

SECTION B

Lessons in Value Education

LESSON - 1

OUR CONSTITUTION AND ITS
POSITIVE VALUES

Our Constitution establishes a Republic which means that we have an elected head of State called the President. He is elected for a term of five years at a time. Our Constitution establishes a Sovereign Republic which means that ours is a fully independent country which has all the powers and authority like any other independent country. Our Constitution establishes a Socialist Republic which means that we stand for a socio-economic order which is opposed to the concentration of wealth in the hands of a few and equitable distribution of the means of production among the people as a whole. Our Constitution establishes a Secular Republic which means the State and government in India will not discriminate citizens on the basis of religion or caste. Every citizen, irrespective of the religion or caste to which he belongs, is equal to every other citizen before the law and every citizen has the right to stand for any elective office including that of the highest. In fact, political equality is the heart and soul of secularism under our Constitution. Our Constitution establishes a Democratic Republic which means that governmental authority is based on the will of the people who elect their representatives on the basis of universal adult suffrage exercised on regular periodic intervals. In other words the right to rule is based on the exercise of popular franchise expressed regularly. Thus our Constitution establishes a **Sovereign, Socialist, Secular, Democratic Republic**. And the Republic thus established is intended to secure to all its citizens Justice, social, economic and political; **Liberty** of thought, expression, belief, faith and worship; **Equality** of status and of opportunity and to promote among them all **Fraternity**, assuring the dignity of the individual and the unity and integrity of the Nation. The Preamble of our Constitution which is one of the best ever written, proclaims the above values without any reservation or qualification.

The positive values embodied in our Constitution can further be observed in some of its important chapters such as the Fundamental Rights, Directive Principles of State Policy and Fundamental Duties.

FUNDAMENTAL RIGHTS

There are six different groups of Fundamental Rights. These rights are guaranteed against any authorities of the State such as the Legislature, Executive or any other. In case of any violation, the aggrieved person or organization can approach the High Courts or the Supreme Court of India for suitable remedies. Thus the Judiciary is made the protector and guarantor of the Fundamental Rights. Briefly, the six groups of rights are as follows:

Equality before law and equal protection of laws: Under this right it is provided that the state shall not discriminate citizens on the basis of religion, caste, sex or descent. There shall also be equality in public employment. Untouchability is abolished and its practice in any form is made an offence punishable by law.

Right to Freedom: The rights guaranteed under this are the right to freedom of speech and expression, the right to freely move about the territory of India, the right to form association or unions, the right to free assembly, the right to settle in any part of the territory of India and the right to enter into any profession, trade or calling.

Right against exploitation: Mainly two important rights are protected under this:

- ☞ *Prohibition of child labor.* Children below fourteen years of age are prohibited from being employed in factories or other places of hazardous employment.
- ☞ Any type of forced labour such as involuntary servitude or "beggary" are also prohibited.

Right to Freedom of Religion: Under this every citizen has the right to freely profess, practice and propagate his religion. He has also the right to maintain religious institutions.

Cultural and Educational Rights: These are rights guaranteed to linguistic and religious minorities. According to these, all minorities based on language, religion and culture have the right to conserve the same. Further all minorities based on language and religion have the right to establish and administer educational institutions of their choice. They are also entitled to receive grant in aid from the state without discrimination.

Right to Constitutional Remedies: Citizens are guaranteed the right to move the Courts, the Supreme Court or the High Court, by appropriate proceedings for the enforcement of Fundamental Rights. This is indeed the most important fundamental right as in its absence all other fundamental rights can be made ineffective.

FUNDAMENTAL RIGHTS

- ☞ The State shall not deny to any person equality before the law or the equal protection of the law within the territory of India (Article 14).
- ☞ The State shall not discriminate against any citizen on ground only of religion, race, and caste, sex, place of birth, or any of them (Article 15).
- ☞ There shall be equal opportunity for all citizens, wherever they are living in matters of employment under the State (Article 16).
- ☞ Untouchability is abolished and its practice in any form is forbidden (Article 17).
- ☞ All citizens shall have the right to: (a) Freedom of speech and expression (b) Assemble peaceably and without arms (c) Form associations or unions (d) move freely throughout the territory of India (e) Reside and settle in any part of the territory of India and (f) Practise any profession or carry on any occupation/trade/business (Article 19).
- ☞ No person shall be deprived of his life or personal liberty except according to the procedure established by law (Article 21).

- ☞ The State shall provide free and compulsory education to all children of the age of six to fourteen years (Article 21A).
- ☞ Traffic in human beings and forced labour is prohibited (Article 23).
- ☞ No child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment (Article 24).
- ☞ All persons are equally entitled to freedom of conscience and the right to freely profess, practice and propagate religion (Article 25).
- ☞ The right to move Supreme Court by appropriate proceedings for the enforcement of the rights conferred by this part is guaranteed (Article 32).
- ☞ The State shall endeavour to provide early childhood care and education for all children until they complete the age of six years (Article 45).

DIRECTIVE PRINCIPLES OF STATE POLICY

Part IV of the Constitution dealing with the Directive Principles of State Policy is only next in importance to Fundamental Rights. While Fundamental Rights impose limitations on the powers of the Legislature and the Executive in the interest of human rights, Directive Principles lay down objectives covering a wide range of subjects which the state shall endeavour to achieve. In a sense they are also rights, very important rights. There is however one vital difference between the two. While Fundamental Rights are justiciable, Directive Principles are not justiciable. That means while for every violation of a Fundamental Right there is a constitutional remedy available, there is no such remedy for the violation of a Directive Principle. Courts cannot provide the remedy if a Directive Principle has not been given effect by the State. Does it mean that they are mere pious intentions listed in the Constitution? Dr. Ambedkar, the Chairman of the Drafting Committee of the Constitution replied that they are not intended to be pious platitudes. If they are not acted upon by the State and its agencies, the remedy is to change the government and vote to power a new government which promises to implement them. That is why the Directive Principles are declared to be fundamental in the governance of the country.

The twenty-fifth Amendment of the Constitution seeks to give precedence to two Directive Principles, over Fundamental Rights. These relate to the equitable distribution of the material resources and the prevention of concentration of wealth in the hands of a few to the detriment of the many.

The Directive Principles which are important and relevant from our point of view are as follows:

- ☞ The State shall strive to secure a social order for the promotion of welfare of the people
- ☞ The State shall in particular, direct its policy towards securing:
- ☞ That the citizen, men and women equally, have the right to an adequate means of livelihood;

- ☞ That the ownership and control of the material resources of the community are so distributed as best to subserve the common good;
- ☞ That the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment;
- ☞ That there is equal pay for equal work for both men and women;
- ☞ That the health and strength of workers, men and women and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength;
- ☞ That children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment.
- ☞ The State shall secure that the operation of the legal system promotes justice, on a basis of equal opportunity and shall, in particular, provide free legal aid, by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities
- ☞ The State shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want
- ☞ The State shall make provision for securing just and humane conditions of work and for maternity relief
- ☞ The State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India
- ☞ The State shall endeavour to provide for free and compulsory education for all children until they complete the age of fourteen years
- ☞ The State shall promote with special care the educational and economic interests of the weaker sections of the people and in particular of the Scheduled Caste and Scheduled Tribes
- ☞ The State shall regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties
- ☞ The State shall endeavour to protect and improve the environment and to safeguard the forests and wildlife of the country
- ☞ It shall be the obligation of the State to protect every monument or place or object of artistic or historic interest
- ☞ The State shall take steps to separate the judiciary from the executive in the public services of the State
- ☞ The State shall endeavour to promote international peace and security, maintain just and honourable relations between nations, foster respect for international law and encourage settlement of international disputes by arbitration.

FUNDAMENTAL DUTIES

In Part IV.A of the Constitution certain value-based principles are included as Fundamental Duties. They emphasize the fact that insistence on rights alone will not make a just society; duties are equally important. In fact, rights and duties are two sides of the same coin. Where duties are neglected or ignored, rights will correspondingly become unavailable or difficult to enjoy.

The Fundamental Duties that are important from our point of view are as follows:

1. To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem
2. To cherish and follow the noble ideals which inspired our national struggle for freedom
3. To uphold and protect the sovereignty, unity and integrity of India
4. To defend the country and render national service when called upon to do so
5. To promote harmony and the spirit of common brotherhood amongst all people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women
6. To value and preserve the rich heritage of our composite culture
7. To protect and improve the natural environment including forests, lakes, rivers and wild life and to have compassion for living creatures
8. To develop the scientific temper, humanism and the spirit of inquiry and reform
9. To safeguard public property and to abjure violence
10. To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement

THE CONSTITUTION AND BACKWARD CLASSES

Our Constitution has elaborate provisions to protect the interests of the depressed and oppressed sections of our people. The term Backward Classes includes the Scheduled Castes and Scheduled Tribes.

Indian society through the centuries had evolved on the basis of caste. In the early days, long back caste might have had some beneficent results. But it stratified the people into a rigid social hierarchy. Those at the lowest rungs were a downtrodden lot, spurned alike by all other castes. To them caste became a curse. Long before Independence, these people known as the "depressed classes" attracted the attention of all social reformers. Gandhiji called them Harijans and strove all his life to improve their lot and raise their status. With the advent of Independence, these people to some extent came into their own. The Constitution not only conferred on them equal rights with others but also gave them a number of concessions and preferences. They are called Scheduled Castes in the Constitution.

Another group of depressed classes is represented by the tribes inhabiting the hilly tracts. These tribes, scattered throughout India, belong to different ethnic groups and have widely varying cultures. They are completely cut off from the mainstream of national

life and were living in the hills and forests. In the Constitution they are called as Scheduled Tribes.

The Constitution prescribes protection and ensures safeguards for the Scheduled Castes and Tribes and other backward classes either specially or by way of insisting on their educational and economic interests and of removing the social disabilities from which they have been suffering for ages. The main safeguards are as follows:

- ✧ Abolition of untouchability and making its practice in any form an offense punishable by law.
- ✧ Promotion of their educational and economic interests and their protection from social injustice and all forms of exploitation.
- ✧ The throwing open by law of Hindu religious institutions of a public character to all classes and sections of Hindus.
- ✧ The removal of any disability, restriction or condition with regard to access to shops, public restaurants, hotels and places of public entertainment or the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds.
- ✧ The forbidding of any denial of admission to any educational institutions maintained by the State or receiving aid out of State funds.
- ✧ Permitting the State to make reservation for the backward classes in public services in case of inadequate representation and requiring the State to consider the claims of Scheduled Castes and Tribes in the making of appointments to public Services.
- ✧ Special representation for Scheduled Castes and Tribes in the Lok Sabha and the State Legislative Assemblies.
- ✧ Setting up of Tribal Advisory Councils and separate Departments in States to promote their welfare and safeguard their interests.
- ✧ Prohibition of traffic in human beings and all forms of forced labor.
- ✧ Protection of Civil Rights Act providing for enhanced and stringent punishment for offenses relating to all forms of untouchability. Preaching of untouchability or its justification on any ground also is an offense. Untouchability offenses are cognizable. The Act empowers the States to impose collective fines on the inhabitants of any area found guilty of untouchability offenses. Persons convicted for the offenses will be disqualified from contesting elections to Parliament and State Legislatures. Practice of untouchability in any form is punishable even in privately owned places of worship, where the public can have access.

In the half century since Independence the Backward classes in India have made considerable progress. At the time when the country became free from foreign rule, they were some of the most depressed and oppressed people in the world. The Constitution made special provisions for safeguarding their interests politically, socially, educationally and economically. Originally the Constitution had fixed reservation of seats for them in the Lok Sabha and State Legislatures only for ten years. But, the period has been extended successively five times so much so that the extension will be effective

until the end of the year 2010. A Backward Class Commission has been established with constitutional status to protect and promote the interests of the Backward Classes. Every Five-Year Plan has been allocating sizeable sums for the all round welfare and well being of the Scheduled Castes, Tribes, and other backward classes.

In the Northeast of the country where there is a concentration of tribal people a Northeastern Council has been established in 1972 with a view to coordinate the economic development of these States. Some of these States have made great progress socially and educationally. For example the literacy percentage of States like Meghalaya, Nagaland and Mizoram is over 90 percent, higher than most other states in India. Almost every one of them has its own university. The percentage of educated women in these states is very high.

Recently, three new states have been constituted and all of them are predominantly tribal. They are Jharkhand, Chattisgarh and Uttaranchal. These new States have now an opportunity to shape their destiny on their own initiative.

The Constitution of India continues to be an inspiring document for the hundred crores and more of the people of India.

LESSON - 2

VALUES OF HUMAN RIGHTS

Learning Objective

The aim of the lesson is to inculcate the values of Human Rights among students and sensitise them. In the process an attempt is made here to provide them with a brief history of Human rights concept and its evolution in the world over and in India. Reference is also made to the Universal Declaration of Human Rights (1948), India's experience and about the creation of a National Human Rights Commission in India (1993).

CONCEPTUAL CLARIFICATION

From the very beginning of human history man struggled for his survival against nature and his fellow men. The conflict between the rich and the poor, the ruler and the citizens have also caused considerable conflicts among human beings. The creation of Nations and Empires, which attempted to provide good governance and basic rights such as freedom of speech, freedom of movement as well as the right to live and the right to safeguard the property of the individuals, have failed in course of time. Therefore, the need for framing rules and regulations for the safety of the weaker sections arose, and those rules and regulations are singularly called 'Human Rights' today. The Human Rights were originally called as 'Natural Rights' or the 'Rights of Man' in the early years. Human Rights are basic rights of men and women in political and social conditions, variously defined to which every individual is entitled to be treated as a human being. Human rights included the rights to live and to have liberty and to have the pursuit of happiness, etc. The concept of human rights have been broadened to include rights to social benefits such as social security, rest, leisure, and education in the recent years.

Human rights as they are understood today have evolved over centuries. King John of England signed the first act of granting 'basic rights' to the citizens, in 1521. It declared that "no free man shall be taken and imprisoned or exiled or in anyway destroyed by lawful judgement of his peers and the law of the land". The process of expanding the grant of freedom in various forms took place in the consequent years. The 1789 French declaration of Rights of Man and the Citizen granted equality, liberty and fraternity to the French people. The 1791 Bill of Rights of the United States of America, granted more liberal rights than all the other nations prior to Eighteenth century. In the course of the Nineteenth and Twentieth centuries, the examples set by the United States of America and France of adopting Bills of Rights was followed in the entire world. The formation of the United Nations Organisation (UNO) in 1945 gave a great impetus to the observance of human

rights and fundamental freedom for all. In its historic Charter in 1945 it spelt "Promotion of higher standards of living, full employment and conditions of economic and social progress and development". However the UN Charter did not specify or define Human Rights, and therefore, had not created special international institutions for the enforcement. However, it was widely felt that there should be a resolution on "International Bill of Rights". As expected the General Assembly in 1948 proclaimed a resolution of the Bill of rights as the Universal Declaration of Human Rights (UNDHR), partly. The drafting of the other parts of the Bill were proclaimed only in 1966 in the form of International Covenants on Civil and Political Rights (ICCPR) and International Covenant on Economic, Social and Cultural Rights (ICESCR). These three covenants ultimately became the Human rights standard setting instruments in the international arena.

CASE STUDY

"Death in Police Custody: Government Ordered to Pay Compensation."

- *The Hindu*, August 9, 1990

The Additional sub Judge, Tirunelveli, Mr. S. Thiagaraj has decreed that the State of Tamilnadu should pay a compensation of Rs. 50,000 to the family of Mr. Rajmohan, who was killed in police firing when he was under the custody of the Kulasekarapattinam police. On August 18, 1981 some police personnel shot him to dead in the Kulasekarapattinam police station, Tirunelveli District, Tamilnadu.

The petitioner, Mrs. R. Rajakili, wife of the deceased, and R. Balakumar, her son represented that as they had lost their breadwinner they suffered a lot and sought a compensation of Rupees One lakh. While the respondent (Government) denied the allegation, maintained that if the petitioners (the victim's wife and the son) wanted any relief they should approach the Government directly and should not seek it by filing a case. The respondent further pleaded that the Government was not bound to give any compensation and sought the dismissal of the petition.

While pronouncing the judgement the Judge in his order said that "it was the responsibility of the police to keep an arrested person safe and when a prisoner died in a police station, the police had a duty to offer a clear explanation for it. In the present case there was no clear evidence as to how the deceased, Rajmohan managed to come out of the station". The Judge therefore concluded "the respondent had not given proper reasons for the death of Rajmohan in the police station therefore he felt that the Government was bound to pay compensation to the wife and son of the deceased".

Discussion/Questions:

Discuss the following in the class

1. What are the rights of a person while giving a petition to the Police?
2. What are the conditions to be followed while arresting a person?
3. How can custodial death be prevented?
4. If there is a custodial death in the nearby police station, how can you help the dear ones of the victim?
5. How will you react to police excesses?

REFLECTION AND VALUE CLARIFICATION

Though efforts were made to protect the human rights values, still there are lots more to do. Often there are disturbing trends in India that indicate Human rights violation and abuse:

- ✓ In 1990 there were 16 million people without employment and about 12 million were under employed and even now many live below poverty line.

Child Labour Act

✓ The Fundamental rights laid down that childhood and youth are to be protected against exploitation, and that no child below the age of fourteen years shall be employed in any factory or mine or engaged in any other hazardous employment. But on the contrary there were 16.6 million child workers in 1991 and this had increased to 20 million by 1994.

- The Constitution of India confers equal rights and opportunities on man and woman and empowers the State to adopt measures in favour of women. The actual situation is contrary. As per the census of 1991, the population of women is 407.1 million (and they constitute 48 per cent of the total population), out of which it is reported that 2000 died due to dowry harassment. About ten lakh women were married when they were below eleven years. About 5 lakh women die due to complaints of illegal abortions. It is recently calculated that the time clock shows a dowry death every 102 minutes, a rape every 54 minutes and abduction every 43 minutes.

- ✓ Data on custodial death points to another disturbing trend. Custodial death as a result of police atrocities, perhaps is the worst crime that takes place in a civilised society governed by the rule of law. This indeed is very common in India. It is estimated that about 60 per cent of the arrests by the police are either unnecessary or unjustified.

- ✓ Starvation deaths are still reported from some parts of the country.

- Scheduled Castes and Scheduled Tribes are yet to be granted full protection of life and personal liberty by the government and the society. According to a statement issued in August 1994, in Rajya Sabha about 62,000 cases of atrocities against the scheduled caste and scheduled tribe population were registered during 1991-1993.
- Most of the violations of human rights are exposed through media. However the media are often denied accessibility or threatened with dire consequences.

ACTIVITY

Collect pictures and newspaper clippings and prepare charts on

- 1) Child labour
- 2) Atrocities on the underprivileged.
- 3) Ineffectiveness and indifference of law enforcing agents.

QUESTIONS AND ANSWERS

1. What is the Universal Declaration of Human Rights (1948)?

✓ The full text of the Declaration is given at the end of this lesson. Some of those rights are:

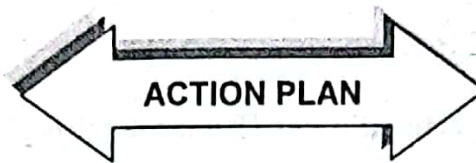
- ❖ All are equal before the law and are entitled without any discrimination to equal protection.
- ❖ Every one is entitled to all rights and freedoms set forth in these declarations irrespective race, colour, sex, language, religion, birth or other status.
- ❖ No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
- ❖ Every one has the right to freedom of opinion and expression.
- ❖ Every one has the right to form and to join trade unions for the protection of his interest.
- ❖ Every one has the right to freedom of movement and residence within the borders of each state.
- ❖ No one shall be subjected to arbitrary arrest, detention or exile.
- ❖ Every one has the right to an effective remedy by the competent national tribunals for acts violating fundamental rights granted by the Constitution or by law.

ACTIVITY

Divide the students into groups and ask them to prepare "Ten Commandments" on Human Rights and also discuss how citizens can be made aware of their Fundamental Duties. Write them on chart papers and display in the class. Collect such charts from different classes and exhibit in the college auditorium.

ACTIVITY

Conduct a Moot Court on an issue of human rights violation.



India has made efforts for the protection and promotion of human rights in the world over and in India. A National Human Rights Commission (NHRC) was established in India under the protection of Human Rights Act of 1993. It has headquarters in New Delhi with Jurisdiction all over India. It consists of a Chairperson, four full time members and three ex-officio members. It enquires in to any petition presented to it by a victim or any person on behalf of the complaint into a complaint of violation of human rights. The Commission shall have all powers of civil court trying a suit under the code of civil procedure 1908. The Human Rights Commission Act also envisages a setting up of State Human Rights Commission all over India to supplement the efforts of NHRC. Though many States in India have set up the State Human Rights Commission (SHRC), still there are a few States which are yet to set up that.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

INTRODUCTION

On 10 December 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights, (the full text of which is given below). Following this historic act, the Assembly called upon all Member countries to publicize the text of the Declaration and “to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories”.

All human beings are born with equal and inalienable rights and fundamental freedoms.

The United Nations is committed to upholding, promoting and protecting the human rights of every individual. This commitment stems from the United Nations Charter, which reaffirms the faith of the peoples of the world in fundamental human rights and in the dignity and worth of the human person.

In the Universal Declaration of Human Rights, the United Nations has stated in clear and simple terms the rights that belong to every person.

These rights belong to you.

They are your rights.

Familiarize yourself with them. Help to promote and defend them for yourself as well as for your fellow human beings.

Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the people of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore,
The General Assembly
proclaims

This Universal Declaration of Human Rights

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

✓ Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self governing or under any other limitation of sovereignty.

✓ Article 3: Everyone has the right to life, liberty and security of person.

Article 4: No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

✓ Article 6: Everyone has the right to recognition everywhere as a person before the law.

Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9: No one shall be subjected to arbitrary arrest, detention or exile.

Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11: (i) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(ii) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12: No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13: (i) Everyone has the right to freedom of movement and residence within the borders of each State.

(ii) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14: (i) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(ii) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15 : (i) Everyone has the right to a nationality.

(ii) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16: (i) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage and at its dissolution.

(ii) Marriage shall be entered into only with the free and full consent of the intending spouses.

(iii) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17: (i) Everyone has the right to own property alone as well as in association with others.

(ii) No one shall be arbitrarily deprived of his property.

Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20: (i) Everyone has the right to freedom of peaceful assembly and association.

(ii) No one may be compelled to belong to an association.

Article 21: (i) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(ii) Everyone has the right of equal access to public service in his country.

(iii) The will of the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be held by secret vote or by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22: Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23: (i) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(ii) Everyone, without any discrimination, has the right to equal pay for equal work.

(iii) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(iv) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24: Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25: (i) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(ii) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26 : (i) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be equally accessible to all on the basis of merit.

(ii) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(iii) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27: (i) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancements and its benefits.
(ii) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29: (i) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(ii) In the exercise of his rights and freedoms, everyone shall be subject to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(iii) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

GAME / ACTIVITY / EXERCISE

- Students can make a visit to a local prison, and study the condition of prisoners. (In some western countries, provision is made to allow the students, to experience a stay for three, or four days to acquire some personal knowledge about prison and prison life.)
- Design a play or skit on discrimination on the ground of religion, race, sex, caste or place of birth.

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LESSON - 3

PERSONALITY DEVELOPMENT

Learning Objectives

1. To create better appreciation of the importance of personality in terms of its determinants.
2. To study the psychosocial stages of personality development.
3. To study in depth the development of specific characteristics or traits applicable to adolescents and young adults, namely identity and self-esteem

PREFACE

India, a land of rich cultural and spiritual heritage is entering an era, when it will be considered a super power. Not only in the field of human resource, but also in almost every avenue of Science, Technology, Economics and Politics, our country is commanding much respect and has created great expectations from all, to be an effective contributor to global peace, progress and prosperity.

[The youth of today are expected to take a lion's share of the responsibility to live up to these universal expectations. However, when they attempt to have an objective look at all current situations, problems and crises, both at the international and the domestic scene, they are confused, confounded and confronted with disintegrating values and total lack of direction. One of the effective tools to revitalise our youth and bring meaning and purpose in life is VALUE EDUCATION.]

2 [Value Education can bring about "The primacy of persons, the spirit over matter and ethics over technology"]

3 ["Personality Development" perhaps is the primary area of importance.] This lesson gives a general introduction to the subject and aims to create better appreciation of the importance of 'Personality requirements' that increase the capacity and the capability of our young people to commit themselves to control and enrich their destiny.

4 [The subject is indeed a vast and the main purpose of this proposed segment is to make the student aware of these criteria and hopefully to motivate one to cultivate greater interest in the subject.]

DEFINITIONS

The dictionary defines personality as

- a) The quality or state of being of a person
- b) The complex of characteristics that distinguishes an individual
- c) The totality of an individual's behaviour and emotional tendencies
- d) The organization of the individual's distinguishing character traits, attitudes or habits.

Behavioural scientists have described the word 'Personality' as one of the most abstract words in the English language, yet very widely used.

Personality is the combined total of all that an individual is and of everything that constitutes a person's physical, mental, emotional and temperamental make up.

The most accepted interpretation seems to be that of Gordon Allport, the 'most quoted pioneer' in the field of Behavioral Sciences. While 'Personality' in a simplified form could indicate "What a person really is", Allport gives an effective amplified version – "Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment"

We have to study behaviour as expressing and revealing one's personality, the unique organization of physical, mental and emotional qualities. We have to understand and describe an individual in terms of the fundamental integration of his experience, attitudes and goals, which is his personality.

"Personality is the developing system of those distinctive emotional, cognitive and spiritual attributes that manifest themselves in the individual's characteristic behaviour at any point in the life course" Mc Martin.

CHARACTERISTICS AND ELEMENTS OF PERSONALITY

The main characteristic is Self-consciousness. This social based trait centers around making continuous adjustments to environment and to one's inner life. Functioning as a whole, it provides the impetus to strive for goals and objectives.

The most commonly acknowledged dimensions of traits that constitute a person's personality are one's:

- Appearance
- Intelligence
- Emotionality
- Sociability
- Ascendance-Submission
- Moral character and
- Flexibility

The early childhood and parental upbringing have been assigned great importance in the process of personality development. It will be useful to study the various parenting styles and their probable impact on one's personality traits.

Parenting Style

- *Authoritarian Parenting:* These parents want their demands obeyed. They are motivated to exert power and control over their children's behaviour. They are neither communicative nor nurturing. The pre school children from such families are found to be withdrawn, unhappy, anxious and insecure. They are aggressive when frustrated and are found to be getting poorer grades.
- *Uninvolved Parenting:* Children from such families possess low self-esteem, increased aggression, insecure attachment and poor control over their impulses. Parental depression is frequent because of uninvolved parenting and has a long-term effect on the children often resulting in depression.
- *Authoritative Parenting:* The children tend to be friendly, popular with their peers, cooperative with adults, independent and achievement oriented. They display a high degree of self-control.

PSYCHOSOCIAL STAGES OF PERSONALITY DEVELOPMENT

The most noteworthy contribution to the theory of Personality development came from Ericson who added a scientific dimension by setting up eight different Life Stages and identified psychological crises associated with those stages.

"Personality... can be said to develop according to steps predetermined in the human organism's readiness to be driven forward, to be aware of and to interact with a widening radius of significant individuals and institutions".

Erickson's theory is based on the following eight stages of development. In each stage, he indicates a 'crisis', which denotes the possibility for either favourable or unfavourable personality development.

| Life Stage | Psychosocial Crisis |
|------------------------|--------------------------------|
| Infancy 0-2 yrs | Trust vs Mistrust |
| Toddler 2-3 yrs | Autonomy vs Doubt |
| Early School 4-5 yrs | Initiative vs Guilt |
| Middle School 6-12 yrs | Industry vs Inferiority |
| Adolescence | Identity vs Identity confusion |
| Young Adulthood | Intimacy vs Isolation |
| Adulthood | Generativity vs Stagnation |
| Old Age | Integrity vs Despair |

As you observe, the first four are centered on the age group 0 to 12 years.

The next three stages, namely Adolescence, Young adulthood and Adulthood bear much relevance to our study.

Adolescence

This stage is the fifth stage where the crisis seems to be the 'Identity Crisis'. This crisis relates well to a condition that is now well spread among young people. It is through an intrapersonal process as well as an interpersonal process that one tries to establish an identity one within own self and the other relating to other people.

As the young person goes through this critical and crucial period, at every 'Cross road' one asks oneself the question 'WHO AM I?', 'WHERE AM I GOING?', 'WHAT CAREER I AM SUITED FOR?', 'WHAT KIND OF LIFE STYLE I WANT?'.

These questions deal with our identity, our assets and liabilities, strengths and weaknesses, our goals, our means and our values and our way of life. Many young people are experiencing great difficulty in developing a stable identity. In a land where varied social disadvantages exist, youth find themselves confused and confounded in trying to acquire a self-identity they are comfortable with. The same society does not value them. As the social changes are rapid, many young people do not know where they stand in the shifting social scene especially when the value of life is influenced by a variety of factors. It is not uncommon to come across the description 'Mixed up kids'.

Young Adults

This sixth stage brings out the crisis 'Intimacy or Isolation'.

This group of men and women attach more importance and attention to relationship and factors concerning marriage and starting a family life. Closed and selective friendships also form a component of intimacy. The theorists claim that the extent to which intimacy is attained again depends upon the experience and success of the earlier stages. Most basically, a person must experience trust before entrusting feelings to the care of others. The alternative perhaps is to live more or less in 'Isolation'.

Middle Age

The crisis normally associated with this stage is 'Generativity vs. Self-absorption'. Generativity mainly deals with idealism, the state of the world and concern for the next generation in areas like social justice, quality of education, ecological factors etc.

Old Age

The crisis is 'Integrity vs. Despair'. The person looks back upon his life of achievements and contributions to people and to society. One seldom looks forward to new goals but looks backward with satisfaction upon achieved goals.

DEVELOPMENT OF PERSONALITY

- ☞ Can one develop one's personality? Or is one born with it?
- ☞ Is development possible only up to a particular stage?
- ☞ Can a person do something either to improve or damage his personality?
- ☞ Are there scientific methods to predict development of specific personality traits?

These are some of the questions of great significance especially to the young adults of today.

Perhaps there are neither standard nor scientific answers or guidelines to the above issues. However, theorists have established with reasonable validity that [there are a number of factors that influence behaviour patterns that are associated with either good personality or troublesome personality. Therefore, planning and effecting appropriate actions at the right stages might steer the development path of one's personality towards the desired direction.]

[The young people are well motivated to develop their personality wherever and whenever possible and definitely seek self-actualization.] We have already highlighted the influence of 'child rearing and early home experience' on the basic personality. Since speech is at first nonexistent, the child responds primarily to the expressions of emotions by others in the family. It reacts to the facial expressions showing friendliness, impatience or anger. Early in life all children develop a few basic feelings about people and the world. As they develop an understanding for language, they become capable of learning beliefs, hopes and fears of others at home.

[CONSCIENCE, VALUES AND BASIC BELIEFS also are acquired in the home. School experiences contribute heavily to personality development, to the self-image, to the development of social relations and to values. The influence exerted by the peer group helps formation of attitudes to self and the society.]

During adolescence and early adult years, there is a constant process of 'taking stock of one's self'. While the system of values continue to form, it is possible to persist with some and accept changes in some other.

In order to set meaningful and realistic life targets and goals, one must acquire a good knowledge of oneself and the world.

Therefore, as an integral part of their formal education, it is absolutely necessary to give the young adults useful information of some of the key factors that relate well to their stage of development namely adolescence and young adulthood.

(This study mainly deals with Identity crisis and Self esteem.)

IDENTITY

Our ancient gurus have always given much emphasis to the importance of seeking the truth about one's own self. During meditation, one is asked to continuously chant short repetitive mantras. One suggestion is to ask yourself, 'WHO AM I?'

Our self-consciousness, our sense of identity and feeling about self-worth are essential parts of our present selves.

To be self conscious, it requires an active and perceiving "I" as well as "ME" who is the object of one's attention or self concept.

William James distinguishes three important dimensions of the "ME" or the Self-concept.

The *Material "ME"* – our self-concept of our bodies, our possessions, our clothing and our family members.

The *Social "ME"* – our self-concept of the recognition we get from other people.

The *Spiritual "ME"* – our understanding of ourselves as persons who think, feel and experience life. It could be also termed as the Psychological "ME".

SELF ESTEEM

Self Esteem has many definitions. However, all are based on the belief that self-esteem is our evaluation and assessment of ourselves, often related to the society we live in, ranging from the feeling of "worthiness" to the society to the dependent feeling of "uselessness".

Expressing as a formula : Self-esteem = successes/prentensions.

Therefore, we can raise our self-esteem by accumulating our successes and reducing our pretensions. Reducing our pretensions means accepting ourselves for who we are and holding no unrealistic aspirations or expectations.

When our pretensions exceed our actual successes, we often feel dissatisfied with ourselves and experience low self-esteem. It is to be noted that this sort of low self-esteem is completely induced by ourselves.

James formula could be restated : Self esteem = Successes achieved/Successes expected.

This formula raises the provocative question of how often the ultimate cause of our own happiness or sadness lies within our own expectations for ourselves.

The more people value their skills they excel at, the higher is their overall self-esteem.

Self-esteem is how we feel about ourselves. Our opinion of ourselves critically influences everything from our performance at work, our relationships and our role as a parent to our accomplishments in life. High self-esteem leads to a happy, gratifying and purposeful life. All great world leaders and teachers throughout history have concluded that one must be internally driven in order to be a success. Self-esteem is a feeling which comes from one's awareness of what is good and having done it.

CASE STUDY 1

A beggar was sitting at the train station with a bowl of pencils. A young executive passed by and dropped a dollar in the bowl. After walking some distance, he suddenly turned and went back to the beggar, grabbed a bunch of pencils and said 'They are priced right. After all you are a business person and so am I', and he left.

Six months later, the executive attended a party. The beggar was also there in a suit and tie. The beggar recognized the executive and went up to him and said, "You probably don't know what you did for me that day. You were the first person in my life who gave me back my dignity. After you left with the pencils, I thought to myself, What am I doing here? Why am I begging? I decided to do something with my life."

Which aspect of the beggar's personality changed? His self-esteem went up and so did his performance. This is the magic of self-esteem in our lives.

Some advantages of high self-esteem:

There is a direct relationship between people's feelings and their productivity. High self-esteem is evident in respect for one's self, other's property, law, parents and one's country.

Some characteristics of people with:

| High Self-esteem | Low self-esteem |
|----------------------|-------------------------|
| 1. Talk about ideas | Talk about people |
| 2. Caring attitude | Critical attitude |
| 3. Humility | Arrogance |
| 4. Respect authority | Rebel against authority |
| 5. Confidence | Confused |
| 6. Assertive | Aggressive |
| 7. Optimistic | Fatalistic |
| 8. Internally driven | Externally driven |
| 9. Willing to learn | "Know all" attitude |

The objective of the list is to provide a basis of self-evaluation rather than produce guilt. It is not necessary to have all the traits. Some characteristics may be present to a greater or lesser degree. So long as we are able to recognize them, we can make an effort to correct ourselves.

Illustration

There is a story about a farmer who planted pumpkins in his land. For no reason, he put a small pumpkin hanging by the vine into a glass jar. At harvest time, he saw that the pumpkin had grown only to the shape and size of the jar. Just as the pumpkin could not grow beyond the boundaries, restricting it, human beings cannot perform beyond the boundaries of their self-concept, whatever it may be.

- Allow students to have a short discussion on 'Pumpkin in the Jar'. The teacher should ask whether they know any pumpkin in the jar.

Steps to building a positive self-esteem

- **Be Diligent:**

Faced with the challenge of living in a competitive world, man cannot afford to play a disinterested role. He needs to internalize the value of diligence. Diligence gives man the ability and the enthusiasm to undertake a time-bound, goal-oriented task, the patience to pursue it cheerfully despite setbacks and failures and to bring it to fulfillment in a spirit of perseverance. Diligence invokes in the 'Diligent', fulfillment, security, sense of achievement, confidence, self-reliance and independence. Indolence paves the way to lethargy and apathy towards work.

ACTIVITY 1

- What are the characteristics of an "Indolent" person?
- What do you think are the factors leading to diligence?

Suggested answers:

- Dependency, Lack of self-confidence, Lethargy, Tension, Frustration, Insecurity.
- Hope of success, Perseverance, Consistency in work, Motivation, Time sense, Pursuit of goal.

- **Be punctual:**

("Unfaithfulness in keeping an appointment is an act of clear dishonesty"

- Horace Mann.

Punctuality manifests an appreciation and sensitivity for the value of time commitments. Punctuality practised habitually develops peace, calmness, tranquility and self-confidence. Punctuality adhered to wins the respect of others.)

- **Be honest:**

“God is found in the soul when sought with truth and self sacrifice, as fire is found in wood, water in hidden springs, cream in milk and oil in the oil-fruit”

- Upanishads

Endowed with intelligence and a conscience, left to make his choices freely, man alone of all God’s creations can oppose the dictates of his inner voice to his own downfall.

If he is to have a life enriched with goodness, in a world steeped in double-dealing, hypocrisy, bribery and corruption, he must prize honesty.

“No legacy is so rich as honesty”

- Shakespeare

ACTIVITY 2

Fill in the blanks and discuss in class:

Honesty evokes in the “Honest”

Honesty evokes in the “Witness”

- **Fortitude:**

The value of fortitude comments courage in endurance. It enables a person to face peril, disaster and adversity with unflinching determination and strength of mind. Fortitude endows the individual with the gift to smile in the face of adversity.

ACTIVITY 3

What leads to fortitude and timidity?

Suggested Answer: Courage, Perseverance, Optimism, Logicality, Self-awareness and vision leads to fortitude. Lack of vision, pessimism, Fear of failure, lack of self-confidence, lack of self-awareness and lack of convictions leads to timidity.

- **Be Courageous:**

Life has many challenges and they must be faced with courage. Courage helps man to fight for his principles and the values he stands for unflinchingly, even in the face of death.

Courage has driven philosophers, scientists, technologists and freedom fighters to forge ahead undauntedly to achieve the impossible. Fear cramps the spontaneity of individuals.

ACTIVITY 4

Give the impressions evoked in a person, when he comes across a courageous person and a coward?

- **Be Mature:**

Maturity is the blossoming of man's character into a unified totality. Maturity assumes accountability, constantly assesses, judges and takes appropriate decisions. Maturity helps towards progressive advancement in spiritual growth. Maturity is a gradual process that comes with self knowledge and with self-realisation, shaping man into a responsible adult. Immaturity shows itself in people who suffer from various complexes.

- **Be Self-Reliant:**

Self-reliance is a prime value since it is concerned with the wealth of hidden potentials embodied in the inner world of man. Those who are dependent lose their sense of dignity and self respect and live in the bounty of others. Self-reliance must be attained personally, communally and rationally. At the personal level, Self-reliance covers all aspects of human development namely, moral, spiritual, physical, intellectual, emotional and cultural.

Self-reliance developed in society strives for self-sufficiency in the basic necessities of life. Self-reliance attained nationally work for autonomy – economically, politically and socially.

"Self-trust is the first secret of success"

– Emerson

"If you can talk with crowds and keep your virtue, or walk with kings – not lose the common touch, if neither foes nor loving friends can hurt you, Yours is the Earth and everything that's in it."

– Rudyard Kipling

ACTIVITY 5

Divide the class into two groups. Let them list down the positive values of self-reliance evoked in a 'self-reliant' person and in the 'witness' and the negative values of dependency-evoked in a 'Dependent' person and in the 'witness' and discuss.

- ***Be ambitious:***

Ambition is man's aspiration or ardent desire for success or advancement in any field. Ambition is the inner force that compels man to better his conditions or state in life, through hard work, determination and drive to reach the goal that he sets for himself. Ambition is usually tinged with ego, vanity and pride and sometimes tramples over others to achieve its aims. Healthy ambition is free of these shortcomings. Over-ambitiousness bites more than it can chew and may not be successful in its undertakings.

ACTIVITY 6

Bring out of the difference between Ambition, lack of ambition and over-ambitiousness. Students should be encouraged to present examples from history, literature, scriptures etc.

- ***Achieve Excellence:***

Excellence instills in a person a longing for perfection in all spheres of activity, whether individual or collective. Excellence manifests a restlessness that is only satisfied by exceptional performance. Excellence evaluates its performance from time to time to devise means of improving its end product. Excellence is open to criticism and suggestion and studies them objectively to enrich the quality and quantity of its production.

Excellence shows determination in the discharges of its pursuits.

ACTIVITY 7

Ask the students to note down the excellence he/she has achieved and share their feeling with others after achieving excellence in that particular task.

- ***Be of Good temperament:***

People succeed in life quite as much by their temper as by their talents. There are some people whose nature is so happily constituted that they can find good in everything. They have a look of gladness and cheerfulness in their eyes. When they have burdens to bear, they bear them cheerfully. We should not think that such people are weak and unreflective. From sorrow and suffering, they gather courage, knowledge and practical wisdom.

While cheerfulness of disposition is a great source of enjoyment in life, it is also a safeguard of character. Cheerfulness gives harmony of soul. Cheerfulness also accompanies patience, which begets success in life.

• *Be an Effective Communicator:*

Communication is exchange of information and shared understanding between people. Your voice, gesture, words and what you are saying combine to make an impression on the listener.

There are many ways to communicate. Speaking, gesturing and writing are the mechanical ways of communicating. Selection of a suitable means of communication too is vital to getting good understanding and response.

- a) **Speaking:** Speech is the most used method of communication. Pleasant sound, correct speaking speed, audible speech, distinct and clear articulation and correct pronunciation are to be borne in mind while developing the mechanics of speech.
- b) **Gestures:** Physical appearance is an important part of communication. Facial expressions speak more than the words. It is very important to look at the other person's eyes while conversing. Natural hand gestures are useful too. The body language of a person reveals the personality. Remember, most of our communication (about 80 %) is nonverbal.
- c) **Writing:** It is important to a well-trained career person to develop good writing skills, both cursive and printing. Neatness and legibility are always noticed and appreciated.
- d) **Listening:** Another important part of effective communication is the art of listening. When someone is talking to you, try to maintain a facial expression that encourages the speaker. You are more likely to get the information or response you want, at the earliest, if you show interest. Otherwise, the speaker will take a long time to part with the required information.

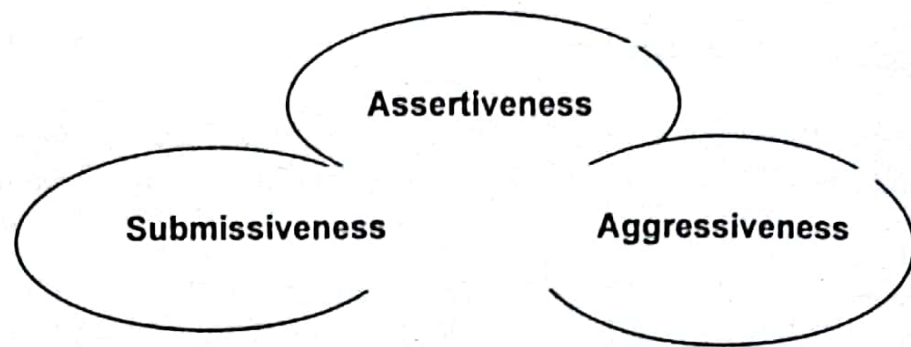
ACTIVITY 8

Understanding communication:

1. *What can you do to make your voice a more pleasant sound?*
2. *How can you avoid monotonous speech?*
3. *Why is eye contact important in communication?*
4. *How can you get better responses from your telephone calls?*
5. *How can you gain confidence in your ability to converse?*

• *Be Assertive:*

Assertiveness training is a critical element in developing communication skills. It lies between submissive and aggressive behaviour.



When you are submissive, you are unable to express honest feelings, needs, values and personal concerns. When you are aggressive, you try to walk on other people. You impose your points of view and values on them. Being assertive lets you say what you want, without overwhelming or abusing other people.

ACTIVITY 9

Here are some examples of assertiveness situations. How would you deal with them?

- ❖ *Admitting you have made a mistake*
- ❖ *Disagreeing with your boss.*
- ❖ *Asking others not to smoke.*
- ❖ *Asking subordinates to do unpleasant work.*

• *Some more values of relevance:*

In addition to the above-mentioned qualities for a good personality, there are other areas which ought to be taken into consideration. One should be kind and peace loving, calm and cheerful and slow to anger. Personal grooming is another important area one has to pay attention to. A well-groomed person commands respect in the society and people do feel like listening to them. Humility is a virtue that has to be cultivated.

CASE STUDY II

When General George Washington was made commander of the American Forces, he came one day to a group of soldiers who were working hard to dig a pit while their officer stood aside shouting at them. Washington asked him why he did not give them a helping hand. The officer answered: "You should know, sir, that I am a Corporal. I'll never stoop to this kind of work". Washington said nothing but stepped in and started helping the men. When the work was over, he turned to the Corporal and said: "When you have any more work like that which you are not ready to do yourself, just ask for General George Washington and I shall be only too eager to come".

The above incident illustrates the humility of great people. We often interact with one another in very selfish ways. We have to learn how to dialogue and respect one another.

• **Upbringing:**

The above mentioned qualities should be taught to the children in their early years, so that they could easily build on those strengths. It is less painful to learn in youth than be ignorant as an adult.

Parents with high self – esteem breed confidence and high self-esteem in their children by giving them positive concepts, beliefs and values.

A strong role model or mentor could be a parent, relative or teacher who is held in high regard. During their formative years, children look up to adults in positions of influence. Even as adults, we look to our supervisors and managers as role models.

CASE STUDY III

A young couple used to leave their daughter at a day-care center every day before going to work. As they parted company, the parents and the child kissed each other's hands and then put the kisses in their pockets. All during the day when the little girl got lonely, she would take out a kiss and put it on her cheek. This little routine made them feel together even though they were physically apart. What a wonderful thought!

The above activity builds self confidence in the kid.

Children Learn What They Live

If a child lives with praise, he learns to appreciate.

If a child lives with tolerance, he learns to be patient.

If a child lives with encouragement, he learns confidence.

If a child lives with approval, he learns to like himself.

If a child lives with acceptance and friendship he learns to love the world.

ACTIVITY

The following games could be played in the class.

Game I – Strength Identification

It facilitates getting to know the other players better and points out their positive qualities.

- No. of players : 5-15
- Length of Time : 20 – 60 minutes
- Materials : Paper, Pencil, Bowl or Bag
- Special requirement : Players need to be some what acquainted with each other.
- Object of the game : To guess the person that a list of strengths describes and the author of the list

To Play:

The name of each player is written on a piece of paper: The papers are folded and collected in a bowl by the leader. Each player draws a piece of paper with the name of another player on it. Thinking about the person drawn, each then lists 3 to 6 strengths of character of positive attributes of the person in the same paper. The author signs his own name on the bottom. The papers are refolded and collected in the bowl. The leader draws a paper from the bowl and reads just the strengths listed, leaving out both names. After each player tries to guess who was being described, the leader reveals the identity.

- The process is repeated as the leader goes through all the papers.
- Each person described can keep the list of his strengths for his own encouragement.

ACTIVITY

Game II

Make a list of all your strengths and weaknesses.

STRENGTHS

- 1.
- 2.
- 3.
- 4.
- 5.

WEAKNESSES

Successful people realize their limitations but build on their strengths. Unless we know them, how can we build on them?

Where the vision is one year, cultivate flowers.

Where the vision is ten years, cultivate trees.

Where the vision is eternity, cultivate people

-- Oriental Saying

ACTIVITY

1. Define 'personality' and explain its major determinants.
2. What are 'personality traits'? Discuss the influence of home and school in the formation of one's personality.
3. Describe the various types of personality and support by illustrations. Explain how people could be classified.
4. How do you distinguish between the popular and scientific notions of personality? Discuss such differences as applicable to young adults.

5. How do you explain 'Identity crisis'? Discuss the relationship between self-esteem and identity crisis.
6. Briefly explain the effectiveness of using case studies, interviews, rating scales and situation tests as indices of personality measurement. How does one evaluate the needs of our own self-esteem?
7. Discuss some prescribed methods for raising one's self-esteem.
8. Describe any two incidents of your own personal experience of a problem created by probable lack of self-esteem or an identity crisis. Explain how you handled such situations.

CONCLUSION

The word 'Personality' refers to the whole person, not just to a part. Personality encompasses intelligence, motivation, emotion, learning, cognition and even social interactions. Personality traits are important and enduring qualities of a person. They seem to influence almost every act of a person who possesses these. Many scientists agree that the primary drive behind a person's behaviour is due to his enduring internal qualities and environmental influence. How we think and process information will eventually prove the power and utility of our personality. We have looked into various factors that determine personality and its different characteristics – all of which can be developed. We have attached specific emphasis on the young adults whose main personality factors relate to creating an identity and fostering self-esteem. The focus of all humanistic theories of personality is the concept of self.

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(Borrowings from the above sources are gratefully acknowledged)

