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APPENDICES
APPENDIX I

STORY

THE RIGHTFUL HEIRS OF THE EARTH
(\textit{Bhāmiyute avakāśika}) by Vaikom Muhammad Basheer

In the vast terrestrial Globe a wee bit of land (a little handful) came to the life long possession of the writer giving him the confidence of security for the future. Two and half acres of coconut growing field. There is also an old house, which could be repaired, brought up to a descen style. By selling the coconut alone it is possible to meet all the needs of life. There are also some mango trees and two jackfruit trees of the ‘varikka’ species. All the fine wood needed for domestic use could be got from these expanses. There is also an old well. Good water is easily available. Just when one muses that life is going to be all bliss - what shall I say! The entire price of buying the little plot of the Geosphere, registration papers had to be bought for a huge price to affirm show the ownership. That means a huge sum was paid to the ruling Govt. Isn’t the Govt. obliged to render all forms of security to the owner of the land? The house tax and the land tax have to be paid. The bit of land bought at an incendiary prize seems to have been secured from all complication. All the prior documents are safely kept in the box. For this two acres piece of land in the Geosphere, no one either in the Milky Way or in the solar system, in expanding universe - no one has any right. The govt. which rules the land has given this right yet!

Here exist not merely coconut, mango and jackfruit trees but also guava, cashew nuts, drums sticks, tamarind, papaya and supporta trees. Also stand here trees known as ‘Atta’ ‘Ruman’, ‘Teak’ and ‘Pine’. Golden Chempakam adorn the land. In the edges of the loan there are flower plants in plots. The species of Chempakam with qualities by the epithet panineer (dew drops), cold the earth. Many other plants in full bloom around the piece of two acre land which include all these. A thorny fence has been fixed to make it secure. A strong iron gate completes the enclosure. On either side of the gate an arch of Bogan villa with white and red flowers add the beauty to security. From the gate up to the front the yard white sand is strewn. For the house and the land affairs a dog named Shan stands Guard. Other dependents in this campus include house fowls, cows, goats, and cats. All these live together in
peace. There are children and wife. The well being of all the inmates depends on the coconuts. Is it understood? Coconuts! There lies the story!

A secure round space is dug out round each coconut tree and necessary manure, salt slaked -lime is put in. The trees, which had not been given sufficient nutrition for a long time, began to yield fruits. Looking at the fat bunches each holding tens and twenties, the hearts of all the inmates were cooled and filled with satisfaction. Their faces reflect the joy. ‘Let them ripe ...... while spending days and nights in this happy mood...

A small group emerges which do not respect the paper affirming rights confirmed by the Govt., the thorny fence, the powerful dog Shan or any one in the universe. What right they do have in the secure private property of two acres?

The first visitors were birds and butterflies. What verity of birds! How many types of butterflies! Feathered guests (pakshikal) alight on the flowering branches and plants and produce their melodies. The butterflies shine in the bright sun revealing the myriad colors flying over the yard.

When we think of it, is it just? Why did they come here? They come as if they have some primordial rights dating long back. ‘In this Geosphere, long before human species were created. We were having such a stance. These feathered beings were driven out. But the crows! They enter inside even the kitchen and steel food items! Two crows had established their nests in two coconut trees without getting any one’s permission. They have laid eggs. Compared to the sound of the other birds the noise emitted by the crows is more unbearable. Besides they snatch away the young chickens. The kites also come with the same intention, there is another bird, and it snatches away the chickens. This bird is called Eraladan or Eriyan, which dwells in the branches of the mango trees. In the clusters of the bamboo trees mongoose are abandoned. Foxes wait in the Bamboo clusters for an opportunity to eat chicken. While reflecting what right all these creatures have in this two acre land, a frightening form emerges that has neither hands nor legs, nor wings. The scorching
sun above! The mother hen made a cautioning sound, the dog barks, and the flock of birds sound together in fright. A heedless motion stimulated by this sound resulted in a confrontation with a frightful Cobra.

The Cobra had opened its hood and stood in a majestic posture, as if demanding what right the confronted had to be there. What should be done with the snake? What can be done? There is no stick. There is not a single weapon. The bare hand. What a weak creature is man! But the wife can be called and asked to bring a stick; the snake can be beaten to death and buried in the earth. Is it right? All universes that have been created and all living being that live were made by God. Just as he created so has he created the snakes as one of the owners of the earth? What is needed here is co-existence. This principle can be accepted but is it possible to live together? Poison! A bite would cause death! ‘Oh snake you have no right here. You should quit my two acre land this very instance’.

But where will it go? If it goes to the next piece of land the owners will give it trouble. Most part of the Geosphere has been broken into bits and different people have been given the ownership rights – What then will birds and animals do. Let them anywhere live. Let us imagine that we don’t hear and see. But Oh! Lord God, this deadly poison. One needs to be conscious in life. One must look carefully while walking. One should not walk in darkness without light. Beware!

After sometime the snake ceased its dispute (The snake ended its adversary pause). It lowered its hood and began to crawl away quietly. The dog barked and followed. The snake crept through the hole of the fence and entered into the river. The wife came running from the kitchen with eyes reddened by the smoke and asked.

“‘I heard the dog barks, the hens make a cautionary noise and the birds resound with their flock. Did some snake or other rat snake have come?’”

‘Comrade Cobra’.

‘You didn’t beat it to death’?

Let it too be living. The rightful inhabitants of this terrestrial globe!
'Wonderful idea...' This is a place where our children move about. Like your blessed self, it is also God’s creation.'

'When it comes into our area we must kill it.'

'It is easy to say that we should kill it. We can kill too, but can we give life or to create it?'

'Why did God create along with men snakes and creatures which can bite and kill?'

Elephants, tigers, lions, bears, bison, the sea horses, cheetah, crocodile, camels, horses, apes, wolves, scorpions, the pythons, mosquitoes, the bed-bugs, bats, eagles, the peacocks, the deer, five colored parrots. A large number of such creatures exist. Why? The whale, shark, the fishes, octopus etc. Why were they created? We don’t know. It is all God’s will. But we must try to live without killing any of these.'

'What a novel idea! Throughout the house, spiders, lizards, chameleons, salamander, the black scorpion move about even inside the kitchen. The white ants will eat the whole fence. They exist even in the house. They eat away the books and other things. The trouble given by rats is beyond description. Didn’t you see them cut off the Radio-gram wires? The house is filled with crickets, ants, cockroaches and beetles. This is the right context for creature worship'.

'I am not worshiping any creature.'

A large section of people worship animals and birds; some worship snakes. They attribute divinity to snakes and after occasion to them. A God is lying serenely with as his bed. This is set on the ocean. The snake forms the ornamental necklace of another God. The mouse is the preferred wagon of a God. There are people worshiping fish, the crocodile, pythons, tiger and other animals. Some personify the Geo-sphere as a Goddess. In their view the sun and moon are Gods. Many believe the earth to be flat. The beliefs of people living in the earth are multifold. Some believe in one God. Some believe in different Gods. Some don’t believe in any, that gives rights to dispute – leading even up to murder; and leading even up to fears battle. The earth is believed to be round. But there are some who don’t believe it. The geo-sphere is able to revolve in spaces without support. Far away from this, in space is the sun that always burning and radiating light the part of earth expose to
sunshine has day. The other part is submerged in night. Darkness, Eternal darkness... In the endless movement of time one day the sun will be extinguished forever. Long before that the Geo-sphere would have died. All the movable and immovable aspects would have been destroyed. The sphere would have hit each other and been destroyed. The cld cosmic dust! Then endless darkness! God would have first created darkness. Then only light. Only heat and light are important things. All living beings are the products of heat and light: White ants, spiders, trees,

Birds, animals, ants, snakes, men and all...

The wife said: ‘squirrels and birds eat the ripe ‘Varikka’ jackfruit. Guava, suporta, Anona, Ruman all these are taken away by birds and bats’.

‘That is most interesting .God has created crores of celestial spheres which stay put with any support. He has created what wonderful thing for living being on earth! Fruits, roots, grains, grass, flowers, water, air, then heat and light! The owners of all the products of the earth are the creatures, animals, birds, worms and insects, trees, small plants and all. Is it not good to remember the fundamental truth always?’

The wife asked:
‘Will you be offended if I say something?’
‘Not at all’. Tell!’
‘In that case your blessed self should have avoided marrying, getting up house and habitation with wife and children and live in the forest in some cave, in pure nakedness and perform ‘tapas’ and attain bliss. That would have been better.’

‘If you are there to give me to eat and drink and to ruts the back, I am ready to go to any cave, dwell there and perform the ‘hardest tapas!’

‘In that case I will be satisfied with the cave of our house. But I don’t like snakes, millipede, scorpion, and salamander to enter this cave! All these must be beaten to death!'
'I see every day the actions of those who agree with your opinion. Within five hundred years they would kill all creatures on earth, birds and animals. Man alone will remain on earth. And finally he too will perish'.

'That doesn't matter. That comes much later. Now be so good as to get up and place the ladder and cut the ripe jackfruit and give us. Let me and my children and the cows eat.'

'Oh! Yea birds and squirrels, pardon me.' Thus saying jackfruit was cut and brought. The wife, children and the husband ate with pleasure, the cow too. The fruit sweets as honey. 'May God be praised'?
The wife said:

'Instead of sitting still and thinking about mosquitoes, scorpions and snakes, you must look after the house and the field property. God will look after the mosquitoes, birds and cobra. Did you know one thing? In the outer side of the wall of the house the red ant has burrowed and began their habitation. I was about to destroy them with fire. Then you stopped me. All the ants are now residing right inside the house. White ants had eaten all the wooden rafters. So the red ants and white ants must be killed'!

'I can't practice violence'.

'We must not hesitate to trouble those who trouble us!'

'Let us not do that. What will Lord God say? Let us behave with love. I feel as if I should embrace the whole universe with love.'

'It is enough if you consider children and me as the universe. Don't be offended.'

'It is not possible to become so small.'

"If so, you become big, gigantic!" the wife sulked. That might an incident happened, a bit horrible. It amounted to aggression invading the house. What justice is this?

At night, the supper was finished and all laid down in bed, quite condemned. It was a good summer day. The fan was on, and one was reading by the light of a small electric lamp, lying in bed. The expanding universe! Lying down after the reading many insects thus beetles cockroaches, crickets, glowworm that which all these
inhabitants of this house. Oh, Lord God! They would have entered through the window. There are plenty of mosquitoes. Bedbugs are permanent residents. The mosquitoes hit on the forearm pricks and drinks. Blood. Let it drink! The Lord God has created mosquitoes also with the right to drink the blood of men, animals and other creatures. About bedbugs let them drink without any resistance. A little bit inconvenience and pan in the hand. An intense desire to beat and kill it! But let us not kill. Let it drink till it satisfied. Is not man mortal? This old house that built this? How many people died here? Looking round the wife and children, and found bathing in swept, they must be given some wind. The mosquitoes got swollen and reddened with the blood drunk and flew away. Some itching sensation in bitten portion! The bed is on a raised veranda. Before the front door there was low space four or five feet in breadth. On either side a raised veranda attached to walls. Someone much earlier for the purpose of prayer built these verandas. Prayer! Oh, Creator of the universe! Save! A little amount of cold air in motion must be given to the wife and children. Below lies a coir mat. It was long time since it was shaken up and cleaned. He laid his bed on the coir mat. The fan was moved near the lamp. Now every one gets some benefit from the fan. Only the sound of the rotating fan is heard. Will fox coming to catch the hens? A killer animal called ‘civet’ which is also called tree dog may come. The dog doesn’t bark listened for sometime. There is nothing. Perfect silence! All people sleep. Oh, Lord God. Is not sleep? Small death! How many deaths! Life goes on endlessly. In eating, drinking, enjoying and quarrelling. The mind simply rose up, and reaches the surprise of the moon. There are no depths and pits. No hills, Desert lands. No trees. No birds and animals. A vast emptiness filled with silence all-round the black sky. Millions of twinkling stars. Why did the Lord God create the lunar sphere? Or, why this universe itself is created?

Suddenly a bee landed on the paper of the book. A grain of custard (the eye of the bee). Blue wings. How beautifully he created. All the creations of the Lord God are perfect pieces of what. Fan is an artistic creation of man. It can also be called a great blessing. Electric lights are also like that. The radio and the lowered speaker are often not a blessing. What about television, is it not man’s creation? It is good and bad.
What silence. The howling of the foxes is not heard. There is music in silence. The light have put off. The first darkness. Slept gradually. A sudden pain! As if pierced with red-hot needle. As if cold wind blew across the raw flesh in muscular portion of the hand from which the skin has been peeled off. Pain of various kinds. Opened the eyes. Found one’s way by touch. Switched on the light called the wife. She woke up. “Some pain like in the forearm”.

The wife looked. It is as if something has pricked. There are two marks as if a needle pierced. She got up. The wife examined the pillow and the bed, Shook them up. She looked at the choir mat and its end.

Oh God! A big centipede without speaks anything to wife took a shoe and ground the head of the centipede. It was wriggling on the ground. She beat it with the shoe and destroyed completely. She put on the light carried the body of the creature in a paper and threw it out. Then she said. “There is poison. It will burn. Let us prepare medicine. This was told by a holy man. For poison of centipede and thrill, the Atalodakam leaves – small or big – should be plucked off with the tender leaves and a grain of salt should be placed of and chewed and swallowed. Come. Let up go and pluck the leaves. Take the torch.”

Atalodakam lender leaves were plucked and eaten with salt. A little water was also taken. The next day the pain subsided. Praise to the Lord. The next day the wife woke up and showed the result of an untoward incident 30 tender coconuts are falling down. They had been opened out on the length. “It must have been bitten by the rats. Must buy rat poison. Must kill threats by offering the poison in rice or fruit”.

‘Is it right?’ The Lord God has created the rats; along with men! Don’t rats also have the rights for the produce of the earth? The next day too lender coconuts were fallen in horribly large numbers.

After reminding telling about the rat poison the wife swept and cleaned the house and said, “two hundred spiders, fifty cockroaches, thirty crickets, five scorpions, four centipedes, seven beetles, two thousand ants, five hundred white ants”.
“What did you do with all these, you merciless one”?

“Killed them”

“They have ownership rights on the earth”.

“The coconut bunches – the pain of the centipede’s bite - have you forgotten them”?

“I still remember that”.

“Then very quickly and very essentially rat poison is needed”.

One has to abet and help killing of large numbers.

Coconut bunches can refer literally to the bunches of the coconuts. But in Malayalam phrase it means- non-sense.

The wife asked, “Thirty lender coconuts per day. How many per month”?

“It will come to 900”.

“So many coconuts are being destroyed. Understand? 900 coconuts. It is a means by which our food comes. White ants have eaten the roof. We have to fix the rafters and tile the house. You have told that we can sell the coconut and do there with that money. If it goes it like this will there be coconut for selling. Not only that we will die. Do you think either the rats must live or we? Think about it.”

Oh Lord God, rats have to be destroyed so that man may live. Is there a way to man for live without destroying anything? The Lord God has created many diseases also. They are killed and subdued through medicine. Is it just? A new kind of philosophy is needed.

It is possible to live without using violence at all. The snake swallows the frog, kills it and eats it. It swallows the rats too. The big fishes swallow the small one. From the fox and the tree dog, several animals eat chickens. The lion eat deer, the cow and the man. Man eats birds and animals. When we look at the fishes the problem becomes more complex. The head lice live among hairs of the head as the habitations and lives by drinking man’s blood. There are bacteria in the mouth and in the stomach. All over man’s body some microorganisms live. One lives by destroying the other. The rose plants are nurtured tenderly. Insects destroy its leaves and flowers. Looking generally life on earth does not show any great style. It is not
possible to grasp this at all. A clear faith is needed. Oh God. Oh creator of all
universe. Nothing is clear. Show us the right way.

“Can you just come down a bet”?

‘Why’?

I need some money. I am going to the bazaar with the friend of mine to by the rat poison.

“I have no money with the person who usually buys our coconuts…”

“I shall borrow some money.” Very good. Oh rats those are rats. Oh god created the
rats’ bear this. They are beginning to plot and kill the rats. The problem is 900
coconuts per month. These are the support for our life. Pardon us. Oh pardon us. The
wife went and returned after two hours, buying among other a big tin of rat poison.
Smilingly she said, “Did you hear the new developments? We saw the coconut man.
He borrowed some money. The coconut has light prize. It may go up still.
‘Is the rise in coconut prize is the new development’?

‘Not that’

My friend and I asked for rat poison in several place. The shopkeepers laughed. We
couldn’t understand anything. At last one shopkeeper said, “Govt. has prohibited the
sale of rat poison. If it is needed we will have to give an application to the Govt.
Even then it is difficult to get. Do you know what the reason is? Their lies the
novelty. Men take rat poison and commit suicide. Hence Govt. has prohibited its
sale.”

‘Idiot Govt!’ Railway lines, ropes, trees, deep waters, long knives, penknives and
poisonous fruits- let it be. Then how did you get rat poison? You got poison
enough for one lakh of people to commit suicide.

It was available in my friend’s husband’s office. He gave it free.

Very good. You conduct the killing. I have no part in the bloodshed. You conduct
the killing your own.
“This is not rodenticide of murder. Don’t we kill and eat chickens, goats.... It is not simple murder. We cut in the name of God for us to eat. Now giving poison to kill the rats is for us human to live. God will bear this for us. Is not God all merciful?”

May the merciful God bear with us! The rat poison was mixed and placed in fruits, rice, roots and so forth and placed them in various parts of the house, the foot of the coconut trees. In four or five day’s five chickens, twelve squirrels, two hundred rats, one cat went beyond the curtain of time. Death is dancing everywhere. May rats in living in many parts died and fell down. The smell spread throughout the house. Even then the tender coconuts continued to fall down. Ten or fifteen days went over like this. The coconut climbers said. “This is due to the piercing affected by the owls”. It is the old slogan! This is what they heard from their parents.

The owl’s beak is bending. They are small. Besides the owl is not an herbivorous creature. After one two months the real eater of the tender coconuts was caught.

‘The bats!’

The bat, it is known by severa names such as ‘vaval’ and ‘kadavatil’. About the time of sunset big bats coming in groups hold the tender coconut bunched, opens them vertically and drinks the juice and satisfied by eating the tender nut portion. They give thanks to the Lord God and fly away.

“What can be done?”

The tender coconut bunched were covered with thorny branches, crackers were fired; tin drums were sounded, through cleft bamboo branches, frightening sounds are produced. Lamps were placed. Human figurines with shirts are placed on the top of the coconut trees. Stones were thrown. All sorts of noises were produced. No use! The people have to live by selling coconuts and buying rice and other things. Have to sleep at night when they do, the bats drink away the juice and spoil the nuts. The wife and the children collect the fallen tender coconuts and make them into heaps. Huge heaps of destroyed coconuts! If it goes on like this the family will have to starve. At last it was decided to shoot down the bats. The idea was super. The wife said. “Let us kill the bats”.

The foxes and ‘panameruku’ also. The gun is the embodiment of sin. It was a big mistake that man discovered the gun. The gun is the offspring of sin. I am not for shooting them down! The wife said, “I shall learn to shoot. My uncle’s son has an
effective gun. While shooting the pellets scatter like umbrellas. In one shot at least fifty bats can be killed”. She added, “That is good. We don’t have to buy a gun. A person can go and bring uncle’s son with the gun”.

“Alright. Oh yea bats, pardon us. I have part in your bloodshed! Oh Lord God, what can I do? They have decided on this wicked extinction! I am innocent. Oh yea bats, save yourselves. The wife’s uncle’s son came with the costly terrible gun. He said, “The shooting sight is not here. A short distance from here there is an old temple. Near it there are two Banyan trees. Two or three thousand bats hang there. I shall go and kill all of them. If not in one day all of them will die in two three days. Within a ten-mile radius, two to three thousand tender coconuts were destroyed. Would you like to see the lovely sight of the destination of the two to three thousand bats”.

Wife and friend got ready. All three of them went to see the great killing. Husband prayed. Oh yea bats save yourselves! It was a real miracle. The bats were saved. Wife, friend and the gunman came back shame and despair with fear.

In a way we were lucky to escape in our lives. Around the temple there are several houses. In a moment about three hundred people surrounded with deadly weapons. If the bat were killed we would be killed and victorious slogans would be shouted!

“What was the reason?”

“The bat bore the souls of the ancients who lived there. They should not be shot”.

The bats were the souls of the ancient men! A good idea!

The husband said decisively. Do not forget. The bats are not the souls of the ancients. They are the flying creatures among the Lord God’s creation. Let the tender coconuts be destroyed. It does not matter. What is left over is enough. In God’s creation bats have rightful place in the tender coconut bunches. At the time of the blessed moment of the first creation the Lord God has ordered a primordial right. Style! Remember this. All creatures that live have the right of existence in the earth.

Mangaiam!
APPENDIX - II
MAHATMA GANDHI UNIVERSITY
SCHOOL OF PEDAGOGICAL SCIENCES
ACIEHVENT TEST IN MALAYALAM

Time: 60 Minutes Marks: 25

1. എല്ലാ മുഖ്യമായ മാതൃഭാഷയിലുള്ള പ്രശ്നങ്ങൾ നമ്മുടെ പഠനത്തിന് പാലം നൽകിയിരിക്കുന്നു.

2. മാതൃഭാഷയിൽ പ്രശ്നങ്ങളും പ്രശ്നപ്രാപ്തികളും അത്യാവശ്യമായ മൂവനകളും പരിഹാരമായ വിവരങ്ങൾ തിരിച്ചറിയുക.

3. അഥാബാറ്റുകൾ എളുപ്പത്തിൽ ബാധിക്കുമ്പോഴും അതേ അളവിൽ പരിഹാരപ്രാപ്തികൾ അനുസരിച്ചു പ്രസ്താവിക്കുക.

4. പരാമർശ ഉടനെ ശ്രമിക്കുകയോ വിവരങ്ങൾ മൂലമേയുള്ള പ്രശ്നങ്ങൾ പരിഹരിക്കുക.

5. ഇന്ന് എല്ലാവരും പറഞ്ഞു: "പുരുഷ മാതൃഭാഷയാണ്." എങ്ങനെ പുരുഷാഭിപ്രായം? (ആധുനിക കാലാവധി, മൂല്യാന്തരിക്ക, മൂല്യാന്തരിക്കടലി, കാലാവധി കാലാവധി, മൂല്യാന്തരിക്കാണികൾ)

6. പ്രേഷനുകൾ നൽകുന്നത് പരിഗണിക്കുക എന്നു എന്നു കൊടുക്കുക മൂലുകളും - പ്രധാനം കൊടുക്കുക എന്നു വിശ്വസിക്കുക.

7. എല്ലാവരും മൂലാധികാരികളെ പ്രസ്താവിക്കുന്ന പ്രശ്നങ്ങളും ഉറപ്പുവാഴ്ചകളും പരിശുദ്ധിപ്പിക്കുക?

8. മാതൃഭാഷയിൽ പറയുക ഇനങ്ങളും പ്രാവിണതയിലുള്ള വിഷയങ്ങളും പരിഹരിക്കപ്പെടുക.

9. പരമ്പരാഗത പ്രാവിണ്ടത്തിൽ പ്രാവിണ്ടത്തിൽ പരിശുദ്ധിപ്പിക്കുക.

10. പാട്ടവിഭാഗങ്ങൾ സൂക്ഷിക്കുന്ന മൂലുകളും പരിശുദ്ധിപ്പിക്കുക.

[4x1=4]

11. "എല്ലാവരും മൂലമായാണ്." എന്നൊരു സ്ഥാനത്തെ സംവിധാനത്തിലുള്ള പ്രാവിണ്ടത്തിൽ പ്രാവിണ്ടത്തിലുള്ള പരിശുദ്ധിപ്പിക്കുക?

12. മാതൃഭാഷയിലുള്ള പ്രാവിണ്ടത്തിൽ പരിശുദ്ധിപ്പിക്കുക എന്നൊരു സ്ഥാനത്തെ സംവിധാനത്തിലുള്ള പരിശുദ്ധിപ്പിക്കുക?
13. വലിയ സിൽബസ് പ്രകാരം ഹാർഡ്‌വേ സിസ്റ്റം നിർമ്മാണം ആണ്‌ പ്രധാനപ്പെട്ടത് രണ്ട്
അങ്കങ്ങൾ അനുസരിച്ച് നിർമ്മാണം ലിഖിതത്തെ നിരീക്ഷിക്കുന്നു.

14. (പാലംകൃഷ്ണൻ പാലംകൃഷിയുടെ കഥയാട്ടം. ഹാർഡ്‌വേ നിർമ്മാണം, എന്തെന്ത് കഠിനമായ നിർമ്മാണം ആണെങ്കിൽ.
ഈ പരിണമത്തിലെ നിരീക്ഷണം കൂടുതൽ പിന്തുണയുന്നത് എങ്ങനെ
എന്നതെന്ത്?

15. "അന്തരിച്ച സിൽബസ്" എന്നതിന്റെ താളിൽ നിരീക്ഷിക്കുന്നു.

[5x2=10]

16. (പാലംകൃഷ്ണൻ പാലംകൃഷിയുടെ കഥയാട്ടം. പിന്തുണയുള്ളത് പ്രധാനപ്പെട്ടത് എങ്ങനെ
ആന്തികം പ്രവർത്തനം നിർമ്മാണം. ഇത് പാലംകൃഷിയുടെ പ്രധാന പിന്തുണയുമായി
അനുയോജ്യമാണ്.

17. പിന്തുണയുടെ താളിന്റെ പാലംകൃഷിയുടെ താഴ്വരയാണ് പ്രവർത്തനം നിർമ്മാണം
ഉയർന്ന പ്രവർത്തനം എന്നാണ് പിന്തുണയുള്ള പ്രവർത്തനം നിർമ്മാണം.

[2x4=8]
APPENDIX - III

LESSON TRANSCRIPT ON JURISPRUDENTIAL INQUIRY MODEL

Name of the Teacher : Jalajakumari V.T.
Name of the School   : SNDP VHSS Adimali
Standard             : X
Subject              : Malayalam
Topic                : സാംസ്കൃത്തിക ചരിത്രകോളം

Phase I

Orientation to the case

Teacher introduces materials.

Teacher reviews facts.
Phase I
IDENTIFYING THE ISSUES

Students synthesize facts into a public policy issue.

Students select one policy issue for discussion.

Students identify values and value conflicts.
कാഴ്പ 2: പ്രത്യേകിച്ച് അവരുടെ ആയുധം വഴിയും രോധം നിഷ്കിണിക്കാൻ ഉള്ളത് അങ്ങനെയോ?

കാഴ്പ 3: പ്രത്യേകിച്ച് അവരുടെ ആയുധം വഴിയും രോധം നിഷ്കിണിക്കാൻ ഉള്ളത് അങ്ങനെയോ?

കാഴ്പ 4: പ്രത്യേകിച്ച് അവരുടെ ആയുധം വഴിയും രോധം നിഷ്കിണിക്കാൻ ഉള്ളത് അങ്ങനെയോ?

കാഴ്പ 1: പ്രത്യേകിച്ച് അവരുടെ ആയുധം വഴിയും രോധം നിഷ്കിണിക്കാൻ ഉള്ളത് അങ്ങനെയോ?

കാഴ്പ: പ്രത്യേകിച്ച് അവരുടെ ആയുധം വഴിയും രോധം നിഷ്കിണിക്കാൻ ഉള്ളത് അങ്ങനെയോ?

ആവൃതി: പ്രത്യേകിച്ച് അവരുടെ ആയുധം വഴിയും രോധം നിഷ്കിണിക്കാൻ ഉള്ളത് അങ്ങനെയോ?

ആവൃതി: പ്രത്യേകിച്ച് അവരുടെ ആയുധം വഴിയും രോധം നിഷ്കിണിക്കാൻ ഉള്ളത് അങ്ങനെയോ?

ആവൃതി: പ്രത്യേകിച്ച് അവരുടെ ആയുധം വഴിയും രോധം നിഷ്കിണിക്കാൻ ഉള്ളത് അങ്ങനെയോ?

ആവൃതി: പ്രത്യേകിച്ച് അവരുടെ ആയുധം വഴിയും രോധം നിഷ്കിണിക്കാൻ ഉള്ളത് അങ്ങനെയോ?
Students recognize underlying factual and definitional questions.

**Pase III**

**Taking Positions**

**1.** Students articulate a position.

**2.** Students state the basis of position in terms of the social value or consequences of the decision.
Phase IV

Exploring the Stance(s), Patterns of arguementalism

Q1: Establish the point at which value is violated.

Q2: Prove the desirable or undesirable consequences of a position.

Q3: Clarify the value conflict with analogies.

Q4: Set priority: assert priority of one value over another and demonstrate lack of gross violation of second value.
Phase V
Refining and qualifying the Positions

Students state positions and and reasons for positions, and examine a number of similar situations.

Students qualify positions.

Phase VI
Testing Factual Assumptions Behind Qualified Position

Identify factual assumptions and determine if they are relevant.
Determine the predicted consequences and examine their factual validity. (will they actually occur?)
Phase 1
ORIENTATION TO THE CASE

Teacher: Today we have to study the story Bhumiyyute Avakasikal written by Vaikom Muhammad Basher. This story can be studied through the methods of question answer and discussion method. Many good qualities which we should imitate in our life are mentioned in this story. We are going to study some important values from this story. You should find out these values.

Teacher reads the lesson.
(Evarkokke... manushyamellam.)

Teacher: How does the story writer address the snake which come in front of him?

Student: Comrade Cobra...

Teacher: Why did he call the snake Comrade Cobra?

Student 1: Basheer used to love all living beings. He didn’t have the discrimination between benefactor and tormentor. That is why he called the snake comrade.

Student 2: He considers the snake, which we fear, as a friend. That is why he called the snake comrade.

Teacher: Right. He considers the snake as a comrade. But his wife says that the snake should be killed or to be beaten to death. Why is it so?

Student 2: Snake harms human beings. That is why we say that the snake should be killed.

Teacher: Then why does Basheer say that snakes should not be killed?

Student: Basheer says that the snake has also got ownership over earth as we have. So no body has the right to kill the snake.

Teacher: Right. All living beings have the right to live on the earth. There is no discrimination among snakes, worms or men.
No body has the right to harm others. This is the point of view of the writer. Is it acceptable to all? What is your opinion?

Phase II
IDENTIFYING THE ISSUES

Tr: We have found many issues which can be subjected to plenty of discussions. Can you shape them as questions relating to a general social problem.

St: Yes.

Tr: Say one question each.

St-1: Can we live without killing any living being?

St-2: Can we consider creatures of God as equal?

St-3: Is it possible to co-exist with all living beings?

Tr: Snake is a harmful creature. If you see a snake at home, will you leave it alive?

St-1: In my opinion the snake which causes even death to human beings must be killed.

St-2: If the snake doesn’t do any harm to us it should not be killed. It doesn’t annoy us, does it?

St-1: Even if it doesn’t harm us, won’t it become a threat to the life of some others? Therefore is it better to kill it?

St-2: If it doesn’t harm us let the snake go. Is the snake also the rightful heir of this earth like us?

St-3: Right. It is not necessary to kill the snake if it does not harm us. But when the deadly poison of the snake causes to the death of human being, it may not be considered as a benefactor.

St-4: There were some societies who worshiped the snakes by giving divinity to them. If the snakes are harmful why did they worship them?

St-3: There is no need to worry about the thing that has already happened. So the snake should not be allowed to go. It is better to kill it.

St-1: Any way killing is a sin. Only he who gave the life can take it back. Whatever be the creature, there is no need to harm it, if it doesn’t do any harm to us. And all creatures of this earth have the right on earth.

St: Great men like Buddha, Gandhiji etc. have given great importance to non - violence. We Indians who ought to follow their path, should give importance to non-violence. But ‘Gita’ says that it is not wrong to kill for self existence.

Tr: Okay. We use to kill animals like goat chicken etc. for food. Is it violence?
St-2: In my opinion it is not wrong to kill animals for food. Otherwise why do we eat meat? If so all of us should be vegetarians, shan’t we? Teacher, don’t you eat meat?

Tr: I don’t eat meat because I don’t like to eat non-vegetarian food.

St: What about others at home? Don’t they eat meat?

Tr: Yes, they do. Because they may like it.

St: Whatever it may be, my opinion is that it is not wrong to kill animals for our food and survival.

Tr: We all live in mutual cooperation and support. In that case, some times we have to kill other animals for our survival. It is not violence. Sree Narayana Guru has said, “It is the rule of the animal life that the small is the food for the big; it is the duty of the human life that the big should protect small ones”. So non-violence is the ethic to be practiced by the prudent man.

St: Teacher, then what is non-violence?

Tr: Non-violence means not to torment others. And don’t kill anything if not necessary. Non-violence is an inseparable value in our culture. Anybody who believes in the universal love will have belief in the noble value called non-violence. That is why Gandhiji strongly believed in non-violence.

Phase III
TAKING POSITIONS

Tr: Now you understood what non-violence is. What is the place of non-violence in the story ‘Bhumiyute avakasikal’?

St: All living beings on the earth have equal right. In that, there is no difference as man or animal. The novelist states that nobody has the right to kill others.

Tr: It is said that nobody has the right to kill anybody. Is this possible today?

St: Now a days this type of values has became non-relevant.

Tr: What is the reason for that?

St: In this modern age man is in a hurry to achieve every thing. In this fast life, he thinks of his own survival only. There is no relevance on values in such circumstances.

St: Words of the Adimahakavi (Valmiki) against violence has lee to the first poetic work. It is seen that the ferocious life is always a failure.
Do you like the country where murders and injustice take place?

No.

Why did you say so?

Today, the murders and the like have become very common. Man does not recognize their fellow beings. If things go like his we may become strangers to the next generation. So I don’t like violence.

Can you give any example for this?

In places like Gujarat and Maradu people who were living like brothers have become enemies today.

Why such incidents are repeated?

The belief that all human beings are brothers and sisters is lost. Man quarrels between over religion, caste and superstition. Now such a stage has reached that one may feel quenched only by drinking the blood of another one. Human values have lost their relevance. That is why such incidents get repeated.

Right. From these examples we understand that violence has found authority over non-violence. Is it right to kill animals for food?

It is not wrong to kill for food.

Why?

We usually kill animals for our survival. Is it necessary for the sustenance of life to depend each other?

Can you say any example?

Grasshopper eats grass. Frog eats grasshopper. Snake eats frog and the snake in turn is being eaten by the eagle.

Right. One becomes benefactor and tormentor of another one. Even though the rat is harmful for us, it is a benefactor for a cat. Like this interdependency is essential for the sustenance of living things on this earth. So it is not wrong to kill the animals for food.

Phase V

REFINING AND QUALIFYING THE POSITIONS

How do you see the communal violence of the Nadapuram and the Babri Masjid problem which led to Hindu-Muslim riots?

In one way or another it was violence.
Can you give other examples?

The incident that took place in Bihar in which Graham Staine and children were burnt to death for missionary work is an example. We live in an age where manhood is forgotten and man became animal like. The value of non-violence became irrelevant.

Yes. Killing is exactly wrong. Then how does Basheer express through his story that killing the animals for food is not a wrong thing?

We kill germs those which cause disease by taking medicines. But we have to take medicines for our survival.

**Phase VI**

**TESTING FACTUAL ASSUMPTIONS BEHIND QUALIFIED POSITIONS.**

Even now, do you agree with the opinion that it is not right to leave the snake alive?

No.

Why?

Like human beings other creatures also have the right on earth. Then snake is also a heir of this earth. So we don’t kill the snake. To wipe out violence and murder which are seen in our society, the value of non-violence should be grown among people.

Man cannot practice non-violence completely. It is not wrong to kill living beings for our survival. Through his story Basheer tells us that we should have a good will to love and protect our fellow beings.
Appendix IV
SCHOOL OF PEDAGOGICAL SCIENCES
Mahatma Gandhi University, Kottayam
VALUE CONFLICT RESOLUTION SCHEDULE
(Jalajakumari V.T. & Dr. A. Sudharma)

Sir,

The objective of the Value Conflict Resolution Schedule is to provide a structured approach to resolving value conflicts that arise in educational settings. This schedule is designed to facilitate ethical decision-making among educators and students. It is based on the Jurisprudential Inquiry Model (JIM), which is a model for teaching that incorporates ethical considerations into the learning process. The model emphasizes the importance of ethical decision-making, which is achieved through a series of steps that guide educators and students through a process of inquiry and reflection.

The schedule is divided into several sections, each of which focuses on a specific aspect of value conflict resolution. The sections are designed to help educators and students develop skills in ethical decision-making, critical thinking, and communication. The schedule also includes guidelines for addressing value conflicts in various educational settings, such as classroom discussions, group projects, and individual assignments.

In conclusion, the Value Conflict Resolution Schedule is an important tool for educators and students, as it provides a framework for resolving value conflicts in a way that promotes ethical decision-making and critical thinking. The schedule is designed to be flexible and adaptable to the needs of different educational settings, making it a valuable resource for educators and students alike.

Yours sincerely,

[Signature]

[Research Scholar]
1. ഏതുകൊത്തുകൊത്തു/ ഏതുകൊത്തുകൊത്തു കരി.:

2. പി.പി.എസ് / പി.പി.എസ്:

3. മെയിൻപിലായ മെയിൻപിലായ:
   a. പി.പി.എസ് (General):
   b. പി.പി.യേജ് (Professional):

4. പെൺപെൺ പെൺപെൺ പെൺപെൺ:

5. പെൺപെൺ പെൺപെൺ:

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<td>ഉദ്ദേശ്യങ്ങള്‍ താലൂക്കുകാരന്റെ ധാരാളത്തിലുള്ള മാർക്കറ്റ് സ്ഥാപനങ്ങളായ പ്രവർത്തകരുടെ അധിവാസത്തില്‍ തെളിയിക്കുന്നു.</td>
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<td>പരിവാരക്കാരന്റെ അധ്യായം അവരുടെ അനുഭാവത്തില്‍ ഉള്ളതാണ്.</td>
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<td>പിന്നിൽ പരിവാരക്കാരന്റെ സാമൂഹ്യരൂപാന്തരണം അവരുടെ അനുഭാവത്തിൽ ഉള്ളതാണ്.</td>
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<td>പിന്നിൽ പരിവാരക്കാരന്റെ അധ്യായം അവരുടെ അനുഭാവത്തില്‍ ഉള്ളതാണ്.</td>
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<td>പിന്നിൽ പരിവാരക്കാരന്റെ സാമൂഹ്യരൂപാന്തരണം അവരുടെ അനുഭാവത്തില്‍ ഉള്ളതാണ്.</td>
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<td>പിന്നിൽ പരിവാരക്കാരന്റെ സാമൂഹ്യരൂപാന്തരണം അവരുടെ അനുഭാവത്തില്‍ ഉള്ളതാണ്.</td>
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<td>പിന്നിൽ പരിവാരക്കാരന്റെ സാമൂഹ്യരൂപാന്തരണം അവരുടെ അനുഭാവത്തില്‍ ഉള്ളതാണ്.</td>
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<td>പിന്നിൽ പരിവാരക്കാരന്റെ സാമൂഹ്യരൂപാന്തരണം അവരുടെ അനുഭാവത്തില്‍ ഉള്ളതാണ്.</td>
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<td>നിയമപരിപാലന സാങ്കേതിക സ്ഥിതിയെല്ലാം സംസ്ഥാപനമായി ക്രമേണ പ്രവർത്തിക്കുന്നതിനുയെ പുനഃജാതി നാമകരണം അഥ പ്രവർത്തിക്കുന്നതിനു നാമകരണം അഥ പ്രവർത്തിക്കുന്നതിനു നാമകരണം.</td>
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<td>പ്രവർത്തിക്കുന്നതിന് ജനകീയനാമ സംസ്ഥാനമേഖലയിലെ സാമൂഹ്യരീതിക് പ്രവർത്തനങ്ങൾ കാര്യാലയങ്ങളിലെ യോജനകൾ തുടങ്ങിയ ഗതാഗതകളിൽ പതി പതി പ്രവർത്തിക്കുന്നതിനു നാമകരണം അഥ പ്രവർത്തിക്കുന്നതിനു നാമകരണം.</td>
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<td>യോജനം അഥ അനിസ്സാരിച്ചാണ് (Role) പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം അഥ പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം അഥ പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം.</td>
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<td>സാമൂഹ്യസാമ്പത്തിക സംസ്ഥാനമേഖലയിലെ പ്രവർത്തനങ്ങളുടെ സാമൂഹ്യരീതിക് പ്രവർത്തനങ്ങൾ അയല്പാണ് (പ്രവർത്തനമേഖലയിലെ സാമൂഹ്യരീതിക് പ്രവർത്തനങ്ങൾ) പൊലിറ്റിക്കൽ പ്രവർത്തനങ്ങൾ.</td>
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<td>ബിന്ദ് പ്രത്യേകീകരിച്ചാണ് (Role) പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം അഥ പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം അഥ പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം.</td>
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<td>പ്രവർത്തനസ്ഥലം പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം അഥ പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം അഥ പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം.</td>
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<td>പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം അഥ പ്രവർത്തിക്കുന്നതിന് പൂർണമായും (Role-play) അയല്പാണ് (പ്രവർത്തനമേഖലയിലെ സാമൂഹ്യരീതിക് പ്രവർത്തനങ്ങൾ) പൊലിറ്റിക്കൽ പ്രവർത്തനങ്ങൾ അഥ പ്രവർത്തിക്കുന്നതിന് സംസ്ഥാപനക്ഷേത്രം.</td>
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<td>25.</td>
<td>കാർട്ടോഗ്രഫിയാണ്‌ ബിന്നിയറ്റോമാറ്റുകൾ സവായണത്തിലെ കരാർ യാത്രകം സാമൂഹികസേവന സാമൂഹികസേവനത്തിലെ ബിന്നിയറ്റോമാറ്റുകൾ.</td>
<td>സേവനിണമായി സേവനിണമായി സേവനിണമായി സേവനിണമായി</td>
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<td>26.</td>
<td>ബിന്നിയറ്റോമാറ്റുകൾ മുറിക്കുന്ന സാമൂഹികസേവനം സാമൂഹികസേവനം സാമൂഹികസേവനം സാമൂഹികസേവനം</td>
<td>സേവനിണമായി സേവനിണമായി സേവനിണമായി സേവനിണമായി</td>
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<td>പ്രവാകരികാടുകളാണ്‌, മുറിക്കുന്ന സാമൂഹികസേവനം സാമൂഹികസേവനം സാമൂഹികസേവനം</td>
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<td>ഗ്രോ-ബിയോസ്ഫറ്റ്(geo-biosphere)സാമൂഹികസേവനം പിതൃനിര പിതൃനിര പിതൃനിര പിതൃനിര</td>
<td>സേവനിണമായി സേവനിണമായി സേവനിണമായി സേവനിണമായി</td>
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<td>ബിന്നിയറ്റോമാറ്റുകൾ പ്രവാകരികാടുകളാണ്‌, പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകളാണ്‌</td>
<td>സേവനിണമായി സേവനിണമായി സേവനിണമായി</td>
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<td>ബിന്നിയറ്റോമാറ്റുകൾ പ്രവാകരികാടുകളാണ്‌, പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകൾ പ്രവാകരികാടുകൾ പ്രവാകരികാടുകൾ പ്രവാകരികാടുകൾ</td>
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<td>പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകളാണ്‌ പ്രവാകരികാടുകൾ</td>
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<td>ഗവേഷാരൂപതായ സംവിധാനത്തോടെ മൂല്യമാർഗ്ഗീകരണത്തിലൂടെ കമ്പോല സംവിധാനത്തിലെ വിവിധപ്രശ്നങ്ങളില്ല എന്ന വിവരണമാണ് സ്മാരകം.</td>
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<td>അതിനും വിവിധപ്രശ്നങ്ങളുടെ മൂല്യം എന്നാണ് അനാശീലത</td>
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<td>അതുകൊണ്ടാണെന്ന് മൂല്യം എന്നാണ് അനാശീലത</td>
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<td>38.</td>
<td>അതുകൊണ്ടാണെന്ന് മൂല്യം എന്നാണ് അനാശീലത</td>
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<td>39.</td>
<td>സമൃഡിത അനാശീലത</td>
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<td>40.</td>
<td>അതുകൊണ്ടാണെന്ന് മൂല്യം എന്നാണ് അനാശീലത</td>
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2) എത്രയും അനുപാടനം നടത്താൻ കഴിയുന്നു

3) പ്രചാരം പിടിപ്പിക്കുന്ന പ്രവര്ത്തനം

4) മൊച്ചവിഭാഗങ്ങളുടെ വിദ്യാഭ്യാസം

5) പ്രക്രിയകളിലെ സ്ഥാനം കണക്കാക്കി

6) പ്രവൃത്തികൾ നിര്‍ത്തുന്ന വിദ്യാര്‍ത്ഥികളുടെ

7) പ്രവൃത്തികളുടെ രൂപ (Role) നിര്‍മ്മിക്കുന്നത്

8) രാഷ്ട്രീയരൂപത്തിലെ സ്ഥാനം

9) പാഠാധ്യായരൂപത്തിലെ സ്ഥാനം

10) യുവജനോത്സവം അനുഷ്ഠിക്കുന്നത്

11) പാഠ്യബുദ്ധിപാലനം (പാഠ്യബുദ്ധിപാലനമിഷവം

12) പാഠാധ്യായാംവാമത്തെ സ്ഥാനത്തിലെ അഭിപ്രായോദ്യന്തർ

13) ഒരു പാഠാധ്യായത്തിലെ അനുഷ്ഠാനരൂപതാന്തി

14) പാഠാധ്യായാംവാമത്തെ സ്ഥാനത്ത്‌

15) പാഠ്യോത്തീരണത്തിലെ അംശിക്കുന്ന സ്ഥാനം

നിര്‍മ്മിക്കുന്നത്

ഇതിന്റെ അർത്ഥം പ്രക്രിയകളിലെ സ്ഥാനം കണക്കാക്കി

നടത്താൻ കഴിയുന്നു

മൊച്ചവിഭാഗങ്ങളുടെ വിദ്യാഭ്യാസം

നിര്‍ത്തുന്ന വിദ്യാര്‍ത്ഥികളുടെ
Appendix-V

SCHOOL OF PEDAGOGICAL SCIENCES
MAHATMA GANDHI UNIVERSITY, KOTTAYAM

VALUE CONFLICT RESOLUTION SCHEDULE
(Jalajakumari V.T. & Dr. A. Sudharma)

Some great modern educationists concerned with designing better ways of learning situations think that the senior students in schools must be put in position of a judge to analyse conflicting views about social issues, evaluate them and come to a reasonable resolution which will help them to act. This approach is called Jurisprudential Inquiry Model (JIM). Usually this is followed in the field of social sciences. But literature also may offer plenty of opportunities to analyse values, value conflicts and even take up extreme cases which are different to resolve. This investigator has taken up the story of Bhumiyyute Avakasikal (The rightful heirs of the earth) by “Vaikom Muhammad Basheer” as a theme for exploring the model. The researcher actually tried it out with a set of students of Std X and got an interesting study.

I would like to get your valid opinions about the relevance of this approach especially when applied to Malayalam language & Literature Education. The schedule that has to be answered has two parts. The first part, an attitude scale contains a series of statements about which you are requested to express your opinion by making a tick mark against each statement in one of the five columns marked. ‘Strongly Agree’, ‘Agree’, ‘Undecided’, ‘Disagree’ and ‘Strongly disagree’. The second part of the schedule is a questionnaire in which some cases of choices and some free answers among responses are requested from you. In addition to checking these questions. Please feel free to answer your comments expressing your views about related issues not covered by the questions.

Thanking you,

Yours sincerely,

Jalajakumari V.T.
(Research Scholar)
PERSONAL DATA SHEET

1. Name of the Teacher :

2. Male / Female :

3. Educational Qualifications :
   (a) General :
   (b) Professional :

4. Name of Institution :

5. Teaching experience :

6. The standard in which taught :

7. Subject taught :

-2-
<table>
<thead>
<tr>
<th>SL. No.</th>
<th>Statements</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>The most important aim of education is to memorise facts.</td>
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<td>2.</td>
<td>The aim of good education is to receive the information that is taught by the teacher</td>
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<td>3.</td>
<td>The effectiveness of language learning is in facing the complex problems of life.</td>
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<td>4.</td>
<td>Language learning in Secondary Schools should enable the students to analyse and to evaluate the varied and complex problems of life.</td>
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<td>5.</td>
<td>Learning of the mother tongue fosters freedom of expression of ideas.</td>
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<td>6.</td>
<td>Learning of the mother tongue must be an inspiration to find out the validity of opinions.</td>
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<td>7.</td>
<td>Learning of mother tongue must promote the ability to examine difference of opinions.</td>
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<td>8.</td>
<td>Value Education is imparted through language at its best form.</td>
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<td>9.</td>
<td>Social Studies is ideal for developing value education.</td>
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<td>10.</td>
<td>The broad-field combining of language and Social Studies is the most important arrangement for processing values.</td>
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<td>SL. No.</td>
<td>Statements</td>
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<td>Strongly Disagree</td>
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<td>11.</td>
<td>To nurture the language, language classes are the best places.</td>
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<td>12.</td>
<td>Language education will come alive if it is related with environmental studies.</td>
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<td>13.</td>
<td>The purity of language gets corrupted when environment approaches are adopted.</td>
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<td>14.</td>
<td>The function of the school is to approach the student perception of the contradictions in social values and helps to resolve them.</td>
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<td>15.</td>
<td>In framing curriculum school should avoid the inclusion of all controversial materials.</td>
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<td>16.</td>
<td>School curriculum must face the controversies that commonly found in life.</td>
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<td>17.</td>
<td>Providing opportunities for analysing the controversies found in society is an indispensable function of the curriculum.</td>
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<td>18.</td>
<td>It is a good learning strategy to train the students to take different positions on social issues.</td>
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<td>19.</td>
<td>It is useful for the learning of the student to take the role of a lawyer in sifting the case from their point of view.</td>
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<td>20.</td>
<td>Finally the student must be able to take the role of a judge to weigh the merits of all different points of view and come to the right decision.</td>
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<td>SL. No.</td>
<td>Statements</td>
<td>Strongly Agree</td>
<td>Agree</td>
<td>Undecided</td>
<td>Disagree</td>
<td>Strongly Disagree</td>
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<td>21.</td>
<td>Debates will help to refine each of the separate points of view and workout their implications.</td>
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<td>22.</td>
<td>Debate as a method of training often compells a person to take a stance in which he doesn’t believe.</td>
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<td>23.</td>
<td>Debates sometimes result in regular conflicts between pupils.</td>
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<td>24.</td>
<td>Role-playing is a necessary part of learning to master a new social situation.</td>
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<td>25.</td>
<td>Presentation of multiple points of view about an issue helps to develop total perspective on complex issues.</td>
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<td>26.</td>
<td>Social Studies is the most suitable subject to take decisions by analysing controversial issues.</td>
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<td>27.</td>
<td>Literary criticism is the most appropriate subject to give training in decision making on controversial issues.</td>
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<td>28.</td>
<td>Conservation of environment including Bio-Geosphere contributes a very important public issue.</td>
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<td>29.</td>
<td>Extreme environmentalism will face difficulties when subjected to reality tests.</td>
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<td>30.</td>
<td>It is not fair that common people often consider male representatives as idealistic heros in issues like extreme environmentalism.</td>
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<td>SL. No.</td>
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<td>Undecided</td>
<td>Disagree</td>
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<td>31.</td>
<td>Very often men are able to pose as idealistic heros with respect to public issues because women bear the real burden at home.</td>
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<td>32.</td>
<td>When all the invisible roles played are also taken in to account it will be seen that the idealism of man would be helpless without much of it translated into action by the female.</td>
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<td>33.</td>
<td>All the creatures have equal right on earth.</td>
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<td>34.</td>
<td>The most rightful inhabitant on earth is human-being.</td>
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<td>35.</td>
<td>The birthrights of other beings are equally important that of the legal rights of human being on earth.</td>
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<td>36.</td>
<td>Value of living freely from unwarranted encroachment by other beings.</td>
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<td>37.</td>
<td>Man can kill other creatures by using the same right, which is used for protecting his life and wealth.</td>
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<td>38.</td>
<td>All the creatures are useful in some way or another.</td>
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<td>39.</td>
<td>Killing the animals for food is justifiable.</td>
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<td>40.</td>
<td>Nobody can follow extreme non violence.</td>
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Part II

It has been already mentioned about the modern method (JIM) which enables the students to express their ideas through decisions and to take decisions on value conflicts. On this basis, please trace out the situations in which JIM could be naturally triggered.

1. when facing the problems having value conflicts. Y/N
2. when acting as mediator in the complex problems. Y/N
3. being a citizen having legal awareness. Y/N
4. being a citizen with democratic awareness. Y/N
5. when doing analytical practices. Y/N
6. when taking precise decisions. Y/N
7. when taking the role of a keen examiner Y/N
8. when practising as a lawyer. Y/N
9. when doing literary criticism. Y/N
10. when being a citizen having value awareness. Y/N
11. when reacting in social problems. Y/N
12. when engaged in environmental protection activities. Y/N
13. when taking decisions in religious controversies. Y/N
14. when fundamental rights are denied. Y/N
15. when making awareness about constitutional rights. Y/N

Please feel free to write your comments, expressing your views about related issues not covered by the questions.