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**RIGHTS AND DUTIES  
OF CHILDREN AND YOUNG PERSONS**

# **RIGHTS AND DUTIES OF CHILDREN AND YOUNG PERSONS**

**A DISCOURSE DELIVERED AT THE SEVENTH ANNUAL SPEECH AND PRIZE  
GIVING DAY OF THE FEDERAL GOVERNMENT COLLEGE, OKPOSI, ON  
SATURDAY JULY 13, 2002, AT THE COLLEGE AUDITORIUM**

**BY**

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## **DEDICATION**

**To The Students Of Federal Government College, Okposi,  
To Trust And Obey The Almighty Creator**

- F - **F**reedom is no Licence to become Less Free
- G - **G**od be with FEGOCOOP
- C - **C**haracter and Learning Make a Personality
- O - **O**rder Breeds Habit
- K - **K**nowledge is Light in Darkness
- P - **P**leasure Follows the Cross
- O - **O**bey what is Good and Godly
- S - **S**elf-Respect is the Cornerstone of Virtue
- I - **I**gnorance is a Voluntary Misfortune

## JUDGEMENT OF HISTORY

History will have no pity for those who, possessing the exceptional privilege of speaking the words of truth to their oppressors, have taken refuge in an attitude of passivity, mute indifference and sometimes of cold complicity.

- Frantz Fanon

## Preface

This thin book is my infinitesimal contribution towards ethical regeneration of our people. Today, there is no gainsaying the fact that our dear country is in a moral quagmire, a situation we wittingly or unwittingly foisted on ourselves. But all is not lost if only we can here and now determine to turn over a new leaf.

Undoubtedly, there are enough materials to read to tailor ourselves towards what is right and proper, the Holy Scriptures being the best of such literature. This work can still fit into the scheme of our quest for a humble, contented and humane society.

The piece is divided into eight minute chapters, and can be perused in less than 30 minutes. The first chapter is a preamble to the issues raised in the body of the work, which are rights and duties of children and young persons. From the second to seventh chapters various issues affecting children and young persons, ranging from the meaning and training of *self* to the regulation of rights and duties of juveniles, are treated. The last chapter is the conclusion in which some eternal truths, "Desiderata", are quoted.

On the whole this work is a simplistic approach to the issues raised and discussed herein. It is meant for secondary school students. The work is not for advanced minds, but they may nonetheless read it for the fun of it.

In conclusion, I must thank Mr. I. C. Onuorah, the principal, and the teachers of Federal Government College, Okposi, for giving me the opportunity to deliver this speech before their students. My thanks also go to the parents and guardians who came for the speech day. I thank Mr. Christian Ejikemeuwa Okorie for his patience in typesetting the manuscript. Finally, I thank my wife, Dr (Mrs.) Chika Amadi for proofreading this speech and being part of the audience that listened to it, and our offspring, Nnanna, Adaugo, Kemdirim and Chisom, who are also children and young persons to whom this humble work is addressed.

GOSA  
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University of Nigeria, Enugu Campus  
August 13, 2002



## TABLE OF CONTENTS

	Page
Dedication.....	v
FGC, Okposi Explained.....	vi
Judgment of History.....	vii
Preface.....	viii
Table of Contents.....	ix
<b>Chapter One</b>	
Introduction.....0.....	1
<b>Chapter Two</b>	
Meaning of Self.....	3
<b>Chapter Three</b>	
Training of Self.....	5
<b>Chapter Four</b>	
Children and Young Persons.....	7
<b>Chapter Five</b>	
Regulations of Children and Young Persons.....	9
<b>Chapter Six</b>	
Rights of Children and Young Persons.....	10
<b>Chapter Seven</b>	
Duties of Children and Young Persons.....	13
<b>Chapter Eight</b>	
Conclusion.....	15
<b>Glossary</b> .....	17

## CHAPTER ONE

### INTRODUCTION

When the principal of this school approached me to deliver this written speech on this day, and I was given a blank cheque to do so, a flood of ideas as to what to write and how to do so assailed my mind. This is notwithstanding the fact that I have had in the past the privilege of making speeches of my choice before a similar impressionable audience of children and young persons. My difficulty as speaker before an assembly of this nature stems from my anxiety concerning my style, which may be incomprehensible or pedestrian to formative minds.

In my years as a child and young person I was taught by one of my teachers, whom indeed I regard as my best teacher in life and a model of what a teacher should be, to cultivate the habit of listening and reading well-informed persons even if their style is beyond my comprehension. Such style would act as a challenge to me, he said, to understand the speakers and writers, and that would stand me in good stead as I grow into intellectual maturity. My teacher's advice was given as a result of my infantile complaint about his bombastic but, paradoxically, humble approach to teaching and storytelling. This was the period between 1963 and 1964 in St. John's Catholic Primary School, Umukoroshi, Port Harcourt.

When I complained to my teacher as above described, I was being my true self. I thought he would tell me off, or even punish me for my audacity to make such a complaint. But instead he was sympathetic to my predicament and appreciated my lack of pretence in understanding his highfalutin style.

My teacher, whose name in fact is Alban Okonkwo, then tutored us, his pupils, about the virtue of being one's true self. Such habit, he imparted to us, was devoid of mock-modesty or fake affection or indeed any form of pretence. By being your true self, according to our teacher, people understand you better and, therefore, are put in a position recognize your problems, if any, and render assistance if and when it becomes necessary to do so. His pupils, I believe, including myself, swallowed his teaching hook, line and sinker.

**T**oday, and with hindsight, what I understand from my teacher's message and which I pass on to you is that pretence is a vice known as self-deceit. For me, self-deceit is a grave disservice to self. This is because in the state of self-deceit you shut out the entire world of yourself. You are alone, although you pretend to be with and among people. If, for instance, as a student you pretend to understand what you are taught, of course, you would know nothing of what was taught, and you would remain an ignoramus. The fact that you know nothing means that you are empty of knowledge. You end up destroying yourself intellectually. That is the consequence of academic self-deceit.

**T**he message so far is to let you know that there is a virtue in being your true self. As I stand before you making this speech, my style and delivery are a mirror of my true self. And I urge everyone here to be his or her true self in appreciating the speech.

**P**lease sit back and hear out this speaker. While you do so, you will appreciate his apparent dilemma as he examines the rights and duties of children and young persons in the light of the meaning of self.

## CHAPTER TWO

### MEANING OF SELF

**T**here are two types of self. Both will engage our attention. But more important is the self that means you and I. This self, according to *Oxford Advanced Learner's Dictionary of Current English*, is a person's inner being, including his mind and spirit. It also means a person's nature or personality; the qualities that make one individual. Now, I will not deal with the person's inner being of mind and spirit, not only because it is an esoteric issue but also because its appreciation requires advanced knowledge. Yet the mind and spirit of a person influence his nature or personality; that is to say, the qualities that makes up his individuality.

**E**ssentially, the meaning of self shows that every one of us is different from each other. God created us individually with different qualities. I believe you remember the biblical parable of the talents. Each of us has his or her own talent; it may be one, two, three or more talents. Whatever is the case, the talent God gives us marks out our individuality. But this talent must be used for the good of self and society. Yet there are those of us who use it for the ruin of self and society. This brings us to the other type of self.

**T**his second form of self is a prefix. It is used to change the meaning of words by attaching "self" before any word wished to be altered. So, "self", as a prefix is used to qualify "self" as an individual whose nature or personality has the capability of having rights and performing duties. That is to say you and I, individually, have our rights and duties.

The summary of what

**R**ights and duties are like Siamese twins: one feels out of place in the absence of another. But because rights and duties are a closely associated pair, the self, i.e. the individual should not accept one and reject the other. The self has to be trained and educated to accept both rights and duties. But having regards to the qualities of the individual, the self sometimes, if not often, emphasizes rights while de-emphasizing duties. This is the situation where the individual may be seen as *selfish*, *self-righteous*, *self-opinionated*, *self-justified*, *self-willed*, etc. But where the individual emphasizes duties more than rights, then such adjectives as *self-less*, *self-discipline*, *self-devotion*, *self-denial*, *self-sacrifice* etc. can be used to qualify his nature or personality.

## CHAPTER THREE

### TRAINING OF SELF

The self must know its right and duties. But the self must be trained to know them. For the self to be trained it must be stripped naked of pretensions, it must be innocent, humble and open-minded to absorb learning. And this means that the self must be its true self. Children and young persons are known to be their true selves with a psychology that is like the magnet, which attracts or repels iron without discrimination. This psychology begins to become pretentious when children and young persons begin to learn from their family, school and peer group environment. This is the commencement of the loss of innocence, for the nature of the environment may determine the impression that may be created in the mind of the child and young person.

It is against this background that I, personally, have always admired teachers of children and young persons as well as those who write or tell beautiful stories for their consumption. These teachers are the makers of any nation, for being able to appreciate the psychology of formative minds, train and educate them for their own good and good of society. This has been so throughout history, and credit must be given to the wonder called teacher. Reflecting on my primary and secondary school days, I have nothing but profound praises and abiding admiration for my teachers who prepared me intellectually, spiritually and physically for adulthood and for the uncertain world.

The summary of what I have said so far is that human beings must begin to learn and understand their rights and duties from cradle. The Holy Writ indeed says it all when it enjoins us to train up a child the way he should live and when he grows up he will not depart from it. It is this training that will equip children and young persons to recognize their rights and duties and go about them for the benefit of mankind.

## CHAPTER FOUR

### CHILDREN AND YOUNG PERSONS

At this point I find it appropriate to satisfy the curiosity of those wanting to know about the phrase, "children and young persons". The phrase is used purposely; the usage influenced, as it were, by my professional background. Writers are always so influenced, more so when their calling has become an intrinsic and integral part of their existence.

"Children and young persons" is a legal phrase. Generally, it means human beings below the age of seventeen years. Specifically, a "child" is a person below the age of fourteen years, and a "young persons" is one between the ages of fourteen and seventeen years. Together they are called children and young persons. But commonly, they are known as juveniles.

Children and young persons, or juveniles, if you like, are generally below the age of legal responsibility. For instance, a juvenile has no right of franchise; that is, he cannot vote or be voted for in an election. But as from the age of seventeen a person becomes more or less an adult. I say more or less because in some aspects of law, such as constitutional law, the age of franchise is eighteen; but in criminal law the age of criminal responsibility is seventeen. This means that as from the age of seventeen a person is responsible for his crimes and can be convicted and imprisoned for any offence he is found guilty of committing.



**B**ut when children and young persons commit offences, their acts are termed juvenile delinquency. That however does not mean that juvenile delinquents (i.e. offenders) will go scot-free whenever they engage in delinquent behaviour. No! Nobody is above the law. The law punishes them, but in a way different from adult offenders. For instance, a juvenile adjudged of committing an offence, may be punished by flogging, or confinement to a particular place for a certain period, or sending and confining him to a community home or reformatory where he will be trained and educated under strict regimen to be a useful citizen.

**P**erhaps by now you have realized why I purposely used the phrase under discussion. When we look around this gathering, you find mainly children and young persons, on whose behalf the parents, guardians and other adults are assembled. They call themselves boys and girls; the law calls them children and young persons. But because life is an issue of progression and succession, children and young persons today will become the adults tomorrow. And what they learn in their childhood is likely to mature into adulthood.

## CHAPTER FIVE

### REGULATION OF CHILDREN AND YOUNG PERSONS

So much about the explanation of “children and young persons”. What is evident in the foregoing discussion is that juveniles, like adults, live under some regulations called law. That means, in other words, that nobody, be he a child and young person or adult, is above the law. This in turn means that the law rules every one of us.

There is nothing magical about the law ruling human beings. It simply means rules and regulations which govern human conduct in a given society. These rules and regulations were in place before Adam. But every society, including the Garden of Eden, has its own peculiar rules and regulations. So also the Federal Government College, Okposi, has its own rules and regulations. Therefore, no human being can validly claim that there were no rules and regulations before his or her birth. Accordingly, it is our knowledge of the rules as children and young persons and abiding by them that lays the foundation of our adult behaviour.

The reason for saying this is not far to seek: the juvenile years are the period the human mind is malleable, easily beaten into positive or negative shape by the type of impressions that confront his senses. Positive or negative impressions at this formative age may make or mar the character of the juvenile and for that matter affect his adult personality. It is in this light that societies, like ours, make laws to regulate human conduct for the good of mankind and its environment. The rights and duties of children and young persons are found in these laws that govern behaviour. And every child and young person has an obligation not only to know and understand societal rules and regulations, but also to abide by them for the good of mankind.

## CHAPTER SIX

### RIGHTS OF CHILDREN AND YOUNG PERSONS

**A**t this juncture let us discuss the rights of children and young persons. The simple answer to the meaning of right is found in the dictionary, and I refer to the one already cited. You will find there that “right” has several meanings. But the one that concerns us here sees “right” as a *just, proper or legal claim; a thing that one is entitled to do or have by law.*

**T**he topic of “rights” has engaged the attention and tasked the intelligence of great thinkers since creation and will so continue until the end of time. Even up to this day people are still debating what rights Adam and Eve had in the Garden of Eden. My view is that you cannot exhaustively do justice to the issue of “rights”, simply because some people’s rights may be others’ wrongs. But in every society a line has to be drawn somewhere in this debate. Accordingly, rules are made to determine the rights to which one is entitled and the circumstances of such entitlement.

**A**s children and young persons you have many rights. I shall mention only but one – the **most** important right of any human person. This is the right to life. Indeed, I dare say that this is the only right, because without life you cannot talk of, let alone claim, other rights. A dead person has no rights except perhaps to have a decent burial!

**B**ut you may wonder that adults also have a right to life. So what makes this right peculiar to children and young persons? You are correct in your curiosity, which I will now attempt to satisfy. Just bear with me.

**T**he right to life is quite elastic: it means not only to live and live well and decently, but also to live without any interference with the way you live your life. It is this latter meaning that should interest children and young persons. The fact that all of you are here today listening to this speech means that you have life, but somebody or something is preventing you from living this life the way you would wish to do. What I am saying in effect is that the way you live your life is regulated by rules. And much more rules regulate the life of juveniles than adults.

**L**et me support my argument with some examples. As children and young persons you do not leave your home without the knowledge and permission of your parents or guardians, or wear dresses not approved by them because they consider such dresses indecent, or make friends or move among peers groups considered by them as having negative influence on you. Again, your school regulations do not permit your wearing anything except your uniform, or walking about when you should be having your siesta, or out of bed and somewhere when you should be sleeping at night, or leaving the school compound without exeat.

**P**erhaps there is nothing more accomplishing to one's life than one's entitlement to education. Education gives life full meaning. I have this poster where an ape has this to say to human beings: "***If you think that education is expensive, you ought to try ignorance***". Remember the ape is an animal, but it is intelligent enough to tell human beings about the tragedy of preferring ignorance to education. In other words, the ape is saying that illiteracy is not only a handicap but also a misfortune. **My further understanding of the ape's statement is that even though education is such an expensive thing to acquire, it is less costly than ignorance, which not only encumbers life but also ruins it.**

**A**s students, and attending this school, you should always thank God for your parents' ability to educate you. It is an aspect of your right to life. There are many of your mates out there without the benefit of even primary education. Perhaps their parents or guardians are financially unable to send them to school. Let me ask this silly question: should parents bring forth children they cannot afford to educate? And then this irritating question: should government ignore or neglect the education of their citizens? Each of these is a million naira question which time and space will not allow me to debate with you. But you are invited to ponder on the questions.

**N**ow that your parents can afford to educate you, do you have the right to choose the subject or course you want to study? The answer is that you have that right, but your parents, and in particular your teacher, have a duty to guide you to make the proper choice. There are parents who in fact force their children to pursue a particular course. My child would be this or that, a parent would say. But this is wrong; the child and young person, under proper guidance, has the final say as to what course of learning he or she will choose as a career. The reason for this is not far to seek: the child and young person will live his or her life exclusively of any other person, and that life may be affected adversely if forced to choose a career that will make it a square peg in a round hole. And that life may become a burden to itself and to society. So, my advice is that you choose a course that you will not only do and do well, but also will give you job satisfaction in life

## DUTIES OF CHILDREN AND YOUNG PERSONS

So far with rights, and now let us turn to “duties” of children and young persons. Again, the same dictionary cited above says that “duty” is *a moral or legal obligation*. There are other meanings of duty, but this one is relevant to this discussion.

There are as many duties as there are rights of juveniles. And like rights, duties are regulated by rules. But these duties can be compressed into one. This is the duty of obedience. Obedience is the first law of nature. In other words, obedience is so important in creation that God punished and still punishes those of us who disobey His rules. Lucifer fell from heaven because of disobedience. Adam and Eve were driven out of the Garden of Eden because of disobedience. Saul was denied his kingship in favour of David because of disobedience.

The examples of the hard consequences of disobedience are so numerous that the first thing a child is taught by his or her parent is obedience to rules and regulations. This obligation of obedience begins with children and young persons obeying their parents, teachers and seniors. They must obey their school rules and other rules governing society.

It is disobedience to rules that brings trouble to us and breeds problems in society. Think of what will happen if students do not obey the rule to listen to their teachers while teaching is going on.

Think of what will happen if everyone does not obey the rule to respect everyone else's life. Think of what will happen to lives if people do not obey the rule to eat wholesome food. You can imagine so many other things that will happen where the rules for such things are not obeyed.

**B**ut remember that the obligation of obedience does not mean a duty to obey bad or evil things, even if the disobedience in this regard is disobeying our parents, teachers or seniors. You have no duty as children and young persons to obey anybody who asks you to steal, cheat in examinations, bully or beat up anybody or indeed do anything that is against morals or rules and regulations.

**O**bedience to rules indeed solves everything in life. Let me again give examples to support my assertion. As students you are punished because you disobey school rules. As students you fail examinations because you disobey the rules of study. As students you steal because you disobey the rules to be satisfied with what you have and with what you do not have. As students others do not respect you because you disobey the rule that respect is reciprocal. As students you are disliked because you disobey the rules of love. Do I continue? Well, let me end with this ultimate example: *As students it seems God does not love you because you disobey His commandments.* Remember the biblical injunction that obedience is better than sacrifice. But always obey what is right, good and just.

## CHAPTER EIGHT

### CONCLUSION

**M**y dear students I see you as fellow searchers of knowledge. I thank you for your patience all this while. I hope I have not been incomprehensible or pedestrian in this speech. But whatever you may think of this talk, take it as a challenge to seek for and acquire knowledge. There is no end to learning; just open your mind to ideas and learn and learn. But learn what is right and proper, good and godly, and you will never regret doing so. You will be happy, satisfied and contented in life. This is a challenge to you.

I wish you the best of luck and God's grace in your present and future undertakings. But I must not conclude this speech without sharing with you the knowledge I derived from the beautiful writing of Marx Erhmann, an unknown author, whose piece was accidentally found in a church in the United States of America, sometime in the seventeen century. I urge you to adopt the composition as an aspect of your credo. The title and contents I now quote below:



# G<sup>o</sup> D E S I D E R A T A

placidity amid the noise and the haste, and remember what peace there may be in silence. As far as possible, without surrender, be on good terms with all persons, speak your truth quietly and clearly; and listen to others, even to the dull and the ignorant; they too have their story. Avoid loud and aggressive persons; they are vexatious to the spirit. If you compare yourself with others, you may become vain or bitter, for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs, for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals, and everywhere life is full of heroism. Be yourself. Especially do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment it is as perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with dark imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be. And whatever your labors and aspirations in the noisy confusion of life, keep peace in your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world. Be cheerful. Strive to be happy.

- MARX ERHMANN

## GLOSSARY

[This glossary is based on the Oxford Advanced Learner's Dictionary]

### A

- A square peg in a round hole, 12 - a person not suitable or comfortable in a job or position he fills; misfit
- Abiding, 9 - enduring; lasting
- Adjudge, 8 - consider or declare something is true or has happened
- Adversely, 12 - not good or pleasing
- Aggressive, 15 - ready or likely to quarrel or attack
- Aridity, 15 - dull, not interesting
- Aspiration, 15 - a strong desire or ambition
- Audacity, 1 - noun from adjective, *audacious*, showing willingness to take risks

### B

- Blank cheque, 1 - complete authority to do something
- Bombastic, 1 - adjective from noun, *bombast*, words without meaning used to impress other people and sound important
- Bully, 14 - person who use his strength or power to harm weaker people or put them in fear
- Circumstance, 10 - condition or fact connected with an action or event or persons
- Commence(ment), 5 - begin; beginning

- Community Home, 8** - (Also reformatory) centre for housing Juvenile delinquents, i.e. children and young persons who have broken the law for their care and training
- Comprehension, 1** - the power of understanding
- Conceive, 15** - form an idea or plan in the mind.
- Convict(ed), 7** - a person found guilty of a crime, decision by a law court that a person is guilty of crime
- Counsel, 15** - advice, especially that given by elders or experts
- Cradle, 6** - when or where something begins, at or from the beginning.
- Credo, 15** - a set of beliefs
- Criminal responsibility, 7** - being blamed and punished for doing things that are crimes
- Curiosity, 7,10** - strong **desire** to know or learn
- Cynical, 15** - of or like a **cynic**; a cynic is a person who believes people do things not for good but for their own interest; concerned only with one's own interest
- D**
- Decent, 10** - proper, acceptable, satisfactory
- Delinquency, delinquent, 8** - a less serious offence committed by young people; a young offender

- Desiderata, 16** - Singular: **desideratum**, something that is needed or desired
- Devoid, 2** - without something, completely lacking in something
- Dilemma, 2** - choosing between two bad conditions
- Discrimination, 5** - treating persons or a group different from others, the ability to recognize differences
- Disenchantment, 15** - loss of good opinion of somebody or something
- Disservice, 2** - harmful action
- Distress, 15** - great pain, sorrow, suffering, etc
- Drudgery, 15** - hard boring work
- E**
- Elastic, 11** - not fixed; easily changed to suit new conditions
- Encumber, 11** - to prevent from moving or acting freely and easily
- Environment, 5,9** - Surroundings, circumstances, influences affecting life or thing
- Esoteric, 3** - strange or mysterious issue understood only with advanced knowledge
- Eternal truths, iv** - principles that are unchanging, always true

- Ethical, viii** - of or relating to moral principles
- Evident, 9** - clear, easily seen or understood
- Exeat, 11** - permission
- Exhaustively, 10** - complete, done completely with great attention to details
- F**
- Fake affection, 2** - love or warm feeling that is not real
- Fatigue, 15** - tiredness, weakness
- Feign, 15** - to pretend
- Foist, iv** - impose or force, an unwelcome person or thing on someone
- For the fun of it** - not for a serious purpose; doing something for enjoyment
- Foregoing, 9** - coming before, just mentioned
- Formative, 1, 5,9** - pliable, giving or tending to give shape, influencing character development
- Franchise, 7** - the right to vote in public elections
- G**
- Gainsay(ing), iv** - deny(ing), contradict(ing)
- Glossary, 16** - list of special words and their meanings
- H**
- Handicap, 11** - thing that makes progress difficult
- Hear somebody out, 2** - **listen to the end**

- Heroism, 15** - brave and noble conduct; courage
- Highfalutin, 1** - trying to appear too grand or serious, Pretentious
- Hindsight, 2** - understanding or knowing something after it has occurred
- Holy Writ, 6** - Holy Writings, the Bible
- Hook, line and sinker, 2** - entirety, completely
- Humane, iv** - wishing to do good, friendly and helpful, not cruel, avoiding pain to people or animals as much as possible
- I**
- Ignoramus, 2** - a person who lacks knowledge or information, illiterate
- Imagining, 15** - thinking of things likely to happen
- Impressionable, 1** - easily influenced or affected
- Incomprehensible, 1** - that cannot be understood
- Infantile, 1** - of or concerning children
- Integral, 7** - necessary to make something complete, essential
- Intrinsic, 7** - that which exists within somebody or something
- Irritate, 12** - make angry or annoy somebody

## **J**

**Juncture**, 10 - at a particular state in an event

**Juvenile**, 7,9,11 - a young person who is not yet an adult

## **L**

**Legal responsibility**, 7 - being blamed and punished for offending

## **M**

**Magical**, 9 - a seeming mysterious power to change things

## **R**

**Magnet**, 5 - a piece of iron that attracts or repels iron  
attractive

**Make or mar**, 9 - either be successful or be ruined

**Malleable**, 9 - that which can easily be beaten or pressed into **different** shapes

**Mankind**, 9, 5 - human **beings** as a group

**Minute**, iv - very small

**Misfortune**, 11, 15 - bad luck

**Mock-modesty**, 2 - lacking in something, copying to be humble, pretending to be modest

**Model**, 1 - somebody or something as an example

## **N**

**Negative**, 12 - qualities or characteristics that are not helpful, bad

**Nurture, 15**

- care for and encourage the growth of somebody or something

## **O**

**Open-minded, open mind, 5-**

willingness to consider issues without bias

## **P**

**Parable, 3**

- story about moral or spiritual truth

**Paradoxically, 1**

- adverb from noun, paradox – something, somebody having opposing meanings or features. strange

**Peculiar, 9, 10**

- belong to somebody or something

**Pedestrian, 1**

- not exciting, dull

**Perennial, 15**

- occurring constantly

**Peruse, iv**

- read or study carefully

**Placid(ly), 15**

- calm and peaceful

**Ponder, 12**

- to carefully and for a long time think about Something, especially in trying to reach a decision

**Positive, 11**

- having a helpful and good intention

**Preamble, iv**

- introduction; statement explaining book, etc

**Predicament, 1**

- difficult or unpleasant situation

**Prefix, 3**

- a letter or group of letters added in front of a word to change its meaning; the opposite is **suffix**



<b>Pretension, 5</b>	-	claim of what one is not, or doing what one cannot do
<b>Profound, 5</b>	-	deep, very great
<b>Progression, 8</b>	-	process of moving forward or developing
<b>Psychology, 5</b>	-	the study of mind and how it functions
<b>Q</b>		
<b>Quest, iv</b>	-	a search or the act of seeking
<b>R</b>		
<b>Reciprocal, 14</b>	-	giving and receiving in return
<b>Reflect(ing), 5</b>	-	consider or think deeply
<b>Reformatory, 8</b>	-	see community home
<b>Regeneration, iv</b>	-	make something develop and grow strong again; come into new existence
<b>Regimen, 8</b>	-	a set of instructions about behaviour etc
<b>S</b>		
<b>Scot-free, 8</b>	-	without punishment or harm
<b>Self-deceit, 2</b>	-	believing something that is false to be
<b>Sham, 15</b>	-	to pretend (something); a person who pretends
<b>Shield, 15</b>	-	a person or something that protects or used to protect somebody or something

- Siamese, 4** - a person from Siam now called Thailand. Siam was the first place twins were born with their bodies joined together in some way and sometimes sharing the same organs.
- Simplistic, iv** - conceal or distort difficulties, make them look too simple
- Sit back, 2** - settle oneself comfortable back, e.g. in a chair
- Stand somebody in good  
Stead, 1** - be advantageous or useful to someone when need
- Strive, 15** - to try very hard
- Style, 1, 2** - different manner of doing or performing something, e.g. writing, speaking
- Succession, 8** - people or things following each other in time, order or series of movement
- T**
- Talent, 3** - natural skill or ability to do something
- Tell-off, 1** - Scold or admonish
- Thought, iv** - idea or pace of reasoning produced by thinking ; way of thinking peculiar to a group etc
- Turn over a new leaf, iv** - improve one's behaviour or performance
- Trickery, 15** - dishonest acts

## **U**

- Ultimate, 14 - last, final
- Unfolding, 15 - reveals or make known something
- Universe, 15 - everything that exists, such as the moon, stars, sun
- (Un)witting, iv - (unaware) aware, (unintentional) intentional; (un)aware of the state of a situation; act in manner that may affect you

## **V**

- Vain, 15 - too proud
- Vexatious, 15 - annoying, worrying
- Virtue, 2, 15 - high or good standard or behaviour
- Wholesome, 14,15 - healthy, good for one's health (bodily or moral)