APPENDICES
APPENDIX A

Content Analysis Chart
## APPENDIX A

### Content Analysis Chart

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>TITLE OF THE POETRY/PROSE</th>
<th>CONTENTS</th>
<th>OUTCOMING VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kamba-Ramayanam, Katchi Padalam verses 7,8,11,13 and 17</td>
<td>When Kaikayee told Rama that Bharatha should be enthroned and Rama should go to forest, Rama felt happy in Bharatha’s right to throne. His face was like lotus blossom. Rama looks upon poor hunter and boatman Guka, his own brother and gracious relatives. When Rama saw Bharatha he felt sad. Rama showed grace on wicked Viratha.</td>
<td>Nobility - brotherhood - grace - graciousness - equality</td>
</tr>
<tr>
<td>2</td>
<td>Tholilazhar Muraiyedu</td>
<td>Is there justice when the farmer who brings forth grains keeps hungry? The weaver who makes cloth expressed by stays semi naked and shiver in the cold. Really should it be made that the earth is for those who work and strive.</td>
<td>Social justice - people all over the world should live as members of the same family. National love must prevail through all walks of life. People should live in harmony without any dispute. Equality</td>
</tr>
<tr>
<td>3</td>
<td>MURASU (DRUMMING)</td>
<td>People all over the world should live as members of the same family. National love must prevail through all walks of life. People should live in harmony without any dispute. Equality</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Chiruthaye Veliyil Vaa!</td>
<td>The foreigners with empty hands entered our region seized our rights, relocated our mother tongue. Let us get together and raise ourselves from this mire.</td>
<td>Feeling of liberty only if we and a few educated, illiterate workers, handmaid, blacksmith artisans, and women, students - all should live without any harm. This freedom we should get and maintain.</td>
</tr>
<tr>
<td>5</td>
<td>Viduthalai (LIBERTY)</td>
<td>Is it liberty only if we and a few of our relatives live well? The independence of educated, illiterate workers, dence handmaid, balcksmith artisans, and women, students - all should live without any harm. This freedom we should get and maintain.</td>
<td>Freedom - independence - equality and necessity to maintain it.</td>
</tr>
</tbody>
</table>
6. Vandi: See, how the man pulls the cart.
Illukkiran: The eyes out thrust, the veins in the neck so visible. The breath is heavy. It is an effortful pull he makes. The sack, condemned serves the shoes! In the hot tar-road, when the sun is so mercilessly hot, he pulls the cart. People care a Social Idiot for it. Don't we have organisations to prevent cruelty to animals! Is it not necessary for men too?

Disparity in the Society.

7. Cholliduven: Wife is the oar to row the lifeboat. But dowry is the fire that frustrates her. Why should one ask for wages to get into realm of marriage.
Koovi: (I shall say aloud) Equali ty.

Wife is the oar to row the lifeboat. But dowry is the fire that frustrates her. Why should one ask for wages to get into realm of marriage.

Padalgal: (Songs on different Religions.)


9. Aravazhi: A man has the right to enjoy what his real needs are. There should be not the least desire to wish for Equality. Kural says men are social through moral means. It advocates that the sky and earth belong to every one and all are kinsmen. When these are realised Fraternity by everybody, man's right is protected. When they keep off Kindness, morality, mercy, outlook, tolerance, sacrifice, there comes dispute paving way for struggle. The individual's good conduct contributes to the welfare of the society.
Urimaipor: Let us live bestowing love on all living things, never doing any harm. Patriotism is the keynote of India's struggle for mother independence. It is the bounden tongue duty of the rich to safeguard the welfare of the poor. The education Humanism must aim at inculcating godliness.
partiotsm and love for his mother!
tongue. What the youth of today!
needs, is an education which!
fosters humanism in men

Destruction befalls if we incite!
differences among people and!
unmindful of the need for co-
operation and peaceful co-
existence. The various organs of!
the human, function in consort!
among themselves. There can't be!
one, more important than the other.
So long as there is cooperation!
among organs the body is normal;
otherwise it causes death. !Religious
There is no caste bias for tolerance!
god as we have Nayanmars from!
Brahmins, kings, merchants,
hunters, shepherds, washermen, etc If
spiritualists and Religionist!
instigate differences, it will!
result disharmony and bombing!
in temples and mosques. Let us!
respect the feelings of others and!
give them due respect and develop!
brotherhood.
When Rama takes Guha as
his brother, it envisages that we
sink the differences and!
raise above parochialism

one man is neither a master nor a!
servant of another. Let us see to!
this on this earth. One should!
work for a community, free of caste!
a new world) system. Let us strive ceaselessly!
emancipation of women and!
get rid of dowry system. Let us!
inspire the feelings of human!
rights; remove all the obstacles!
and get rid of the vice for the!
betterment of the good!
### Topic Wise and Value Dimension Wise Distribution of Dilemmas

<table>
<thead>
<tr>
<th>SL. No.</th>
<th>Topic</th>
<th>Poetry / Prose</th>
<th>Equal</th>
<th>Liberty</th>
<th>Fraternity</th>
<th>Sociality</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kamba Ramayanam</td>
<td></td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Thozhilalar Muraiyedu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Murasu</td>
<td></td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Chiruthaiye Veliyil vaai</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Viduthalai</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Vandi Illukkiran</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Cholliduven Koovi</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Pal Samaya Padalgal</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>Ara vazhi Urimai por</td>
<td></td>
<td>1</td>
<td></td>
<td>2</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>10</td>
<td>Vettrumayil Ottrumai</td>
<td></td>
<td>2</td>
<td></td>
<td>2</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>11</td>
<td>Puthiyathor Ulaguchaivom</td>
<td></td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td></td>
<td><strong>6</strong></td>
<td><strong>6</strong></td>
<td><strong>6</strong></td>
<td><strong>6</strong></td>
<td><strong>24</strong></td>
</tr>
</tbody>
</table>

A. (iv)
APPENDIX B

Dilemmas and Discussions
APPENDIX B  
DILEMMAS AND DISCUSSIONS

DILEMMA 1  
EQUALITY 1

PHASE-I: CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the Moral dilemma by the Teacher

There is a hostel attached to your school where students from backward and oppressed communities stay together. The warden belongs to a backward community. He is found to be partial in offering food and other favours. You and other backward class students are well treated whereas the oppressed community students are discriminated and illtreated by the warden. Hence the oppressed caste students develop a sort of hatred towards backward class students and the warden. They plan to agitate against the warden. What would you do in this situation?

1.2 Review of facts of the problem situation

1. Backward and scheduled caste students stay together in the common hostel of your school.
2. Warden who belongs to backward class shows discrimination between the two.
3. Scheduled caste students develop hatred towards the Backward community.
4. They claim equal rights and plan to agitate against the warden.

PHASE-TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

In this situation, there is value conflict between caste feeling [casteism], Selfishness and equality.

PHASE - THREE: DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives

The teacher asks the students what they will do in this dilemma situation. Students give their responses as follows:

A. I will not take concern in this matter.
B. I will only inform the plan of the oppressed students to the warden.
C. I will try to defeat the plan of the oppressed students in favour of warden.
D. I will compromise all the students on the strike issue and represent to the warden not to discriminate the students communally. If he doesn't oblige, I will call for a united strike.

### 3.2 Asking Possible Consequences of Each Alternative

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate Consequences</th>
<th>Latter Consequences</th>
<th>Outcome Values</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>To me</strong></td>
<td><strong>To others</strong></td>
<td><strong>To me</strong></td>
<td><strong>To others</strong></td>
</tr>
<tr>
<td><strong>A. I will not take concern in this matter.</strong></td>
<td>Routine work will be affected due to strike</td>
<td>Strike will take place and routine work will be affected.</td>
<td>Trouble due to strike.</td>
</tr>
<tr>
<td></td>
<td>1. Routine work will be affected due to strike</td>
<td>1. Trouble due to strike.</td>
<td>1) Warden may get into trouble.</td>
</tr>
<tr>
<td></td>
<td>2. If strike takes place routine work will be affected.</td>
<td>2. Enmity with oppressed class students</td>
<td>2) Strike may create a grave situation</td>
</tr>
<tr>
<td><strong>B. I will only inform the plan of the oppressed caste students to the warden.</strong></td>
<td>Good opinion from the warden.</td>
<td>Warden may take steps to stop the strike.</td>
<td>Trouble if strike takes place.</td>
</tr>
<tr>
<td></td>
<td>1. Good opinion from the warden.</td>
<td>1. Warden may take steps to stop the strike.</td>
<td>1. Trouble if strike takes place.</td>
</tr>
<tr>
<td></td>
<td>2. If strike takes place routine work will be affected.</td>
<td>2. An extraordinary situation may arise.</td>
<td>2. Enmity with oppressed community</td>
</tr>
<tr>
<td><strong>C. I will try to defeat the plan of the oppressed students in favour of warden.</strong></td>
<td>Good opinion from the warden.</td>
<td>Critical situation is solved.</td>
<td>More favours from the warden.</td>
</tr>
<tr>
<td></td>
<td>1. Good opinion from the warden.</td>
<td>1. Critical situation is solved.</td>
<td>1. More favours from the warden.</td>
</tr>
<tr>
<td></td>
<td>2. Hatred from the oppressed students.</td>
<td>2. Warden will not change his tendency.</td>
<td>2. Enmity with oppressed pupils.</td>
</tr>
<tr>
<td></td>
<td>3. Difference of opinion with oppressed students.</td>
<td></td>
<td>3. Difference of opinion with oppressed students.</td>
</tr>
</tbody>
</table>
D. I will compromise all the students on the strike issue and represent to the warden not to discriminate the students communally. If he doesn’t oblige, I will call for a united strike.

1. Self satisfaction in doing a right thing
2. No trouble for all.
3. Routine work will not be affected.
4. Peace will take place.

PHASE - FOUR: TAKING A STANCE

4.1 Evaluation of the Desirability of the Consequences

1) Good opinion from the warden 2) more favours from the warden 3) All will appreciate 4) A critical situation is solved peacefully 5) Warden will realise his mistake 6) Self satisfaction in doing a right thing 7) Peace will take place 8) Co-operation among pupils 9) A good quality is developed 10) Equality is maintained 11) Casteism is removed 12) A good example for others.

4.2 Asking to Judge the best alternatives

D. I will compromise all the students on the strike issue and represent to the warden not to discriminate the students communally. If he doesn’t oblige, I will call for a united strike.

PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

D) Compromise all the students on the strike issue and represent to the warden not to discriminate the students communally. If he doesn’t oblige, call for a united strike in a non-violent manner.

DILEMMA 2

PHASE ONE: CONFRONTATION WITH THE PROBLEM

1.1. Presentation of the Dilemma By the Teacher:

A Harijan boy and a forward community girl fell in love with each other. One day (both of them) they decided to marry themselves and to lead their life in a far off place. So, they went away from their houses without the
knowledge of their family members. Knowing the fact later, the father of the girl, searched and brought them back. This case was brought to the village panchayat. The boy was heavily beaten by the panchayat members. Some one insisted on cutting off one of his legs. But the girl was not brought to the scene. If you were in the scene, what would you do?

1.2. Review of facts of the problem situation:

1. The boy and the girl are bold enough to decide their marriage beyond any obstacles. They did not think about their caste difference.
2. Perhaps they did not think about their future - the strong opposition of their parents they have to meet.
3. The action of the girl will affect the family prestige.
4. Most of the persons in the society will not support it.
5. This may create social problems.

PHASE - TWO : RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated.

1. Freedom to choose one's life partner is refused.
2. Equal social right is not maintained.
3. Discrimination is showed between scheduled caste boy and a forward community girl.

2.2 CLARIFYING THE VALUE CONFLICT

In this dilemma situation, there is a conflict between Family prestige value and Democratic value.

PHASE - THREE : DISCUSSING THE PROBLEM.

3.1 ASKING THE CONCEIVABLE ALTERNATIVES

The Teacher asks the students, "What will they do in this problematic situation?" The students give their responses.

A. I will not interfere with panchayat's decision.
B. I will ask the Panchayat to forgive the boy.
C. I will explain the pros and cons and ask the Panchayat to be kind enough to make them life partners maintaining the social justice and impartiality.
D. I will ask the Panchayat members and other people to be strict enough so that no incident like this will happen hereafter.
### 3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. I will not interfere with the panchayat decision.</td>
<td>If there is no support to him pointing out the unjust decision.</td>
<td>Nobody will support me if I were in such a situation.</td>
<td>Dispute between two community may arise.</td>
</tr>
<tr>
<td>B. I will ask the panchayat member to forgive the boy.</td>
<td>No dispute with others</td>
<td>There is no place for further quarrel and bad consequences.</td>
<td>Other caste people may respect me.</td>
</tr>
<tr>
<td>C. I will explain the pros &amp; cons and ask the panchayat to be kind enough to make them life partners maintaining social justice and impartiality.</td>
<td>Chastity of the girl is kept.</td>
<td>Low class people may respect and appreciate.</td>
<td>Social justice and impartiality is explained and stressed hatred due to caste.</td>
</tr>
</tbody>
</table>

Absences of discrimination due to caste.
### PHASE FOUR: TAKING A STANCE

#### 4.1. Evaluation of desirability of the Consequences

1. No Dispute with others. 2. Satisfaction in saving a boy from the heavy punishment. 3. Co-operation between two communities. 4. Self satisfaction in maintaining the social justice and impartiality. 5. Feelings of casteism is directed towards equality. 6. Acquaintance with the Panchayat members.

#### 4.2 Asking to Judge the best Alternative

B. I will ask the Panchayat members to forgive the boy.

C. I will explain the Pros and Cons of the incident and ask the Panchayat to be kind enough to make them life partners maintaining social justice and impartiality.

### PHASE-FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

1. I will explain the pros and cons of the incident and ask the Panchayat to be kind enough to make them life partners maintaining social justice and impartiality, neglecting the caste difference.

---

### DILEMMA 3

#### EQUALITY - 3

#### PHASE - I: CONFRONTATION WITH THE PROBLEM

1.1. Presentation of the Dilemma by the Teacher.

There was a poor monsoon in your area for the past two years. It resulted in the shortage of drinking water. In your village, there were separate tanks for the upper caste people and oppressed people to fetch water. The tank of the upper caste was large and there was enough water but the tank of the oppressed (Harijons) was small and there was no water after a few days. Just then the oppressed people approached the upper caste people with a request that
either water should be diverted to their tank or they should be allowed to take water from theirs. But the majority of the upper caste people did not agree to either of them. In such a circumstance how would you behave?

1.2 Review of facts of the problem situation.

1. There is enough water to the upper caste people.
2. There is water scarcity to the oppressed caste people.
3. The oppressed caste people approached the upper caste to help in this matter by supplying water to their tank or by allowing them to take water with them.
4. The upper caste people deny them the offer.
5. There is a confusion over accepting it or not?

PHASE TWO: RECOGNIZING THE DILEMMA SITUATION.

2.1 Asking the students to identify the point at which value is violated

The teacher asks the students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT.

In this situation, there is a value conflict between selfishness, superiority feeling of caste and humanism.

PHASE THREE: DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives

The teacher asks the students what they will do in this dilemma situation? The students give their responses as follows:

A. I will not accept either to supply water or to allow them to take water with us.

B. I will accept to supply some water on the condition that they should not ask for anymore hereafter.

C. I will advise them to sink a well and seek the help of the government.

D. I will force my people to help in this matter on any account.

E. I will convince the upper caste people that it should be viewed with humanitarian consideration and make them help and co-operate with the oppressed people.
### 3.2 Asking possible consequences of each alternative

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome Values</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>To me</strong></td>
<td></td>
<td><strong>To me</strong></td>
<td></td>
</tr>
<tr>
<td><strong>To others</strong></td>
<td></td>
<td><strong>To others</strong></td>
<td></td>
</tr>
</tbody>
</table>

| A. I will not accept either to supply water or to allow them to take water with us | 1. Good opinion of upper caste people. | 1. No chance of water supply for oppressed people. | 1. Enmity from the oppressed | 1. Selfishness |
| | 2. Hatred from the oppressed | 2. Possibility of Trouble brewing | 2. Clash may take place | 2. Discrimination of caste |
| | 3. Upper caste people will help me | 3. Difference of opinion will crop up | | |
| | 4. Oppressed people will not help me | | | |

| B. I will accept to supply water on the condition that they should not ask for any more hereafter. | 1. A few of upper caste may hate me | 1. Oppressed people will get water | 1. Hatred from those who deny the water supply. | 1. The suffering of the oppressed will be removed. |
| | 2. Oppressed may appreciate | 2. Peaceful situation for all. | 2. A Chance for better understanding and help from the oppressed | 2. Unity is maintained. | Humanism |
| | 3. Self Satisfaction | | | |

| C. I will advise them to sink well or seek the help of the Government. | 1. Upper caste people will support me. | 1. No chance of water supply for oppressed people. | 1. Oppressed will hate me. | 1. Disintegration |
| | 2. Oppressed will hate me. | 2. Difference of opinion will crop up | | 2. Difference of opinion will grow | Selfishness |

| D. I will force the upper caste to help in this matter On any account. | 1. Enmity from those who deny water supply | 1. Possibility of getting water. | 1. Some may hate. | 1. Maintaining equal right. |
| | | | | | |
from the oppressed.
two.
3. Some may oppose and turn against me
3. The problem may be solved if water is supplied.

E. I will convince the upper caste people that it should be viewed with humanitarian consideration and make them help and co-operate with the oppressed people.

1. Self satisfaction
2. No enmity
3. Appreciation from all
3. Unity is sustained
1. Self satisfaction will be satisfied.
2. Removal of the tension
3. Good Citizenship quality is developed
1. Satisfaction for all.
2. Humanism flourishes
3. Better understanding is developed
4. Good example for others

Equality
liberty
Social
Justice

4.1 Evaluation of the desirability of the consequences
1. Self satisfaction 2. Oppressed people will get water.
3. The sufferings of the oppressed will be removed
4. Removal of the tension. 5. Peaceful situation for all.

4.2 Asking to Judge the best alternatives
1. I will accept to supply some water on the condition that they should not ask for any more hereafter.
2. I will force the upper caste people to help in this matter on any account.
3. I will convince the upper caste people that it should be viewed with humanitarian consideration and make them help and co-operate with the oppressed people.

PHASE FIVE : DECIDING THE BEST SOLUTION FOR THIS SITUATION
Convince the upper caste people that it should be viewed with humanitarian consideration and make them feel the necessity of help and co-operation with the oppressed people.
DILEMMA 4  

PHASE - ONE : CONFRONTATION WITH THE PROBLEM.

1.1 Presentation of the dilemma by the Teacher

Your father is a wealthy man with many high circle associates and politicians. He arranges your birth day celebration and invites all his high circle. You have invited your class-mates. Your father's friends throng the hall with attractive gifts. Two of your poor friends have come in rags with roses in their hands. The rich friends of your father look at them slightly. Seeing this, Your father makes them stand in a corner. He tells you that those boys may be seated with the servants for taking meals and wonders why you have invited such urchins. The poor classmates stand dejected. In such a state, how would you act?

1.2 REVIEW OF FACTS OF THE PROBLEM SITUATION

1. Your father, a wealthy man, moves with high associates and politicians.
2. You move with all irrespective of social economic status.
3. Your birth day is crowded with rich friends of your father.
4. Your father hates the arrival of your poor friends and illtreats them.
5. You see the miserable condition of your friends in your house.
6. You are caught between the stern attitude of your father on one side and the pitiable stand of the friends on the other.

PHASE: TWO RECOGNIZING THE DILEMMA SITUATION

2.1 ASKING THE STUDENTS TO IDENTIFY THE POINT AT WHICH VALUE IS VIOLATED

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

In this situation there is a value conflict between obedience to father, family prestige and equality.

PHASE-THREE : DISCUSSING THE PROBLEM

3.1 ASKING THE CONCEIVABLE ALTERNATIVES

The teacher asks the students what they will do in this dilemma situation. The students give their responses as follows:

A. I will treat my friends as my father desires.
B. I will ask for the friends excuse for my father's illtreatment, after the celebration is over.
C. I will give costly dresses to my friends and request my father to treat them equally.
D. I will keep off the celebration protesting against my father's treatment towards my friends.
E. I will plead with my father and his friends not to show any discrimination among poor and rich since true friendship is greater than anything. Only after convincing them I will celebrate my birth day.

### 3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcom-ing Values</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>To me</strong></td>
<td><strong>To others</strong></td>
<td><strong>To me</strong></td>
<td><strong>To others</strong></td>
</tr>
<tr>
<td>A. I will treat my friends as my father desires.</td>
<td>1. Good name as an obedient son. 2. Grievances from friends.</td>
<td>1. Father will satisfy. 1. Friends will desert. 2. Feeling for equality will be on the decline.</td>
<td>1. Social Disparity will grow.</td>
</tr>
<tr>
<td>B. I will ask for my friend's excuse for my father's ill-treatment after the celebration is over.</td>
<td>1. Good name as an obedient son. 2. Grievances from friends.</td>
<td>1. Father will satisfy. 1. Poor friends will desert. 2. Disatisfaction.</td>
<td>1. The feeling of social Disparity will not be less.</td>
</tr>
<tr>
<td>C. I will give costly dresses to my friends and request my father to treat them equally.</td>
<td>1. Self satisfaction if father accepts, 2. Dissatisfaction if father rejects.</td>
<td>Friends will console. Good opinion from friends.</td>
<td>Social disparity will decrease.</td>
</tr>
<tr>
<td>D. I will keep off the celebration protesting against my father's treatment towards my friends.</td>
<td>1. Satisfaction over opposing the social justice. 2. Hatred from father</td>
<td>1. Dishonour to the father. 1. Parental Relation will suffer. 2. Strengthening of friend-ship.</td>
<td>1. A chance for father's realisation on Social disparity</td>
</tr>
</tbody>
</table>
E. I will plead with my father and his friends, not to show any discrimination among poor and rich, since true friendship is greater than anything. Only after convincing them I will celebrate my birthday.

PHASE-FOUR: TAKING A STANCE

4.1 Evaluation of the desirability of the consequences.

1. Good name as an obedient son.
2. Self satisfaction.
3. Satisfaction for all.
4. Happiness for all.
5. A good citizenship quality is developed.
7. The feeling of equality and social justice.
8. Removal of social disparity.

4.2 Asking to judge the best alternatives.

I will plead with my father and his friends not to show any discrimination among poor and rich, since true friendship is greater than anything. Only after convincing them, I will celebrate my birthday.

PHASE-FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Plead with your father and his friends not to show any discrimination among poor and rich, since true friendship is greater than anything. After convincing and creating peaceful situation, celebrate the birthday.

DILEMMA 5

PHASE-ONE: CONFRONTATION WITH THE PROBLEM

1.1 PRESENTATION OF THE DILEMMA BY THE TEACHER

A few educated boys of your village arrange for SAMA BANTHI BOJANAM (giving free meals to all caste peoples treating them equally). Taking an active part in it, you strive to see it is carried out successfully. Your father who comes to know of this, objects to your role in it. He
warns you to restrain yourself from actually taking meals, though you have worked for it. He points out that his kith and kin would look down upon them. Just then, a few rich friends going on a picnic persuades you to accompany them in their cars. In such a circumstance how would you respond?

1.2 Review of facts of the problem situation

1. You and your friends arrange Sama Bandhi Bojanam. 2. Your father accepts your role in it. 3. He thinks that it is a shame. 4. Your rich friends insist you to attend a picnic with them on that day. 5. You are in a state of confusion as whether to go on picnic in order to avoid Sama Bandhi Bojanam as your father desires or to attend the Sama Bandhi Bojanam as decided earlier.

PHASE TWO : RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this Dilemma Situation.

2.2 CLARIFYING THE VALUE CONFLICT

There is a value conflict between obedience to father and opposing him to sustain social justice of giving equality in this dilemma situation.

PHASE THREE : DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternative

The teacher asks the students what they would do in that problematic situation. The students' responses are as follows:

A) I will obey and do as my father desires.
B) I will go to picnic with my rich friends to oblige my father.
C) Denying the offer of my father and rich friends I will request my father to allow me to take part in the meals programme.
D) At the pretext of ill health, I will not take part but I will give the indirect support for the programme.
E) I will be firm in taking part in Sama Bandhi Bojanam even at the cost of my father's disapproval.
### ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcom-ing Values</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A. I will obey and do as my father desires.</strong></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Father’s Good will</td>
<td>1. Father will be happy.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Dissatisfaction of the friends who arranged Sama Bandhi.</td>
<td></td>
</tr>
<tr>
<td><strong>B. I will go to picnic with my rich friends to oblige my father.</strong></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Father’s good will.</td>
<td>1. Others will not offer to do progressive activities</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Happiness of rich friends.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Self Dissatisfaction</td>
<td></td>
</tr>
<tr>
<td><strong>C. Denying the offer of my father and rich friends, I will request my father to allow me to take part in Sama Bandhi</strong></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Self satisfaction if father accepts, if not, Dissatisfaction.</td>
<td>1. Father may accept.</td>
</tr>
<tr>
<td><strong>D. At the pretext of ill health, I will not take part, but I will give the indirect support for the program</strong></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Self Dissatisfaction</td>
<td>1. Voluntary Social Service will not flourish</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>E. I will firmly insist on taking part</strong></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Self satisfaction</td>
<td>1. Inspiration to the youths</td>
</tr>
</tbody>
</table>
PHASE - FOUR : TAKING A STANCE

4.1 Evaluation of Desirability of the consequences


4.2 Asking to Judge the best alternatives.

1. Denying the offer of my father and rich friends, I will request my father to allow me to take part in Sama Bandhi Bojanam.

2. I will be firm in taking part in Sama Bandhi Bojanam even at the cost of my father's disapproval.

PHASE - FIVE : DECIDING THE BEST SOLUTION FOR THIS SITUATION

Request your father to allow you to take part in Sama Bandhi Bojanam. If he refuses, be firm in taking part in it.

DILEMMA 6

EQUALITY 6

PHASE - ONE: CONFRONTATION WITH THE PROBLEM.

1.1 Presentation of the Dilemma by the Teacher.

Your paternal uncle was an important person in the village. He was a man with progressive thinking. He was very influential and nobody spoke against him. He had two sons and his wife passed away when they were ten and eight years respectively. After the death of his wife, he treated the servant maid as his wife and got a son and daughter through her. He too expired suddenly. He has not left any written will over the sharing of his vast property. Your father and others show the door for the servant maid and her children not giving any property. She prays for justice. What would you do in this situation?
1.2 Review of facts of the problem situation:

1. Your paternal uncle (father’s brother) was a widower with two young children.
2. He was a progressive and powerful man.
3. After the death of his first wife, he treated the servant maid as his second wife and she had two children.
4. In his presence, none of his relatives opposed this.
5. Unexpectedly one day he died and there was no will over the property.
6. The second wife and her children were driven out.
7. She prays for justice.

PHASE - TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

There is a value conflict between selfishness and equality in this dilemma situation.

PHASE: THREE: DISCUSSING THE PROBLEM.

3.1 Asking the conceivable alternatives.

The teacher asks the students what they would do in that dilemma situation. The students’ responses are as follows.

A. Considering it a matter for elders, I will keep off.
B. I will favour to drive them away without property.
C. I will be ready to give a nominal amount to see them off.
D. I will support their cause for equal share.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcoming Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>To me</td>
<td>To others</td>
</tr>
<tr>
<td>A. Considering it a matter for elders, I will keep off</td>
<td>1. No trouble</td>
<td>No possibility for justice</td>
<td>No gain</td>
</tr>
<tr>
<td>B. I will favour to drive them</td>
<td>1. Sons of first wife will be</td>
<td>No possibility</td>
<td>No chance</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
away without property.

happy and supporting
2. Hatred
from the
women and
her chil-
dren.

lity of
Getting
justice.

for
Justice.

justice
to the
women.

sustain-
ing
equality

2. Possi-
-bility for
going full
property for
the first
wife.

C. I will be
ready to give
a nominal
amount to see
them off.

Selfsatis-
faction.

Partial
satisfac-
tion to
the women

Feeling
of equ-
ality
and
justice
will
develop

1. Problem
is solved
smoothly.

1. Problem
is solved
smoothly.

Human-
ism.

D. I will
support their
cause for
equal share.

1. Opposi-
tion from my
father and
sons of
first wife.

2. Support
and good
will from
the affected
woman.

Possibility
for
Justice.

1. Majori-
ty will
appreci-
ate.

2. Some
will
oppose.

3. Trouble
from
opponents

4. Good
spirit is
developed

1. Social
equality
is estab-
lished.

2. Demo-
cratic
Justice
feeling
is ins-
pired.

PHASE - FOUR : TAKING A STANCE

4.1 Evaluation of the desirability of the consequences.

1. Self satisfaction 2. Partial satisfaction to the affected
woman. 3. Possibility for Justice. 4. Feeling of
equality and Justice will develop. 5. Problem is solved
smoothly. 5. Good spirit is developed 6. Social
equality is established 7. Majority people will appreciate
8. Democratic feeling is inspired.

4.2 Asking to judge the best alternatives.

1. I will be ready to give a nominal amount to see them off.
2. I will support their cause for equal share.

PHASE-FIVE:DECIDING THE BEST SOLUTION FOR THIS SITUATION

Give a fair amount to see them off or support their cause for equal share.
DILEMMA 7  

PHASE - ONE : CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the Dilemma by the Teacher

To enjoy the beauty of Nature, you go to a far off place in a jungle along with your friends. You meet a few bonded labourers there. They are not allowed to go anywhere. They have to do that which is ordered by their master. They live in small houses. It is learnt that their children too would inherit the same plight. One of your friends, is so sympathetic that he wants to do something to liberate them from their wretched state. The other warns that it is just getting into trouble. In this situation, what will you do?

1.2 Review of facts of the problem situation

1. You and your friends see a group of bonded labourers.
2. One of your friends pitied their miserable lives and wants to help them.
3. Another warns of serious consequences on lending a helping hand.
4. You are under the conflict of whether to help or not?

PHASE - TWO : RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

In this situation, there is a value conflict between selfishness, keeping off others' welfare and fight for liberty.

PHASE - THREE : DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives

The teacher asks the students what they will do in this dilemma situation. The students give their responses as follows.

A. I won't take it into consideration.
B. I will inspire the feeling of liberty and ask them to fight for their release or escape secretly.
C. I will convey the matter to the police and the political people.
D. I will try with my friends for their release.
E. I will meet the master with my friends and speak for their release, if he refuse 1 will take steps till I get success.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. I won't take it into consideration</td>
<td>1. No dispute (or) no trouble. 2. No gain no loss.</td>
<td>1. The system of bonded labourers will continue.</td>
<td>1. No good quality will be developed 1. Social injustice will increase</td>
</tr>
<tr>
<td>B. I will inspire the feeling of liberty and ask them to fight for release or escape secretly.</td>
<td>1. The bonded labourers may get freedom. 2. They may get more trouble.</td>
<td>1. The feeling of humanity and social service will rise. 2. The master of the labourers may create trouble.</td>
<td>1. The feeling of liberty will grow to the labourers. 2. They may get freedom 3. The master will give up his arrogant nature</td>
</tr>
<tr>
<td>C. I will convey the matter to the police and the politicians.</td>
<td>1. Self satisfaction in doing good for labourers</td>
<td>1. The bonded labourers may be released. 2. The police (or) politicians may or may not take steps.</td>
<td>1. The labourers may be released. 1. The master may create trouble. 2. The labourers may appreciate if they released</td>
</tr>
<tr>
<td>D. I will try with my friends for the labourer's release</td>
<td>1. Satisfaction. 2. Trouble by the master.</td>
<td>1. Labourers will get trouble at first, release at last.</td>
<td>1. Master will turn against me 2. Parents may object. 1. Labourers will be released 2. Master will be punished</td>
</tr>
</tbody>
</table>
### PHASE-FOUR: TAKING A STANCE

#### 4.1 Evaluation of the desirability of the consequences.

1. Self-satisfaction in doing good for the bonded labourers. 2. Bonded Labourers will be released.
3. Master will realise his mistake. 4. The feeling of humanity and social service will rise. 5. Good citizenship quality is developed. 6. Good name for me.
7. Social Justice is maintained. 8. Good example for others.
9. The master will give up his arrogant nature.

#### 4.2 Asking to judge the best alternative

1. I will try with my friends for the labourer’s release
2. I will meet the master and speak for the release of the labourers. If he refuses, I will take steps till I get success.

### PHASE-FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Inspire the feeling of liberty to the bonded labourers. Meet the master and speak for the release of the labourers. If he refuses, take steps till you get success.

---

**DILEMMA 8**

**LIBERTY 2**

### PHASE - 1 CONFRONTATION WITH THE PROBLEM.

#### 1.1 Presentation of the Dilemma by the Teacher.

You are from an average family. Your only sister has passed standard XII with very good marks.
She requests her father that she might be permitted to continue her studies in a college. The father holds an opinion that a girl need not study beyond standard XII but the mother supports her daughter. The father insists that his words should be implicitly obeyed. Were you in the place of your sister what would be your reaction?

1.2 Review of facts of the problem situation

1. Your sister gets good marks in standard XII and wants college education. 2. Mother supports her. 3. Father objects to this idea and insists her to fall in line with him. 4. It is a state of dilemma whether to continue her education or obey her father.

PHASE - TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated.

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

There is a value conflict between Individual liberty, Individual dignity, Individual right and obedience to father.

PHASE - THREE: DISCUSSING THE PROBLEM.

3.1 Asking for the conceivable alternatives

The teacher asks the students, what they will do in this dilemma situation? Students give their responses as follows:

A. I will accept the proposal of my father.
B. I will request and try to convince my father to continue college education. If not I will give up the idea of studying.
C. I will stand as far as possible and get permission at least for distant Education.
D. I will give a strong protest and I will be ready even to leave away my house.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will accept the</td>
<td>Loss of</td>
<td>Father</td>
<td>Loss of</td>
</tr>
<tr>
<td>proposal of my father</td>
<td>higher education</td>
<td>will happy</td>
<td>bright</td>
</tr>
<tr>
<td>proposal of my father.</td>
<td>2. No further difficult situation.</td>
<td>3. Dissatisfaction in accepting his proposal.</td>
<td>2. Mental agony due to inability of college education future.</td>
</tr>
<tr>
<td>------------------------</td>
<td>-----------------------------------</td>
<td>-----------------------------------------------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>B. I will request and try to continue education, if not I will give up my idea of studying.</td>
<td>1. Chance to go to college otherwise loss of higher education and dissatisfaction.</td>
<td>1. Father may accept or may not.</td>
<td>1. Happy if father accepts.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. I will stand as can as possible and get permission at least for distant education.</td>
<td>1. Self satisfaction in maintaining the individual liberty and right.</td>
<td>1. Father may realise his stand.</td>
<td>1. More knowledge and ability.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Further knowledge and ability</td>
<td>2. Through higher education the family may get benefit.</td>
</tr>
<tr>
<td>D. I will give a strong protest and I will be ready even to leave away my house.</td>
<td>1. Trouble</td>
<td>1. Family will feel discontent due to the stand against the father.</td>
<td>1. Unhappy for all.</td>
</tr>
<tr>
<td></td>
<td>2. Satisfaction in getting education.</td>
<td>2. Dispute between Father and mother</td>
<td>2. More knowledge and ability.</td>
</tr>
<tr>
<td></td>
<td>3. Some may abuse.</td>
<td>3. Family suffer without peace.</td>
<td>3. Bad name as obstinate</td>
</tr>
<tr>
<td></td>
<td>4. Some may appreciate.</td>
<td></td>
<td>4. Family will hate</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>5. Self confidence is developed</td>
</tr>
</tbody>
</table>
PHASE - FOUR: TAKING A STANCE

4.1 Evaluation of the desirability of the consequences.

1. Self satisfaction in maintaining individual right and liberty. 2. More knowledge & ability. 3. Father may realize his wrong stand. 4. Bright future. 5. Better status. 6. An example for others to give women education. 7. Others appreciate. 8. Society will gain through women education. 9. Self confidence is developed.

4.2 Asking to judge the best alternatives

1. I will stand as far as possible and get permission at least for distant education.
2. I will give a strong protest and I will be ready even to leave away my house.

PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Stand as far as possible to convince and get permission for college education or at least for distant education.

DILEMMA 9
LIBERTY 3

PHASE - ONE: CONFRONTATION WITH THE PROBLEM.

1.1. Presentation of the Dilemma by the Teacher.

Some of your school boys want to see that an election to school-pupil leader (SPL) is conducted. But the Headmaster does not give any attention to this. So, the pupils strike work. At that time, some pupils cause extensive damage to school property such as wooden furniture, fan and lights. In this condition what will be your reaction?

1.2 Review of facts of the problem situation.

1. Students demand for school pupil leader election. 2. Headmaster is not for it. 3. Students start strike work. 4. During the strike, violence breaks out. 5. Tables, chairs, fans and lights are damaged by the students. 6. In this dilemma situation what will be your position?

PHASE - TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated.

The teacher asks students to identify the different values that are violated in this dilemma situation.
2.2 Clarifying the value conflict

In this situation, there is a value conflict between Dictatorship and Democratic policy, and between True Democratic sense and anti-socialism.

PHASE - THREE! DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives

A. I will not take part in this strike.  
B. I consider this as the best way.  
C. I will appeal to the Headmaster to give up his wrong stand and conduct SPl Election peacefully.  
D. I will ask the students to conduct the strike in a peaceful way, pointing out the evil effect of violence in the strike.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>---------------</td>
<td>------------------------</td>
<td>---------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>A. I will not take part in this strike.</td>
<td>1. Students will hate.</td>
<td>1. Violence will affect the learning process.</td>
<td>1) Sense of Democracy will not flourish in a good manner.</td>
</tr>
<tr>
<td></td>
<td>2. No personal problem.</td>
<td>2. Common property will be damaged.</td>
<td>2) Bad relationship between students and teachers and Headmaster.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3) Loss of common property.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Learning will be affected.</td>
<td>2. School property is Anti-Democratic</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Hatred from</td>
<td></td>
</tr>
</tbody>
</table>

Selfishness
### PHASE - FOUR: TAKING A STANCE

#### 4.1 Evaluation of the desirability of the consequences

1. Self-satisfaction in following the proper way.
2. Good relationship with teacher and Headmaster will be maintained.
3. Headmaster may realise and give up his stand.
4. Distruction to school properly will be prevented.
5. A critical situation is avoided.
6. Leadership quality is developed.
7. Democratic principle is maintained.
8. Social responsibility is developed.
9. Good example for others.
10. All will appreciate.

#### 4.2 Asking to Judge the best alternative

1. I will appeal to the headmaster to give up his wrong stand and conduct SPL election peacefully.
2. Pointing out the evil effects of violence in the strike, I will ask the students to conduct the strike in a peaceful way.
PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Appeal to the headmaster to give up his wrong stand and conduct the school pupil leader election in a Democratic way. If he rejects educate all the students to demand their rights by a non-violence strike.

DILEMMA 10

LIBERTY 4

PHASE - ONE: CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the moral dilemma by the teacher.

Your brother works on a salary of Rs. 3000/= a month in a private concern. He loves the typist there and wants to marry her. She is fair but poor. Knowing her poor status, your father does not give his consent for the marriage. But he insists to marry a girl who is not fair but her father offers a lot of money and jewels. Your brother denies this proposal and he is completely at sea. Were you in your brother's place what would you do?

1.2 REVIEW OF FACTS OF THE PROBLEM SITUATION

1. Your brother loves a poor, beautiful girl working in his office. He wants to marry her.
2. Your father rejects that girl as she is poor.
3. He insists your brother to marry a girl whose father offers a lot of money and jewels. She is not fair
4. Your brother dislikes it but he is in the confused state of not doing anything.

PHASE - TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated.

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 Clarifying the value conflict

There is a value conflict between true love, individual liberty in choosing his counterpart and obedience to parents.

PHASE - THREE: DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives.

The teacher asks students what they will do in this dilemma situation? Students give their responses as follows:
A. I will request my father to fulfil my desire, if he rejects, I will obey my father unwillingly.

B. I will contact the father of the rich girl and say about my love with another girl and stop the marriage proposal with his daughter.

C. If my father rejects my love, I will not accept to marry any other girl.

D. Leaving away my house, I will start my life with the girl whom I loved.

E. Suicide will be the final step if my father is stubborn.

### 3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will request my father to fulfil my desire, if he rejects, I will obey my father unwillingly.</td>
<td>1. Satisfaction if father accepts.</td>
<td>1. Father will be happy.</td>
<td>1. Hatred and discontent in life.</td>
</tr>
<tr>
<td>B. I will contact the father of the rich girl and say about my love with another girl, and stop the marriage proposal with his daughter</td>
<td>1. Satisfaction in stopping the marriage proposal to father.</td>
<td>1. Disatisfaction to father.</td>
<td>1. Father may accept the love.</td>
</tr>
<tr>
<td>C. If my father rejects my love, I will not accept to marry any other girl</td>
<td>1. Anger and hatred from father.</td>
<td>1. Despair to the family.</td>
<td>1. Hatred and discontent in life.</td>
</tr>
<tr>
<td>D. Leaving away my house, I will start</td>
<td>1. Opposition from father.</td>
<td>1. Distress to parents and the</td>
<td>1. Life will be happy.</td>
</tr>
<tr>
<td>E. Suicide will be the final step if my father is stubborn</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
my life with the girl whom I loved.

1. Personal Loss.
2. No aim in the life.

1. Despair to all
2. happiness to the love.

1. Happiness in marrying the lover.
2. Happiness in marrying the lover.

2. There may be problems to face.
3. Self confidence and self determination will be developed.
2. Parents may change and accept the wedding.
3. An example to youngsters and true.

E. Suicide will be the final step if my father is stubborn.

1. Loss to the parents and the girl whom I loved.

PHASE - FOUR : TAKING A STANCE

4.1 Evaluation of the Desirability of the consequences.

1. Happiness in marrying the girl whom he loved. 2. Father will be happy. 3. Happy and content to the love. 4. Life will be happy & content. 5. Parents will realise that money should not be the criterion in the marriage settlement (agreement). 6. Parents will recognise and respect the feeling of children at their marriage proposal. 7. Real love from the life-partner. 8. An example for youngsters.

4.2 Asking to judge the best alternative

1. I will contact the father of the rich girl and say about my love and stop the marriage proposal with his daughter.
2. If my father rejects my love, I will not accept to marry any other girl.
3. Leaving away my house, I will start my life with the girl whom I loved.

PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Don't accept the marriage without the girl whom you loved. Try to get the consent of your father, if not, start the wedded life with the one of your choice.
PHASE - ONE: CONFRONTATION WITH THE PROBLEM

1.1 PRESENTATION OF THE MORAL DILEMMA BY THE TEACHER

You visit your friend's village during the summer holidays. You are to witness a dispute between the Hindus and Christians there. Once there were full of Hindus except two Christian families. They too had neither lands nor houses of their own. In due course they purchased house sites and lands from some Hindus who had settled at nearby town. Now, the Christians started building a church in the house sites bought by them with the help of some Christians abroad. The Hindus objected to the building of the church saying that those sites are for only building houses. If you were a member of that village, what would you do in this situation?

1.2. REVIEW OF FACTS OF THE PROBLEM SITUATION

1. The minority Christians decide to build a church in the house sites of their own.
2. The majority Hindus object to the building of church in a site which was meant for houses only.
3. The Hindus think that the Christian's church will reduce their worship and power in that village.
4. Hindus want to prove their majority.
5. The Christians want to prove their equal right.

PHASE - TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated.

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

There is a value conflict between majority views and individual right, Religious fanaticism and Religious tolerance.

PHASE - THREE: DISCUSSING THE PROBLEM

3.1. ASKING THE CONCEIVABLE ALTERNATIVES:

The teacher asks the students what they will do in this dilemma situation. Students give their responses as follows:

A) I will oppose to the building of church as it will create new trouble in the Hindus' worship.
B) I will give my support to build a church.
C) I will convince both and try to bring better understanding between the two and give way to build a church with full consent from the Hindus.
## 3.2 Asking possible consequences of each alternative

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Values</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>To me</strong></td>
<td><strong>To others</strong></td>
<td><strong>To me</strong></td>
<td><strong>To others</strong></td>
</tr>
<tr>
<td><strong>A. I will oppose to build a church.</strong></td>
<td><strong>B. I will support to build a church.</strong></td>
<td><strong>C. I will convince both and try to bring better understanding between the two and give way to build a church with full consent from the Hindus.</strong></td>
<td><strong>outcom-</strong></td>
</tr>
<tr>
<td>2. Hatred and opposition from the minority christians</td>
<td>2. Support from minority Christians</td>
<td>2. Appreciation from all.</td>
<td>2. Death of persons</td>
</tr>
<tr>
<td>1. Riot will continue</td>
<td>1. My family may be affected.</td>
<td>1. Destruction is avoided.</td>
<td>3. Religious fanaticism will grow</td>
</tr>
<tr>
<td>2. Loss and Peaceless situation.</td>
<td>2. Riot will continue.</td>
<td>2. Feeling of Hatred and enmity is removed.</td>
<td>2. Sufferings due to non-co-operation.</td>
</tr>
<tr>
<td><strong>out-</strong></td>
<td><strong>suc-</strong></td>
<td><strong>tivi-</strong></td>
<td><strong>support-</strong></td>
</tr>
<tr>
<td><strong>com-</strong></td>
<td><strong>ty</strong></td>
<td><strong>ties</strong></td>
<td><strong>ing the</strong></td>
</tr>
<tr>
<td><strong>ing</strong></td>
<td><strong>ci-</strong></td>
<td>** coping**</td>
<td><strong>social</strong></td>
</tr>
<tr>
<td><strong>Values</strong></td>
<td><strong>tions</strong></td>
<td><strong>the</strong></td>
<td><strong>justice</strong></td>
</tr>
<tr>
<td><strong>Religious fanaticism</strong></td>
<td><strong>Religious tolerance</strong></td>
<td><strong>Religious tolerance</strong></td>
<td><strong>Religious tolerance</strong></td>
</tr>
<tr>
<td><strong>Good citizenship quality</strong></td>
<td><strong>Good citizenship quality</strong></td>
<td><strong>Good citizenship quality</strong></td>
<td><strong>Good citizenship quality</strong></td>
</tr>
</tbody>
</table>
PHASE - FOUR : TAKING A STANCE.

4.1. EVALUATION OF DESIRABILITY OF THE CONSEQUENCES.

1) Appreciation from all. 2) Good name 3. Feeling of Social Justice and Religious tolerance flourishes. 4) Self-satisfaction in doing good for the society. 5) Good citizenship qualities are developed. 6. Destructions are avoided. 7. Feeling of Hatred and enmity among villagers are avoided. 8) Co-operation among villagers is maintained. 9) Church is built. 10) Peaceful situation is sustained.

4.1. ASKING TO JUDGE BEST ALTERNATIVE.

I will convince both and try to bring better understanding between the two and give way to build a church with full consent from the Hindus.

PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Convince both Hindus and Christians and try to bring better understanding between them and give way to build church with full consent from the Hindus.

DILEMMA 12 LIBERTY-6. (Religious Tolerance)

PHASE-ONE : CONFRONTATION WITH THE PROBLEM.

1.1. Presentation of the dilemma by the Teacher.

It was the day of Indra Gandhi's assassination. Balbeersingh, a young boy of ten, went to a shop to get milk powder for his young brother, despite the neighbours advice. On the way, a gang of people shouted at him and threatened to kill him. Balbeer ran and ran through lanes for his life. An auto rickshaw was coming from the opposite side. He bagged the lady in the auto to save him. Taking pity on him, she took him into the auto. But the gang reached the place soon and searched the auto. They asked the lady to leave the Sartharji boy. She denied at first. But there was no way for her to escape from the gang. She left the boy and the boy was killed by the gang. If you were in the lady's situation, what will you do?

1.2. REVIEW OF THE FACTS OF THE PROBLEM SITUATION.

1. Indra Gandhi was cruelly murdered by the seik's religious feelings.
2. The same religious feeling is dominated in the murder of the boy.
3. Humanitarnism is under strain in the case of the lady.
4. To save the life of the boy, the lady has to loose her own life.
PHASE TWO: RECOGNIZING THE DILEMMA SITUATION

2.1. ASKING THE STUDENTS TO IDENTIFY THE POINT AT WHICH VALUE IS VIOLATED.

1. Communal and Religious fanaticism are at the peak.
2. Feelings of National Intergration and co-operation are left away.
3. Revenging mood is in operation

2.2 CLARIFYING THE VALUE CONFLICT.

In this Dilemma situation, there is conflict between Religions value and Democratic value and narrow mindedness and Broad mindedness.

PHASE THREE: DISCUSSING THE PROBLEM.

3.1. ASKING THE CONCEIVABLE ALTERNATIVES.

The Teacher asks the students what will they will do in this dilemma situation. They give their responses as follows:-

A. I will pass away without taking care of this incident.
B. I will not help the Sartharji boy.
C. I will help the boy at any cost.
D. I will explain and pacify the gang that he is not the real victim. Deeds like this will bring communal struggle and cold war. Unity will not be broken at any cost.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcoming Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. I will pass away without taking care of this incident</td>
<td>1. I will not be put into any kind of trouble. 2. My journey and proposed plan will not be affected.</td>
<td>1. The boy will be killed. 2. Violence and destruction will be the result</td>
<td>1. Nobody will help me in such a situation. 2. In future I may be a victim in such a situation.</td>
</tr>
<tr>
<td>B. I will not help the Sartharji boy</td>
<td>1. I will not be put into any kind of trouble. 2. My journey and proposed plan will not be affected.</td>
<td>1. The boy will be killed. 2. The seiks may revenge on seiks.</td>
<td>1. Self satisfaction in taking revenge on seiks. 2. Peacelessness and violence will take place.</td>
</tr>
</tbody>
</table>
### PHASE-FOUR: TAKING A STANCE

#### 4.1 Evaluation of desirability of the consequences.
1. I will not be put into any kind of trouble.
2. Big destructions and peaceless situation are avoided.
3. Boy's life is saved.
4. Violence and Terrorism are avoided.
5. Communal struggle is prevented.
6. Unity is maintained.

#### 4.2 ASKING TO JUDGE THE BEST ALTERNATIVE.
1. I will help the boy at any cost.
2. I will explain and pacify the gang of people.

#### PHASE-FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Explain that he is not the real victim and pacify the gang by explaining the pros and cons of the incident. I will stress the necessity of Unity in such a problematic situation.
DILEMMA 13  FRATERNITY 1 (BROTHERHOOD)

PHASE -ONE : CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the moral dilemma by the teacher.

You belong to a Muslim family. One day there was a clash between Hindus and Muslims. A Hindu was running and a group of Muslims were chasing him with some weapons. The Hindu entered into your house and asked for your help. Would you help him or not? What would you do?

1.2 Review of Facts of the problem situation:

1. There is a situation for a Religious riot.
2. There is a conflict between Religious feeling and humanism.
3. The base for peace and pleasure is love and broad-mindedness.

PHASE -TWO: RECOGNIZING THE DILEMMA SITUATION:

2.1 ASKING THE STUDENTS TO IDENTIFY THE POINTS AT WHICH VALUE IS VIOLATED.

The teacher asks the students to point out the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT:

There is a value conflict between Religious value and Democratic value.

PHASE -THREE : DISCUSSING THE PROBLEM

3.1 ASKING THE CONCEIVABLE ALTERNATIVES:

A. I will hide the person in the ladies apartment. If the gang enquired me, I will reply that no body came there.
B. I will advise the Hindu to go anywhere else as it is danger to stay here.
C. I will provide a safe place and phone to the police.
D. I will hand over the person to my people as he is the enemy to Muslims.
E. I will save the Hindu from Muslim gang and advise them not to behave like this as it will lead to Religious riot and a big destruction. We are all Indians and there will not be any difference between us due to our religion.
### 3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will hide the person in the ladies apartment if the gang enquired me, I will reply that nobody came there.</td>
<td>1. Satisfaction in saving a life. 2. Hindus will love me. 3. Some Muslims may hate me.</td>
<td>1. A life is saved. 2. Religious riot is avoided. 3. The revolts are prevented to commit a crime.</td>
<td>1. Hindu will love me. 2. All will help and respect me.</td>
</tr>
<tr>
<td>B. I will advise the Hindu to go anywhere else as it is danger to stay here.</td>
<td>1. No problem to face.</td>
<td>1. If the Hindu is caught, he will be killed. 2. There may be religious riot and destruction 3. The gang may be punished.</td>
<td>1. Nobody will help me here after. 2. If there is religious riot I too suffer</td>
</tr>
<tr>
<td>C. I will provide a safe place and phone to the police.</td>
<td>1. Satisfaction in saving a life and avoiding religious riot. 2. Muslims may hate me.</td>
<td>1. Religious riot is avoided. 2. Many lives are saved. 3. Common hatred of Hindus towards Muslims is removed.</td>
<td>1. Hindus will honour and help me. 2. The gang of revolts may do harm to me</td>
</tr>
<tr>
<td>D. I will hand over the Hindu as he is the enemy to Muslims.</td>
<td>1. Respect in the midst of Muslims 2. Hatred in the midst</td>
<td>1. Religious riot will begin 2. There will be</td>
<td>1. Other religious people will hate me.</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>PHASE -FOUR: TAKING A STANCE</th>
</tr>
</thead>
</table>

4.1 Evaluation of the desirability of the consequences

1. Satisfaction in saving many lives.  
2. Satisfaction in avoiding religious riot.  
3. All will respect and help.  
4. Peace and co-operation.  
5. Religious Unity is maintained.  
6. A lesson to others in maintaining Religious unity.  
7. National welfare is kept.

4.2 Asking to judge the best alternatives:

1. I will hide the person in the ladies' apartment. If the gang enquired me I will reply that no body came there.  
2. I will save the Hindu from Muslim gang and advise them not to behave like this as it will lead to religious riot and big destruction. We are all Indians and there will not be any difference between us due to our religion.

PHASE-FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION:

Save the Hindu from Muslim gang and advise them not to behave like this as it will lead to religious riot and any big destruction. We are all Indians and there will not be any difference between us due to our religion.
DILEMMA 14 FRATERNITY 2

PHASE ONE: CONFRONTATION WITH THE PROBLEM.

1.1 Presentation of the Dilemma by the Teacher.

In your village there is only a foot-path between the main road and the dwellings of the oppressed people. So, they find it very difficult to catch the bus during the rainy seasons and emergency. They request for a linking road between the main road and their colony which requires some area of land. The particular area of land is common for the Panchayat and the farmers use it for thrashing in the harvest season. Most of the villagers refuse to give some area from that place. What would you think and do in this dilemma situation?

1.2 Review of facts of the problem situation.

1. During the emergency and rainy season, the oppressed class people suffer due to non-existence of a road to reach the bus stop. 
2. They ask for a bit of common place to form a road. 
3. The common place is used by the villagers for thrashing during the harvest season. 
4. The majority of the villagers refuse to offer it. 
5. It is the dilemma situation of whether to accept the request or not?

PHASE - TWO: RECOGNIZING THE DILEMMA SITUATION.

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT.

In this situation, there is a value conflict between fraternity and selfishness, caste difference and maintaining the equal rights.

PHASE THREE: DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives.

The teacher asks the students what they will do in this dilemma situation. They give their responses as follows:

A. I will decline the proposal.
B. As I feel it a just one, I will arrange to form a road securing a bit of land.
C. I will advise them to demand the government to form a road.
D. I will convince the villagers pointing out the justice in their demand and make arrangements to form a road for them.
### 3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcomes Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will decline the proposal.</td>
<td>1. Support from the villagers. 2. Resentment from the oppressed people.</td>
<td>1. Suffering to the oppressed continued. 2. Selfishness nature is maintained</td>
<td>Feeling of Social Justice and Fraternity will not flourish.</td>
</tr>
<tr>
<td>B. As I feel it a just one, I will arrange to form a road securing a bit of land.</td>
<td>1. Opposition from the villagers. 2. Appreciation and support from the oppressed class people</td>
<td>1. Road facility to the oppressed. 2. Grievance for the villagers in giving a bit of land.</td>
<td>1. Selfsatisfaction over maintaining Social Justice and fraternity. 2. A good name. 3. A state of facing some problems from some villagers.</td>
</tr>
<tr>
<td>C. I will advise them to demand the Government to form a road.</td>
<td>1. No individual problem.</td>
<td>1. No immediate dispute between the people. 2. Difference of opinion will grow</td>
<td>1. No individual respect.</td>
</tr>
</tbody>
</table>
**PHASE - FOUR : TAKING A STANCE**

4.1 **Evaluation of the desirability of the consequences.**

1. Appreciation from all  
2. Self satisfaction in maintaining social justice and fraternity.  
3. Co-operation and good will among the people.  
4. A good name  
5. Individual respect  
6. Good citizenship quality is developed.  
7. Caste bias is removed.  
8. Spirit of Fraternity will blossom.

4.2 **Asking to judge the best alternative.**

I will convince the villagers pointing out the justice in the demand of the oppressed people and make arrangements to form a road.

**PHASE - FIVE : DECIDING THE BEST SOLUTION FOR THIS SITUATION**

Pointing out the justice in the demand of the oppressed people, convince the villagers. Then make necessary arrangements to form the road.

---

### PHASE - ONE : CONFRONTATION WITH THE PROBLEM

1.1. **presentation of the moral dilemma by the Teacher**

It was the period of public/Election. A candidate of your Assembly constituency approached your village people and told you that he would give one lakh rupees for the welfare of the panchayat if all of your village people voted for him. The panchayat Board president and some other people wanted to favour him for the money even though he was not a good man. You are a member of the Panchayat Board. Would you accept it or reject the proposal boldly? What would you do?
1.2. Review of facts of the problem situation.

1. The candidate is ready to give one lakh rupees on the condition of supporting him in the election. The amount will be useful for the development of the panchayat. But the candidate will try to earn more money from the public if he wins the election. He will not render real service.

2. People's right is sold for money.

PHASE-TWO: RECOGNIZING THE DILEMMA SITUATION

2.1. Asking the students to identify the point at which value is violated.

1. Freedom to vote and elect a good citizen who will serve for the people is prevented.

2. To get money, the right of the people is neglected.

3. People are to be obeyed for the decision of the panchayat.

2.2. Clarifying the value conflict:

In this dilemma situation there is a conflict between Economic value and Democratic value.

PHASE-THREE: DISCUSSING THE PROBLEM.

3.1 Asking the conceivable alternatives:

The teacher asks the students what will they do in this problematic situation? The students give their responses.

A. I will accept the proposal because there is immediate benefit—the one lakh rupees which can be utilised for the common good.

B. I will reject the proposal because it is against true democracy and it will lead to unhealthy politics.

C. I will support the majority opinion.

D. Getting money but voting any body according to their own choice.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcom- ing Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will accept the proposal</td>
<td>1. No dispute between me and others</td>
<td>1. Support to the candidate</td>
<td>1. Help from the President and the candidate</td>
</tr>
<tr>
<td>because there is an immediate benefit</td>
<td>2. Best acquaintance with President</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>1 lakh of rupees which will be utilised for the common good.</th>
<th>the candidate and the Panchayat President.</th>
<th>2. Chance to win the election.</th>
<th>3. Common good by the one lakh rupees</th>
<th>any benefit may come.</th>
<th>Un democratic manner</th>
<th>1. Healthy democracy is developed.</th>
<th>2. Bad people's strength is defected.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Satisfaction in preventing the wrong procedure</td>
<td>1. Wrong way of election is prevented.</td>
<td>2. A worthy candidate may win.</td>
<td>3. Real service may reach the people.</td>
<td>4. Loss of 1 lakh Rupees and the benefit from the money.</td>
<td>life is saved.</td>
<td>4. Appreciation from good people and better politician may reach the people.</td>
<td>5. Good citizenship is developed.</td>
</tr>
<tr>
<td>B. I will reject the proposal because it is against true democracy and it will lead to unhealthy politics.</td>
<td>1. Support to the candidate and the Panchayat President.</td>
<td>2. Support and help from the candidate and his group.</td>
<td>3. No dispute</td>
<td>1. Help from the candidate and the President.</td>
<td>2. No emeney</td>
<td>1. Monitory benefit for some others.</td>
<td>Un healthy manner.</td>
</tr>
<tr>
<td></td>
<td>1. Acquaintance with the president and the candidate.</td>
<td></td>
<td></td>
<td>1. Help from the candidate and the President.</td>
<td>2. No eneney</td>
<td>1. Monitory benefit for some others.</td>
<td>Un healthy manner.</td>
</tr>
<tr>
<td>C. I will support the majority opinion</td>
<td>1. Support to the candidate and the Panchayat President.</td>
<td>2. Support and help from the candidate and his group.</td>
<td>3. No dispute</td>
<td>1. Help from the candidate and the President.</td>
<td>2. No eneney</td>
<td>1. Monitory benefit for some others.</td>
<td>Un healthy manner.</td>
</tr>
</tbody>
</table>
### PHASE FOUR : TAKING A STANCE

#### 4.1. Evaluation of desirability of the consequences

1. No Dispute. 2. Satisfaction in preventing the wrong procedure. 3. Acquaintance with the president and the candidate for the election. 4. Common good through the one lakh rupees. 5. Monetary benefit. 6. Appreciation from good people and honest politicians. 7. Healthy Democracy is developed. 8. Bad people's strength through money is defected. 9. Individual's rights are honoured and saved. 10. Good citizenship is developed. 11. Leaders will respect the individual rights and feelings.

#### 4.2. Asking to judge the best alternative.

B. I will reject the proposal because it is against true democracy and it will lead to unhealthy politics.

D. Getting Money and voting any body as their own choice.

### PHASE-FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

1. Reject the proposal gently and vote to the best candidate
PHASE - ONE : CONFRONTATION WITH THE PROBLEM.

1.1 Presentation of the Dilemma by the Teacher

A class-mate of yours is very rich. He takes you to his brother's house along with a few others during the summer holidays. His brother is keen on the social status of the guests. He enquires of the names, and caste.

In extending food and shelter he shows discrimination between the socially high and low. You are entertained properly but some of your friends are not treated properly and they feel much. Your class mate, the host is not able to do anything. What would you do in such a situation?

1.2 Review of facts of the problem situation.

1. You and your friends stay at one of your rich friend's brother's house for some days.
2. Your friend's brother shows discrimination among you.
3. Socially backward friends are ill-treated in boarding and Lodging. 4. They feel much. 5. You are regarded and well treated.
6. Your friend (host) takes no notice of it.
7. It is the situation of whether to remain passive or act against the behaviour of the host.

PHASE - TWO : RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

In this situation, there is a value conflict between selfishness and Fraternity, social disparity and individual respect.

PHASE - THREE : DISCUSSING THE PROBLEM.

3.1 Asking the conceivable alternatives.

The teacher asks the students what they will do in this dilemma situation? Students give their responses as follows:
A. I will not take it into my consideration.
B. I will share my comforts with other friends.
C. I will convince other friends to tolerate for some days.
D. I will appeal to my friend's brother not to show any discrimination among us.
E. I will convince my friends to tolerate for some days and appeal to the host to treat us equally. If he doesn't oblige I will leave the place at once along with my friends.

### 3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will not take it into my consideration</td>
<td>1. Comforts and respect from the host. 2. Friends will opine as a selfish manner.</td>
<td>1. Friends will suffer without enough facility.</td>
<td>1. No respect from other friends.</td>
</tr>
<tr>
<td>B. I will share my comforts with other friends</td>
<td>1. Respect from other friends. 2. Self satisfaction</td>
<td>Consolation to other friends</td>
<td>Feeling of brotherhood develops.</td>
</tr>
<tr>
<td>C. I will convince other friends to tolerate for somedays.</td>
<td>1. Other friends may have a fair opinion about me.</td>
<td>Some consolation to other friends.</td>
<td>Friendship will not be affected. Feeling of equality and humanism develops.</td>
</tr>
<tr>
<td>D. I will appeal to my friend's brother not to show discrimination among us.</td>
<td>1. Friend's brother may show his disapproval 2. Friends will appreciate.</td>
<td>1. Friend's brother may change his behaviour and give better treatment to the friends.</td>
<td>1. Affection of the friends. 2. Satisfaction in opposing Social injustice</td>
</tr>
<tr>
<td>E. I will convince my friends to tolerate for some days</td>
<td>1. Self satisfaction 2. Friend's brother may get angry.</td>
<td>1. Friend's brother may realise his mistake.</td>
<td>1. Appreciation of the friends to 2. Satisfaction in</td>
</tr>
</tbody>
</table>

D.44
and appeal to the host to treat equally. If he doesn't oblige, I will leave the place at once along with my friends.

PHASE - FOUR : TAKING A STANCE

4.1 Evaluation of the desirability of the consequences

1. Respect from other friends  
2. Self satisfaction in opposing the social injustice  
3. Friends will appreciate  
4. Good example for others  
5. Realisation of Fraternity  
6. Affection of friends  
7. Good friendship is developed  
8. The spirit to develop fraternity is on the increase  
9. The feeling of fraternity will develop.

4.2 Asking to judge the best alternative

I will convince my friends to tolerate for some days and appeal to the host to treat equally. If he doesn't oblige, I will leave the place at once along with my friends.

PHASE - FIVE : DECIDING THE BEST SOLUTION FOR THIS SITUATION

Convince the friends to tolerate for some days and appeal to the host to treat all equally without showing discrimination. If he doesn't oblige, leave the place at once along with the friends.

DILEMMA 17 | FRATERNITY 5

PHASE - I : CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the Moral dilemma by the Teacher

You are working as a steno in the Defence Department. Being a trustful worker, some secret matters regarding army positions and defence steps are typed by you. Knowing this fact, a gang approaches you to give the information offering you a huge amount of money and a good job in a private company. What would you do?

1.2 Review of facts of the problem situation

1. Persons who act against the interest of the nation meet you secretly.

2. They promise you that they will keep it confidential and on any occasion your name will not be revealed.
3. They assure you that they will give one lakh of rupees and a responsible job in a private company.

PHASE TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

There is a value conflict between selfishness and patriotic feeling.

PHASE THREE: DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives

The teacher asks the students what will they do in this dilemma situation? Student give their responses as follows:

A. I will not cheat my superiors who trusted me and I will not act against the welfare of my nation.
B. I will say that I don't know anything and that I didn't type such matters.
C. By giving false news I will get money.
D. I will get money by giving false and true news.
E. I will call them to a secret place to give the news and I will complain it to my higher officers to catch them red handed.
F. I will advise them not to do such anti-national deeds. If they did not give up and regret I will make them imprisoned.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
</tr>
<tr>
<td>A. I will not cheat my superiors who trusted me and I will not act against the welfare of my nation.</td>
<td>1. I will be appreciated as an 'honest' person</td>
<td>1. Superiors may feel happy and content</td>
</tr>
<tr>
<td></td>
<td>2. Self satisfaction</td>
<td>2. National welfare is kept.</td>
</tr>
<tr>
<td></td>
<td>3. Appreciation from the superiors.</td>
<td>3. Responsibility and good opinion from the</td>
</tr>
<tr>
<td></td>
<td>4. A best situation</td>
<td></td>
</tr>
</tbody>
</table>
1. National welfare is kept.
2. The aim of Anti-national group may threaten and do harm.
3. Anti-national group is thwarted.

1. National welfare is saved
2. No harm to anybody.

1. National welfare is kept.
2. The aim of Anti-national group may threaten and do harm.
3. Anti-national group is thwarted.

1. National welfare is saved
2. Patriotism

1. A lesson to the national welfare should be kept.
2. Anti-national elements are
3. Strong patriotism

1. Comfortable life and huge amount is possible.
2. Conscience will prick me.

1. Family members are benefitted.
2. National welfare is saved
3. Anti-national group is Cheated

1. The Anti-national group may be in a difficult situation
2. National welfare may not be saved.

1. Family members may be punished by the Government
2. Difficult position to the nation and to the superiors
3. Selfishness

1. Family facilities are increased
2. National welfare is destroyed

1. I may be punished by the Government
2. Difficult position to the nation and to the superiors
3. Selfishness

1. Good name.
2. Promotion.
3. Trouble from the Anti-national elements are caught

1. I may be punished by the Government
2. Difficult position to the nation and to the superiors
3. Selfishness

1. Confidence in keeping the National welfare.
2. National welfare is kept.
3. Anti-national elements are caught

1. Superiors feel happy
2. National welfare is kept.
3. Trouble from the Anti-national group.

1. A lesson to the national welfare should be kept.
2. Anti-national elements are
3. Strong patriotism

1. Comfortable life and huge amount is possible.
2. Conscience will prick me.

1. Family members are benefitted.
2. National welfare is saved
3. Anti-national group is thwarted.

1. National welfare is kept.
2. The aim of Anti-national group may threaten and do harm.
3. Anti-national group is thwarted.

1. National welfare is saved
2. Patriotism
4.1 Evaluation of the desirability of the consequences

1. Appreciation from the superiors and the people.
4. Promotion. 5. Patriotic feeling and citizenship qualities are developed 6. Anti-National elements are eradicated.
7. Self satisfaction.

4.2 Asking to judge the best Alternatives

1. I will call them to a secret place to give the news and I will complain it to my superior to catch them red handed.
2. I will advise them not to do such an anti-national deeds. If they did not regret I will make them arrested.

PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Advise them not to do such anti-national deeds as they will spoil the development of the nation. If they did not regret for their deeds, make them imprisoned and find out the full background of the gang.
his graduation in studies. A gang being aware of his social condition offers to pay him one thousand rupees a week if he could smuggle petrol and gelatine sticks to a specified spot, with an advance of rupees two thousand. Ramesh accepts the deal and earns a lot in a short time. If you were in his place how would you respond?

1.2 Review of facts of the problem situation

1. Ramesh, unemployed youth suffers out of poverty.
2. A smuggling party assures him of a good sum for his service under them.
3. Ramesh joins the smuggling party.
4. He earns a lot very shortly doing anti-social works.

PHASE-TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

There is a value conflict between poverty and Good citizenship, Individual gain and Patriotism in this dilemma situation.

PHASE-THREE: DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives

The teacher asks the students what they will do in this dilemma situation. The students give their response as follows:

A. I will sail in the same boat in such a situation.
B. Having earned sufficiently, I will keep off the smuggling.
C. I will not indulge in such an anti-social activities on any account.
D. I will advise the gang not to do such anti-social activities. If they refuse, I will inform the Police.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcoming Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will sail in the same boat in such a situation.</td>
<td>1. Poverty wiped away</td>
<td>Family's economic condition</td>
<td>1. Comfort with Family will increase. members will enjoy Selfishness</td>
</tr>
</tbody>
</table>
such a situation, will prick will improve, 2. Trouble from the police. 3. Bad name as a smuggler. comforts 2. Anti-social elements are developed

<table>
<thead>
<tr>
<th>B. Having earned sufficiently, I will keep off the smuggling</th>
<th>1. Comforts increases</th>
<th>1. Family will lead a comfortable life</th>
<th>1. No Peace of mind. 2. Bad name as smuggler. 3. Trouble is certain.</th>
<th>1. Morality deteriorates 2. Social welfare is affected.</th>
</tr>
</thead>
<tbody>
<tr>
<td>C. I will not indulge in such anti-social activities.</td>
<td>1. Poverty continues</td>
<td>1. National welfare is kept up.</td>
<td>1. Strong determination on moral principles 2. Appreciation from others.</td>
<td>1. Good example for others. 2. No trouble from police. 3. Social welfare is kept.</td>
</tr>
<tr>
<td>D. I will advise the gang not to do such anti-social activities. If they refuse, I will inform the police.</td>
<td>1. Self satisfaction in solving an indifferent situation. 2. If they repent, it will be good for the nation. 3. If they refuses they will create troubles. 4. Chance of earning money is lost.</td>
<td>1. National welfare is kept up 2. Anti-national elements are eradicated. 3. Good citizenship quality is developed.</td>
<td>1. Good name. 2. A chance for trouble from the anti-national elements</td>
<td>1. The lesson of &quot;National welfare should be kept&quot; is taught. 2. Anti-social elements are eradicated.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Comforts</th>
<th>Anti-social elements</th>
<th>Bad morality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Family</td>
<td>2.</td>
<td>3.</td>
</tr>
<tr>
<td>2.</td>
<td>Peace</td>
<td>Anti-social</td>
<td>Selfishness</td>
</tr>
<tr>
<td>3.</td>
<td>Welfare</td>
<td>elements</td>
<td>Selfishness</td>
</tr>
<tr>
<td>4.</td>
<td>Comforts</td>
<td>2.</td>
<td>3.</td>
</tr>
<tr>
<td>5.</td>
<td>Poverty</td>
<td>Social</td>
<td>Welfare</td>
</tr>
<tr>
<td>6.</td>
<td>continues</td>
<td>is kept up.</td>
<td>kept.</td>
</tr>
<tr>
<td>7.</td>
<td>Self satisfaction</td>
<td>strong</td>
<td>example</td>
</tr>
<tr>
<td>8.</td>
<td>indifferent</td>
<td>determination</td>
<td>for others.</td>
</tr>
<tr>
<td>9.</td>
<td>situation.</td>
<td>on moral</td>
<td>No trouble</td>
</tr>
<tr>
<td>10.</td>
<td>If they</td>
<td>principles</td>
<td>from police.</td>
</tr>
<tr>
<td>11.</td>
<td>repent, it</td>
<td>2.</td>
<td>3.</td>
</tr>
<tr>
<td>12.</td>
<td>will be good</td>
<td>Good</td>
<td>Social</td>
</tr>
<tr>
<td>13.</td>
<td>for the</td>
<td>example</td>
<td>welfare</td>
</tr>
<tr>
<td>14.</td>
<td>nation.</td>
<td>for others.</td>
<td>is kept.</td>
</tr>
<tr>
<td>15.</td>
<td>If they</td>
<td>2.</td>
<td>3.</td>
</tr>
<tr>
<td>16.</td>
<td>refuses</td>
<td>chance</td>
<td>Anti-social</td>
</tr>
<tr>
<td>17.</td>
<td>they</td>
<td>for trouble</td>
<td>elements</td>
</tr>
<tr>
<td>18.</td>
<td>will</td>
<td>from the</td>
<td>are eradicated.</td>
</tr>
<tr>
<td>19.</td>
<td>create</td>
<td>anti-national</td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>troubles.</td>
<td>elements</td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>Chance</td>
<td>Good</td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>of earning</td>
<td>citizenship</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>money is</td>
<td>quality is</td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>lost.</td>
<td>developed.</td>
<td></td>
</tr>
</tbody>
</table>
PHASE - FOUR : TAKING A STANCE

4.1 Evaluation of The Desirability of the Consequences

4. National welfare is kept up. 5. Anti-social elements are eradicated. 6. Strong determination on moral principles.
7. Appreciation from others. 8. Good name
9. Good example for others.

4.2 Asking to Judge the best alternatives

1. I will not indulge in such an anti-social activities on any account.
2. I will advise the gang not to do such anti-social activities. If they refuse I will inform the police.

PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Don't indulge in anti-social activities. Advise and convince the anti-social elements not to do such activities. If they do not change their behaviour, inform to the police.

DILEMMA 19 SOCIAL JUSTICE 1

PHASE-ONE: CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the Moral dilemma by the Teacher

Your father is a big landlord. He owns more than five hundred acres. At the prospect of land ceiling act in the future he apportions 15 acres for each in the family and registers the documents to the effect. The land in excess has been registered on different biname names. He refuses to lease out a bit of land to long time servants. All of a sudden he takes steps to evacuate them from their house that were given by him long ago. How do you view his act? What do you propose to do in this regard?

1.2 Review of facts of the problem situation

1. In order to escape from the land ceiling act, your father apportions and registers 15 acres for each in the family members.
2. The remaining is registered in biname names.
3. He refuses to lease out the lands to his longtime servants.
4. He orders to evacuate the servants from their houses that were given by him long ago.
5. Is it right? Do you want to help the poor servants? will you oppose your father and change his proposal.
PHASE - TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

There is a value conflict between social justice, and landlordism, selfishness, obedience to father and Humanism.

PHASE - THREE: DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives

The teacher asks the students what they will do in this dilemma situation. Students give their responses as follows:
A. I will not interfere into this matter.
B. I will ask my father to be kind enough towards the servants. If he denies, I will keep quiet.
C. I will speak to my father in support of the servants. If he denies, I will make him understand that I will be ready even to leave away my house.
D. I will give indirect support to the servants.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome of Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will not interfere into this matter.</td>
<td>1. No dispute with father.</td>
<td>1. The servants' position will be pathetic.</td>
<td>1. Social injustice to the long time servants.</td>
</tr>
<tr>
<td></td>
<td>2. No gain No loss.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. I will ask my father to be kind enough towards the servants, If he denies, I will keep quiet.</td>
<td>1. Satisfaction if father accepts.</td>
<td>1. If father may change his views mercy, servants may get benefits.</td>
<td>1. Father may realise his merciless nature.</td>
</tr>
<tr>
<td></td>
<td>2. Servants may get benefits.</td>
<td></td>
<td>2. A chance for the servants to get benefit.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome of Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will not interfere into this matter.</td>
<td>1. No dispute with father.</td>
<td>1. The servants' position will be pathetic.</td>
<td>1. Social injustice to the long time servants.</td>
</tr>
<tr>
<td></td>
<td>2. No gain No loss.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. I will ask my father to be kind enough towards the servants, If he denies, I will keep quiet.</td>
<td>1. Satisfaction if father accepts.</td>
<td>1. If father may change his views mercy, servants may get benefits.</td>
<td>1. Father may realise his merciless nature.</td>
</tr>
<tr>
<td></td>
<td>2. Servants may get benefits.</td>
<td></td>
<td>2. A chance for the servants to get benefit.</td>
</tr>
</tbody>
</table>
C. I will speak to my father in support of the servants. If he denies, I will make him realise that I will be ready even to leave away my house.

| C. I will speak to my father in support of the servants. If he denies, I will make him realise that I will be ready even to leave away my house. | 1. Father will get angry and abuse me. 2. Mental agony in opposing father. 3. Relatives may hate. 4. Servants and others will appreciate. | 1. Servants may get benefits. 2. Father may realise the justice in my words. | 1. All will appreciate. 2. Self satisfaction in doing the good name. 3. Good citizenship quality is developed. 4. Good example for others. 5. Social Justice is sustained. | 1. Father dissatisfied. 2. Servants will get benefit and happy. |

D. I will give indirect support to the servants

| D. I will give indirect support to the servants | 1. Dissatisfaction in doing against father. 2. Father and family members will hate. | 1. Servants may get content. | 1. Father may hate me. | 1. A chance for the servants to get benefits. 2. Family and relatives may change against me. |

---

**PHASE - FOUR: TAKING A STANCE**

4.1 Evaluation of the desirability of the consequences

1. Servants may get benefits. 2. Father may realise the justice in my words. 3. Self satisfaction in doing the good. 4. All will appreciate. 5. Good name. 6. Good citizenship quality is developed. 7. Good example for others. 8. Social Justice is sustained.

4.2 Asking to judge the best alternatives

I will ask my father to be kind enough towards the servants. If he denies, I will make him realise the social injustice he did to the long-time servants.

**PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION**

Ask your father to be kind enough towards the servants. If he denies, make him realise the social injustice he did to the long-time servants in peaceful manner.
DILEMMA 20  SOCIAL JUSTICE 2

PHASE - ONE : CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the Dilemma by the Teacher

The son of a politically influential person of the town studies in your class. He is always mischievous. One day, when the class teacher entered and stood on the dais, a bomb went off. An enquiry was made. The mischievous boy and his two friends were behind the mischief. The school committee suspended the boy of the influenced person for a week and the other two were sent out of the school. The two boys stated that the mischievous boy was solely responsible for the act but the heavy punishment was meted out to them while the real culprit was lightly punished. Knowing the fact, all the boys come to you, the school pupil leader, with a strong plea that a strike should be made to protest against the wrong. In this circumstance what would you do?

1.2 Review of facts of the Problem situation

1. The son of politically influenced person is always mischievous.
2. One day, when the teacher was occupying the chair a bomb went off. 3. The Headmaster enquired the matter.
4. It was found that the mischievous boy and his two friends were the culprits. 5. The school committee took action.
6. The mischievous boy was suspended for a week but his two friends were expelled from the school. 7. His two friends appealed that they were unduly punished. 8. Other students insist on conducting a strike demanding justice.
9. You, the school pupil leader are in the confused state of whether to act on behalf of Justice or students' demand or bow to the pressure of authorities.

PHASE - TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

In this situation, there is a value conflict between social justice and easy going and fear in doing right thing against powerful persons.
PHASE - THREE : DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives

The teacher asks the students what they will do in this situation. The students give their response as follows:
A. I will not support the strike issue.
B. I will approach the headmaster & teachers to reconsider the action.
C. I will resign the school pupil leader post.
D. I will launch a strike immediately.
E. Informing the matter to all the parents, I will make them appeal to the authorities. If there is no agreement, I will call for a strike.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcomes Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. I will not support the strike issues</td>
<td>Displeasure from the students</td>
<td>1. The education of the punished student will be affected. 2. The mischievous will not be reformed. My leadership will be challenged. The attitude of succum to threats of power will continue.</td>
<td>Escape-ism of from Social Justice</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. I will approach the headmaster and teacher to reconsider the action.</td>
<td>1. Self satisfaction 2. Students will not hate. School committee may review the stand 2. There may be a strike.</td>
<td>Enmity of the politician and teachers. There may be a strike. Student's Education will be affected.</td>
<td>Feeling of Social Justice</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. I will resign the school pupil leader post</td>
<td>1. Self satisfaction 2. Students will not hate. 3. No further problem.</td>
<td>1. The strike will take place.</td>
<td>Enmity of the politician and the teachers. 1. The school authorities may change their decision 2. Strike may take place.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. I will launch a</td>
<td>1. Opposition from the</td>
<td>1. Students' trouble from the</td>
<td>1. The feeling</td>
</tr>
<tr>
<td>Strike immediately</td>
<td>Activities will be affected.</td>
<td>Politician of social justice will develop.</td>
<td>A strong determination in Social Justice</td>
</tr>
<tr>
<td>--------------------</td>
<td>------------------------------</td>
<td>---------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>2. Trouble will come.</td>
<td>2. Mischievous may repent.</td>
<td>2. Good name from the students.</td>
<td>2. Fearness to act against guilty person will reduce.</td>
</tr>
<tr>
<td>3. School committee will realise their mistake.</td>
<td>3. Boldness to fight against school injustice.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### PHASE - FOUR : TAKING A STANCE

#### 4.1 Evaluation of the desirability of the consequences

<table>
<thead>
<tr>
<th>1. Appreciation from students</th>
<th>1. Respect from students</th>
<th>1. Good example for others</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Respect from students</td>
<td>2. The feeling of establish justice will be developed</td>
<td></td>
</tr>
<tr>
<td>3. Co-operation among students</td>
<td>3. The feeling of social justice will develop.</td>
<td></td>
</tr>
<tr>
<td>4. Self satisfaction in fighting for social justice.</td>
<td>4. The school committee will realise the mistake of supporting the powerful persons.</td>
<td></td>
</tr>
<tr>
<td>5. The school committee will realise the mistake of applying different yard sticks to punish students.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Students will not think of committing mistakes.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. The feeling of social justice will develop.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### 4.2 Asking to judge the best alternative

1. I will approach the headmaster and teachers to reconsider the action.
2. Informing the matter to all the parents, I will make them appeal to the authorities. In case of no agreement, I will call for a strike.

### PHASE - FIVE : DECIDING THE BEST SOLUTION FOR THIS SITUATION

Approach the Headmaster and teachers to reconsider the action. Then inform the matter to all parents and make them appeal to the authorities. If there is no agreement call for a strike in non-violence manner.
DILEMMA 21

SOCIAL JUSTICE 3

PHASE - I : CONFRONTATION WITH THE PROBLEM.

1.1. Presentation of the Dilemma by the Teacher.

Your mother tells your elder brother's wife to go to her father's house to bring five sovereigns of gold which is due in the promised dowry. She says that her father is not in a position to give anything to her at that time. Your father and brother are incapable of doing anything against your mother. Without any other alternative your brother's wife stays with her parents. There is no scope for her return. Your brother, though aggrieved, does not carve out a way to bring her back. How do you view this issue? What would be your reaction if you were in his place?

1.2. Review of facts of the problem situation.

1. Five sovereigns of gold ornament is a due to your brother's wife in the promised dowry.
2. Your mother demands the due and sends back her to her father's home.
3. Your father and your brother are incapable of doing anything.
4. Your brother's wife lives with her parents due to her father's poverty.
5. Your brother feels sorry but fears to oppose his mother.
6. It is a state of dilemma whether to keep quiet or to oppose mother, defending your brother's wife.

PHASE - TWO : RECOGNIZING THE DILEMMA SITUATION

2.1. Asking the students to identify the point at which value is violated.

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2. Clarifying the value conflict.

In this situation, there is a value conflict between Social Justice and obedience to parents.

PHASE - THREE: DISCUSSING THE PROBLEM

3.1. Asking the conceivable alternatives.

The teacher asks the students what will they do in this dilemma situation. The students give their responses as follows:

A. In my brother's place, I will request and convince my mother to be kind enough to bring back home my wife.
3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

| Alternatives | Immediate consequences | Latter consequences | Outcom-<br> | ing<br>Values |
|--------------|------------------------|---------------------|----------------|
| A. I will request and convince my mother to be kind enough to bring back home my wife. | 1. Satisfaction if my mother convinced. 2. Distress if my mother refused. | 1. Happy and content to my wife if mother convinced. 2. If mother did not convince distress to my wife and her parents. | 1. Wife and her parents will suffer. 2. The society will continue this dowry system. | Lack of courage to establish social justice. |
| B. I will give my own money to my father-in-law to set right the matter. | 1. Satisfaction of mother & wife. 2. No trouble in the family life. | 1. Wife and her parents will respect. 2. Mother will not change her attitude. 3. Peaceful situation for all. | 1. Mother may rise new problems after-wards. | Inability to raise against Social injustice. |
| C. I will defend my wife opposing the demand for dowry. If my mother refuses I will arrange for a separate living. | 1. Satisfaction in doing justice for womanhood. 2. Mother will feel discontent. 3. No interruption in married. | 1. Mother's dissatisfaction. 1. I have to face more family problems. 2. Wife's satisfaction. 2. Happy and content with wife. 3. Feeling of social. | 1. Mother will change her attitude towards dowry. 2. A lesson for the society to oppose. | Strong feeling of Social Justice and Humanism. |
4.1. Evaluation of the desirability of the consequences

| 1. Satisfaction of wife and mother. |
| 2. No interruption in the married life. |
| 4. Mother will change her attitude of imposing dowry and doing injustice to womanhood. |
| 5. A lesson for others to oppose dowry system which is harm to the womanhood. |
| 6. Feeling of Social Justice is developed. |
| 7. Peaceful situation for all. |

4.2. Asking to judge the best alternatives

| 1. In my position, I will be bold enough to point out the evils of dowry support of my brother's happy life with his wife. |
| 2. If I were in my brother's position, I will defend my wife opposing the demand for dowry and if my mother refuses, I will arrange for a separate living. |

PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Point out the evil nature of dowry, doing injustice to womanhood. Try to convince mother peacefully. If mother denys, be bold enough to lead a separate living with wife.
PHASE - ONE : CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the Dilemma by the Teacher.

You are studying in a town. Your parents are staying in your native village. You go to the village for the summer vacation. You see a large crowd, before your house, shedding tears. You enquire the manager of your family about the crowd. You learn that those people got loans from your father some ten years back and paid half of their yields for the interest till last year. The harvest being poor this time, they have not paid the interest this time. Your father is so particular that they should either sell their lands or part with their other belongings for the interest. Would you interfere in this problem? What is your stand in this issue?

1.2. Review of facts of the problem situation.

1. One day you see many people shedding tears in front of your house.
2. The people who got loans from your father were unable to pay the interest due to poor harvest.
3. Your father insist them to sell their lands or to give their other belonging for his interest.
4. You are in a position whether to ignore this matter or to show mercy on the debtors.

PHASE - TWO : RECOGNIZING THE DILEMMA SITUATION.

2.1. Asking the students to identify the point at which value is violated.

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2. Clarifying the value conflict.

In this situation, there is a value conflict between selfish and Social Justice, and between obedience to father and Humanism.

PHASE - THREE : DISCUSSING THE PROBLEM

3.1. ASKING THE CONCEIVABLE ALTERNATIVES.

The teacher asks the students what will they do in this dilemma situation. The students give their responses as follows:

A. I will not interfere into this matter.
B. I will just request my father to be kind enough to poor debtors.
C. I will request my father not to earn money in such a merciless way. If he does not change his stand against poor debtors I will make him understand that I am ready to leave the house disowning his property.
D. I will be insupport of the debtors to remove their sufferings peacefully.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. I will not interfere into this matter.</td>
<td>1. No loss</td>
<td>Sufferings of the poor debtors will not be reduced.</td>
</tr>
<tr>
<td></td>
<td>No gain</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To me | To others | To me | To others

| B. I will just request my father to be kind enough to the poors. | 1. No loss | 1. Father may be sympathetic | 1. Poor debtors will not mistake me. |
|                                                               | No gain   |                      | 1. Father may real ise his unkind stand. |
|                                                               |          | 2. Self consolation | 2. The tight corner of the poor may continue. |
|                                                               |          |                      | 1. Father may change his stand. |
|                                                               |          |                      | 2. Poors will be benefited. |
|                                                               |          |                      | 3. A good lesson for others. |

To me | To others | To me | To others

| C. I will make my father understand that I am ready to leave the house disowning the property if he doesn't change his | 1. Father may be irritated. | 1. Father will show anger. | 1. Sufferings in opposing the father. |
|                                                               | 1. Poor will appreciate | 2. The sufferings of the poor may be reduced. | 1. Social satisfaction in opposing the social injustice. |
|                                                               |                        | 2. Poors will be benefited. | 3. A good lesson for others. |

To me | To others | To me | To others

<table>
<thead>
<tr>
<th>出coming Values</th>
<th>Selfishness</th>
<th>Slight feeling of Humanism</th>
<th>Strong feeling of Social Justice and Humanism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selfishness</td>
<td></td>
<td></td>
<td>Strong feeling of Social Justice and Humanism</td>
</tr>
</tbody>
</table>

Slight feeling of Humanism
D. I will be in support of the debtors to remove their sufferings peacefully.

1. Self satisfaction in doing good for others.
2. Displeasure from the family members in the beginning.
3. Goodwill from the poor people

1. Bad name for the father.
2. Poor Debtors will be benefitted.
3. Feeling of mercy and social justice is developed.

1. Father will not be harsh hereafter.
2. Poor will be benefitted.
3. A good Lesson for the society.

PHASE - FOUR : TAKING A STANCE

4.1. Evaluation of the desirability of the consequences

1. Self consolation
2. Father may realise his unkind stand.
3. The sufferings of the poor may reduce to some extent.
4. Self satisfaction in doing good for others.
5. Father will not be harsh hereafter.
6. Good will from the poor people.
7. Poors will be benefitted.
8. Feeling of mercy and Social Justice is developed.

4.2. Asking to Judge the best alternative

1. I will make my father understand that I am ready to leave the house disowning the property if he does not change his stand against the poor debtors.
2. I will be in support of the debtors to remove their sufferings peacefully.

PHASE-FIVE:DECIDING THE BEST SOUUTION FOR THIS SITUATION

Make your father understand his wrong way of earning mercilessly and be in support of the poor debtors to remove their sufferings peacefully.
DILEMMA 23  
SOCIAL JUSTICE 5

PHASE -ONE: CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the Dilemma by the Teacher

There is a great scarcity of food consequent upon poor rain and lean harvest. People suffer a lot due to shortage of food articles. Two rich men of your town have hoarded the food commodities to be sold when the rates go very high. They sell secretly during night at a high rate. The officials take no notice of these acts as they are amply paid for it. The problem has soared so high that some remedial steps must be taken at once. In this grave situation, what will be your action?

1.2 Review of facts of the problem situation

1. Scarcity of food prevails.
2. Two merchants have hoarded food commodities in a secret place.
3. They earn more money by selling in black.
4. The officials take no notice of it as they are amply paid by the black marketers.
5. It is a state of dilemma whether to ignore the problem or to take steps against the black marketers and corrupt officials.

PHASE-TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

In this situation there is a value conflict between social welfare, social justice and escapism from social responsibility.

PHASE-THREE: DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives

The teacher asks the students what they will do in this dilemma situation. The students give their responses as follows:
A. I will take no notice of this problem.
B. I will report the matter to the concerned higher authorities.
C. I will induce the people to catch the black marketers red handed and have over them to the police and stop the anti-social activity.
D. I will appeal personally to the black marketers, not to do such anti-social act which affects the public.

### 3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcome Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will take no notice of this problem</td>
<td>1. No loss</td>
<td>No gain</td>
<td>1. Black marketing will continue.</td>
</tr>
<tr>
<td></td>
<td>2. No trouble.</td>
<td></td>
<td>2. Poors will be affected.</td>
</tr>
<tr>
<td>B. I will report the matter to the concerned higher authorities.</td>
<td>Satisfaction over taking steps against injustice.</td>
<td>1. A chance for removal of black marketing</td>
<td>1. Trouble from black marketers</td>
</tr>
<tr>
<td>C. I will induce the people to catch the black marketers red handed and hand over them to the police and stop the Anti-social activity.</td>
<td>1. Trouble in destroying the Anti-social act.</td>
<td>1. Food scarcity will be reduced.</td>
<td>1. Hatred and trouble from the anti-social elements</td>
</tr>
<tr>
<td></td>
<td>2. Appreciation from public.</td>
<td>2. Increase in the rate of food commodities will be arrested.</td>
<td>2. Appreciation from public and good officials</td>
</tr>
<tr>
<td></td>
<td>3. Social and democratic feeling are strengthened</td>
<td>3. Corruptive officials and Black marketers will be punished.</td>
<td>3. Feelings of social justice will develop.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. I will</td>
<td>1. The</td>
<td>1. A bad</td>
<td>1. Hatred</td>
</tr>
</tbody>
</table>
appeal personally to the black marketers not to do such anti-social act which affects the public.

black marketers may realise and change.

The black marketers will give troubles.

situation is avoided if the black marketers realise their wrong deed.

2. If the black marketers refused, the pre-state will continue.

and trouble from the anti-social black marketers.

2. An awkward situation may be created if they take in other sense.

for realisation to the black marketers.

Social Justice and Social Awareness.

PHASE - FOUR : TAKING A STANCE

4.1 Evaluation of the desirability of the consequences

1. Satisfaction over taking steps against injustice
2. Appreciation from public.
3. A chance for removal of black marketing.
4. Social and Democratic feelings are strengthened.
5. The black marketers may realise and change their wrong actions.
6. Social awareness is developed.
7. Anti-social activities are prevented.
8. Black marketers and corruptive officials are punished.
9. People get benefitted.
10. A good lesson for the society.

4.2 Asking to Judge the Best alternative

1. I will appeal personally to the black marketers not to do such anti-social act which affects the public.
2. I will induce the people to catch the black-marketers red handed and stop the anti-social activity.

PHASE - FIVE: DECIDING THE BEST SOLUTION FOR THIS SITUATION

Make a personal friendly approach to the black marketers to stop their anti-social activity. If they do not change their actions, induce the people to catch the anti-social black marketers red handed, hand over them to the police and stop the anti-social activity.

DILEMMA 24

PHASE -ONE : CONFRONTATION WITH THE PROBLEM

1.1 Presentation of the Moral Dilemma of the Teacher

In your village most of the lands (nearly 75%) belong to four land lords. They are powerful and dominating
the villagers. The villagers have to do any kind of work such as ploughing, seeding, planting, watering and harvesting first to them. Only then they can attend to their personal agricultural work in their farms. It continues till date because of the threat and inordinate trouble caused to them by those men. Being an educated and enlightened youth, what would you do in this situation?

1.2 Review of facts of the Problem situation
1. Four land lords dominate the entire villagers.
2. The villagers are accustomed to work first for these four men and then do their own work.
3. The villagers are unable to oppose and change this custom.
4. Would it be extended in the days of Democratic set up?

PHASE- TWO: RECOGNIZING THE DILEMMA SITUATION

2.1 Asking the students to identify the point at which value is violated

The teacher asks students to identify the different values that are violated in this dilemma situation.

2.2 CLARIFYING THE VALUE CONFLICT

There is a value conflict between Dictatorship and Democracy, slavery and fight for Individual right.

PHASE - THREE: DISCUSSING THE PROBLEM

3.1 Asking the conceivable alternatives
The teacher asks students what they will do in this dilemma situation? students give their responses as follows:
A. I will inspire the feeling of liberty and individual rights among villagers to fight against the land lords, if they refuse I will keep quiet.
B. I will meet the land lords and explain the difficulties and losses of the villagers due to their undemocratic threat and request them not to interfere with the villagers.
C. I will gather the young and revolt.
D. I will inspire the villagers against slavery and plead to the land lords to change their undemocratic ways. If they deny I will take all non-violent steps.

3.2 ASKING POSSIBLE CONSEQUENCES OF EACH ALTERNATIVE

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>Immediate consequences</th>
<th>Latter consequences</th>
<th>Outcoming Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To me</td>
<td>To others</td>
<td>To me</td>
</tr>
<tr>
<td>A. I will inspire the</td>
<td>1. Self satisfaction</td>
<td>1. The trouble from the land</td>
<td>1. The feelings</td>
</tr>
<tr>
<td>------------------------------------------------------</td>
<td>------------------------------------------------------</td>
<td>------------------------------------------------------</td>
<td>------------------------------------------------------</td>
</tr>
<tr>
<td>Feeling of Liberty and Individual Rights among Villagers to fight against the land lords. If they refused I will keep quiet.</td>
<td>Feeling of Liberty and Individual Rights among Villagers to fight against the land lords. If they refused I will keep quiet.</td>
<td>Feeling of Liberty and Individual Rights among Villagers to fight against the land lords. If they refused I will keep quiet.</td>
<td>Feeling of Liberty and Individual Rights among Villagers to fight against the land lords. If they refused I will keep quiet.</td>
</tr>
<tr>
<td>1. The landlords will give trouble if they don't agree</td>
<td>1. The landlords will give trouble if they don't agree</td>
<td>1. The landlords will give trouble if they don't agree</td>
<td>1. The landlords will give trouble if they don't agree</td>
</tr>
<tr>
<td>B. I will meet the landlords and explain the difficulties and losses of the villagers due to their undemocratic threat and request them not to dominate the villagers.</td>
<td>B. I will meet the landlords and explain the difficulties and losses of the villagers due to their undemocratic threat and request them not to dominate the villagers.</td>
<td>B. I will meet the landlords and explain the difficulties and losses of the villagers due to their undemocratic threat and request them not to dominate the villagers.</td>
<td>B. I will meet the landlords and explain the difficulties and losses of the villagers due to their undemocratic threat and request them not to dominate the villagers.</td>
</tr>
<tr>
<td>C. I will convey the matter to the police and politician</td>
<td>C. I will convey the matter to the police and politician</td>
<td>C. I will convey the matter to the police and politician</td>
<td>C. I will convey the matter to the police and politician</td>
</tr>
<tr>
<td>1. Trouble from the landlords</td>
<td>1. Trouble from the landlords</td>
<td>1. Trouble from the landlords</td>
<td>1. Trouble from the landlords</td>
</tr>
<tr>
<td>2. The temperate of fight for liberty and social justice will be developed.</td>
<td>2. The temperate of fight for liberty and social justice will be developed.</td>
<td>2. The temperate of fight for liberty and social justice will be developed.</td>
<td>2. The temperate of fight for liberty and social justice will be developed.</td>
</tr>
<tr>
<td>D. I will gather the young and revolt.</td>
<td>D. I will gather the young and revolt.</td>
<td>D. I will gather the young and revolt.</td>
<td>D. I will gather the young and revolt.</td>
</tr>
<tr>
<td>1. Land Lords will give trouble.</td>
<td>1. Land Lords will give trouble.</td>
<td>1. Land Lords will give trouble.</td>
<td>1. Land Lords will give trouble.</td>
</tr>
<tr>
<td>2. Self confidence and determination in opposing the evil.</td>
<td>2. Self confidence and determination in opposing the evil.</td>
<td>2. Self confidence and determination in opposing the evil.</td>
<td>2. Self confidence and determination in opposing the evil.</td>
</tr>
<tr>
<td>1. Revolutionary feeling will develop.</td>
<td>1. Revolutionary feeling will develop.</td>
<td>1. Revolutionary feeling will develop.</td>
<td>1. Revolutionary feeling will develop.</td>
</tr>
<tr>
<td>2. I will be affected in various places.</td>
<td>2. I will be affected in various places.</td>
<td>2. I will be affected in various places.</td>
<td>2. I will be affected in various places.</td>
</tr>
</tbody>
</table>
### Phase - Four: Taking a Stance

#### 4.1 Evaluation of the desirability of the consequences.

1. Self satisfaction in trying to sustain Democracy.
2. The temperament to fight for liberty and social justice will be developed.
3. Strength of mind to oppose the evil.
4. Appreciation and support from the villagers.
5. The feeling of liberty and Individual rights flourishes.
6. The land Lords despotism will be removed.
7. Democratic feeling will be developed.
8. The land Lords' nature will change.
9. Co-operation. 10. Good example for others.

#### 4.2 Asking to Judge the best alternatives

B. I will meet the land lords and explain the difficulties and losses of the villagers due to their undemocratic threat and request them not to interfere with the villagers.

E. I will inspire the villagers against slavery and plead the land lords to change their undemocratic ways. If they deny, I will take all non-violent steps.

---

<table>
<thead>
<tr>
<th>E. I will inspire the villagers against slavery and plead the land lords to change their undemocratic ways. If they deny I will take all non-violent steps.</th>
<th>1. Hatred and anger of the land lords.</th>
<th>1. The status of the villagers will change.</th>
<th>1. Appreciation and support from the villagers may change.</th>
<th>1. Despotism will be removed.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2. Strength of mind to oppose the evil.</td>
<td>2. The land lords' nature may change.</td>
<td>2. Democratic feelings will be developed.</td>
<td>Feeling of Liberty and Social Justice</td>
</tr>
<tr>
<td>3. Appreciation and support from the villagers</td>
<td>3. Appreciation and support from the villagers</td>
<td>3. Appreciation and support from the villagers</td>
<td>3. Despotic feeling will be removed.</td>
<td>4. Good example for others</td>
</tr>
<tr>
<td>4. Strength of mind to oppose the evil.</td>
<td>4. Strength of mind to oppose the evil.</td>
<td>4. Strength of mind to oppose the evil.</td>
<td>4. Strength of mind to oppose the evil.</td>
<td>5. Co-operation</td>
</tr>
</tbody>
</table>

---

Inspire the villagers against slavery and plead to the land lords to change their undemocratic ways. If they deny, take all non-violent steps.
APPENDIX C

STATISTICAL TOOLS
T. RAJAGOPAL, M.A., B.Sc., M.Ed., M.Phil.,
Ph. D. Scholar
Department of Education, Alagappa University.
KARAIKUDI 623 003.

Dear Students,

I am doing Ph.D in Education on the topic "Development of Democratic values through Dilemma Discussion Model at higher secondary level" under the guidance of Dr. S. Mohan, M.A., B.Sc., M.Ed., Ph.D., Professor and Head, Department of Education, Alagappa University, Karaikudi. I need your kind help and co-operation for successful completion of the research work. Hence, I request you to respond the following scales promptly so as to enable me to gather information for my Ph.D programme in Education. Your information will be kept confidential and used for research purpose only.

Thanking you.

Yours Truly,

(T. RAJAGOPAL)
APPENDIX C

PERSONAL VALUES QUESTIONNAIRE (P.V.Q)

Please read the following carefully and respond to all the questions in the following ways.

1. If you like any response to the most, please make a tick in the bracket against that response. If you like any response to the least, put a cross mark (x) in the bracket against that response.
2. Don't put any mark on the remaining response.
3. This is not a test of your knowledge, but it is just to know the degree of your liking.
4. Your responses will be kept strictly confidential.

1. What kind of job do you like? Such a job you have:

   (P) To bear the responsibility of Leadership.  
   (E) Chance to get more money. 
   (H) Less physical work and more leisure

2. If there is no fear of punishment, under which circumstances would you tell a lie?

   (E) For monetary benefit
   (H) For Pleasure
   (F) For the prestige of your family

3. Which is the suitable way to reach God?

   (K) By knowledge
   (R) By devotion
   (S) By social service

4. How would you like to spend vacation?

   (A) Decorating your Garden or writing an literary essay
   (S) Doing work for social welfare
   (H) Going to cinema or circus

5. What would you prefer for a happy life?

   (H) Physical health
   (E) Money
   (A) Interest in Fine arts

6. What kind of action would you consider bad?

   (S) Rejecting Proposal for the welfare of the society
   (D) Disobedience of panchayat’s decision if it is against you
   (H) Earning money by giving strain to the body
7. Under which circumstance can you have meal at the residence of a low caste? If

(R) He is a priest. ( )
(S) He is your friend. ( )
(P) He is your officer or Head master ( )

8. Why are you afraid of earning by unfair means?

(R) Punishment by God ( )
(P) Punishment of law ( )
(S) Defame ( )

9. In your opinion how education should be imparted?

(D) that will equally regard people irrespective of caste & religion. ( )
(S) that will enable to improve the society. ( )
(R) that will enable to accept the religious codes. ( )

10. What is lacking among the people to-day?

(R) faith in God ( )
(A) interest in Arts. ( )
(F) concern of family Prestige. ( )

11. What fine art would you consider best?

(S) that have educative value for the society ( )
(A) that creates Aesthetic ideas. ( )
(He) that gives happiness. ( )

12. What class of people would you like?

(K) Scholar who advances knowledge ( )
(H) Doctor or vaidya who protects health ( )
(A) Artists ( )

13. If your brother/sister wants to marry a lower caste boy/girl, what would you like to do?

(D) Allowing the marriage because to treat all castes equally ( )
(F) Disallowing the marriage because it will degrade family prestige ( )
(P) Disallowing the marriage because you want to maintain your status. ( )
14. Which of the following would you like for friendship?
   (F) Who belongs to your caste.  ( )
   (R) Who has firm belief in your religion. ( )
   (A) Who has interest in art and literature ( )

15. Why do you like Mahatma Gandhi?
   (F) He worked for Freedom struggle movement ( )
   (R) He had firm belief in God ( )
   (D) He tried for ensuring equal rights to all ( )

16. By your own mistake, what would you pain most?
   (P) Affecting your self respect. ( )
   (R) Breaks religious codes. ( )
   (F) Affecting your family prestige. ( )

17. What food do you like to take?
   (H) Suitable for my physical health. ( )
   (D) Sama Banthi Pojanam ( )
   (He) Tasteful and sumptuous food which gives pleasure( )

18. Which portion of the city would you like to stay?
   (A) Cleanliness and Loveliness of the place. ( )
   (F) Neighbour is of equal to your family. ( )
   (P) Where you can exercise authority ( )

19. Whom do you consider a good administrator?
   (S) Who is kind and sympathetic. ( )
   (P) Who strictly maintain discipline. ( )
   (K) Who has knowledge of administrative principles. ( )

20. By winning lottery prize, three persons got Rs. one lakh each and spent a large portion of the amount. In your opinion who spent the amount for good?
   (K) In purchasing valuable books. ( )
   (S) In utilising for the development of the society. ( )
   (F) In utilising for the development his Family. ( )

21. You find the following qualities in three persons, whom would you regard?
   (R) Who has religious thinking and leading a simple life( )
   (D) Who respects all regardless of rich and poor. ( )
   (K) Great Educationist. ( )
22. In your opinion what would you like to be the aim of poetry?

(K) Portraying reality of the society.
(A) Portraying loveliness.
(He) Giving pleasure.

23. In your opinion what would you prefer to do in the good hours of morning?

(H) Doing physical exercises.
(K) Study for advancement of knowledge.
(R) Worshiping God.

24. On the eve of a happy occasion like your birthday what presentation would you like to have?

(A) Articles for latest model for decoration.
(E) Enough money to buy necessary things.
(He) Taking to hotel and cinema.

25. If you are to stay in a room with somebody whom would you like to stay with?

(K) Who is of equal educated.
(D) Who denies discrimination among people.
(A) Who has interest in fine arts.

26. While doing a work what do you consider important?

(He) that gives happiness without any trouble.
(F) that doesn't degrade Family Prestige.
(P) that doesn't affect your status.

27. In your opinion what is truth? That makes the belief that:

(D) There should not be discrimination among people on the basis of caste, religion and language.
(A) God is present in all beautiful things. Hence appreciation of beauty should be developed.
(R) God is omnipotent, omnicient and omnipresent. So there should be fear of religion.

28. Which of the saying do you trust?

(P) Ruling in a small place is better than serving in a big place.
(A) Man who devours love for literature, music and art, is like an animal.
(F) Man who works for the welfare of his family is great.
29. On which topic do you want to write in the school magazine?
(K) About the necessity of development in science. ( )
(He) About keeping good health. ( )
(D) About the necessity of developing Humanism. ( )

30. On which do you think most?
(E) About the way to raise the Economical position of the house. ( )
(He) About the way of leading a joyful life. ( )
(D) About the way of keeping the body healthy and beautiful. ( )

31. Which of the following would you like most?
(He) Taking part in festivals and celebrations. ( )
(S) Doing Social Service Work. ( )
(E) Doing money-yielding handicrafts. ( )

32. Which of the following would you like to participate?
(D) Taking part in Citizenship Training Camp. ( )
(He) Taking part in excursions. ( )
(H) Taking part in Physical exercise Trainings. ( )

33. In your privacy what do you think about your future?
(P) To become a famous leader. ( )
(E) To earn a lot. ( )
(He) To enjoy the life utmost. ( )

34. If you want to go for higher studies, what is the reason for it?
(K) To extend my knowledge. ( )
(E) To get a higher post and earn more. ( )
(F) To raise the status and position. ( )

35. What kind of pictures do you like to place in your house?
(A) Pictures of Natural Sceneries. ( )
(F) Photos of Family head and members. ( )
(D) Photos of National leaders. ( )
36. What kind of work would you like in your school?

(H) Taking part in games and physical exercises.
(D) Taking part in Scouts and Red-cross movements.
(E) Taking part in income oriented handicrafts.

37. In your opinion, what is the duty of a good student?

(F) To raise and keep up one's Family Status.
(K) To take special attention in Education.
(E) To work hard to raise the income of the family.

38. In your opinion, what is the important duty of the School?

(K) To make the students pass with high marks.
(P) To develop self-reliance and Leadership qualities of the students.
(S) To develop good social spirit of the students.

39. Which of the following, do you prefer first?

(H) Keeping the body healthy and beautiful.
(He) Feeling happy and content with the present position.
(E) Working hard to earn more money.

40. Which of the following would you like for the betterment of the Nation?

(R) Kindness and good conduct should flourish among people.
(D) Equality and co-operative spirit should be developed among people.
(E) Economical development should be found among people.
DEMOCRATIC VALUE SCALE  (D.V.S)

INSTRUCTIONS:

1. Kindly go through the statements given below and put a mark on any one of the five alternatives that suits you most


2. Give your response for all statements.

3. This is not an examination. There is no right or wrong answer.

1. I desire to give equal rights to all.

2. I give equal respect to all Indians irrespective of their religion.

3. I always wish to maintain good relationship with my neighbours irrespective of their caste.

4. I agree whole heartedly with the principle of giving equal opportunity for education to the backward class people.

5. I welcome the principle of equal rights to women.


7. People who act against the principle of equal rights to all, do more harms to the society. Hence they should be punished severely.

8. I agree to some extent, the discrimination of high and low on the basis of their birth.

9. While choosing my friends, I give first preference to their social status.

10. I treat the guests in my house, according to their status.

11. I consider such thought, speech and writings which do not effect the rights of others, as the real freedom.
12. I choose my friends according to my desire.

13. I don't consider to follow the path of my parents in respect of religious beliefs.

14. I will choose my job according to my taste.

15. If I become the school pupil leader, I will like that all should follow as I desire.

16. If I had a big form and a number of labours there I would not allow the labourers to work in another place as they would in case of no work in my farm.

17. I have no hatred towards other religious people.

18. While choosing my friends, I don't consider their religion.

19. I hate the principle of separate laws for each religion.

20. I give more respect to my religious codes only.

21. I never take part in other religious festivals or ceremony.

22. Caste feeling should be eradicated.

23. I will eat in anybody's house in spite of their caste.

24. I will call all my class mates to my house and give feast irrespective of their castes.

25. If anybody in my family wants intercaste marriage, I will support it, though it will affect my future.

26. I take part as much as possible to remove the troubles of my neighbours.

27. I am very much interested in the improvement of my caste people.

28. I want to become the leader of my community.

29. While choosing my friends, I consider their caste.
30. I agree and follow the principle that individual ability should be honoured.

31. While voting in an election, I will vote as I desire without Yielding to anybody's pressure.

32. Respecting the individual ability and qualification, I will do the best for the society with others' co-operation.

33. Even though my friends commit mistakes, I will correct them pointing their faults gently without wounding their hearts.

34. I will not respect those who do not respect me.

35. I am proud of saying that I am an Indian.

36. In my life, I follow the service motto of Gandhiji and Nehru.

37. I give top priority to the National welfare more than other things.

38. While placing the pictures in my house, I give first preference to the picture of National leaders.

39. The society will be benefitted most through the inculcation of National thinking in students.

40. I give importance to the Republic day just as my birthday.

41. Emotionally I give more respect to the National Anthem than for the psalm on the mother tongue.

42. I don't consider that "Patriotism" is a very necessary one.

43. As the life of a politician is full of danger, I don't want to enter into public life.

44. In case of getting a good job and a comfortable life, I am ready to give up Patriotism.

45. I don't agree with the way of serving the Nation by spoiling our own life.
46. If I were the school pupil leader, I will take each and every decision after consulting the executive members.

47. I adopt the principles of Equality liberty and Fraternity in my school life.

48. The chief role of the school should be the development of Democratic spirit among the students.

49. I will maintain impartiality throughout my life in any situation.

50. I never respect people doing evil things for their self benefits.

51. If my opinion is contrary to the majority views, I will accept the opinions of majority.

52. I will never leave social justice, in support of rich people.

53. With my full effort, I oppose the act of showing discrimination on the basis of caste.

54. I always obey the rules and regulations of the society.

55. Before claiming my rights, I ask myself whether I have fulfilled my duties and responsibilities or not.

56. I am not ready to spend my money or loose my things to establish social justice.

57. I don't care about when I see some people destroying public property.

58. Before doing any work, I consider only my benefit rather than other things.
Please rank the following ten values as 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 according to your order of preference. Give the rank order number in the space given opposite to each value.

<table>
<thead>
<tr>
<th>Value Order Scale (V.O.S)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>RELIGIOUS VALUE</strong></td>
</tr>
<tr>
<td>(Faith in god and worshiping, adopting religious principles and following religious leaders.)</td>
</tr>
<tr>
<td><strong>SOCIAL VALUE</strong></td>
</tr>
<tr>
<td>(Charity, kindness, Love and sympathy, Sacrificing personal comforts and gains for others welfare)</td>
</tr>
<tr>
<td><strong>AESTHETIC VALUE</strong></td>
</tr>
<tr>
<td>(Appreciation of beauty, Love for fine arts, music, dance etc. Love for literature, neatness and decoration)</td>
</tr>
<tr>
<td><strong>ECONOMIC VALUE</strong></td>
</tr>
<tr>
<td>(Desire for money and material gains. Economic benefit is considered the most important than anything)</td>
</tr>
<tr>
<td><strong>KNOWLEDGE VALUE</strong></td>
</tr>
<tr>
<td>(Love of knowledge of theoretical principles of an activity, Love of discovery of truth and hard work in studies)</td>
</tr>
<tr>
<td><strong>DEMOCRATIC VALUE</strong></td>
</tr>
<tr>
<td>(Respect for Individuality, absence of discrimination among persons on the basis of caste, language, religion and family status, ensuring equal social, political and religious rights to all)</td>
</tr>
<tr>
<td><strong>HEDONISTIC VALUE</strong></td>
</tr>
<tr>
<td>(Desirability of loving pleasure and avoiding pain, Present is more important than the Future.)</td>
</tr>
<tr>
<td><strong>POWER VALUE</strong></td>
</tr>
<tr>
<td>(Desirability of ruling over others and also of leading others.)</td>
</tr>
<tr>
<td><strong>FAMILY PRESTIGE VALUE</strong></td>
</tr>
<tr>
<td>(Maintenance of family status in all respects, keeping the traditional systems of the family.)</td>
</tr>
<tr>
<td><strong>HEALTH VALUE</strong></td>
</tr>
<tr>
<td>(Consideration for keeping the body in a fit state and consideration for self-preservation.)</td>
</tr>
</tbody>
</table>
VALUE JUDGEMENT SCALE (V.J.S)

INSTRUCTION: Please read the statements of the following situations and alternatives carefully and give your response by the way of writing the letter A/B/C/D of the alternative which you think to be the most appropriate one against the box provided for it.

1. You are reading a guide which you have borrowed from your friend on the promise that you would return it within an hour. At that time your elder brother/sister asks you to take him/her to bus stand by bicycle as it is late for office. What will you do in this circumstance?

A) I will refuse it. B) I will take him to the bus stand. C) I will say that I will come only after having finished reading. D) I will ask him to have an auto.

2. When you are walking, you notice that a cyclist is overtaking you without knowing that his hand bag has fallen from the carrier. Assuring that there is no one else on the road, what will you do?

A) I will go without noticing it. B) I will shout at the cyclist and inform him. C) I will hand over the bag to the police. D) I will take it myself only if there is any valuable thing.

3. What will you do if you see, a man trying to pick the pocket of your co-traveller in a crowded bus?

A) I will keep silent. B) I will catch him redhanded. C) I will warn the pick pocketer. D) I will give caution to the co-traveller to keep his money safely.

4. In an examination, many students are copying. They also induce you to copy. What will you do?

A) I will write the examination sincerely without bothering about others. B) I shall also indulge in copying. C) I will report the matter to the invigilator. D) I will advise others and correct them.

5. You feel that one of your teachers is biased towards his private tuition students and awards more marks to them. What will you do if you feel that it will affect you?
A) I will join private coaching  
B) I will organise students' strike against the teacher  
C) I will argue individually with the teacher  
D) I will report it to the head of the school.

6. In an oratorical competition you feel that you have done better than other competitors. Many teachers assure you that you will get the first prize. What will you do when first prize is awarded to another who is average in the performance?

A) I will leave the matter as such  
B) I will object to the decision that it is wrong  
C) I will report it to the headmaster  
D) I will never participate in any competition thereafter.

7. What will you do if your friend is compelling you to enjoy the cricket test telecast in T.V when you are seriously studying for the next day's examination?

A) I will refuse to see the match and continue my reading  
B) I will see the cricket telecast immediately  
C) I will continue my reading after seeing the cricket match  
D) I shall persuade my friend to study instead of seeing the match.

8. Your teachers insist you to join in the educational tour arranged in school. But your father asks you not to join the tour as it is very difficult for him to manage the expenditure. What will you do in this situation?

A) I will not take part in the tour  
B) I shall tell my father that I must join the tour at any cost  
C) Explaining the financial position, I will ask my teachers' permission for not taking part in the tour.  
D) I will take part in the tour by getting loan from my friends.

9. Being late for school, you request your classmate coming along the way, to give lift on his cycle. But he/she refuses and goes. After some time, you see the classmate lying on the road with heavy blow on his legs as he/she dashed against another cycle. What will you do in this situation?

A) I shall go ahead without noticing this incident.  
B) I shall leave him/her to the care of others and inform his/her parents.  
C) I shall take him/her to hospital immediately.  
D) I shall take him to school on the bi-cycle at first.

10. Students want to strike work on certain demands. How will you react when you know that their demands are unjust.
A) I shall say that I won't support the strike. B) I shall keep inactive. C) I will report the matter to teachers and H.M. D) I will act against the strike.

11. One day you invite your classmate who belongs to oppressed community to your house and ask your mother to feed him/her. Knowing the caste of the friend, your mother refuses to do so. What will you do in this situation?

A) I will request my mother to serve food, ignoring the caste difference. B) I will compell my mother to serve food, ignoring the caste difference. C) I will take my friend to a hotel and we two will eat there. D) I will send my friend without giving treat.

12. You have fallen in love with the boy/girl of your neighbouring house. You want to marry him/her. But your parents refuse as he/she belongs to different community. What will be your decision?

A) I will request my parents to accept the marriage. B) I will refuse to marry anybody else if my parents refuse to accept my love. C) I will forget and leave my love if my parents strongly oppose it D) I will marry him/her ignoring the opposition of my parents.

13. Having scored high marks in XII std, you wish to join the medical course and to become a doctor. But your father insists you to study commerce and Accountancy and to become an auditor. What will you do in this situation?

A) I will act according to my father's desire. B) I will pressurise my father that I shall study as I wish to do. C) I shall request my father to fulfil my desire. D) I shall not study if my desires are not met with.

14. You and Your friend are returning from a theatre at night. When you two are passing through a narrow lane suddenly two ruffians threaten you with knife and demand you chains, watches and money. Your friend is ready to give it. What will you do?

A) I will give the things without protest. B) I will beg them to spare me. C) I will fight against them. D) I will dodge them until some people come to that place.

15. Two of your neighbours quarrelled with each other one day. One man struck the other with a stick and broke his head. The wounded man fell down and you admitted him in a hospital. This
mattered came into police enquiry and you are asked to become a witness but your parents warn you not to tell the truth because the other man will be angry with you and do harm. What will you do?

A) I will not go to the court as a witness  B) I will tell the truth as a witness  C) I will ask my parents to permit me as a witness and tell the truth.  D) I will be neutral by saying that I did not know the full detail.

16. You have to buy note-books only from your school co-operative stores. But the rate is high. The school management has suspended two students for asking to reduce the rate. As a school pupil leader what will you do?

A) I will ask the management to cancel the suspension of the students.  B) I will induce the parents to demand justice.  C) I will begin strike.  D) I will keep quiet

17. There is a quarrel between your father and your uncle about the division of property. They go to the extent of going to the court. What will you do in this situation?

A) I will not interfere in the quarrel between the elders.  B) I will support my father and quarrel with my uncle.  C) I will plead with both of them to make peace.  D) I will plead with my mother to persuade my father to make peace with uncle.

18. Your parents decided at first to marry your aunt's daughter to your elder brother. Due to some difference of opinion in due course, they dropped the plan. But your brother is firm in marrying her. He is ready to leave the house also. He seeks your help in this matter. What will you do?

A) I will not act against my father.  B) I will help my brother secretly.  C) I will argue with my parents in support of my brother.  D) I will support and accompany my brother.

19. Your parents decide that there is no need for collegiate education for girls and ask you/your sister not to continue studies after finishing higher secondary course while you are fond of college education. What will you do?

A) I will act according to my parents' desire.  B) I will request my parents and go to college with their consent.  C) I will not take food until my parents allow me to go to college.  D) I will get permission to study at least through correspondence course.
20. You are progressive in your thoughts and radical in your acts, but your parents are old fashioned and ask you to follow them. What will you do?

A) I will act according to my views.  
B) I will persuade them to leave their blind beliefs.  
C) I will explain to them the harmful effects due to their blind acts and ask them to leave me to follow my own way.  
D) I will pretend as if I were following them.

21. You are a skilled player in your school volley ball team. You are co-operative with other team members too. Your team mates want you to be the captain. But your physical education teacher dislikes you and selects a less skilled player as the captain. What will you do in this situation?

A) I will accept his decision.  
B) I will oppose the selection.  
C) I will plead with the P.E.T. to change his decision.  
D) I will appeal to the headmaster.

22. You decide to support and work for the victory of one candidate in the election for the secretary for your school Literary Association. But your close friends compel you to work and support for the other candidate. What will you do?

A) I will keep myself aloof.  
B) I will act as I have already decided.  
C) I will explain my previous stand and seek their support also.  
D) I will accept their request.

23. You are in a hurry to go to Madras. The reservation clerk tells that there is no seat. But in a few minutes, you see a person getting a seat by giving a bribe of Rs. 20/- What will you do in this situation?

A) I will also get a ticket by giving a bribe.  
B) I will not get ticket by giving a bribe.  
C) I will report the matter to the higher authorities.  
D) I will quarrel with the booking clerk.

24. You are starting to the school to participate in the Republic Day celebration. At that time your friends insist you to come with them to a cinema. What will you do?

A) I will go to the cinema with my friends.  
B) I will refuse to go with them to the cinema.  
C) I will explain to them about the importance of Republic day and take them also to the function.  
D) I will go to the Republic day celebration, leave the function half way and go to the cinema.
25. There is a quarrel between your mother and the neighbour. You know that the fault is on your mother's side. What will you do?

A) I will keep quiet.  B) I will support my mother  
C) I will make peace between them.  D) I will explain to my mother that the fault is on her side and request her to put an end to the quarrel.

26. You have to buy an important medicine immediately to save the life of your relative. There is a little shortage of money to buy the medicine. The medical shop-keeper refuses to give it unless you give the full money. What will you do?

A) I will beg the shop-keeper to give the medicine. 
B) I will come back sadly.  C) I will forcibly take the medicine from him and run away.  D) I will abuse him to my heart's content.
### SOCIAL ADJUSTMENT SCALE (SAS)

Read each item carefully and respond to it by making a tick(✓) on any one of the three responses given against that item which you think describes you well. A - Always, S - Sometimes, N - Never.

(The following items have to be checked on a 3-point scale of always, sometimes, and never).

<table>
<thead>
<tr>
<th>Item</th>
<th>A</th>
<th>S</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Do you like to live for many years.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Do you like to mix freely with girls.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Are you generally interested in all the subjects taught in your class.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Do you worry unnecessarily.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Do you find many persons younger to you are brighter and more capable than you.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Do you feel uneasy if you happen to be in a gathering of girls.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Do you feel that you are not the 'Studious' type.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. When the teacher asks you questions do you feel nervous and upset.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Do you get the feeling that you are not competent to do many of the jobs you are asked to do.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Do you find it easy to carry on conversation with girls who are strange to you.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Do you feel your parents should allow you more freedom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Do you think that the subjects taught in the school should be made more interesting.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Do you feel difficulty in making quick decisions.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Do you get the feeling that you are not attractive to the girls.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Do you feel your parents still treat you as baby not showing respect for your individuality.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Do you feel that success in life does not depend on school marks.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Are you annoyed and disturbed when you hear a sudden noise.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Do you hesitate to meet important and highly placed persons.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Do you feel very much nervous when you happen to be along with a strange girl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. Do you feel your parents do not take adequate interest in your future.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Do you get excited very quickly.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Do you feel bad for having mixed in bad company.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. In the class if you get any good idea do you volunteer to speak it out.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. Whenever you get ideas about girls do you try to suppress them.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. Do your parents oppose your deciding your own affairs.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. Do you feel that there should be more of extra-curricular activities at the school/college.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27. Do you have strong dislike for certain kinds of food.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. Do you feel that life is full of difficulties and problems.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. Do you get enough chances for mixing with girls.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30. Do you feel your parents are backward in many of their ideas.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31. Do you feel that your teachers are not good at teaching.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
32. When you walk through the streets, do you get the feeling that others are watching you.
33. Do you think that if a person fails in an examination two or three times he would do well to stop trying further.
34. After seeing film do you think about them for a long time.
35. Do you feel that people who commit suicide are in many instances doing the right things.
36. In your conversation with friends do you talk mostly about sex matters.
37. Do you feel that your teachers show partiality to some students.
38. Do you like to take responsible jobs and do them.
39. Do you very much enjoy daydreaming and thinking yourself doing various things.
40. Do you feel that on the whole you are unlucky in many respects.
41. Do you feel it is not right for a boy and a girl to go about alone.
42. Do your brothers or sisters fight with you.
43. Do your teachers take interest in your studies.
44. Do you feel shy when people look at you.
45. Do you like to meet people even if they are strangers.
46. If you fail in achieving success in a job do you continue to do it till you succeed.
47. Do you feel that girls are puzzling and disturbing.
48. Do you consider yourself equal to your brothers and sisters in all respects.
49. Do you think that your teachers understand your difficulties.
50. Are you confident that your family will support you if you get into any trouble.
51. Do you find many girls respecting only boys who are rich.
52. Do you feel your brothers and sisters have been morally better than you.
53. Are you satisfied with the study facilities you have.
54. When people told you, do you feel very sad.
55. Are you very much afraid of not getting a job when you finish your studies.
56. Do you find many girls respecting only boys who are physically well-built.
57. Do you feel that the appearance and surroundings of your home are not as good as you would like them to be.
58. Do you meet your teachers in connection with your personal problems.
59. Do you get the feeling that you have committed many sins.
60. Do you feel you were happier when you were a child.
61. Are you disturbed by sex dreams.
62. Do you feel ashamed to bring your friends to your house because your house is not clean and well-furnished.
63. Do you feel that many of your classmates are proud and showy.
64. Do you feel that many of your class-mates do not understand you.
65. Do you get discouraged easily.
66. Do you feel that you are not using properly the love and facilities provided by your father and mother.
67. Are you satisfied with the teaching in your class.
68. Do your brothers and sisters quarrel with you unnecessarily.
69. Do you feel that many of your classmates are proud and showy.
70. Do you find difficulty in sitting still without moving your hands and legs.
71. Do you feel you are not doing justice to your studies.
72. Do your parents put too many restrictions on you.
73. Do you discuss your personal problems with friends.
74. Are you afraid of thunder, lightening, a narrow passage etc.
75. Do you get the feeling that your future will be dark and gloomy.
76. Are you disturbed by useless thoughts.
77. Do your parents oppose your mixing with some of your friends.
78. Do you take active part in organizing debates, picnics, parties etc.
79. Do you find life full of sorrow and difficulty.
80. Do you begin many hobbies and leave them easily.
81. Do you feel that others are happier than you.
82. Do you feel that your brothers and sisters are given more privileges than you.
83. Whenever you hear rumour concerning you, are you worried till you know the truth.
84. Do you feel that you are neglected by your father or mother.
85. Do you dislike meeting strangers.
86. Do you get along well with your classmates.
87. Do you feel that your parents are responsible for many of your difficulties.
88. Do you get the feeling that you are not equal to your classmates:
   in (a) Physical Appearance; (b) Strength; (c) Athletic Abilities.
Test of "g": Culture Fair
SCALE 3, FORM A

Test I

Samples:

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
<td>f</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>c</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>c</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>e</td>
</tr>
</tbody>
</table>

1. |   |   |   |   |   |   |   |
2. |   |   |   |   |   |   |   |
3. |   |   |   |   |   |   |   |
4. |   |   |   |   |   |   |   |
5. |   |   |   |   |   |   |   |

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

End of Test 1

STOP! Do not turn the page until told to do.
<table>
<thead>
<tr>
<th>Example</th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
<th>Answers</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td><img src="image" alt="Triangle" /></td>
<td><img src="image" alt="Diamond" /></td>
<td><img src="image" alt="Triangle" /></td>
<td><img src="image" alt="Square" /></td>
<td><img src="image" alt="Triangle" /></td>
<td>b d</td>
</tr>
<tr>
<td>b</td>
<td><img src="image" alt="Circle" /></td>
<td><img src="image" alt="Circle" /></td>
<td><img src="image" alt="Circle" /></td>
<td><img src="image" alt="Circle" /></td>
<td><img src="image" alt="Circle" /></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
<td><img src="image" alt="Example" /></td>
</tr>
</tbody>
</table>
End of Test T
<table>
<thead>
<tr>
<th>Examples</th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
<tr>
<td>2</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
<tr>
<td>3</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
<tr>
<td>4</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
<tr>
<td>5</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
<tr>
<td>6</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
<tr>
<td>7</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
<tr>
<td>8</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
<tr>
<td>9</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
<tr>
<td>10</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
</tr>
</tbody>
</table>

**End of Test 4**
### Self Concept Scale (SCS)

**By: Dr. Rajkumar Saraswat**

<table>
<thead>
<tr>
<th>Question</th>
<th>Always</th>
<th>Usually</th>
<th>Sometimes</th>
<th>Usually not</th>
<th>Never</th>
<th>Obtained R. S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Do your friends come to you for advice?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. What do you think about your appearance?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. How do you find yourself in doing physical work?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. How do you find your temperament?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. How do you like school studies?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Do you believe in religious customs and traditions?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Do you participate in criticising others?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Do you express your ideas frankly in the presence of others?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. How do you like your complexion?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Do you think yourself one of the cheerful persons?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- **V.* beautiful**
- **Beautiful**
- **Normal**
- **Not so beautiful**
- **Ugly**
11. Do you behave abnormally also?  
   Always  Mostly  Sometimes  Seldom  Never  Obtained R. S.

12. Do you think yourself an experienced person?  
   Highly  Usually  Average  Less experienced  Without any experience

13. Do you think about your teachers?  
   Always  Mostly  Normally  Usually not  Never

14. Do you think yourself to be a cool-tempered man?  
   V. much  Usually  Average  Some disturbed  Much disturbed

15. Are you regular in doing your home-work assignments?  
   Always  Mostly  Normally  Sometimes  Never

16. Do you insult others?  
   Never  Not often  Usually  Mostly  Always

17. Do you have difficulty in understanding something when the teacher explains in the class?  
   Never  Usually  Generally  Often feel difficulty  Usually feel difficulty

18. Do you think if you get an opportunity you can discover something new?  
   Definitely  Most probably  Probably  Doubtful  Not at all

19. Do you feel irritated if somebody finds fault with your work?  
   Never  Usually not  Sometimes  Usually  Always

20. How do you find your personality?  
   Most attractive  Attractive  Normal  Unattractive  Totally unattractive
21. How do you like the company of others?  
   Always good |
   Mostly good |
   Usually good |
   Sometimes dislike |
   Never like |

22. How much are you satisfied with your weight?  
   Fully satisfied |
   Satisfied |
   Usually satisfied |
   Not so satisfied |
   Unsatisfied |

23. Do you feel irritated while you face petty difficulties?  
   Never |
   Mostly not |
   Generally |
   Sometimes |
   Always |

24. Are you coward by nature?  
   Not at all |
   Not much |
   Normal |
   Usually |
   Very much |

25. How much are you satisfied with the present position of your studies in class?  
   Completely satisfied |
   Somewhat satisfied |
   Average |
   Somewhat dissatisfaction |
   Totally dissatisfied |

26. How do you like school examination?  
   Like very much |
   Mostly like |
   Generally like |
   Seldom like |
   Never like |

27. How is your voice?  
   Very good |
   Good |
   Normal |
   Not good |
   Unsatisfactory |

28. Are you curious to know the end while reading a novel or seeing a movie?  
   Always |
   Usually |
   Normally |
   No |
   Not at all |

29. How do you find your health?  
   Very good |
   Good |
   Average |
   Weak |
   Feeble |

30. How is your attendance in the class?  
   Always present |
   Usually present |
   Generally absent |
   Usually absent |
<table>
<thead>
<tr>
<th>Question</th>
<th>Options</th>
</tr>
</thead>
<tbody>
<tr>
<td>31. How much are you satisfied with your height?</td>
<td>Fully satisfied</td>
</tr>
<tr>
<td>32. Do you try to get first position in the tests given in the class?</td>
<td>Always</td>
</tr>
<tr>
<td>33. Do you take care of the merits and demerits of a work before doing it?</td>
<td>Always</td>
</tr>
<tr>
<td>34. Where do you place yourself while speaking truth?</td>
<td>Always</td>
</tr>
<tr>
<td>35. Where do you place yourself in obeying public rules e.g. rules pertaining to public places like road, park, railway station etc.?</td>
<td>Always</td>
</tr>
<tr>
<td>36. Are you more intelligent than your colleagues?</td>
<td>Certainly more</td>
</tr>
<tr>
<td>37. Do you take part in organising it when your classmates go to picnic etc.?</td>
<td>Always</td>
</tr>
<tr>
<td>38. Do you solve yourself the difficulties and problems of your studies?</td>
<td>Always</td>
</tr>
<tr>
<td>39. How much do you attend to artistic aspect of the photograph while seeing or making it?</td>
<td>Give</td>
</tr>
</tbody>
</table>
40. What will you do if you are doing some important work and your friends ask you to accompany them for a walk?

- Will start immediately ( )
- Will go after thinking for sometime ( )
- Will keep silent ( )
- Will not go after thinking for sometime ( )
- Will refuse at once ( )

41. While taking the examination you are not able to answer some question and a book of the same subject is lying near you, will you take help of the book?

- Will never do such thing ( )
- Do not have the courage to do inspite of will ( )
- Generally do not do this ( )
- Will use the book if get an opportunity ( )
- Will immediately use the book ( )

42. If you get an opportunity to drink water in the house of so called low caste persons, what will you do?

- Shall take water ( )
- Will take water after some consideration ( )
- Will care for cleanliness ( )
- Will take water but would tell nobody ( )
- Will not take water ( )

43. Do you hesitate in mixing with persons of opposite sex?

- Do not hesitate at all ( )
- Sometimes hesitate ( )
- Generally do not hesitate ( )
- Usually hesitate ( )
- Always hesitate ( )

44. You are standing in the bus queue for a long time when bus comes, the conductor takes some passengers and stops at your turn because there is no space in the bus, what will you do in these circumstances?

- Will wait for the next bus ( )
- Will request the conductor ( )
- Will run and try to board the bus ( )
- Will push the other passengers and try to board the bus ( )
- Will make a noise ( )
45. What will you do if you come to know of immortal character of your friend?

- Will completely break the friendship
- Will lessen the friendship
- Will continue friendship but will try to make him understand
- Will continue friendship as it was
- Will strengthen the friendship

46. You have to do four tasks—(a) you have to call the doctor to show your sick brother (b) you have to do the preparation for going out the next day (c) you have to read novel (d) the friend is going away, you have to go to see him.

What will you do in the first place?

- Will call the doctor to show the sick brother
- Will prepare for going out
- Will read novel
- Will go to see the friend
- Will not do any of the above mentioned work

47. Your friend gives you one thousand rupees to keep and when you count they are eleven hundred what will you do?

- Will return one hundred rupees to the friend at once
- Will tell the friend at once
- Will return 1100 rupees while returning them
- If the friend does not come to know, will take out one hundred rupees if possible
- Shall take out one hundred rupees

48. Do you like to do the work keeping in mind the desire of others?

- Always do the work keeping in mind the desire of others
- Usually do the work keeping in mind the desires of others
- Generally do the work keeping in mind the desires of others
- Sometimes do not care for the liking of others
- Always do according to one’s own will