UNIT 1 DIMENSIONS OF SELF: AN INTEGRATED APPROACH

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1.1 INTRODUCTION

Suppose in an interview you were asked to write about your ‘Self’. What would you describe or focus upon? The term ‘myself’ is used by you very often. What do you think it is? Is it the body? Is it the mind? Is it a set of feelings? Or is it beyond all these? Questions about the self are not easy to answer since ‘self’ is a philosophical concept. Nevertheless, it can be understood better if it is studied with respect to its various dimensions and characteristics. In this unit we will be discussing about self and its dimensions which include the physical, the emotional, the mental, and the spiritual. We will also try to understand how the ‘self’ develops in relation to socio-cultural processes.

1.2 OBJECTIVES

After going through this unit, you will be able to:

- know the meaning of ‘self’,
- understand the dimensions of the self,
- describe different aspects of the self,
- design activities to develop and nurture dimensions of the self,
- suggest measures to develop a well-integrated self.

1.3 SELF: AN INTEGRATED APPROACH

We have all heard of the Sanskrit adage “know thyself and be master of thyself’. The aim of ancient Indian education was focused on helping students to understand and discover their own self and realise all the various inner movements that govern and influence the ‘self’. In Indian thought the self is realised as the central being of the individual in which the ‘Atman’ is the innermost self, Purusha is the divine self and the Prakriti the outer nature
consisting of mental, emotional, physical and social dimensions. The self encompasses several planes - the mental plane, the vital-emotional plane, the physical plane referred to in the ancient Indian scriptures as ‘mannomay purusha’, ‘prannomay purusha’ and ‘annamaya purusha’. Each of these planes, in their outer nature seem to be interwoven. However, if one delves deeper one finds that each of these planes are quite separate and distinct from each other.

Our ‘self’ is like a house scattered in different directions, with thoughts flying in one direction, feelings in another, and the body and action following their own course. How all these can be integrated so that the self grows harmoniously and peacefully is the real challenge. The integrated approach lies in integrating all these dimensions under one central being so that the self can develop towards perfection, purifying its mind, body and spirit and bring out the best in oneself. It can be achieved through the process of introspection, self-observation and reflection. These enhance self-understanding and self-knowledge and enable the individual to gradually move towards integration.

The concept of ‘self’ in western thought is usually operationalised through the term self-concept. You all know that a strong positive self-concept shows good mental health and is something which we all strive to achieve. Self-concept basically refers to the sum total of the thoughts, feelings and experiences which a person has with respect to himself. It is shaped by questions such as “what are my strengths and weaknesses?” “How do I feel about my life experiences?” “How do others behave towards me?” “What are my achievements in life?” etc. In answering these questions, one develops an image about oneself (self-image) and one also estimates how others perceive and accept one (self-esteem). These collectively constitute the self-concept. A person’s self-concept is dynamic and keeps on changing in relation to the nature of life experiences which one has. If these experiences are positive, one’s self-concept will also be positive. If they are negative, one’s self-concept will be weak, leading to feelings of self-doubt and inferiority. If the experiences are mixed, self-concept will waver between positive feelings and self-doubt. As teachers, this is very important for you to understand. Not only are you a person in search of your own sense of self, but also in your interaction with your students you are shaping and influencing their development of ‘self’ or their ‘self-concept’.

Development of the self

For the development of the self, ‘freedom’ is imperative as the self cannot grow under rigid circumstances of do’s and don’ts or rules and norms that stifle its growth. Humans have a need to develop freely in a congenial and supportive environment where the ‘self’ can express itself spontaneously and have positive life experiences. Along with freedom, another essential ingredient is ‘self-discipline’ which leads the self towards its desired progress. As the self grows, it becomes conscious of its innate potential, capacities and skills. One needs to pursue the growth of these potentials and capacities since this is what the self wishes to develop. We should thus, not be compelled to follow discipline imposed by outward forces. The will to learn and the urge to progress, coupled with initiative, self-determination and self-awareness will help us achieve this. Another cardinal point for the development of the self is to “become conscious of oneself”. To become conscious of oneself, one needs to spend a few minutes everyday with oneself quietly and alone. One needs to
1.4 DIMENSIONS OF SELF

There are five basic dimensions of the self—physical, emotional, social, mental and spiritual—which have been illustrated in a relational perspective in the following Figure 1.1. Let us try to understand each one of these.

![Diagram of the five dimensions of self: Physical, Emotional, Social, Mental, Spiritual]

1.4.1 Physical Dimension

Of all the domains of the self, the physical dimension is the most important. It is the base or the *adhara* for all sorts of work. For the manifestation of a well-integrated self, the first and foremost task is to nurture the physical self. The physical self is marked by certain characteristics. These include:

- Physical growth and development.
- The body as the being of habits.
- The body as the being of method, order and discipline.
- The body having its own memory.

Let us examine each one of these.

**Physical growth and development:** Geeta was excited about meeting her cousin after 25 years. Last time she saw her was before her marriage. She knocked at the door of her cousin's house which was opened by a young lady who resembled her cousin from head to toe. Surprised by this, she examined,
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‘there has not been an iota of change in you’, only to realize later that it was her cousin’s daughter. Her cousin came from behind. She had gained some weight and was beginning to have grey hair. From this example, you can see that it is a natural process that the body undergoes change. It is this change which reflects growth and development.

(i) After the age of 20, one needs to be conscious of one’s physical development and the ageing process that occurs within. For instance, Sumita started doing rigorous yoga to keep her body fit and slim at the age of 30. She also developed an interest in other physical activities like playing ball games and dancing. Within a couple of years she started having backache as a result of the sudden spurt of rigorous physical exercise. She then realized that as one grows, the muscles tend to become weak and the bones soften. These are natural developmental processes. Thus, the right amount of physical exercise and control of diet are recommended to keep oneself fit and healthy and cope with the changes which the body undergoes.

(ii) The body as a being of habit: If we observe the body minutely, we can see that it functions out of habit. These habits are acquired under the influence of the environment, circumstances in which we are and are sometimes part of our nature. The body develops a pattern in which it works and which it follows life-long. This becomes a habit. To change this pattern is not an easy task, since the body clings to its past habits. It is slow to learn any new habit and once learnt, it is slow to relinquish the habit. This acquiring of patterns leads to the development of different styles of walking, standing, running etc. The habits acquired may be positive or negative or both. Positive habits are learnt with positive reinforcement and negative habits such as nail biting, constant movement of legs while sitting, swaying while standing are developed due to various factors. These may emerge from insecurity, fear, emotional problems or simply by observing others and unconsciously learning them. Since childhood one needs to be conscious of the habits one acquires and rectify them according to the body’s need.

(iii) The body as a being of order and discipline: During her summer vacation Monica went home. During the first few days at home she found that at a certain time of the day, she felt hungry and realized that it was her meal time in the hostel. This shows that the body follows a rhythm in an orderly and disciplined way. The digestive system gives an alarm for hunger at the right time. The circulatory system, muscular system and respiratory system work with clock-work precision and harmoniously discharge their respective functions. With the help of discipline, order and exercise, optimum results can be obtained.

(iv) The body has its own memory: Rohit learnt to cycle when he was 5 years old. His father then moved to a crowded city and he did not have a chance to ride the cycle for years. At the age of 15, however, he moved to the countryside where cycling was the mode of travel. Rohit tried riding the cycle and found that he was able to balance it and ride easily. Our experiences tell us that the body never forgets the things it learnt. Consider swimming, typing and such activities. The body may slow down its process due to lack of practice, but it never forgets specific skills even if the
general memory is lost. The body instinctively guides us to the right path unless and until it is hampered by external processes.

Check Your Progress 1

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given in the text.

1. List five basic dimensions of self.

2. What are the characteristics of the physical dimension of the self?

Activity 1

1. Observe your own habits. Find out how they were formed. Do you feel there is a need to change any of them? Think of ways in which you could do so.

2. Maintain a record of your height, weight, chest expansion, blood group and other physical details. Reflect on how these indicate your well-being.

Aspects of the Physical Dimension

The physical dimension encompasses four distinct aspects: physical culture, physical qualities, physical capacity and skills and physical environment.

Let us examine the following reports written by some students on their physical development.

Sandhya mentions, “when I first joined the physical exercise group, I could not complete one lap around the track. Now, my stamina has increased and I can take four rounds easily without getting tired”.

Leela writes, “I used to work hard all day long and then at night dropped off to sleep like a log. Next morning I would wake up and immediately start doing rigorous activity. This routine continued till I became conscious of my body’s need for proper rest and relaxation.”

Avaneeka reports, “this year I have participated in basketball, football games and learnt catching, dribbling, throwing, dodging etc.”
Joy mentions, "I love to clean, so I spend a large part of my day cleaning and organizing my physical environment."

Sandhya, Avaneeka, Joy, Leela are all referring to different aspects of the physical domain. The physical self encompasses all these aspects for its own growth and development, as is illustrated in the Figure given below.

**Physical Culture**

Physical culture includes cultivation of the right kind of habits and attitudes regarding food, sleep, posture, rest and relaxation.

**Sleep:** Sleep is an important aspect of one's life because we spend one-fourth of our time in sleep. The number of hours of sleep diminishes with age. One needs to sleep in a quiet and well-ventilated place. Understanding that sleep is needed to restore the fatigued nerves of all parts of the body is important and therefore sleeping for a fixed time is a must. Before going to sleep, quietening the mind’s activity, calming the emotions, stretching out on the bed, relaxing and loosening the nerves is essential.

**Food:** Generally physical health, physical fitness and physical energy depend upon the food we eat. From early childhood a taste for simple, healthy, substantial food has to be developed. One must eat balanced and nutritious food, chosen and measured out according to the age and regular activities. It must contain all dynamic elements that are necessary for the development and the balanced growth of all parts of the body.
Food is to be taken with the attitude of maintaining health and supplying necessary energy and not as a means of coercion or punishment or reward or greed. An impression that food is chiefly taken to satisfy greed and not because it is indispensable for the effective functioning of the body, diminishes its importance.

**Posture:** Observe a group of adults sitting on the floor. Are they stooping? Are their backbones straight? A good posture leads to the healthy functioning of all the organs. If one is stooping forward the lungs are contracted and less air is consumed. Consequently, less oxygen circulates in the blood causing irritation and headache. Holding oneself in a bad posture not only causes physical discomfort but vital irritation and mental agony. Posture is one of the most important aspects for physical fitness. Sitting and walking straight enable the lungs and other organs function to their full capacity resulting in proper blood circulation and physical fitness.

**Physical Quality**

**Stamina:** Stamina refers to that capacity of body which enables one to work for a longer period without feeling exhausted. Repetition of the same activity for a longer period builds up the stamina. Thus, running 400 metres once rather than running 50 metres eight times, will increase the stamina. Long distance runs and aerobics will help in this direction.

**Strength:** It refers to that capacity of the body which empowers the muscles in the body and enables one to lift, throw and carry heavy loads. Isotonic exercises and isometric exercises also help in this direction.

**Flexibility:** It means the suppleness and plasticity of the body. It helps in giving body more agility and swiftness. It also helps in controlling the ageing process. Yogic exercises and asanas, gymnastics and acrobatics also help in this direction.

**Balance:** It means finding one’s center of gravity and maintaining the posture either in stillness or in motion. It can be achieved through practice on a balance beam, gymnastics, spoon and marble race, martial art, acrobatics etc.

**Endurance:** It represents the capacity of the muscles and the nervous system along with will power to take a particular load for a particular duration. It can be developed by isotonic exercise, pyramid and carrying load(sand bag) to a particular distance.

**Physical Skill**

Physical skill encompasses those qualities in the body by which the body works more effectively and diligently. When one undergoes this training, one’s muscles, limbs, organs and nervous system develop a sense of harmony to do the work in unison. The components covered under the skills along with the methods are explained below:

**Speed:** It refers to the alertness of nervous system and muscles. The whole explosive power in the body is expressed for a short time through the limbs. It is particularly related to the motion of the body. Sprint practice will help in this direction.
Agility: It is represented by quickness, nimbleness and dexterity in all the parts of the body. Discharging any physical task like crossing hurdles, dodging or diving requires this component. Agility can be developed through martial arts, shuttle race, obstacle race and gymnastics.

Suppleness: This skill represents swiftness and flexibility together. It means bending of the body to any desired posture without breaking or deformation of any of the parts. It can be developed through acrobatics, gymnastics, and yoga asanas.

Neuro muscular co-ordination: It represents rhythm or grace between two or more sense organs, limbs or actions. It also deals with co-operation between the will and the limbs to do a particular action. It can be developed through floor gymnastics or through music, dance, martial arts, aiming, throwing, catching, threading, batting, bowling, etc.

Physical Environment

Physical environment includes the physical surroundings and their organization. For physical well-being, a neat, clean and peaceful environment plays an important role. A well-maintained place helps in better functioning and performance. Both material organization and team organization add up to the physical environment. For example, while trekking to Manimahesh Kailash, the group was divided into four, and each was asked to pitch their respective tents. One group took a lot of pain to remove all the dirt, dug around the tent area and placed their tents. The same night it rained and water gushed into all the other tents except the group which had organized its team and material and kept its physical environment clean.

Check Your Progress 2

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given in the text.

1. What obstacles do you face in developing your physical skills and physical culture? What changes would you like to bring into your life to overcome these obstacles?

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2. List the physical qualities you would like to develop in yourself. Suggest activities for training and development of these qualities.

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Activity 2

1. Reflect upon and analyse your approach towards a) Physical culture b) Sleeping c) Food and d) Rest and Relaxation.

2. Reflect on your surrounding. Are your materials kept in order? What kinds of feelings does your room/workplace/playground evoke in you?

1.4.2 Emotional Dimension

In the evening as soon as Aman, aged two, sees his mother entering the house after work, he gurgles and runs towards her with delight on his face.

Before his examinations, Arvind always experiences a breathing problem. He goes on sneezing and feeling uncomfortable until he has the question paper in his hand. After seeing the question paper, however, he recovers and slowly settles down to answering it.

Whenever Nita and Mita’s mother bought dress material, Nita, the elder one, would be the first one to select what she wanted. However, when Mita wore her dress, Nita would rue that it was better than hers, she wished she had selected that one.

The emotional dimension relates to feelings or qualities of affect described in the above examples.

Emotions are the release of pent-up energies or feelings of the individual, accompanied by internal or external changes in the body. Love, jealousy, anger, fear, and hatred are examples of emotions. Emotions involve excitement or depression or happiness of the being, in response to certain external stimuli. In Aman’s case, he feels happy at the sight of his mother. His mother acts as a stimuli which evokes a positive response, whereas in Arvind’s and Nita’s case, the question paper and the dress material act as stimuli which evoke negative responses such as, anxiety and jealousy.

Whether it is a positive or negative response, most people would agree that emotions add richness and meaning to human existence. Without emotions, the self would not be able to express its feelings. The infant’s happiness in seeing his mother, the joy of being in love, the jealousy of being neglected, the anxiety in performance, and fear of failure are some of the emotions we experience in different situations. Emotions, are therefore, the primary motivational system of human beings and form an indispensable aspect of their being.

According to Indian scriptures; the vital or the prana, is the seat of all emotions, feelings, desires and impulses. Basically, emotions control our behaviour. Some emotions produce desirable change in our behaviour such as, affection and friendliness, others may disrupt and disorganise our behaviour.

Emotions are aroused when one encounters different situations. They may be aroused when one faces unfavourable relationships in the home or at school or where the expectation from the individual is too high, or where the challenge level is too low for the individual on the one hand or when there are
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experiences of happiness and joy at having done well, or at being loved and appreciated, on the other.

Poetry, art and music are known to evoke many emotions. They provide joy, creativity and enrichment which help to harmonize the being.

Emotional responses vary from age to age. In younger children emotional expression is limited to a few responses. As the individual grows, emotions become more refined and specific.

**Anger:** Anger is a common phenomenon and is displayed by young children through tantrums, clenching of fists, kicking, lying with their face down or crying. An adolescent reacts differently when angry. His/her face becomes red, verbal abuse may be resorted to and in extreme cases a physical fight may erupt. The cause of anger also varies. In small children anger results if their toys do not work properly, or if somebody disturbs their play or when demands are not fulfilled. In adults nagging, finding faults, teasing etc. may lead to anger. Apu started experiencing emotional disturbance when he watched World Wrestling Federation bouts. In school he would become angry at the slightest provocation and would hit his friends. He was able to control his anger only when a pillow was given to him to punch whenever he felt he was losing his temper. This shows that anger has to be acted out.

**Jealousy:** Jealousy is common feature between friends and siblings. It is aroused when one feels the other is privileged, whereas one is deprived of them. Between Nita and Mita, though Nita always got the first choice, she was still jealous of Mita as she did not have any confidence in her own self. In younger children, jealousy often arises when there is new member in the family and the attention of the parents shifts from the older child to the new one. The child feels neglected and self-worth goes down. In adults, it arises out of comparison or constant pointing out of weaknesses. The responses in younger children for jealousy are direct and physical, whereas in older children they are indirect.

**Fear:** Fear is an important negative emotion. Fear is learned in response to environmental stimuli. Loud voices, strange materials or shadows may cause fear in children. Also, individuals suffer from fear of height, injury, death, of particular objects or things like dogs, snakes, etc. Fear may decrease as the individual matures and encounters positive reactions from the things one is scared of.

**Controlling Emotions**

**Empathy:** Empathy is the ability to feel an emotion as it is experienced by another person. Very young children may not understand the feelings of others since they cannot see their responses as separate from their own. As one grows up, however, one begins to understand the separateness and responds accordingly.

Empathy plays an important role in our ability to understand and get along with one another. Children who are empathetic are more compassionate and sensitive and more likely to help others. When disputes arise, individuals may
be encouraged to put oneself in another person’s shoe and see each other’s point of view, thus resolving the conflict.

Peer group learning and teamwork help in understanding each other’s feelings. As a teacher, it is important for you to cultivate empathy so that you can reach out to and understand your students better. Low achievement and behavior problems like lying, cheating, stealing and aggression among students are best handled by empathy. It is much more effective than punishment. You must encourage students to develop empathy as well. This will help them have better interpersonal relationships with friends, peers, teachers and parents.

**Activity 3**

1. Focus on the following reactions. Tick mark (√) whichever is applicable to you.

   (i) When angry
      a. I turn my head and walk away.
      b. I shout and scream or cry and raise my voice.
      c. I clench my fist or start throwing things.

   (ii) When excited
      a. my language becomes garbled.
      b. I talk rapidly and give little or no time for a response.
      c. I cannot stand or sit quietly; my hand or arm moves continuously.

   (iii) When nervous, I
      a. talk at the same time as others and talk louder as the noise increases.
      b. walk fast and try to lean on others.
      c. move frequently from place to place or watch others nervously.

   (iv) When looking for encouragement, I
      a. look for a smile.
      b. need verbal praise.
      c. need a hug or a pat on my back.

   (v) My happiness is expressed by
      a. my facial expression.
      b. my body movements.
      c. my voice quality.

   This will give you an understanding of what your emotional reactions are. Reflect on them and see if you need to or want to change them.

2. Observe the pattern of emotional responses of young children in your surroundings. List them out and find out whether they are positive or negative emotional responses.
Check Your Progress 3

Notes: a) Write your answers in the space given below.

b) Compare your answers with those given in the text.

1. Devika, aged 10, is an intelligent girl. While working on challenging assignments she sucks her thumb. Give possible reasons of thumb sucking by Devika. How will you as a teacher eradicate such behaviour?

2. How do young children display their anger?

1.4.3 Socio-Cultural Dimension

To understand what socio cultural processes are and how they influence the development of 'self', let us look at the following examples;

Charu, aged 4+, brings her toys to school everyday and clings to them. During free time she collects a few children and plays house with them. She enacts the mother’s role of feeding and bathing her baby brother, using the doll. She starts crying when she is asked to keep the doll away and participate in other activities.

Aseem is unhappy these days and refuses to go to school. His mother consulted his teacher and found that the children of his class are unwilling to sit next to him, or be his partner during project work. The reason, she felt, was that he is too dominant, imposes his ideas on friends and does the work just the way he wishes to.

Kartik got a shock when he found that for the third consecutive day his lunch box was empty. He had recently changed his school, and in the new school he was yet to make friends. In his previous school, nobody opened others’ bags and ate up their tiffin.

Jyotin has recently come from America and joined a new school. He is not able to speak Hindi and has an American accent. He is mostly seen working and moving alone. When asked about how he felt, he replied, “nobody talks to me. In America I had many friends but here I am unable to make new friends”. His friends said since he spoke a different language and thought differently, they felt uncomfortable with him.

The above examples clearly show that culture plays a major role in making us what we are. The socio-cultural process begins at birth and continues to expand
as we grow. It is characterized by the understanding of ‘self’ and of the awareness of ‘others’. This awareness of others begins with the mother who takes care of the infant and slowly expands to the other members of the family. The infant observes his surroundings, people try to reach out to others and interact with them, and thus the process of socialization begins. Through socialization the self gains experience about one’s surroundings. When Charu stepped into the school for the first time, leaving her familiar small world behind, she clung to her doll which represented that familiar small world. The school here acted as a socializing agent. Charu tried to adjust to this new world by keeping the doll with her all the time.

In the second example given above, Aseem was not accepted by his peers. They found him too aggressive and his behaviour unacceptable to them. In the socio-cultural process, the community demands socially acceptable behaviour from individuals failing which the individuals do not get integrated with the community as was Aseem’s case.

Kartik, when he changed his school, was in for a cultural shock. In his previous school students always ate together and shared and exchanged their lunch. They always used to ask each other if they wanted something. They followed some ethical norms of not opening each other’s bags without prior permission. In his new school, it was the practice to open others’ bags without asking them. Kartik learnt the new culture gradually. Similar was the case of Jyotin, who was culturally trained in America and found it difficult to adjust to the Indian way of living. Through the process of acculturation, his friends helped him to adjust to his new surroundings. Thus, the socio-cultural processes help us to learn the ways of receive the training that we need.

In understanding the self and others, ‘self-concept’ plays an important role. In school we often hear “I can do this”, “I can play basketball well”. These comments point to understanding of one’s ability, feelings, attitude, ideas and above all image of oneself. The more positive the self-image is, the higher the persons’s self-concept. Self-concept development begins in early childhood and is shaped by all subsequent life experiences.

Social skills

To lead healthy, and normal lives, we all need to acquire a set of social skills. These skills help us to build up relationships with others in society, and also enable us to function effectively. Social skills are enhanced by nurturing a few basic human qualities like trust, faith, co-operation, establishing relationships and respecting others’ culture. Any institution is a hub of social activities and it is a known fact that social skills can develop best at such places where people from different cross sections meet. Social skills can be developed through activities, role play and games. Following are some games to develop trust and co-operation.

(i) Blindfold: Tree Hug. Objective: To develop faith in each other.

Procedure: Members are divided into pairs. One is blindfolded and the other partner guides him/her by giving verbal instructions and leading the blindfolded partner to his/her favourite tree and returning through another path. The blindfolded partner has to find the tree when the blindfold is removed.
(ii) Swaying in the breeze: Objective: Building trust.

Procedure: The group stands in a closely-knit circle with one person standing at the center with eyes closed. The person sways in any direction letting himself/herself go, knowing that the circle will not let him/her fall. The circle prevents the person from falling and gently helps him/her to stand erect without moving from their position. One can feel from the touch whether one is relaxed and has a sense of trust.

(iii) Acculturation: Objective: Developing respect.

Procedure: The group stands facing each other. One person shows the rest how to greet and address in any one culture and the rest follow him/her. Next, another member of the group shows different cultural greetings. At the end one person names the cultures and the whole group show the ways of greeting and address in that culture.

(iv) Role Play: Objective: Interdependence.

Procedure: The group forms partners. One pair become a flower and a butterfly. The second pair become a tree and the wind. The third pair become earth and rain and so on. Each pair then prepares a role play which depicts a sweet conversation going on between them such as, earth requesting rain to quench its thirst, flower requesting butterfly to scatter its pollen etc. The pairs imagine themselves to perform a good deed with the help of others and establish a relationship.

(v) Introspection: Objective: To understand self.

List fifteen things about yourself that others consider unique and interesting and ten things that you like in others.

Analyse:
- How are you different from others of your group?
- What are the differences that you are comfortable with?
- Do you think other people find the difference interesting?

Self Checklist on Socio-Cultural Process

Read the items given below and honestly evaluate yourself in terms of the rating scale provided (Yes, No, Sometimes). Put a tick in the appropriate column.

<table>
<thead>
<tr>
<th>Items</th>
<th>Rating Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I can understand other’s point of view.</td>
<td>Yes No Sometimes</td>
</tr>
<tr>
<td>2. I can initiate discussion with any age group.</td>
<td></td>
</tr>
<tr>
<td>3. I stick to few chosen friends in large gathering.</td>
<td></td>
</tr>
<tr>
<td>4. I am responsible and reliable.</td>
<td></td>
</tr>
<tr>
<td>5. I prefer to work in a team.</td>
<td></td>
</tr>
<tr>
<td>6. I am sensitive to others’ needs.</td>
<td></td>
</tr>
<tr>
<td>7. I am confident to my capacity and ability.</td>
<td></td>
</tr>
<tr>
<td>8. I can adapt easily to any surroundings.</td>
<td></td>
</tr>
</tbody>
</table>
Before we proceed to the next dimension of the self, you may like to know your progress.

Check Your Progress 4

Notes:  a) Write your answers in the space given below.

b) Compare your answers with those given in the text.

1. Suppose you have accepted a job in the North Eastern States. What changes would it bring about in yourself to enable adjustment to your new surroundings?

2. How does self concept affect a person's socio-cultural process?

3. Look at yourself. Are you an individual who is well-adjusted to life? If yes, what are the qualities that help you to adjust easily? If not, what are the qualities which you need to change?

Activity 4

1. Observe your classroom. Find out how the process of socialization is carried out by children in regard to a) their interaction with each other b) with adults c) with the materials provided to them.

1.4.4 Mental Dimension

Mind is a wonderful instrument and it is fascinating to watch the functioning of the mind. If you trace the development of the mind, you will find that it performs diverse functions. In the beginning, the mind tries to reason out and solve simple problems. It slowly graduates from simple to complex concepts and moves to abstract. It receives information and impressions from its senses and then processes them by organizing, analyzing, and synthesizing, and then finally expresses and communicates the ideas through language.

The mind refers to that part of nature which deals with cognition, intelligence, ideas, thoughts, perceptions, mental formations, mental vision and wills. Mind is like a reflective mirror which is capable of receiving information and images
external to itself and more vast than itself. It is an instrument of organization and formation of mental movements and needs nurturing for optimal development.

Let us study the following illustration and understand the parts of the mind.

**Mind (Antaha Karana)**

<table>
<thead>
<tr>
<th>I layer</th>
<th>II layer</th>
<th>III layer</th>
<th>IV layer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Citta</td>
<td>Manas</td>
<td>Buddhi Or Intellect</td>
<td>Higher Faculty</td>
</tr>
<tr>
<td>Passive</td>
<td>Active</td>
<td>Thinking</td>
<td>Intuitive Discernment</td>
</tr>
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<td></td>
<td></td>
<td>Dynamic mind</td>
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<td>External mind</td>
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**Parts of the Mind**

Mind has many parts, each having a distinct role and function. The mind known as ANTAHAKARANA consists of four layers, mentioned below:

1. CITTA or the storehouse of memory
2. MANAS or mind proper
3. BUDDHI or intellect
4. Higher faculty

- *Citta* or the storehouse of memory. It is the reservoir of past mental impressions. It is the foundation on which all other layers stand. All experience lies with us stored in the passive memory. Active memory selects and takes what it requires from the store house.

- *Manas* or mind proper. The manas works in three stages- the Thinking mind which is concerned with observing, enquiring and understanding ideas and knowledge. Dynamic mind which deals with realization of the ideas and the External mind which is concerned with the expression of the ideas in life. The function of the mind is to receive the images of things
translated into sight, sound, smell, taste and touch, and change them into thought sensations.

- *Buddhi* or *Intelect*: Is the real instrument of thought. It orders and disposes of the knowledge acquired through the senses by the other parts of self. The intellect or Buddhi is composed of several forms which are organized under the genesis of two distinct faculties- the right brain faculties and the left brain faculties.

- Higher faculties: The higher faculties consist of the Intuitive and Discriminative mind which separates a gifted from an ordinary mind.

### The Right Brain and The Left Brain Faculties

The faculties of the right brain include judgement, observation, imagination and memory. The right brain faculties are comprehensive, creative and synthetic. The right brain faculties comprehend, command and grasp in their own ways. It is, thus, the master of knowledge.

The faculties of the left brain include critical thinking and reasoning. The critical faculties distinguish, classify, generalize, compare and conclude. The left brain touches only the body of knowledge. Both the right brain and the left brain faculties are essential for the completeness of human reason.

### Check Your Progress 5

**Notes:**

a) Write your answer in the space given below.

b) Compare your answer with that given in the text.

1. Anuja and Pooja are twins. Pooja loves to draw, paint and shows an artistic temperament. In class she spontaneously volunteers for poster-making, writing captions and opts for art and craft work. Anuja on the hand, is always busy solving riddles, drawing geometrical figures and rectifying mistakes made by Pooja. Find out which of the sisters has a left brain orientation and support your answer with reasons.

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### Development of Faculties of the Mind

**Observation:** We naturally observe things which we are interested in. Often we observe things like paintings or movies with a half attentive glance. A careful observation not only gives us detailed information of the colour, form and nature of the object, it also helps us retain its image for a longer time. Observation can be developed through several activities: photography, aiming at a target, solving puzzle games, observing a fish in the aquarium, painting etc.
Memory: Memory, too, is closely linked with interest and experience. Anything that we have experienced and are interested in, we rarely forget. We remember dates and isolated events by associating them with common or popular activities. Telephone numbers, car numbers, e-mail IDs, birthdays are difficult to forget since we refer to them frequently. Some activities that help develop memory are:

- Recalling questions: Ask questions where members have to recall the previous activity.

- Nature walk: In nature walks, show them trees, leaves etc. Ask them to smell, taste and touch the leaves. Next blindfold them and by touching, smelling etc. ask them to identify and mention the names of the trees.

- Poems are a good source of memory. Quote a stanza or a line and the poem.

Imagination: Imagination is the creative faculty of the mind i.e. it has the power to create thoughts. What imagination sees or conceives has a basis of truth but goes far beyond ordinary understanding. It forms a mental image, creates new thoughts based on the existing thoughts and presents a new picture of things.

Activities such as, creative writing, art and craft activities, literary expressions, designing graphics, furniture, jewels etc. develop imaginative powers.

Judgement: Judgement is having a sense of right or wrong pertaining to any issue or expression. In our everyday life we form judgements, consciously and unconsciously. Activities of comparison and contrast are a good means to develop the power of judgement.

Checklist on Mental Faculties:

Fill up this simple checklist for understanding yourself better.

<table>
<thead>
<tr>
<th>Developed</th>
<th>Partially developed</th>
<th>Needs attention</th>
</tr>
</thead>
<tbody>
<tr>
<td>Observation</td>
<td>Imagination</td>
<td>Memory</td>
</tr>
</tbody>
</table>

Check Your Progress 6

Notes: a) Write your answer in the space given below.

b) Compare your answer with that given in the text.

1. Suggest a few activities to develop observation, imagination, memory and judgement
1.4.5 Spiritual Dimension

Read the examples given below and try to see what they show.

"While traveling in a cycle rickshaw on a crowded road, I saw a jeep coming from the opposite side. An inner voice said to me, 'remove your feet, the jeep will otherwise hit you'.

On a trip to the Himalayas, Aman asked several questions ‘Where do we get energy from to walk up the mountain?’, ‘What is self?’

A child says, ‘I like weaving. While weaving I feel my body and mind become calm and there is feeling of peace and harmony around me.’

All the examples show that there is a special force or energy which we often call ‘spirituality’.

So, what is spirituality? Is it the inner voice? The grace? Is it a calm and peaceful environment? Is it a state of bliss and happiness? In our day-to-day life, does any thought, feeling or event exalt and elevate our being? Can we go beyond our own self and be one with other people in their sorrow or happiness?

The spiritual process encompasses all these and more. It is becoming one with the universal self. Hidden beneath the sheaths of our body, emotions, thoughts and feelings is the subtle essence of our being- which is whole, complete, immortal, perfect- the spirit from which we derive our energy, which sustains our life on this earth. Spirituality in its essence is an awakening to the inner reality of our being to a spirit, or a self which is other than mind, life and body. It is an inner aspiration to know, to feel, to enter into contact with the greater reality pervading the universe as well as inhabiting our self. The spiritual quest involves coming in contact with this aspect of our self and eventually establishing our self within it.

Psychic and spiritual: The spiritual process entails ‘knowing oneself and mastering oneself. To know oneself, one needs to understand ‘psychic’ force with him/her. Psychic is described as the divine nucleus which stand behind the mind, body and life. It is the divine spark present in all human beings.

To realize the divinity within oneself the first step is to observe the self. Self observation is a journey to the inner self, observing the thoughts, action, movement, habits within the self. The following questions may be asked:

- Are certain thoughts coming back more often than others?
- Are these thoughts positive or harmful?
- Are they about myself or about others?
- What kind of feelings does the thought evoke? Irritation happiness, jealousy, gratitude?
Other activities of enhancing the process of knowing ourselves are introspection, meditation, reflection. Introspection is to concentrate on any one aspect that took place and go deep within, focusing on it. Why did I lose my temper? Could I handle the situation in another way? What causes anger? How do I control my anger?

Meditation helps us gain mental peace. It is rooted in the understanding that spiritual principles will lead us ultimately to break all the barriers of the self and liberate it free from the individual self and unite it with the universal. The psychic is the integrating center which gradually project itself into the body, mind, thoughts and action. While the psychic is the inmost and deepest being in us, the spiritual is the highest and universal.

**Spirituality and Religion**

Spirituality, spiritual values and the methods of realizing them are distinct from those of religion. Religion is an endeavor of man to turn towards the divine. It is permeated with rites, rituals and ceremonies. Usually it has a form or idol to workshop. Religious life is the first approach to the spiritual. When it goes beyond and liberates itself from dogma, ritual, ceremony and rules, it ceases to be religion in the strict sense of the word. Spirituality lies beyond religion.

Spirituality is the feeling of oneness with the universal. It has no set methods but relies on universal values such as harmony, peace, beauty, truth, perfection, equality and silence. Spirituality enables us to lead more satisfied, fulfilled and enriched lives. It also leads to the development of a strong sense of self.

### 1.5 CHARACTERISTICS OF A WELL-INTEGRATED SELF

Now that we have understood the concept of ‘self’, let us try to list out the characteristics of a well-integrated self or a person with a strong positive self-concept. Such a person possesses the following characteristics:

- Maintains a balance between work, play and leisure activities.
- Shows respect to oneself, and others.
- Maintains healthy relationships with peers, friends and family.
- Is independent, confident and has high self-esteem.
- Has a positive attitude towards life.
- Is open to explore, experiment and experience life.
- Maintains a healthy rhythm with regard to nutrition, sleep, physical exercise, food, rest and relaxation.
- Enjoys freedom and responsibility simultaneously.
- Has a quest for a deeper knowledge of self and the Divine.
- Has a sense of humour.
- Shows emotional maturity in one’s behaviour.
- Displays positive traits such as honesty, cheerfulness and perseverance.
Self has many dimensions; the physical, the emotional, the mental, the socio-cultural and the spiritual. Each of these has its own distinctive features. To develop a well-integrated self all these aspects have to be nurtured. The development of the self is essential to make a difference to the world. A person, particularly a teacher, has to be a master of oneself before he/she can master others. Very often there are amongst us fine critics, and also are fine workers, yet there are few who can lead and change. Why is that so? Can this be changed? The answer is ‘yes’ and the way is through self-realization, building a value sense and practising the right path.

1.7 UNIT-END EXERCISES

1. What are the different dimensions of self?
2. What are the characteristics of a well-integrated self?
3. How can one develop a well-integrated self?
4. Why is it necessary to acquire social skills? Suggest a few games to develop trust and co-operation among your students.

1.8 SUGGESTED READINGS