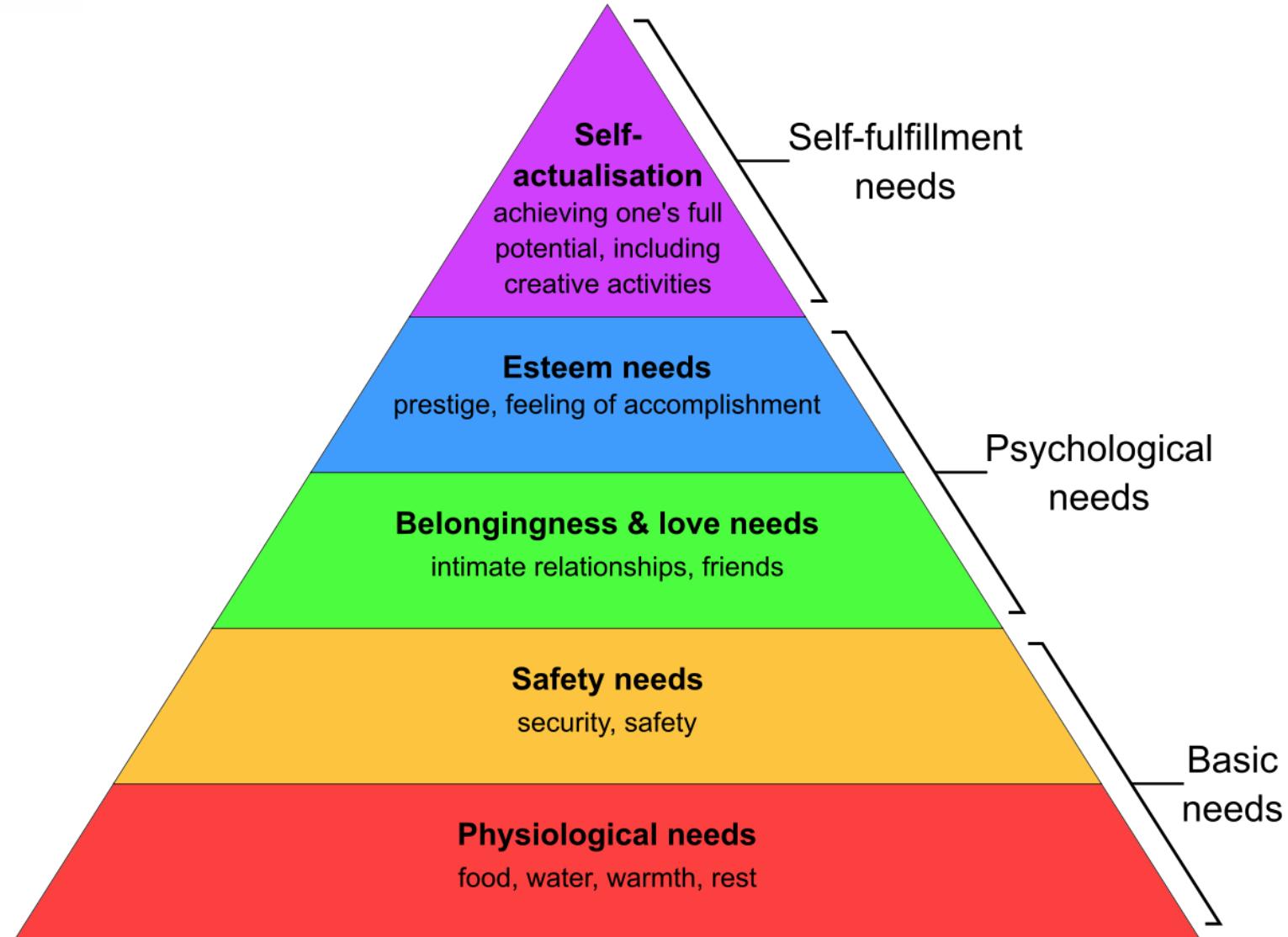


Recap: Human as a co-existence of 'I' (self) and body

Human Being मानव		Self (I) मैं	Co-existence सहअस्तित्व	Body शरीर
Need आवश्यकता	Happiness (e.g. Respect) सुख (जैसे सम्मान)			Physical Facility (e.g. Food) सुविधा (जैसे भोजन)
In Time काल में	Continuous निरन्तर			Temporary सामयिक
In Quantity मात्रा में	Qualitative (is Feeling) गुणात्मक (भाव है)			Quantitative (Required in Limited Quantity) मात्रात्मक (सीमित मात्रा में)
Fulfilled By पूर्ति के लिए	Right Understanding & Right Feeling सही समझ, सही भाव			Physio-chemical Things भौतिक-रासायनिक वस्तु
Activity क्रिया	Desire, Thought, Expectation... इच्छा, विचार, आशा...			Eating, Walking... खाना, चलना...
In Time काल में	Continuous निरन्तर			Temporary सामयिक
Response	Knowing, Assuming, Recognising, Fulfilling जानना, मानना, पहचानना, निर्वाह करना			Recognising, Fulfilling पहचानना, निर्वाह करना
		Consciousness चैतन्य		Material जड़



Recap: Maslow's Hierarchy of needs (CO5)



1. Relationship is – between one self (I_1) and other self (I_2)
2. There are feelings in relationship – in one self (I_1) for other self (I_2)
3. These feelings can be recognized – they are definite (9 Feelings)
4. Their fulfilment, evaluation leads to mutual happiness

Feelings in relationship:

- | | |
|-----------------------------------|------------------------------|
| 1. Trust विश्वास FOUNDATION VALUE | 6. Reverence श्रद्धा |
| 2. Respect सम्मान | 7. Glory गौरव |
| 3. Affection स्नेह | 8. Gratitude कृतज्ञता |
| 4. Care ममता | 9. Love प्रेम COMPLETE VALUE |
| 5. Guidance वात्सल्य | |

Achieve the
comprehensive
human goal

Objective:

To Understand Comprehensive human goals as right understanding, prosperity, fearlessness and co-existence.

Self-exploration, Self-investigation, Self-study

1. Content of Self Exploration:

- a. Desire (**चाहना**) - Aim, Purpose – **Happiness, Prosperity → Continuity**
- b. Program (**करना**) – Process of achieving the desire, action

Happiness = To be in Harmony

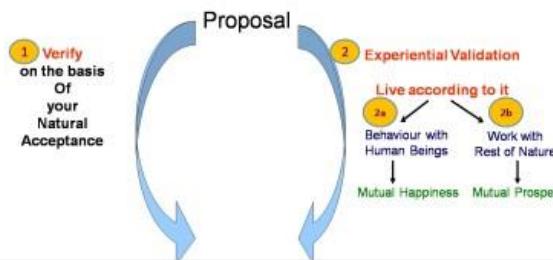
To understand Harmony & to live in harmony at all 4 levels:

1. Harmony in the Human Being
2. Harmony in the Family
- 3. Harmony in the Society**
4. Harmony in Nature/Existence

2. Process of Self Exploration

Self-verification

Whatever is said is a **Proposal** (*Do not accept it to be true*)
Verify it on your own right



What is Desirable and Where are we today?

Families living together, in a relationship of mutual fulfillment
(common goal)
Society

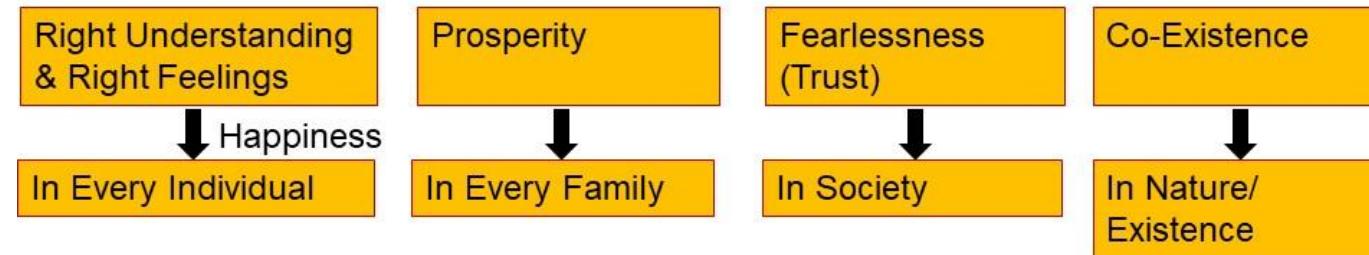
People living together, but not in relationship of mutual fulfillment
(differing goals)
Crowd

People living separately, in opposition / struggle
(conflicting goals)
Battlefield

We will explore harmony in society – The base of harmony in society
is harmony in family for which the base is harmony in human being

Harmony in the Society (समाज में व्यवस्था)

Human Goal (मानव लक्ष्य)



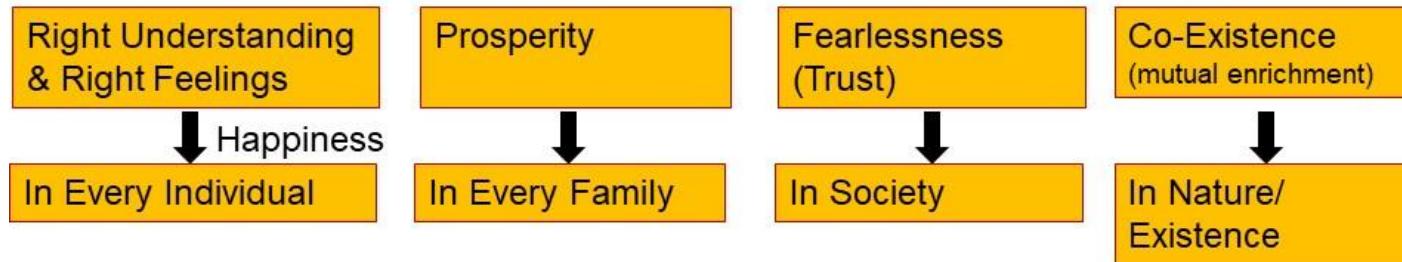
Are all 4 required, desirable or we can leave something out?

Other than these 4, what else is required?

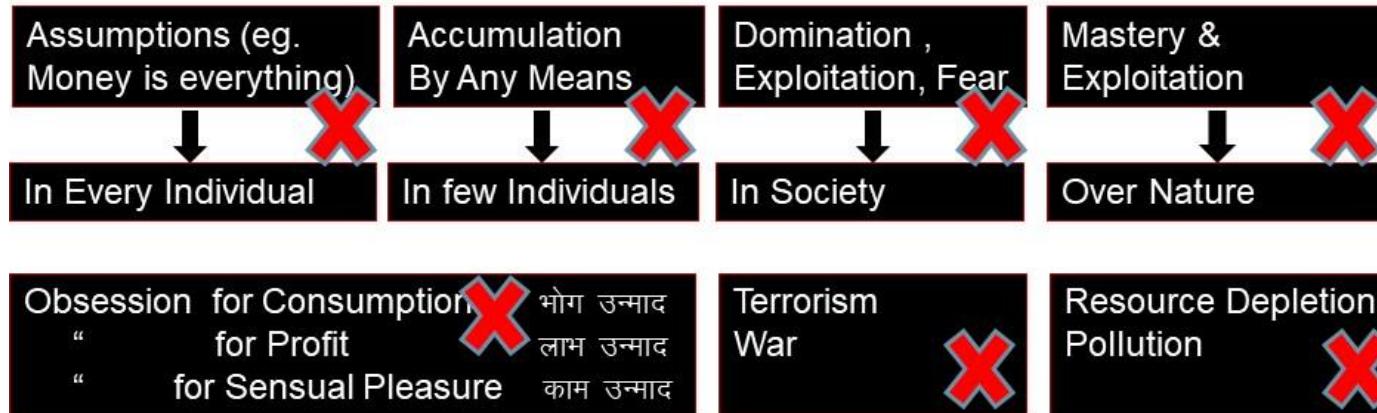
Are we working for all 4?

Current State – Have we understood our Goal?

Human Goal (मानव लक्ष्य)



Gross Misunderstanding (आधारभूत भ्रम)



Gross Misunderstanding (आधारभूत भ्रम)

Human Being मानव	Self (I) में	=	Body शरीर	
Need आवश्यकता	Respect सम्मान	=	Physical Facility (Eg. Food, Clothes) सुविधा (जैसे—भोजन, कपड़ा)	
	Continuous निरन्तर	=	Unlimited असीमित	



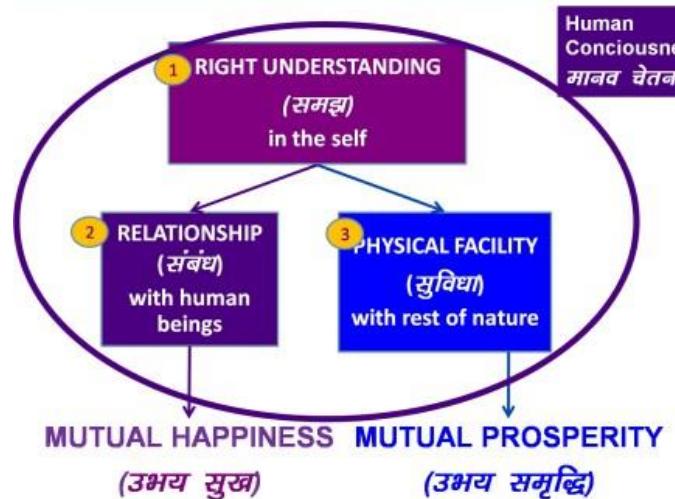
Accumulation of Physical Facility – Unlimited!
सुविधा संग्रह – असीमित!



Deprivation
दरिद्रता

Check if you are caught up in this loop

Desired State – Humane Society that fulfills Human Goals



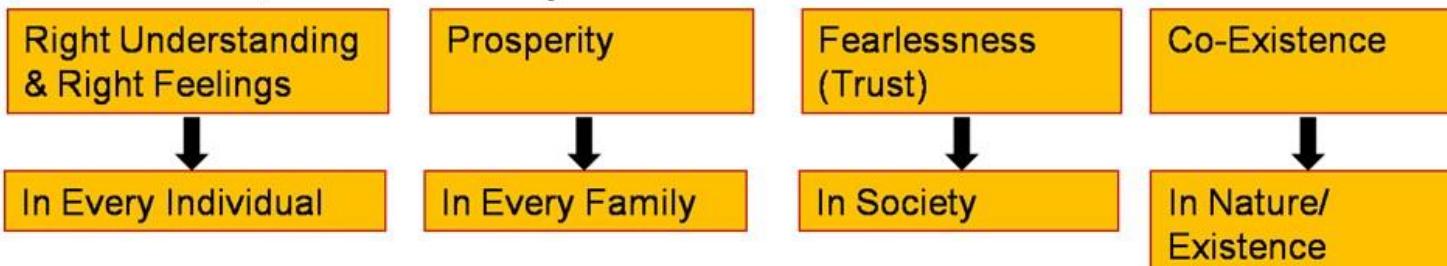
Human Goal – As an Individual

1. Living in **Bondage** (Sorrow) X
2. **Salvation** from Bondage ✓
3. Living with Continuous Happiness or **Swatantrata** ✓

Human Goal – As a Family

1. Justice
2. Prosperity
3. Participation in Human Society

Human Goal – As a Society



Integrated Society

Domination (*shasan*)

Every unit is selfish. Individual aims are dissonant with others & with collective

Central control. Fear, incentive, faith used to motivate

Power, energy is centralized.
Externally, centrally regulated

Top down

Human being is a resource

Self Organization (*vyavastha*)

Every unit is self organized.
Individual aims are complementary to others & to collective

No central control. Each unit is responsible, self motivated

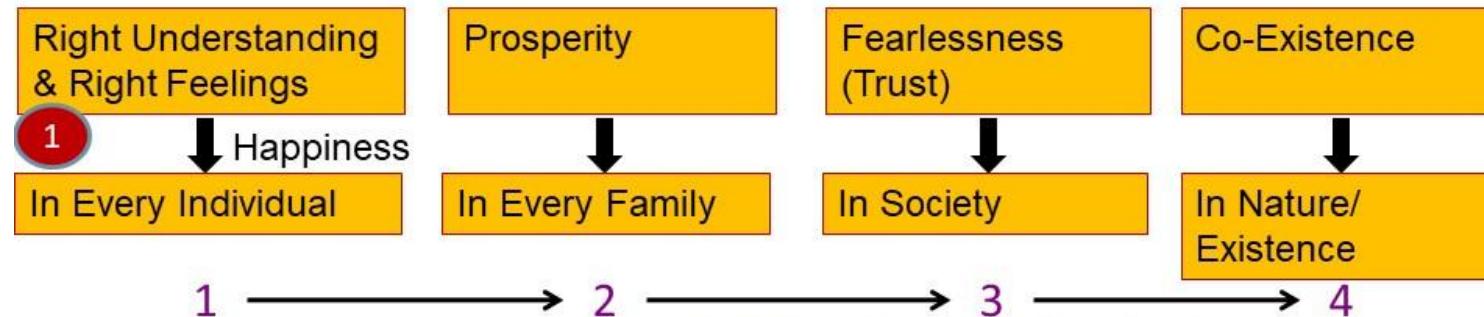
Every unit is self energized & self regulated

Bottom up

Human being is co-existence of Self(I) & Body
Body is a resource of the Self(I)

Harmony in the Society (समाज में व्यवस्था)

Human Goal



Human Order (मानवीय व्यवस्था)

Five Dimensions (पाँच आयाम)

1. Education – Sanskar 1
2. Health – Sanyam
3. Production – Work
4. Justice – Suraksha
5. Exchange – Storage

1a. Education – To develop the right understanding of the harmony at all levels of our living – from self to the entire existence (individual, family, society, nature/existence)

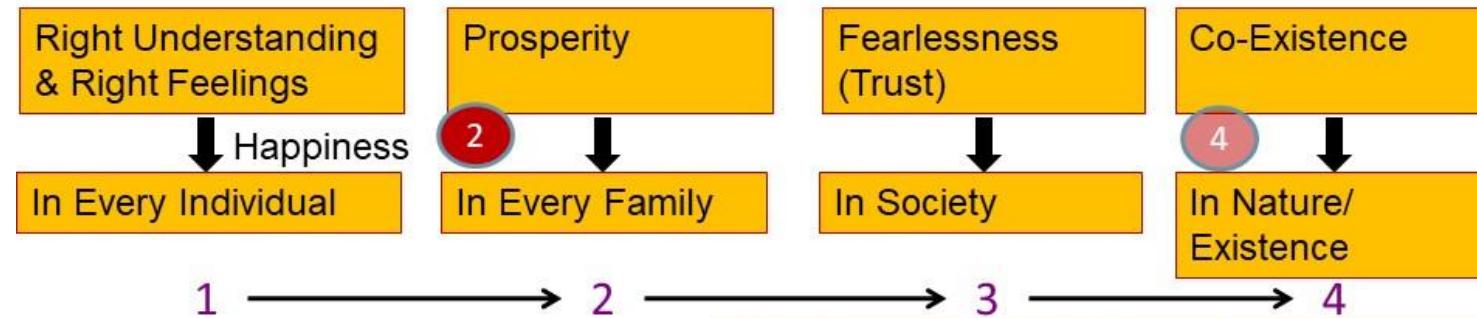
1b. Sanskar – The commitment, preparation and practice of living in harmony. Preparation includes learning the skills and technology for living in harmony at all levels – from self to the entire existence (individual, family, society, nature/existence)

More

18

Harmony in the Society (समाज में व्यवस्था)

Human Goal



Human Order (मानवीय व्यवस्था) Five Dimensions (पाँच आयाम)

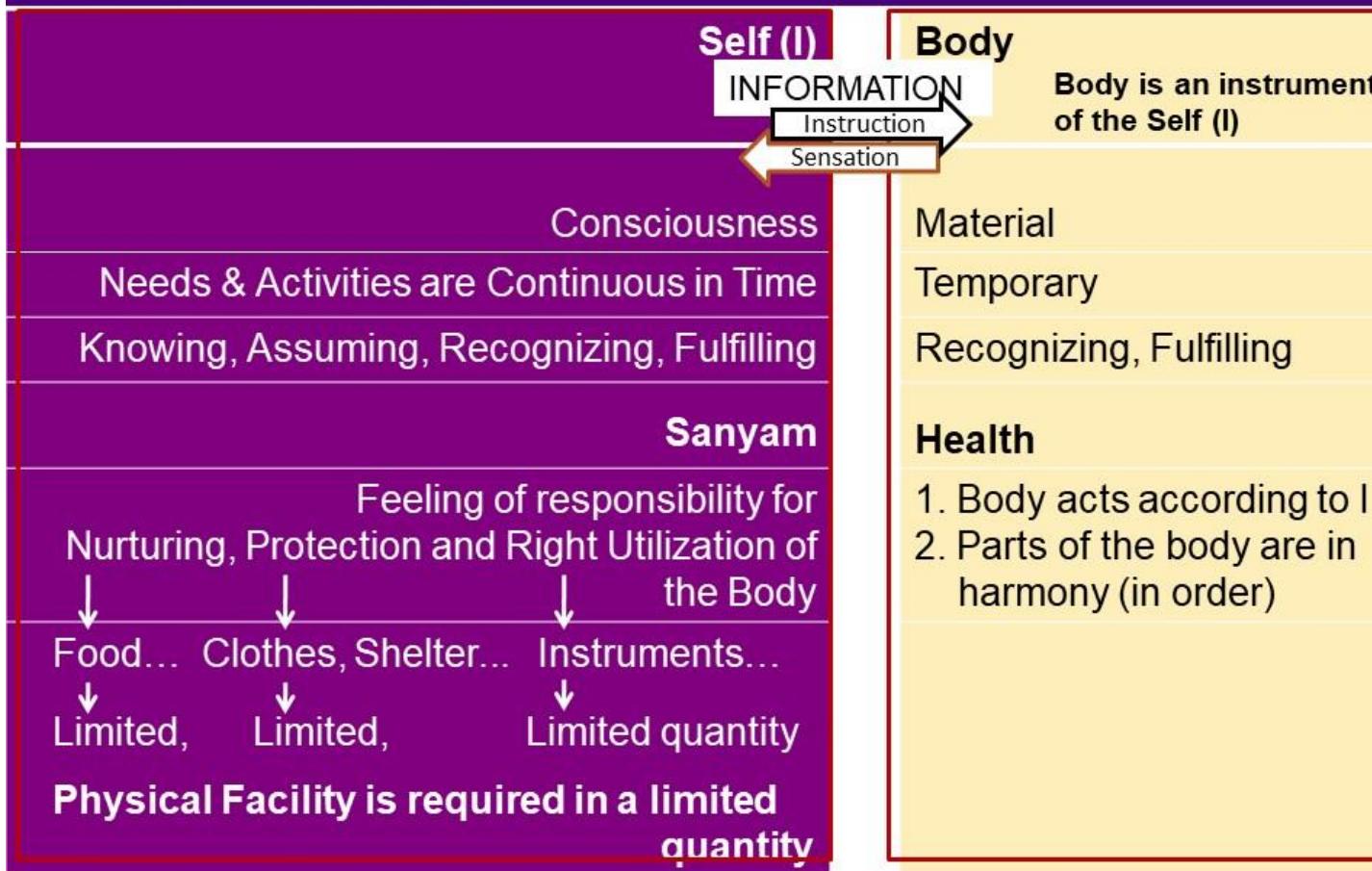
1. Education – Sanskar
2. Health – Sanyam
3. Production – Work
4. Justice – Suraksha
5. Exchange – Storage

2b. Sanyam – Feeling of responsibility for Nurturing, Protection and Right Utilization of the Body

2a. Health (Swasthya) –
Body acts according to I
Parts of the body are in harmony
(in order)

→ Recognising What is Needed as Physical Facility

Harmony with the Body



Prosperity (समृद्धि)

Prosperity – The feeling of having more than required Physical Facility

2	1
समृद्धि	— <u>आवश्यक सुविधा</u> से <u>अधिक की उपलब्धि / उत्पादन</u> का भाव
1	2

1 – Identification of required physical facility (including the required quantity)
 – with right understanding

आवश्यक सुविधा का निर्धारण – सही समझ से

2 – Ensuring availability/ production of more than required physical facility
 – with right skills

अधिक की उपलब्धि / उत्पादन, भौतिक रासायनिक वस्तुओं का – सही हुनर से

A prosperous person thinks of right utilisation, nurturing the other
 “ deprived ” ” ” accumulation, exploiting ” ” ”

समृद्ध व्यक्ति सदुपयोग का, दूसरे का पोषण करने का सोचता है
 दरिद्र ” संग्रह ” ” ” शोषण ” ” ” ” ”

Program for Health-sanyam

Sanyam in the Self (I): Feeling of responsibility for Nurturing, Protection and Right Utilization of the Body

Program for Sanyam

- | | |
|--------------|-------------------|
| 1a. Intake | 1b. Daily Routine |
| 2a. Labour | 2b. Exercise |
| 3a. Asan | 3b. Pranayam |
| 4a. Medicine | 4b. Treatment |

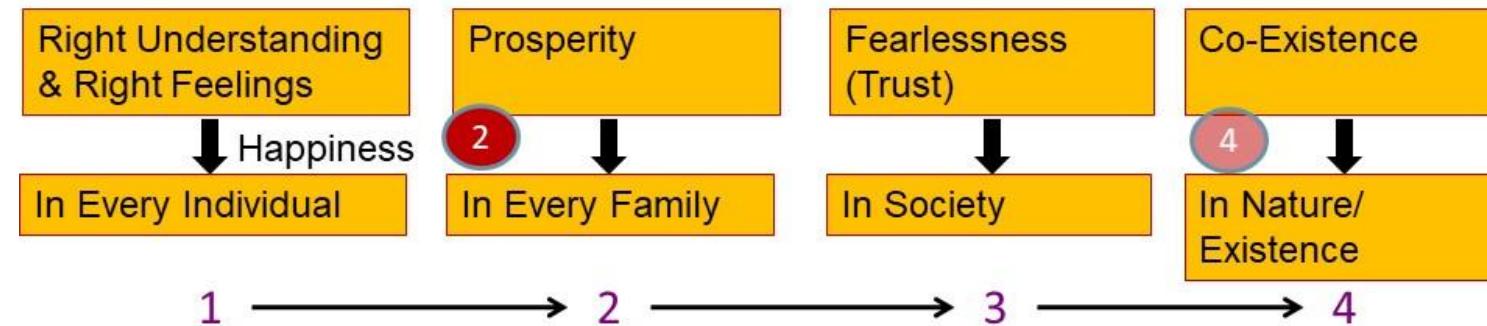
Health (Swasthya) in the Body

1. Body acts according to Self (I)
2. Parts of the body are in harmony (in order)

- 1a. Intake includes air, water, sunlight, food which is nutritious, digestable, excretable & tasty
- 2a. Outcome of labour is production of physical facility
- 2b. No physical facility is produced by exercise
- 3a. Asan for balancing internal & external organs of the body
- 3b. Pranayam for balancing the breathing of the body

Harmony in the Society (समाज में व्यवस्था)

Human Goal



Human Order (मानवीय व्यवस्था)

Five Dimensions (पाँच आयाम)

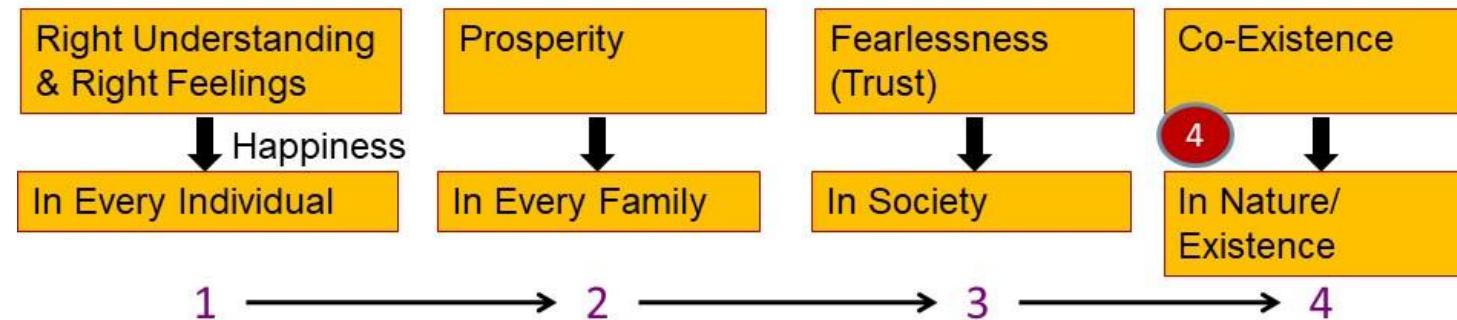
1. Education – Sanskar
2. Health – Sanyam
3. Production – Work
4. Justice – Suraksha
5. Exchange – Storage

3b. Work: The labour a human being does on the rest of nature

3a. Production: The physical facility obtained out of work

Harmony in the Society (समाज में व्यवस्था)

Human Goal



Human Order (मानवीय व्यवस्था)

Five Dimensions (पाँच आयाम)

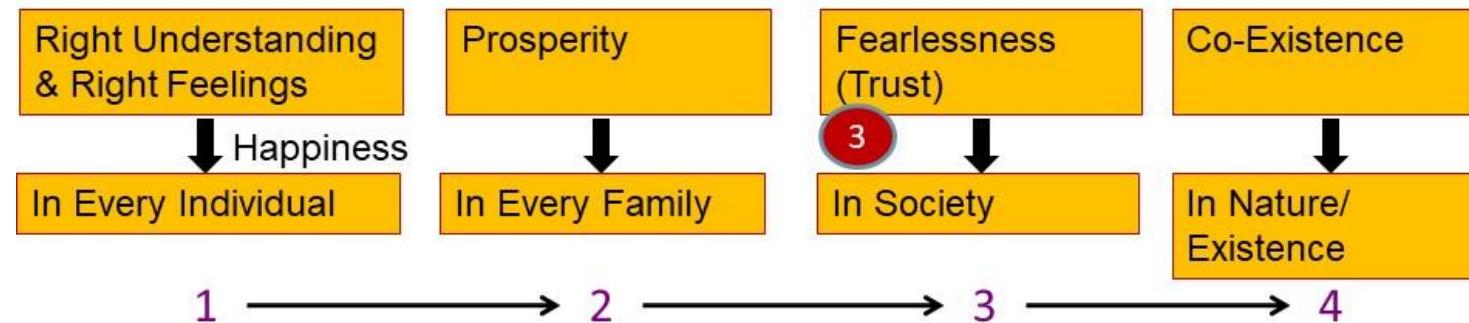
1. Education – Sanskar
 2. Health – Sanyam
 3. Production – Work
 4. Justice – Suraks
 5. Exchange – Storage

4b. Suraksha – Recognition of Human-Rest of Nature Relationship, its Fulfillment & Evaluation leading to Mutual Prosperity or Mutual Enrichment

1. Prosperity of Human Being
2. Suraksha of rest of Nature
(Enrichment, Protection & Right Utilisation of rest of Nature)

Harmony in the Society (समाज में व्यवस्था)

Human Goal



Human Order (मानवीय व्यवस्था)

Five Dimensions (पाँच आयाम)

1. Education – Sanskar
 2. Health – Sanyam
 3. Production – Work
 4. Justice 3 – Suraksha
 5. Exchange – Storage

4a. Justice – Recognition of Human-Human Relationship, its Fulfillment & Evaluation leading to Mutual Happiness

Harmony in Family – Justice, From Family to World Family (Undivided Society)

1. Relationship is – between one self (I_1) and other self (I_2)
2. There are feelings in relationship – in one self (I_1) for other self (I_2)
3. These feelings can be recognized – they are definite (9 Feelings)
4. Their fulfilment, evaluation leads to mutual happiness

Feelings in relationship:

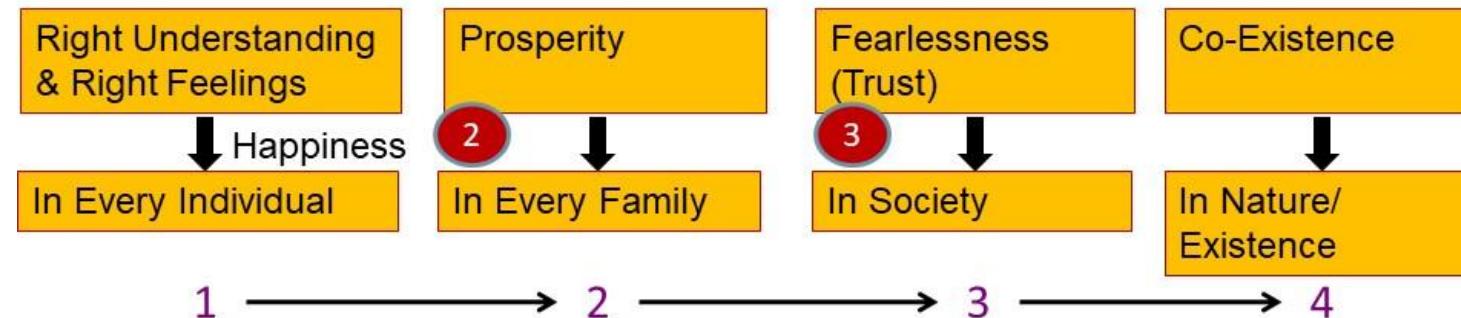
- | | |
|-----------------------------------|------------------------------|
| 1. Trust विश्वास FOUNDATION VALUE | 6. Reverence श्रद्धा |
| 2. Respect सम्मान | 7. Glory गौरव |
| 3. Affection स्नेह | 8. Gratitude कृतज्ञता |
| 4. Care ममता | 9. Love प्रेम COMPLETE VALUE |
| 5. Guidance वात्सल्य | |

Justice = Recognition, Fulfillment & Evaluation of Human-Human Relationship, leading to Mutual Happiness

Justice → from Family to World Family → Undivided Society (अखण्ड समाज)

Harmony in the Society (समाज में व्यवस्था)

Human Goal



Human Order (मानवीय व्यवस्था)

Five Dimensions (पाँच आयाम)

1. Education – Sanskar
2. Health – Sanyam
3. Production – Work
4. Justice – Suraksha
5. Exchange – Storage

2 3

5a. Exchange – of physical facility with a view of mutual fulfillment (not with obsession for profit / of exploitation)

5b. Storage – of physical facility with a view of mutual fulfillment (not with obsession for profit / of accumulation)

Harmony in Society – Activity for Excellence

Human Goal (मानव लक्ष्य)

- Self -exploration , resolution , awareness & self-purification
- Learning & practice skills - development of competence

-Self Study

- Recognising family need of PF
- Production of more than what is required by own labour
- Family education sanskar

-Family Meeting

- Justice in Human-Human relationship
- Participation in larger order, in at least one of the 5 dimensions with a view of mutual fulfilment
- Org. Mtg

- Right utilisation of physical facility
- Protection of physical facility
- Enrichment of physical facility

Right Understanding & Right Feelings – Resolution, All Encompassing Solution

Prosperity – Feeling of having more than enough physical facility

Fearlessness (Trust) – Clarity that the other intends my happiness

Co-Existence – Clarity that existence is in form of co-existence

Gross Misunderstanding – Activity for Domination



Darshan Gyan Charitra (Shifting the Thinking)

Objective:

To Understand Samyak-Darshan refers to Right View or Right Belief whereas Samyak-Gyan refers to Right Knowledge

- Theory of Knowledge (Gyan)
- Knowledge is eight types Matijnana , Shrutajnana , Avadhijnana , Manahparyayajnana , Keval jnana , and three ignorance, Kumati , Kushruta , Kuavadhi
- Darshan is four types Chaksu , Achaksu, Avadhi , Kevala
- Right conduct - Samyak charitra
- This means living your life according to Jain ethical rules, to avoid doing harm to living things and freeing yourself from attachment and other impure attitudes and thoughts.

- The Jain scholars divide cognition or knowledge into two divisions viz. -
 - Valid knowledge
 - Fallacious knowledge
- The valid knowledge is of five types viz. -
 - Sensory knowledge (Mati Jnana)
 - Scriptural knowledge (Shruta Jnana)
 - Clairvoyance (Avadhi Jnana)
 - Telepathy (manahparyaya jnana)
 - Omniscience (Kevala Jnana)
- The fallacious knowledge is of three types viz. -
 - Kumati,
 - Kusruta
 - Vibhang

- The valid knowledge
- Sensory knowledge (Mati Jnana)
- Scriptural knowledge (Shruta Jnana)
- Clairvoyance (Avadhi Jnana)
- Telepathy (manahparyaya jnana)
- Omniscience (Kevala Jnana)

- The valid knowledge
- **Mati jnana or sensuous knowledge** is ordinary cognition, obtained by normal functioning of sense perception. It is based on sensuous perception. According to the ancient texts, mati jnana is described as synonymous with intelligence and it includes remembrance, recognition and inductive as well as deductive reasoning. "Mati jnana is sometimes further distinguished into three kinds viz. upalabdhi or perception, bhavana or memory, and upyoga or understanding".
- **Shruta jnana or authoritative knowledge** is knowledge derived through symbols, signs or words. All verbal knowledge is shruta jnana. It includes all canonical, scriptural or both knowledge. "Shruta jnana is of four kinds, namely, labdhi or association, bhavana or attention, upayoga or understanding, and naya or aspects of the meaning of things". Shruta jnana is invariably preceded by mati jnana. As we saw, mati jnana cognises only what is present, the shruta jnana comprehends, all the three time dimensions (past, present and future) relating to the object. "While mati jnana gives us knowledge by acquaintance, this (shruta) gives us knowledge by description."

- The valid knowledge
- **Avadhi jnana or clairvoyant** is a sort of clairvoyant knowledge or direct visual intuition which enables a person to know things or objects even at a distance of time or space, without their coming into contact with sense organs. Manah paryaya or telepathic knowledge is a direct knowledge of the thoughts of the minds of others. It is without the help of any medium or agency. Just like avadhi jnana, nanah paryaya jnana is an extra sensory perception. Manah paryaya can not be attained by ordinary persons. Only a soul in its higher progression stage or at its higher 'guna-sthana' may acquire this type of knowledge.
- **Keval jnana or perfect knowledge** "comprehends all substances and their modifications." It is the pure, absolute, complete, whole and total knowledge unlimited by space, time or object. It is the very omniscience. Omniscience according to Jainism is possible, it is the highest type of perception which falls in the category of extra-sensory perception. It is the perception of the cognising faculty of self.
- **Keval jnana** is possible only when all the jnana obscuring karmas have been totally annihilated. It is independent of senses, can be only felt and cannot be described. This supreme and unlimited knowledge is possessed only by purified souls free from bondage like Arihants and Siddhas.

- The fallacious knowledge
- Kumati: Wrong sensory knowledge
- Kusruta: Wrong scriptural knowledge
- Vibhang: erroneous clairvoyance

- Darshan is of four kinds
 - Chaksu visual apprehension
 - Achaksu non visual apprehension with the aid of mind, ear, nose, tongue and skin.
 - Avadhi apprehension directly by the soul without the aid of senses and mind.
 - Clairvoyance Kevala perfect apprehension by the soul.

- Right faith and right knowledge are prerequisite to right conduct.
- Right conduct is essential for self realization or liberation, or for success in life.
- Right conduct requires observance of austerities, e. g. simple living and high thinking
- Checking of external activities of body, mind and speech, i.e. checking distraction of attention
- Meditation and contemplation on the true nature of the soul, or the goal
- Right conduct is of two categories:
 - 1 . Sakal Samyagcharitra rules of conduct are followed with vigor, Mahavratas . This is for ascetics
 - 2 . Vikal Samyagcharitra rules are followed as much as possible, Anuvratas . This is for householders
- Besides following the rules the person should absent from vices.

Interconnectedness
and mutual fulfilment
among the four orders
of nature recyclability
and self-regulation in
nature

Interconnectedness and mutual fulfilment among the four orders of nature (CO5)

Objective:

To Understand interconnectedness and mutual fulfilment in all the orders of nature except human order

Interconnectedness and mutual fulfilment among the four orders of nature (CO5)



Nature प्रकृति

Nature प्रकृति = Collection of Units इकाई समूह



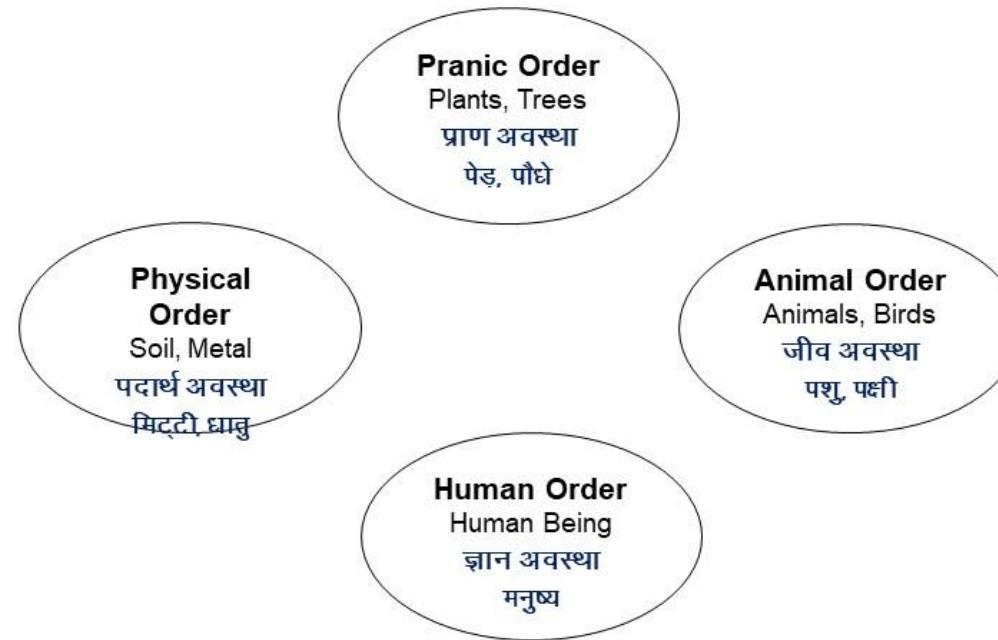
Unit = Activity = In the form of individual unit

4 Orders

Relationship of Mutual Fulfilment

Interconnectedness and mutual fulfilment among the four orders of nature (CO5)

Nature = Collection of Units = 4 Orders

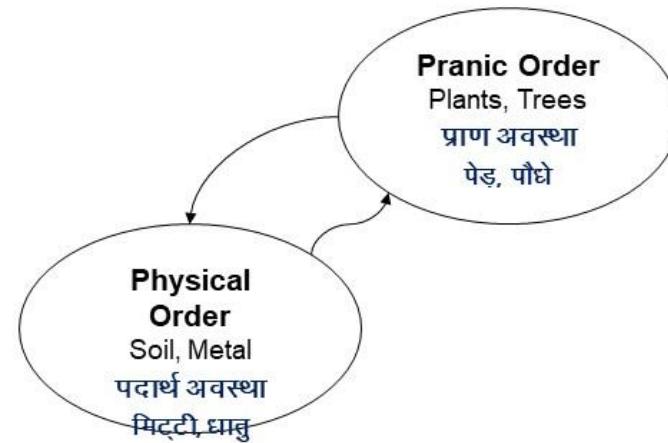


7

Interconnectedness and mutual fulfilment among the four orders of nature (CO5)

Nature is Characterised by Mutual Fulfillment, Enrichment

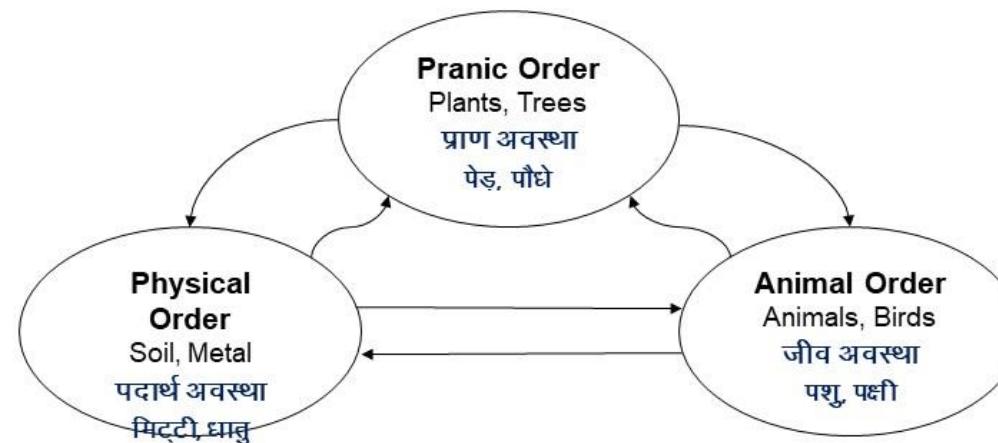
Between Physical Order and Pranic Order



Interconnectedness and mutual fulfilment among the four orders of nature (CO5)

Nature is Characterised by Mutual Fulfillment, Enrichment

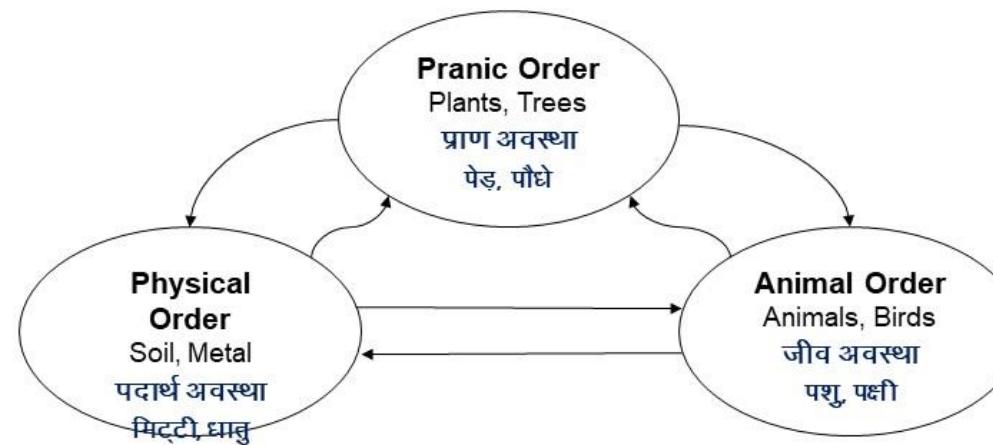
Between Physical Order, Pranic Order and Animal Order



Interconnectedness and mutual fulfilment among the four orders of nature (CO5)

Nature is Characterised by Mutual Fulfillment, Enrichment

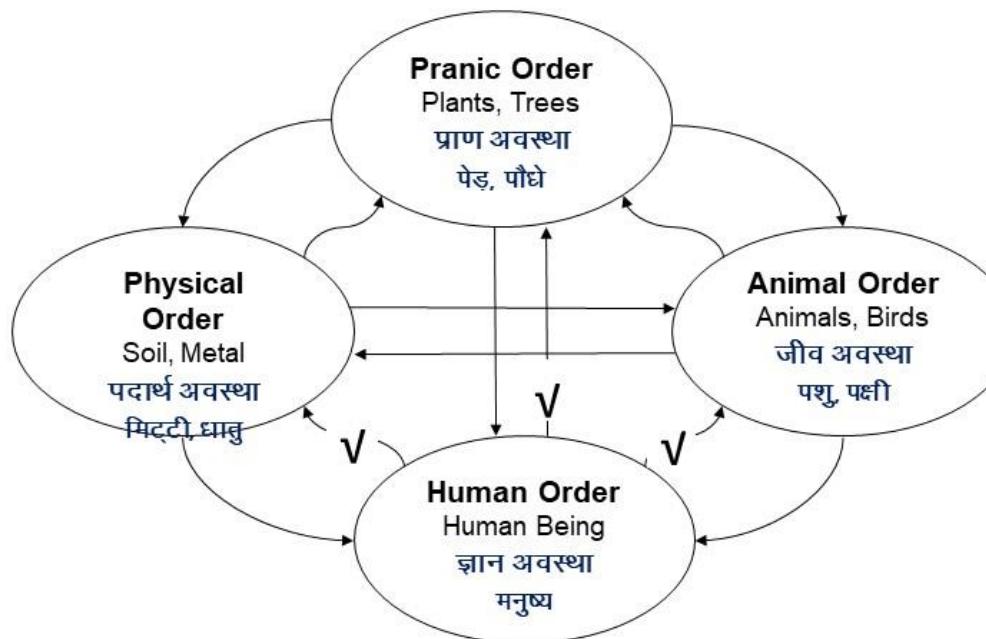
Between Physical Order, Pranic Order and Animal Order



Relationship of Mutual Fulfillment परस्पर पूरकता का संबंध

Mutual Fulfillment = Relatedness + Fulfillment

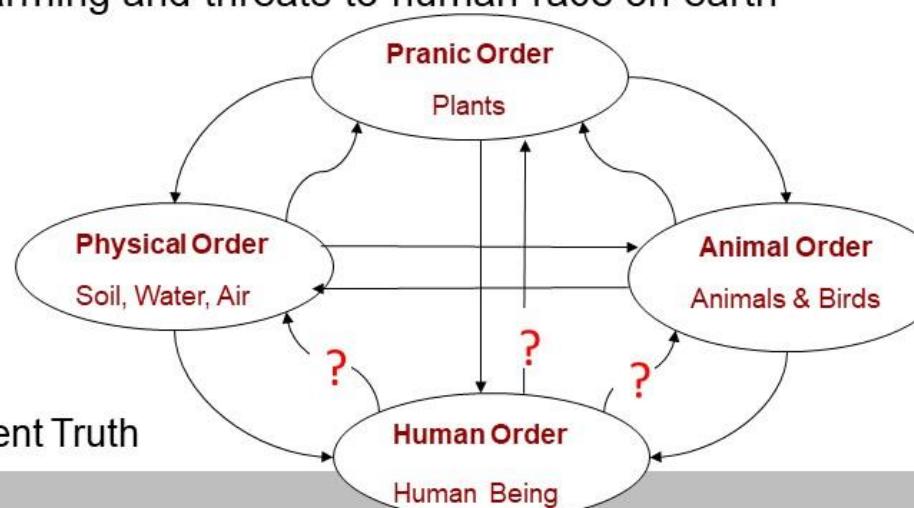
$$\text{परस्पर} \quad \text{पूरकता} \quad = \quad \text{परस्परता} \quad + \quad \text{पूरकता}$$



Relationship of Mutual Fulfillment

Four orders in nature, mutual fulfillment in nature

- In nature all the three orders other than human order are mutually fulfilling for themselves as well as for human beings
- Mutual fulfillment is naturally acceptable to the human order
- Due to lack of right understanding, the Human order is not yet able to ensure mutual fulfillment. This can be seen in the form of problems such as pollution, resource depletion, extinction of animals, global warming and threats to human race on earth



Activity: An Inconvenient Truth

13

Interconnectedness and mutual fulfilment among the four orders of nature (CO5)

Harmony in Nature प्रकृति में व्यवस्था				
ORDERS 4 अवस्था	UNITS इकाई	ACTIVITY क्रिया	INNATENESS धारणा स्वयं में व्यवस्था (Self-organisation)	INHERITANCE अनुषंगीयता
Physical पदार्थ	Soil, Metal मिट्टी, धातु	Formation-Deformation रचना-विश्वना	Existence अस्तित्व	Constitution based परिणाम अनुषंगी
Pranic प्राण	Plants, Trees पेड़, पौधे	"-“ + Respiration श्वसन-प्रश्वसन	" + Growth पुष्टि	Seed based बीज अनुषंगी
Animal जीव	Animals, Birds पशु, पक्षी	"-“, " in Body शरीर में	" , " in Body शरीर में	Breed based वंश अनुषंगी
Human ज्ञान	Human Beings मनुष्य	"-“, " in Body शरीर में	" , " in Body शरीर में	Education-Sanskar based शिक्षा-संस्कार अनुषंगी
		Imaging, Analysing, Selecting/Tasting in I चित्रण, विश्लेषण, चयन/आस्वादन में में	Will to live with continuous happiness in I मैं में निरंतर सुखपूर्वक जीने की आशा ↑	
		Potential for Understanding in I समझने की क्षमता में में	Right Feeling समाधान ↑	
			Right Understanding ज्ञान	

Inheritance: How conduct is decided generation after generation

Natural Characteristic स्वभाव

Tendency of Human Living with Animal Consciousness

Wretchedness	The feeling I can not take care of my body, दीनता hence I resort to being dependent on the other
Cunningness	The feeling I can not take care of my body, हीनता hence I resort to beguiling the other
Cruelty	The feeling I can not take care of my body, क्रूरता hence I resort to forcefulness & violence

Natural Characteristic of Human Living with Human Consciousness

Perseverence	Being assured that the all-encompassing solution is to understand & to live in harmony at all 4 levels, I live with this commitment without any perturbation धीरता
Bravery	The commitment to help the other develop right understanding & to live accordingly वीरता
Generosity	Readiness to invest oneself, one's body & physical facility to help the other develop right understanding & to live accordingly उदारता

Natural Characteristic स्वभाव

Tendency of Human Living with Animal Consciousness

Wretchedness	The feeling I can not take care of my body, दीनता hence I resort to being dependent on the other
Cunningness	The feeling I can not take care of my body, हीनता hence I resort to beguiling the other
Cruelty	The feeling I can not take care of my body, क्रूरता hence I resort to forcefulness & violence

Natural Characteristic of Human Living with Human Consciousness

Perseverence	Being assured that the all-encompassing solution is to understand & to live in harmony at all 4 levels, I live with this commitment without any perturbation धीरता
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NOTES

- Order of appearance of orders: Physical -> Plant -> Animal -> Human
(Human body is most sophisticated, needs most comfortable environment to be – bane rahne ke liye sabse anukool vatavaran ki avashyakta hai)
- Quantity of units in each order: Physical >> plant >> animal >> human
- Destruction due to ignorance of human order: kosh samapt ho gaya hai... if environment degrades further, the sequence in which orders will disappear is the reverse order of appearance of orders
- Definite Conduct in 3 Orders
- Definite Conduct is Naturally Acceptable to Human Beings as well
- Definite Conduct in Human Being can be assured only by right Education-Sanskaar
 - Education – Develop Right Understanding
 - Sanskaar – Abhyas of Right Conduct with Right Feeling

Thinking expansion for
harmony

Johari Window model (CO5)

Objective:

To Understand Johari Window as a convenient method used to enhance communication between the members in a group

- A Johari window is a psychological tool created by Joseph Luft and Harry Ingham in 1955.
- Simple and useful tool for understanding and training:
 - self-awareness
 - personal development
 - improving communications
 - interpersonal relationships
 - group dynamics
 - team development; and
 - inter group relationships

- 4 Areas
- Open area, open self, free area, free self, or 'the arena': what is known by the person about him/herself and is also known by others
- Blind area, blind self, or 'blindspot': what is unknown by the person about him/herself but which others know
- Hidden area, hidden self, avoided area, avoided self or 'façade': what the person knows about him/herself that others do not know
- Unknown area or unknown self: what is unknown by the person about him/herself and is also unknown by others

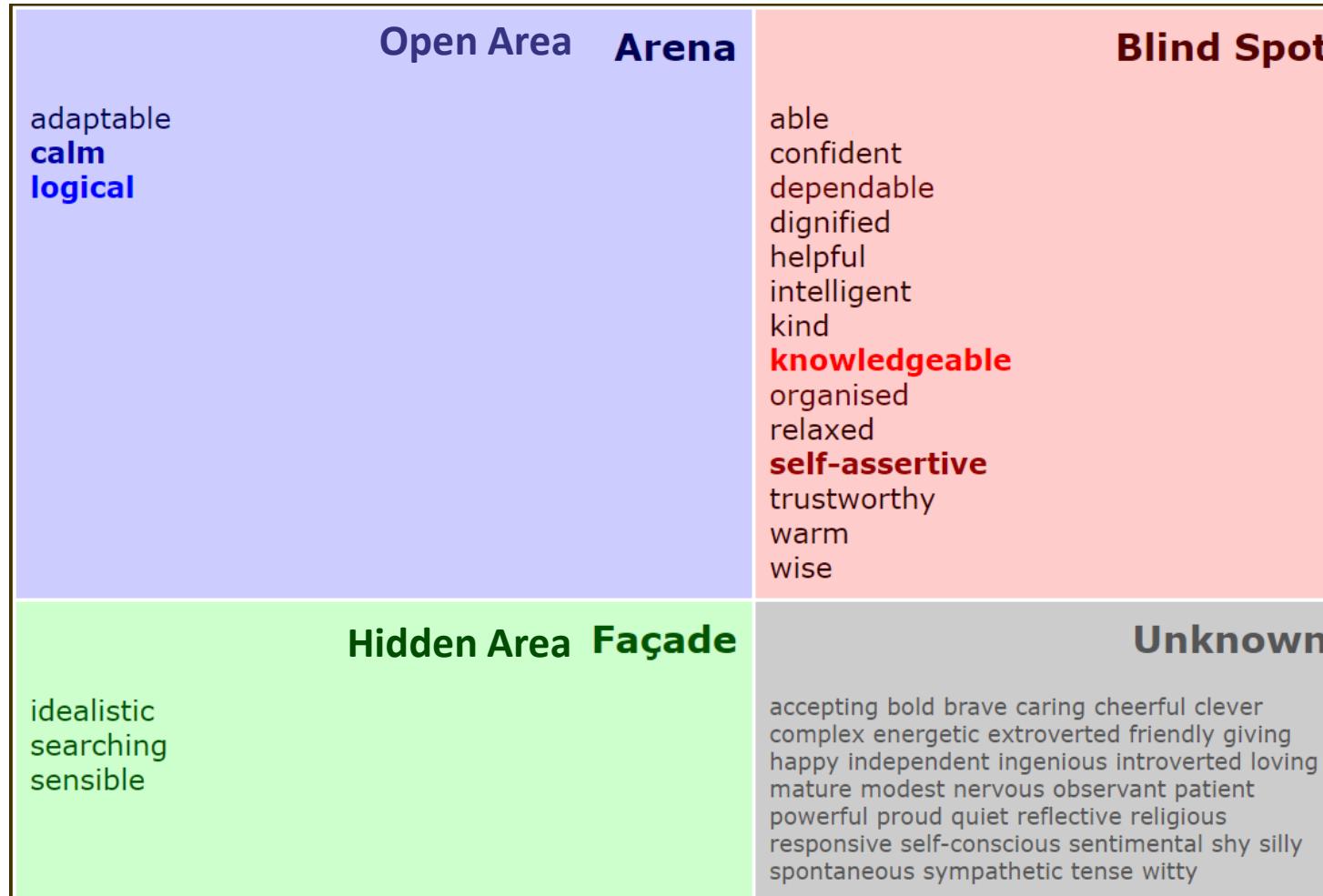
- 4 Areas

		Self	
		Known	Unknown
Others	Known	1 Open/Free Area	2 Blind Area
	Unknown	3 Hidden Area	4 Unknown Area

- Exercise :
- Step 1. Self Assessment:
- Using the following list choose 5 adjectives that best describe yourself. Be objective and honest.

Able	Extroverted	Mature	Self-assertive
Accepting	Friendly	Modest	Self-conscious
Adaptable	Giving	Nervous	Sensible
Bold	Happy	Observant	Sentimental
Brave	Helpful	Organized	Shy
Calm	Idealistic	Patient	Silly
Caring	Independent	Powerful	Smart
Cheerful	Ingenious	Proud	Spontaneous
Clever	Intelligent	Quiet	Sympathetic
Complex	Introverted	Reflective	Tense
Confident	Kind	Relaxed	Trustworthy
Dependable	Knowledgeable	Religious	Warm
Dignified	Logical	Responsive	Wise
Energetic	Loving	Searching	Witty

- Exercise :
- Step 2: Assessing Teammates
- Once everyone has finished their own self-assessment, the entire team will evaluate their colleagues.
- Assess your teammates with the same criteria you evaluated yourself. Remember to choose only 5 and to be both honest and objective.
- Step 3 : Fill In the Johari Window Panes



- Group behaviour refers to the situations where
 - people interact inside small groups, for example to reach or not a consensus and act in a coordinated way. This is the field of group dynamics.
 - large number of people in a given area behave simultaneously in similar way and have a similar goal, that might be different from what they would do individually (herd behaviour).

Here are some reasons why people join groups;

1. **Status:** If you join a group that has members outsiders view as important, it can provide recognition and status.
2. **Self-esteem:** It provides feelings of self-worth.
3. **Power:** There is power/strength in numbers.
4. **Goal Achievement:** Some goals require more than one person to achieve. When different people of different skills, talents and knowledge come together it can lead to better productivity.
5. **Security:** People feel stronger in groups because there are more people to serve as protection. It reduces the insecurity of working or standing alone.

- 5 Types:

1. Mass Action:

It occurs when a large number of people show their support or displeasure over a policy or decree made by the government. It is always a collective action. This group behaviour can be exhibited by pressure groups such as; Nigerian Bar Association (NBA), Trade Union Congress(TUC), Nigerian Union of Teachers (NUC), Academic Staff Union of Universities (ASUU), Nigerian Labour Congress (NLC), etc.

2. Communal Labour:

This refers to voluntary work being carried out by individuals or groups to develop a community.

3. Spectators:

- 5 Types

This occurs when a group of people gather together for the purpose of watching an event like a football match, a concert, a movie at a cinema, etc.

4. Joining A Protest Or March:

i. **Promotional groups:** These organisations campaign for a specific cause or objective that may not directly benefit the group members. They aim to change attitudes or opinions. Examples are the Campaign for Freedom of Information, the National Council for Eradicating Illiteracy, Human Rights groups, and the Red Cross.

ii. **Protest March By Professionals:** such as NUT(Nigeria Union of Teachers) protesting against unpaid salaries.

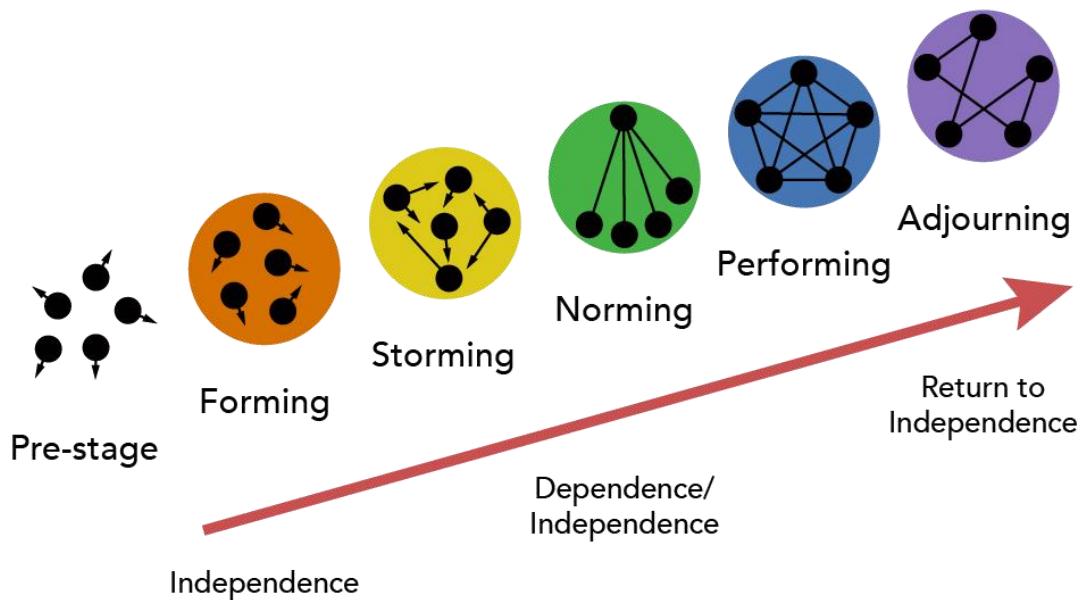
5. Acting Patriotically:

- [https](https://)

Acting patriotically means acting in a way that shows that you are proud of our country and you love it. It also means being committed, dedicated and zealous in matters that concern one's nation or country.

We all should be able to, recite our national pledge and anthem, honour and respect our soldiers who fight for us every day, respect and honour our government and leaders, know our responsibilities as citizens, which includes voting, taking care of our environment, respecting and obeying the laws of the land, etc.

- Tuckman's theory was first proposed by psychologist Bruce Tuckman in 1965. It stated that teams would go through 5 stages of development:
- forming,
- storming,
- norming,
- performing and
- adjourning.



- **Forming**

- The initial forming stage is the process of putting the structure of the team together.
- Team members feel ambiguous and conflict is avoided at all costs due to the need to be accepted into the group.

- **Storming**

- This stage begins to occur as the process of organizing tasks and processes surface interpersonal conflicts.
- Leadership, power, and structural issues dominate this stage.

- **Norming**

- In this stage, team members are creating new ways of doing and being together.
- As the group develops cohesion, leadership changes from 'one' teammate in charge to shared leadership.
- Team members learn they have to trust one another for shared leadership to be effective.

- **Performing**

- True interdependence is the norm of this stage of group development.
- The team is flexible as individuals adapt to meet the needs of other team members.
- This is a highly productive stage both personally and professionally.

- **Adjourning**

- In this stage typically team members are ready to leave (course termination) causing significant change to the team structure, membership, or purpose and the team during the last week of class.
- They experience change and transition.
- While the group continues to perform productively they also need time to manage their feelings of termination and transition.

Interpersonal behaviour and skills

Interpersonal behaviour and skills (CO5)

Objective:

To Understand Interpersonal skills related to the knowledge of social expectations and customs.

- Interpersonal skills are the behaviors and tactics a person uses to interact with others effectively.
- In the business world, the term refers to an employee's ability to work well with others.
- Interpersonal skills range from communication and listening to attitude and deportment.

- Eight interpersonal skills
 - 1) Exercising Self-Awareness. ...
 - 2) Being Cognizant of Nonverbal Communication.
 - 3) Being Respectful of Others. ...
 - 4) Showing Empathy and Understanding. ...
 - 5) Being a Clear Communicator. ...
 - 6) Engaging in Active Listening.
 - 7) Behaving Appropriately
 - 8) Being Receptive to Feedback

- The Myers-Briggs Personality Type Indicator is a self-report inventory designed to identify a person's personality type, strengths, and preferences.
- The questionnaire was developed by Isabel Myers and her mother Katherine Briggs based on their work with Carl Jung's theory of personality types.
- Today, the MBTI inventory is one of the most widely used psychological instruments in the world.

- 4 Scales for determining MBTI personalities
- Four different scales determine which one of 16 personalities you are:
- **Extraversion (E) and Introversion (I).** We can think of extroverts and introverts as categories that are on the opposite side of the spectrum, like two extremes:
 - Extroverts are more action-oriented and feel energized after social interactions.
 - Introverts are more thought-oriented and they “charge batteries” when they’re alone.
- **Sensing (S) and Intuition (N).** This scale refers to the way we gather information from the world around us:
 - Those who prefer sensing gather information from reality, facts and experience.
 - The ones who prefer intuition prefer impressions, possibilities, and abstract thinking.

- 4 Scales for determining MBTI personalities
- Four different scales determine which one of 16 personalities you are:
- **Thinking (T) and Feeling (F).** After we gather data, we process them in two ways:
 - Thinking, which involves logic-based processing.
 - Feeling, which involves emotion-based processing.
- **Judging (J) and Perceiving (P).** This refers to our attitude toward the outside world:
 - Judgers prefer structure and order.
 - Perceivers prefer being flexible and spontaneous.

PERSONALITY TYPES KEY

E

Extroverts

Extroverts are energized by people, enjoy a variety of tasks, a quick pace, and are good at multitasking.

S

Sensors

Sensors are realistic people who like to focus on the facts and details. They apply common sense and past experience to find practical solutions to problems.

T

Thinkers

Thinkers tend to make their decisions using logical analysis, objectively weigh pros and cons, and value honesty, consistency, and fairness.

J

Judgers

Judgers tend to be organized and prepared, like to make and stick to plans, and are comfortable following most rules.

I

Introverts

Introverts often like working alone or in small groups, prefer a more deliberate pace, and like to focus on one task at a time.

N

Intuitives

Intuitives prefer to focus on possibilities and the big picture, easily see patterns, value innovation, and seek creative solutions to problems.

F

Feelers

Feelers tend to be sensitive and cooperative, and decide based on their own personal values and how others will be affected by their actions.

P

Perceivers

Perceivers prefer to keep their options open, like to be able to act spontaneously, and like to be flexible with making plans.

- The MBTI test includes four categories, and each category contains four personality types:
- **Analysts:** INTJ (The Architect), INTP (The Logician), ENTJ (The Commander), and ENTP (The Debater).
- **Diplomats:** INFJ (The Advocate), INFP (The Mediator), ENFJ (The Protagonist), and ENFP (The Campaigner).
- **Sentinels:** ISTJ (The Logistian), ISFJ (The Defender), ESTJ (The Executive), and ESFJ (The Consul).
- **Explorers:** ISTP (The Virtuoso), ISFP (The Adventurer), ESTP (The Entrepreneur), and ESFP (The Entertainer).

Myers-Briggs Personality Type (CO5)

INTJ
THE ARCHITECT
IMAGINATIVE
STRATEGIC
PLANNERS

INTP
THE LOGICIAN
INNOVATIVE
CURIOS
LOGICAL

ENTJ
THE COMMANDER
BOLD
IMAGINATIVE
STRONG-WILLED

ENTP
THE DEBATER
SMART
CURIOS
INTELLECTUAL

INFJ
THE ADVOCATE
QUIET
MYSTICAL
IDEALIST

INFP
THE MEDIATOR
POETIC
KIND
ALTRUISTIC

ENFJ
THE PROTAGONIST
CHARISMATIC
INSPIRING
NATURAL LEADERS

ENFP
THE CAMPAIGNER
ENTHUSIASTIC
CREATIVE
SOCIABLE

ISTJ
THE LOGISTIAN
PRACTICAL
FACT-MINDED
RELIABLE

ISFJ
THE DEFENDER
PROTECTIVE
WARM
CARING

ESTJ
THE EXECUTIVE
ORGANIZED
PUNCTUAL
LEADER

ESFJ
THE CONSUL
CARING
SOCIAL
POPULAR

ISTP
THE VIRTUOSO
BOLD
PRACTICAL
EXPERIMENTAL

ISFP
THE ADVENTURER
ARTISTIC
CHARMING
EXPLORERS

ESTP
THE ENTREPRENEUR
SMART
ENERGETIC
PERCEPTIVE

ESFP
THE ENTERTAINER
SPONTANEOUS
ENERGETIC
ENTHUSIASTIC

Myers-Briggs Personality Type (CO5)

The MBTI chart



- The FIRO-B® (Fundamental Interpersonal Relations Orientation-Behavior™) instrument helps individuals understand their behavior and the behavior of others.
- The first public iteration was derived in the late 1950s by William Shutz.
- The basic premise for his theory was simple: “people need people”
- With the insights of an individual’s interpersonal needs it can help improve workplace interactions.

- The FIRO-B test includes three main areas:
- Inclusion
- Control
- Affection

- **Inclusion** is defined by the **relationships one prefers to form with others**. It explains the extent of which an individual enjoys or feels an aversion to being involved and invited by others. This word can also be associated with how much attention a person prefers to have from others.
- **Control** is a word that can often carry a negative connotation, but in reference to the definition for this assessment, this word has to do with a preference for having an influence over others. It deals with **a person's preference for making decisions and amount of responsibility one may want to have**.
- **Affection** describe individuals interpersonal need for simple one-on-one relationships. It has to do with the want to know others on a personal level or how much an individual prefers to share their personal life with others.

- Each area is also modified by two further factors:
- Expressed Behavior
- Wanted Behavior
- **Expressed Behavior** is how comfortable we feel about exhibiting a behavior toward other people.
- **Wanted behavior**, is related to the level we want other people to exhibit a behavior toward us.

	Inclusion	Control	Affection	
Expressed behavior				
Toward others				
Wanted behavior				
From others				