it's best to just turn away from them. Life is too short to waste it on gloom.
11. Allow yourself to relax, listen to your thoughts, do what you like, alone with yourself. This way you can understand yourself better.
12. Practice your communication. Enjoy the feeling of the energy that people exchange - they are so different and unique, your brothers and sisters. Imagine that they, too, may experience fear and insecurity, and try to help them. Decide what you want from them and what you can give them. And then let them know that you are open to such an exchange.
13. Stop overprotecting your "I" - it is much stronger and more plastic than you think. It bends but doesn't break. Let it experience a short-term emotional blow rather than remain inactive and isolated.
14. Choose for yourself several serious distant goals, on the way to which it is necessary to achieve the goals of smaller, intermediate ones. Soberly consider what means are necessary in order to achieve these intermediate goals. Do not ignore every successful step you take and do not forget to cheer and praise yourself. Do not be afraid to be immodest, because no one will hear you.

Bibliography:

1. Zimbardo F. Shyness (what it is and how to deal with it). - St. Petersburg: Peter Press, 1996
2. Zimbardo F. Shyness: / Per. from English. - M.: Pedagogy, 1991.
3. Zimbardo F., Radl S. Shy child: how to overcome childhood shyness and prevent its development / [Trans. from English. E. Dolinskaya] - M.: AST: Artel, 2005.



4. Dubrovina I.V. Psychocorrectional and developmental work with children // Under the editorship - M., 1998.
5. Galiguzova L.N. Psychological analysis of the phenomenon of child shyness // Questions of psychology. - 2000 - No. 5.
6. Shishova T. Shy invisible. - M., 1997 Horney K. Our internal conflicts. Constructive theory of neurosis. – Cover design by A. Lurie. - St. Petersburg: Lan, 1997. - 240 p.