

## SELF-CONFIDENCE

Certainty in one's own capabilities, values, and goals, is self-confidence. These people are usually positive thinking, flexible and willing to change. They respect others so much as they respect themselves.

Self-confidence is positive attitude, wherein the individual has some positive and realistic view of himself, with respect to the situations in which one gets involved. The people with self-confidence exhibit courage to get into action and unshakable faith in their abilities, whatever may be their positions. They are not influenced by threats or challenges and are prepared to face them and the natural or unexpected consequences.

The self-confidence in a person develops a sense of partnership, respect, and accountability, and this helps the organization to obtain maximum ideas, efforts, and guidelines from its employees. The people with

self-confidence have the following characteristics:

1. A self-assured standing,
2. Willing to listen to learn from others and adopt (flexibility),
3. Frank to speak the truth, and
4. respect others' efforts and give due credit.

On the contrary, some leaders expose others when failure occurs, and own the credit when success comes.

The factors that shape self-confidence in a person are:

1. Heredity (attitudes of parents) and family environment (elders),
2. Friendship (influence of friends/colleagues),
3. Influence of superiors/role models, and  
Training in the organization ( e.g., training by Technical Evangelists at Infosys Technologies).

## CHALLENGES IN THE WORK PLACE

The biggest workplace challenge is said to be the employee's work ethics: showing up to work every day (interest in work and attendance), showing up to work on time (punctuality), taking pride in the quality of their work, commitment to the job, and getting along with others. This situation demands inculcation of good character in the workplace by employees.

### Character

It is a characteristic property that defines the behavior of an individual. It is the pattern of virtues (morally-desirable features). Character includes attributes that determine a person's moral and ethical actions and responses. It is also the ground on which morals and values blossom.

People are divided into several categories, according to common tendencies such as ruthless, aggressiveness, and ambition, constricting selfishness, stinginess, or cheerfulness, generosity and goodwill. Individuals vary not only in the type of their character but also in the degree. Those whose lives are determined and directed by the prevailing habits, fashions, beliefs, attitudes, opinions and values of the society in which they live have at best a developed *social* as opposed to an *individual* character.

The character is exhibited through conduct. Character is determined by the expectations of society. Many act and live within its norms, refusing to fall below the required social minimum, failing to rise above the maximum expected of a normal member of the group. On one extreme are those that do not even conform to the minimum standards, and fail to acquire the socially-required behaviors, attitudes and values. These individuals have an unformed social character. At the other extreme are those whose beliefs, attitudes and values are determined internally by the strength of their own convictions. These are individuals with developed minds and formed characters of their own.

Individuals do not live or act in a vacuum. They exist and act in a human social environment of other people that constantly act on them and react to their actions. They also live in a natural environment of physical objects and material forces such as the winds and rains. And those with occult and spiritual

## The Four Temperaments

The original endowment or native element in character with which the individual starts life is practically identical with what the Ancients recognized as *temperament*. From the times of Hippocrates, they distinguished four main types of temperaments: the Sanguine, the Choleric, the Phlegmatic, and the Melancholic. The modern speculation accepts the same classification, but under other names. These different types of temperaments are accounted for differences in physiological conditions of the tissues of the body, by diverse rates of activities in the processes of nutrition and waste, in the changes of nerve-energy, or in circulation, and by differences of tonicity in the nerves. Irrespective of the physiological explanation, the four-fold classification seems to be fair. Moreover, though scientists are still far from agreeing upon the precise elements in the organism on which temperament depends, the fact that different forms of temperaments have an organic basis such as *hormones* seems certain. Although our original temperament is given to us independently of our will by heredity, we play an important part in moulding our character, and we thus become responsible for certain ethical qualities in it.

Character has been defined as “*natural temperament completely fashioned by the will*”. It is, in fact, a resultant of our acquired habits with our original disposition. The regular use of the intellect, the controlled activity of the imagination, the practice of judgment and reflection, all contribute to the formation and refinement of habits of mind. The frequent indulgence in particular forms of emotion, such as anger, envy, sympathy, melancholy, fear, and the like, fosters tendencies towards these sentiments which give a subconscious bent to a large part of man’s behavior. But finally, the exercise of the will plays the predominant role in moulding the type of character. The manner and degree in which currents of thought and waves of emotion are initiated, guided, and controlled by the will, or allowed to follow the course of spontaneous impulse, has more effect in determining the resultant type of character than the quality of the thoughts or emotions themselves.

The life of the animal is entirely ruled by instinct from within, and by accidental circumstances from without. It is therefore incapable of acquiring a character. A human, through reasoning and the growth of reflection, by the exercise of choice against the impulse, gradually develops self-control; and it is by the exercise of this power that moral character is formed and reformed

