

APPENDICES

APPENDICES

APPENDIX - A

SIKKIM

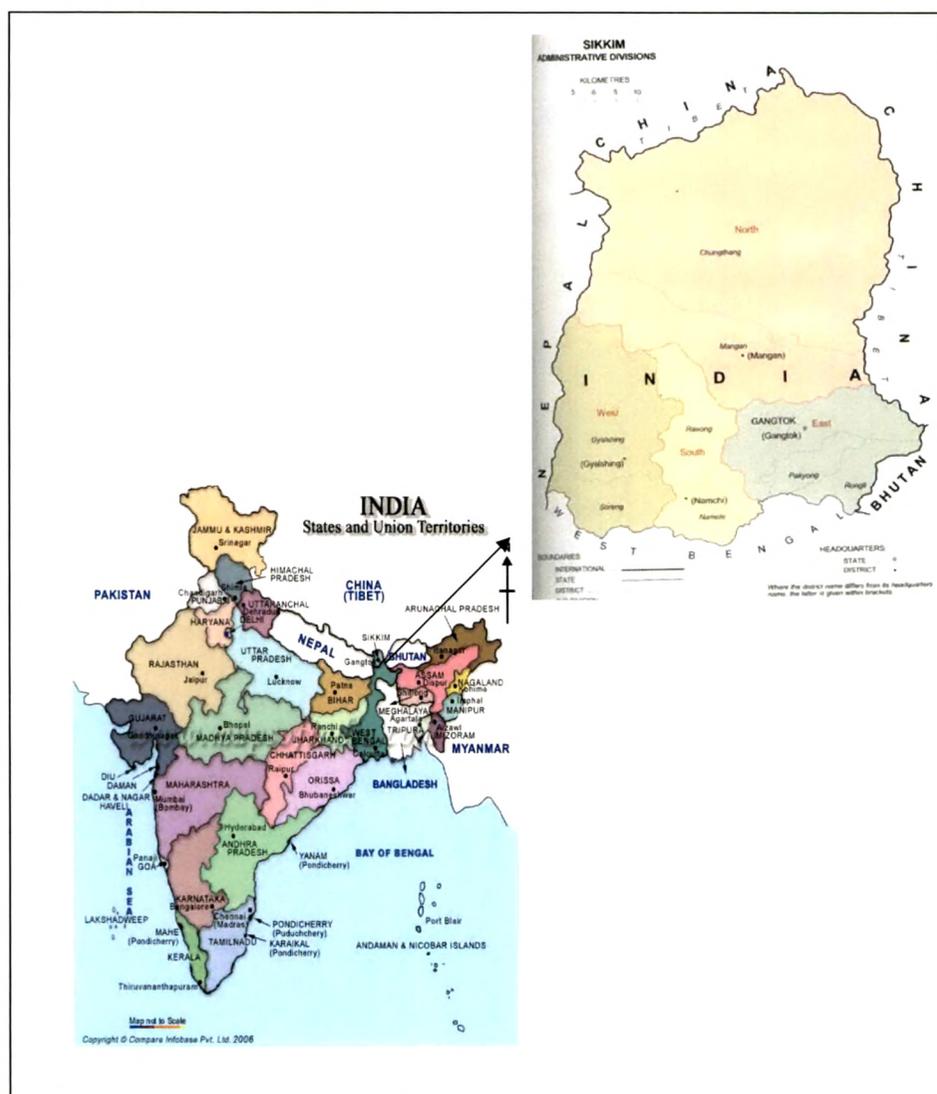
1. INTRODUCTION

The modern history of Sikkim- the land of the Tsongs (Limboos) begins with 1642 A.D. which witnesses the consecration of the King- Phuntsog Namgyal as the Chogyal (Temporal and Religious King). The Namgyal Kings had been ruling over Chumbi Valley and the Tista Valley for at least three centuries prior to this. It lies in the North-Eastern Himalayas between $27^{\circ} 46'$ to $28^{\circ} 48'$ North latitude and $88^{\circ} 58'$ to $89^{\circ} 25'$ East longitudes. The mountainous terrain of Sikkim consists of a tangled series of interlacing ridges, rising ranges after ranges, from the south to the foot of the wall of hill peaks which mark the abode of snow in the north. Sikkim has a geographical area of 7096 sq km and is almost a rectangle, 113 Km. long and 64 Km. wide. It is entirely a hill state with ranging from 300 to 8,400 m in altitude. "The Gazetteer of Sikkim" written and compiled by H.H. Risley (1894) describes Sikkim as follows, "The country is the catchment area of the head waters of the river Tista, and the boundary with Tibet is thus laid down in the Anglo-Chinese Convention of the 17th March, 1890".

The word Sikkim itself is commonly attributed to the Limbu word **SU KHIM** meaning 'new house'. The Lepchas, original inhabitants of this land, call it *Nye-mae-el* 'Paradise'. To the Bhutias it is *Beymul Denjong* 'the hidden valley of rice'. It is bounded by vast stretches of Tibetan

Plateau in the North, the Chumbi Valley of Tibet and the Kingdom of Bhutan in the East, the Kingdom of Nepal in the West, and Darjeeling Gorkha Hill Council of West Bengal in the South.

Map of Sikkim



The recorded history of Sikkim begins with the coming of Buddhism and the founding of the Namgyal dynasty in the 17th century. The genealogy of Phuntsog Namgyal, crowned first Raja of Sikkim in 1642 extends back to Minyak dynasty in Tibet, from there to the royal family of Kosala, a small princely kingdom in what is present day Himachal Pradesh. Until the early seventies, it was an independent kingdom ruled by the 'Chogyals'. In 1974, with the 35th amendment of the Indian Constitution, Sikkim became an associate state of India. In May 1975, with the 36th amendment of the Indian Constitution, Sikkim formally became the 22nd state of the Indian Union under the administration of a Governor.

2. PHYSIOGRAPHY

2.1. Landscape

The topography of Sikkim is varied. The elevation ranges from 800 feet to over 28,000 feet with almost no flat piece of land anywhere. In fact, most of the 7,300 sq. kms. of Sikkim is inter-laced with jungle-clad ridges and deep ravines created by, and through which, the raging torrents of the mountain rivers speed, and emerald valleys alternating with their terraced hill sides and dense forest. The waterfalls, rivulets, lakes, the abundance of orchids and rhododendrons all embellish the land, but the glory of Sikkim is the snow-capped mountains which girdle it in a protective embrace. The important peaks and passes of Sikkim are Khangchendzonga (8,595m), Siniolchu (6,895m), Pandim (6,706m), and high altitude passes like Nathu La (4,728m), Jelep La (4,040m), etc.

2.2. RIVER SYSTEM

There is only one river system in the state that is the river Tista. It originates from a glacial lake Chho Lhamo located at the north-eastern corner of the state. The most important tributaries of the Tista are the Rangit. Other important tributaries include the Zemu Chhu, the Rangyong Chhu, the Lachung Chhu, the Dik Chhu, the Rongni Chhu and the Rangpo Chhu.

2.2.1. LAKES

Sikkim consists of more than 150 lakes at different altitudes and all these are considered sacred and holy (Lama, 2004). Most of the lakes are of glacial origin. Perhaps the only exception is the Khecheopalri lake in west Sikkim. Many small lakes are still unnamed. The most popular lakes of the state is Tshangu in east Sikkim. One of the largest lakes of Sikkim is the Mey Mey Chhu, which is also located in the east Sikkim, close to Indo-Tibetan boarder.

2.2.2. HOT SPRINGS

Sikkim has a few mineral springs where warm water oozes out from beneath the surface with a strong sulphurous odour. Most of these are locally known as 'Tatopani'. The hot spring of Yumthang, Ralong and Phur-Cha-Chu are popularly known for their medicinal value. The Ralong hot spring is located on the western bank of the Rangit river near Ralong monastery in west Sikkim. The Phur-Cha-Chu is located on the eastern bank of the Nagit near Rinchingpon monastery in south Sikkim.

2.3. CLIMATE

Sikkim is a land of great climatic contrast within very short distances. It has its own peculiarities caused by its geographical location, relief, and altitudinal variation. As such, temperature conditions vary from sub-tropical in the southern lower parts to cold deserts in the snowy north. March to May is the period of predominant pre-monsoon thunderstorm activity. The seasonal rainfall contributes about 15 to 20 % of the annual for the south, 25-30% for the central and 20-25% for northern part of the state. South-west monsoon comes during June-September. The rainfall increases progressively from about 120cm of the extreme south of the state to over 300cm at Pangthang situated at an altitude of 1905 m in the central part. The southwest monsoon season contributes about 60% of the annual rainfall over the extreme north, 65% in the central part and 70-75% in the extreme south. At Namchi in south, the summer maximum is 35 degree Celsius while the winter minimum is 6 degree Celsius. The hill slopes lying between 2000 to 3000, the annual temperature ranges from freezing point in winter to 15 degree celsius in summer. In the north, the summer months are never hot and the winter months are always very cold. The extreme northern, eastern and western sections of Sikkim have always very low temperatures often dropping below the freezing point. Summer is brief, barely of three months duration. For about four months of the year, the ground remains snow covered and soil remain frozen.

2.4 VEGETATION

Sikkim with only 0.2 % of the geographical area of the country, shelters around 25% of the flowering plants of India. Nearly 70% of the area of

the state has been explored (Lama, 2004). The state supports luxuriant tropical, temperate and alpine vegetation in its most pristine and virgins formal. The vegetation of Sikkim can be broadly classified into the tropical, sub topical, temperate and alpine types.

2.5 HOLY SITES

Yuksam is considered to the meeting place of three religious leaders and the first King of Sikkim under the Chogyal Dynasty was crowned of Norbugang (in Yuksom) in 1642) A.D. It is an important religious place for the Sikkimese Buddhist. The most important holy sites in Demajong landscape are (a) Pemayangste, (b) Nrobugang, (c) Dubdi Monastery, (d) Tashiding Monastery, and (e) Sacred Khecheopalri Lake.

2.5.1 PEMAYANGTSE MONASTERY

The sublime Lotus monastery lies on the southern edge of the Demajong. Built in 1705 it is Sikkim's second oldest monastery. Inside the monastery are great murals filled with thousands of deities from the Tibetan Buddhist pantheon. On the top floor is a wooden sculpture, the Zandog-parli, which depicts the heavenly abode of Guru Padmasambhava. The main ritual mask dances of this monastery are held annually during the month of January.

2.5.2 NORBUGANG

This is the place in Yuksom, the first capital of Sikkim, where the coronation of the first Chogyal took place in 1642. Phuntshog Namgyal was consecrated as the first Dharmaraja of Sikkim by three learned

monks Gyalwa Lhatsun Chenpo, Ngadak Sempa Chenpo and Kathok Rigzin Chenpo at Norbugang. The stone throne at Norbugang is a heritage site preserved till date and is a glorious testimony to this great event.

2.5.3 DUBDI MONASTERY

Built by Gyalwa Lhatsun Chenpo in 1642, this is the oldest monastery of Sikkim situated on a hill top 303 m above Yuksom amidst a verdant tranquil forest. The monastery has been able to retain its old design and architecture with beautiful wall paintings and old thankas.

2.5.4 TASHIDING MONASTERY

This monastery is located on a conical hilltop and belongs to the Nyingmapa sect. It was built in 1716. The sacred festival is performed here on the 14th and 15th of the first Tibetan calendar.

2.5.5 Khecheoparli Lake

This lake is situated amidst the thick and luxuriant forest cover in west Sikkim. It is considered as one of the most sacred lakes of Sikkim, and it is believed that wishes are fulfilled when prayers are offered to the deities of the lake. The Khecheoparli monastery is situated above the lake. A large number of visitors come to this lake during the Khecheoparli Lake festival which normally falls in the month of March.

3. ADMINISTRATIVE STRUCTURE

Sikkim is divided into four administrative districts namely The East West, North and South. The East District is the most populous and its 954 sq. km. has a density of 145 persons per sq/km. area. In contrast Northern Sikkim is very sparsely populated with a population density of 6 person per sq/km. This is because a large portion of North Sikkim, with its steep ridges and extremely high mountain alignments, is inhospitable. The Dzongu area, in Central and North Sikkim, has been reserved, by the Government, for the Lepchas only. Each district is under the control of District Collector. In addition to these four revenue districts, there are four sub-divisional offices at Chungthang, Pakyang, Soreng and Ravongla.

The promotion of local self-government has made considerably headway with the working of a two-tier panchayat system, namely, the Zila Panchayat at the district and the Gram Panchayat at the village levels. Each gram panchayat is composed of a number of Wards, and it is co-terminus with a revenue block. The state has 414 inhabited revenue blocks and 26 uninhabited forest areas. All the revenue blocks are covered by panchayat units.

Election to the panchayat is held every five year in accordance with the Panchayat Act of 1982. The elected office bearers of the gram panchayat are known as "Sabhapathi" and "Upsabhapathi". "Sachiva adhakshya" and "Upadhakshya" are the Zila Panchayat members. They are indirectly elected from amongst the elected members of the panchayat units. All the

“Sabhapathis” of the gram panchayat are also members of the Zila Panchayat and have voting powers.

4. DEMOGRAPHIC PROFILE

Sikkim’s population is mainly rural and over 83% of the people live in village. According to Sikkim: A Statistical Profile 2002, the population of Sikkim is 5,40,493 of which the number of male and female population is 288217 and 252276 respectively. For every 1,000 males, there are 875 females.

5. SOCIO-CULTURAL PROFILE

The population of Sikkim consists of the Nepalese, the Lepchas and the Bhutias. Of these, the Nepalese, themselves a conglomeration of different ethnic types, are the largest in number (Sharma R. 1983). There are a small percentage of plainsmen from other parts of India settled here and some refugees from Tibet.

5.1 THE LEPCHAS

According to W.W. Hunter, “The Lepchas are considered to the aboriginal inhabitants of the hilly portion of the District. At all events they are the first known occupiers of this track and of independent Sikkim”. The RONGKUP (children of Rong) as they call themselves were the earliest settler in Sikkim. They are of Mongolian



origin and call themselves “Rong Kum” meaning children of Mother Nature.

The Lepchas who are generally concentrated around D’zongu, a remote region in north central Sikkim, are fair, of medium height and have Mongoloid features. The nature-loving people cling to their own customs and traditions. They have their own language and script and even their own traditional attire. Their women wear gowns known as ‘Dhumvuns’, the men wear knee-length coats called ‘Dumpras’ over their pygamas. These coats are usually made of cloths woven by the Lepchas themselves who are skilled bamboo and cane weavers. They have a very cohesive society. In the villages, the whole community takes care to protect a member from going astray, and each one feels that he is responsible to the community for leading a virtuous and good life. The Lepcha folk dances, songs and folk tales reflects the wonderful synthesis with the natural world.

5.2 The Tsongs

The Tsongs are also aboriginals of Limbuwan. According to Risley, the Limboos have migrated to Sikkim from the Tibet Province of Tsong. The Limboos call their homeland as Limbuwan. However after the division of Limbwan, the eastern most part bordering Tista river bank was known as “Song Khim” or new home. Later on “Song Khim” corrupted to “Sikkim” and now “Sikkim”, thus the place is now known as Sikkim-the home land of the Tsongs.

5.3 THE BHUTIAS

The Bhutia herdmen, also of Mongolian origin came down from Tibet in search of greener pastures and mingled with the locals. The Bhutias, though found throughout the state, are mainly concentrated around the high regions of the North. Those from lichen and Lachung, have managed to retain a distinctive and



colourful life-style to this day. They are good traders and herdmen. Like the Lepchas, the Bhutias are mainly farmers. The men wear 'kho'. Their women wear 'baku'. Women enjoy an equal social status with men. Being devout Buddhist, religion is an integral part of their life. A grand festival celebrated with great gaiety by all the Bhutias is Losoong or Sonam Loser, the Sikkimese New Year.

Tibetan Buddhism plays a dominant role in shaping the Bhutias society. The monastery and the monks is the pivot around which their daily lives revolve. Every house-hold ritual, marriage, birth, death ceremonies and agricultural rites are conducted by the monks from the 'gompas' which have a place of prominence in all the Bhutia and Lepcha villages. Every Bhutia family has one male member who enters the monastery and leads life of a monk. Bhutia villages support the monastery through regular donation.

The Bhutias are fond of their '*Chaang*', which is a preparation from fermented millet. Served in bamboo containers (called tongba) with a hollow bamboo pipe, this drink can be called the state drink of Sikkim. They are famous for their weaving and the hand oven rigs, carpet and blankets from Lachen, Lachung are roof of this skill. All Bhutia art form is derived from their Buddhist spirituality.

5.4 THE NEPALIS

The Gorkhals entered Sikkim from Nepal in large number in the late 19th and early 20th century. Nepalese, the third ethnic group, constitute almost three fourth of the local population are concentrated around the river valleys and hilly slopes. Regarding the Nepalis, Hunter's account stated, "The Nepalese, who form 34% of the population



are all migrants from the State of Nepal to the Westward. They are a pushing, thriving race, and the Deputy Commissioner is of the opinion that they will in time occupy the whole districts."

These ethnic groups can be divided between the Mangars, Murmis, Tamangs, Gurungs, Rais, Limbus, Damais, Kamis, Bahuns and the Chettris. The first Nepali settlers were share croppers who cleared the forest in the hillside to farmland, introducing the concept of terrace farming. They are seasoned cultivators who introduced terrace cultivation

in Sikkim. The Nepalese culture, on the whole, is predominantly Hindu in character and the caste system is still prevalent.

6. ECONOMIC PROFILE

6.1 WORKERS AND NON WORKERS

Of the total workers 80.9 per cent constitute main workers who had worked for more than six months during the reference period. As per the category of workers the majority i.e. 49.9 per cent are the cultivators and another 42.0 per cent are engaged as 'Other Workers' (the workers who are not Cultivator, Agricultural Labourers, Household Industry Workers falls in the category of 'Other Workers'). Agricultural labourers constitute another 6.5 per cent.

Sikkim primarily has agricultural economy, even though acreage under crop is small, comprising about 89,200 hectares. Terrace cultivation is normally practiced. The main crops grown are paddy, maize, millet, wheat, barley, Potato, etc. Different kinds of fruits and vegetables are also raised. Lacher and Lachung valleys are suitable for apple cultivation. Tea is grown in the state. Cardamom is the traditional cash crop which earns valuable foreign exchange.

Besides agriculture, industry and tourism are also integral parts of the state's economy. In Singtam, a government owned fruit preservation factory has been started. The state at present has a number of medium scale industries which provide employment to large number of people. The most lucrative industries are tea industries and fruit processing

industries. The promotion of traditional arts and crafts is also an important part of industrial development. The Directorate of Handicrafts and Handlooms established in 1957, specializes in enhancing traditional skills like carpet weaving, woodcarving, bamboo work and toy making. Another infrastructural facility for economic growth is the production and distribution of electricity. Sikkim's perennial streams make them important source of hydro-electric power.

7. LANGUAGE

The detail of 2001 language data is yet to be released. As per 1991 data many of the scheduled and non scheduled languages & mother tongues are spoken in Sikkim of which Nepali language was the main registering 63.09 per cent speakers, others being Bhutia-8.02 per cent, Limbu-6.63 per cent, Sherpa-3.36 per cent, Tibetan-0.63 per cent among the regional languages. The lingua franca of the state is Nepali. At the state level, however, there are, besides Nepali, other languages recognized by the Government of Sikkim namely, Bhutia, Lepcha, Limbu, Rai, Newari, Gurung, and Tamang.

8. RELIGION

Religion is one of the oldest basic socio-cultural characteristics associated with the mankind and civilizations. The religion data of 2001 Census at the national level show that 80.5 per cent are the Hindus, 13.4 per cent are Muslims, 2.3 per cent are Christians, 1.9 per cent are Sikhs, 0.8 are Buddhists, 0.4 per cent are Jains, 0.7 per cents are others and 0.07 Religion not stated. In the case of Sikkim also we have Hindus at the top

at 60.9 per cent. In the second it is Buddhists by recording 28.1 per cent. Christians recorded 6.7 per cent and placed at third position. Muslims constitute 1.4 per cent of the total population while 2.4 per cent have recorded as others.

9. A historical overview of Education System

Four modes of education have been prevalent at different periods in the history of Sikkim. Traditional education of Sikkim was very life-centered, practical and experienced based. The genesis of schools could be traced back to the arrival of Buddhism in Sikkim. The monastic schools imparted religious education for the preparation of monks to priesthood. Schools in Tashiding, Tulung, Pemayongtse and Sangnachaling monasteries were famous as centres of monastic education in those days (Jangira, 1977).

The fundamental Buddhist teaching and chanting of some important prayers included in religious books formed the curriculum of monastic education. The curriculum also included the study of diversified subjects such as painting, sculpture, astrology, mathematics, medicine, philosophy, literature, tantra and so on. The 'Shedas' (Monastic Colleges of Higher studies in Buddhist literature) at Deorali and Rumtek are primarily aimed at reviving the formal educational role of the monasteries.

Christian Missionary Education in Sikkim began in the late nineteenth century with some support from the landlords/Kazi. In 1924, Mary Scott

was allowed to open a school for girls in Gangtok. The first matriculation class passed the examination in 1945 and the school continue to grow, becoming a recognized higher secondary school in 1961(Ritche1977). A striking feature of the Christian Missionary schools for girls was industrial teaching mainly sewing and knitting.

The Bhutia Boarding School was the first government school in Sikkim. The second government school, Nepali Boarding School was started in 1907 in Lal Bazar area. In 1924, the government amalgamated the Bhutias and Nepali Boarding Schools into what has grown today to become the Sir Tashi Namgyal Academy.

9.1 EDUCATION IN THE POST-MERGER PERIOD

Since 1975, following the merger of Sikkim with the Indian with the Indian Union, There has been steady increase in the number of schools and in the number of teachers. The educational structure in Sikkim is not much different from that in other states of India. Sikkim has four distinct stages in school education. These are the Primary (I-V), Upper Primary or Middle, commonly known as Junior High School (VI-VIII), Secondary (IX-X) and senior Secondary (XI-XII) stages. Prior to the primary stage, there is pre-primary stage. The stage of entry to the pre-primary is 4 plus and to the primary stage is 5 plus. All Government Schools are affiliated to the Central Board of Secondary Education, Delhi.

The medium of instruction all over the state is English. Right from the primary stage, English is taught as the first language. One of the four state languages, namely Nepali, Bhutia, Lepcha and Limboo is taught as the second language. Hindi is taught as a compulsory language from class IV to VIII and has the status of third language. To cater to the educational needs of disabled children, the state has the Jawaharlal Nehru Memorial Institute for the handicapped at Boomtar in South Sikkim. The State also has Kendriya Vidyalaya and two Navodaya Vidyalaya. The number of institutions at different stage of education is shown in table 3 and 4 below.

Table 3: District wise number of Govt. and private Educational Institutions

SL N O.	CATEGO RY OF SCHOOL	GOVERNMENT					PRIVATE				
		East	West	Nort h	south	Total	East	West	No rth	south	Total
1	Pre- Primary	232	215	75	217	739	108	56	15	60	239
2	Lr. Primary	36	75	21	51	183	57	19	07	31	114
3	primary	113	77	31	92	313	25	24	05	23	77
4	JHS	43	34	10	40	127	15	06		05	26
5	Secondary	24	20	10	26	80	07	02	01		10
6	Sr. Secondary	16	09	03	08	36	04			01	05
Total		464	430	150	434	1478	216	107	28	120	471

Table 4: List of colleges and training institutions in sikkim

Name of educational institutions			
Sl. No	College	Sl no	Training institute
01	Sikkim Govt. Degree College, Tadong	01	DIET, Gangtok
02	Sikkim Govt. Degree College, Namchi	02	SIE, Gangtok
03	Sikkim Law College, Gangtok	03	Carmel Training Institute, Pakyong (PVT)
04	Sheda College, Deorali, Gangtok	04	District Centre for English, Namchi
05	Sanskrit Mahavidyalaya, Geyzing	05	Loyola College of Education, Namchi
06	Damber Singh College, Tadong	06	Harkamay College of Education, Gantok
07	Manipal College, Mazitar		
08	Govt. Degree College, Rehnock		
09.	Palatine Degree College, Pakyong		

Source: *Sikkim: A Statistical Profile 2002*

9.2 Teacher-Pupil Ratio

The teacher and pupil ratio in school is very low. The teacher and pupil ratio in schools at different educational stages is given in table 5 below.

Table 5: Teacher-pupil ratio by schools (1998-2002)

Sr. No.	Items	1998-99	1999-2000	2000-2001	2001-2002
01	Pre-Primary and Primary	1: 29	1: 30	1: 30	1: 29
02	Middle	1:14	1:14	1: 15	1: 14
03	Secondary	1: 04	1: 05	1: 05	1: 05
04	Senior Secondary	1: 03	1: 03	1: 03	1: 03

Source: *Sikkim: A Statistical Profile 2002*

9.3 Literacy

Literacy is defined as ability to read and write with understanding (age 6 years onwards). The literacy rate in the state from 1981 to 2001 is shown in table 6 below.

Table 6 : Literacy Rate by year (1981-2001)

Sr. No.	Literacy Rate	Persons	Males	Females
01	1981	41.6	53.00	27.4
02	1991	56.94	65.7	46.7
03	2001	69.68	76.73	61.46

The overall literacy in Sikkim is 69.68%. The percentage of literates among men is 76.73 and that among women 61.46. There has been an increase in the literacy rate since 1981. Since literacy is one of the indicators of educational development, it seems that Sikkim is progressing in the field of education.

REFERENCES

- Bhattacharyya, P.K. (1984) Aspect of Cultural History of Sikkim Studies in Coinage. Calcutta: K.P. Bagchi and Company.
- Bhanja, K.C. (1993). History of Darjeeling and the Sikkim Himalaya. New Delhi: Gyan Publishing House.
- Jangira, N.K.(1977). *Educational Change in Sikkim*, Sikkim Education Newsletter, Annual Number, Directorate of Education, Govt. of Sikkim, Gangtok.

- Moktan, R. (2004) Sikkim: Darjeeling Compendium of Documents.
Darjeeling: Sumaralaya, 8 Mile Reshi Road.
- Ritchie, I.M. (1977). 'Missionaries and Education in Sikkim', in Jangira,
N.K. *Educational Change in Sikkim*, Sikkim Education Newsletter,
Annual Number, Directorate of Education, Govt. of Sikkim,
Gangtok.
- Risley, H.H. (2001). The Gazetteer of Sikkim. Delhi: Low Price
Publications
- Sharma, R. (1983). Images of Sikkim The land, People and Culture.
Government of Sikkim. India.
- Subba, J.R. (1999). Teh Limboos of the Eastern Himalayas with Special
Reference to Sikkim. Sikkim: Sikkim Yakthung Mundhum Saplopa,
Gangtok.
- Wangyal, S. (2002) Sikkim and Darjeeling Division and Deception.
Jaigaon: Dolma House.
- Verma, R.(1996). Sikkim Darjeeing Bhutan: A Guide and Handbook.
Gangtok.
- Government of Sikkim (2002) Sikkim: A Statistical Profile 2002.
Gangtok: Directorate of Economic Statistics, Monitoring and
Evaluation.

TEST OF MORAL JUDGEMENT

This test tries to find out how you decide what you should do when you face a moral dilemma. A moral dilemma is a problematic situation in which you are required to choose one out of two or more alternative modes of action, each of which may be good in some way. The test does not give any score about your achievements or intelligence. It only tries to find out how you judge moral issue.

In the test, several stories are described. You are to read the description of a story and decide what you think the main person in the story should do and why you think he should do it. Under the description of each story, eight questions or statements are given which you may read and think as to which of these eight would you consider most important in deciding what the main person should do. Write the serial number of this question or statement against "most important" in the answer sheet. Similarly select what, you think, is the second most important statement or question in deciding the action in this situation. Write the serial number of this question or statement against "Second Most Important" in the answer sheet.

Now read the following example:

Dinesh, Harish and Rajesh were three friends studying in a college. All the three were good in their studies as well as good in a number of co-

4. Should Rajesh think of getting power himself?
5. Should Rajesh try to win the appreciation of other students?
6. What would society expect of Rajesh in this case?
7. Should Rajesh avoid conflict between Dinesh and Harish?
8. What is good in the larger interest of all students?

Suppose you decide that Rajesh should remain neutral because firstly as a rule friends should help each other (Question 2) and secondly society would expect Rajesh to be neutral (Question 6). Then you should write 2 against “most important” and 6 against “second most important” at the appropriate place in the answer sheet for this item of the test, as follows:

Story No.	Most Important	Second Most Important
Example	4	6

Have you understood how to answer the test? If you have any doubt, you may ask now, once you begin answering the test, you should not ask questions but think and answer.

Now do not turn this page until you are asked to do so.

Do not write anything on these sheets. Indicate your answer, by writing on the answer sheet, the serial number of the statements chosen as most important and second most important. Attempt all items and select two statements under each story.

STORY 1

Rama is the only son of his parent who live in a small town in India. Rama passed the M.Sc. degree examination in Physics obtaining first rank from Delhi University and has been offered a post-graduate fellowship for study for Ph. D. degree at a famous university in U.S.A. His parents are old and desire that Rama should stay in India and take up a job so that he can take care of them. If Rama goes to U.S.A. and obtains Ph. D. degree, he can get a better job and earn more money. Should Rama go abroad?

Which of the following do you think Rama should consider as most important and which second most important in arriving at a decision?

1. People will praise him, if he stays with his parents.
2. Since his parents have brought him up should he not take care of them?
3. Is taking care of old parents the sacred duty of the son?
4. What will others think if he leaves his old parents and goes abroad?
5. Is he violating any law or rule by not staying with his old parents?
6. Does society expect that the son should stay with his old parents?
7. Should he not consider his future prospects as more important than comfort of his parents?
8. Should he break the tradition of joint family by going abroad?

STORY 2

John applied for a job in a government office. He has very good qualifications and on the basis of merit he should get the job. The Recruiting Officer told him that he can offer the job to him if he would pay him Rs. 5,000/- otherwise he will offer it to another candidate. John needs the job badly. Should John offer the bribe?

Which of the following do you consider most important and which second most important in arriving at a decision?

1. Is there a law against offering bribe?
2. If he can get the job by giving the bribe, is it not worth giving?
3. What would people think of him if he gets the job by giving the bribe?
4. Since almost everyone gives bribe, why not John?
5. Is giving or accepting bribe approved by society?
6. Is giving or accepting bribe morally good?
7. If he gives bribe, he may be caught and punished according to law.
8. Will his friends admire him, if he does not offer bribe?

STORY 3

In a large company, a top executive position fell vacant. Of all the candidates who applied for the post, the Selection Committee considered Miss Ila Bose as the best and Mr. Gopal Sharma as the second best. The Managing Director is the appointing authority. He thinks that a woman

cannot do well in an executive post. If he so desires, he can offer the post to the second person chosen by the Selection Committee. Should the Managing Director offer the post to Mr. Gopal Sharma?

In arriving at a decision which of the following do you think “most important” and which “second most important” ?

1. Would Mr. Gopal Sharma be more helpful to the Managing Director?
2. Is it against rule or law to discriminate women for employment?
3. Does the Managing Director get any benefits for himself?
4. How can the Managing Director serve the interest of most of the people?
5. How can't the Managing Director get appreciation from his employees?
6. Is discrimination in any form morally wrong?
7. By not accepting the recommendation of the Selection Committee, would the Managing Director violate a rule or law?
8. Would the majority men workers welcome the decision of the Managing Director if he appoints Mr. Gopal Sharma?

STORY 4

Dr. Krishnan is the only medical practitioner in a rural area of about 50 square kilometers. He has a motorbike which he uses to visit his patients. His own mother, who is about 75 years old has fallen ill and in spite of Dr. Krishnan's best efforts, is not recovering. She wants that Dr. Krishnan should stay near her and not leaves home. An epidemic of

cholera has broken out in the nearby villages and the people can be saved only if Dr. Krishnan can go to these villages and treat the patients and inoculate others. This would require his long and continued absence from home. If he remains absent from home for long, his mother may pass away during his absence. Should Krishnan go to the villages to treat the cholera patients?

In arriving at a decision, which of the following do you consider most important and which second most important?

1. Since his mother had brought him up, should he not stay with her during her illness?
2. What does society expect of him in this case?
3. Is he violating any rule or law by not going to the villages?
4. Should a doctor be where his services are most required?
5. Will he be appreciated more if he can save the people of the cholera affected villages?
6. Does he violate the professional code of conduct if he does not go to villages to treat cholera patients?
7. As a doctor, should he attend to the sick or to his mother?
8. How can he serve the society best?

STORY 5

Sujan Singh and Darshan Singh were very close friends from their boyhood. Both were in the Indian Army and were posted on active duty. Darshan Singh got a letter that his mother was very ill. He asked for leave but was refused. His desire to see his mother was so strong that he

managed to leave his camp one night without being noticed and reached his home. After seeing his mother, he left home, changed his name and settled in a small town as a businessman. Darshan Singh was declared an army deserter and wanted by police. Sujan Singh after completing his duty got fifteen days leave and was visiting some friends. One day he met Darshan Singh. Should Sujan Singh report the identity of Darshan Singh to the Army authorities?

In arriving at a decision, which of the following do you consider most important and which second most important?

1. Friends should help each other.
2. Has Darshan Singh violated law?
3. Should every citizen help in the implementation of law?
4. Will Sujan Singh be blamed by his friends and relatives if he exposes Darshan Singh?
5. Will Sujan Singh be rewarded by the army if he exposes Darshan Singh?
6. In case of genuine urgent need if leave is refused, is an army officer justified in deserting the army?
7. How can Sujan Singh serve the best interests of society?
8. What values should one uphold in such a case?

STORY 6

Gopalan comes from a Hindu orthodox Tamil family in South India. While he was studying at Delhi University, he met Martha, a Christian girl whose mother tongue was Hindi. They loved each other and wanted

to marry after completion of their studies and at least one of them getting a job. Gopalan's father tells him that if he marries a Christian girl, he will cease all relations with his father and will be disinherited from his father's property. His father has selected another girl of their caste and language and wants that Gopalan should marry her. After completion of his studies Gopalan has a job as a Lecturer in a College and can support his family. Should Gopalan marry Martha or marry as per his father's wish?

In arriving at a decision, which of the following do you consider most important and which second most important?

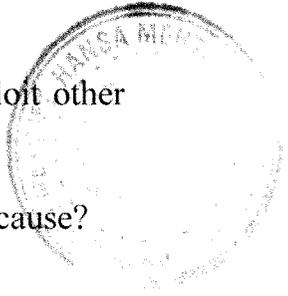
1. Should he disobey his father and lose property?
2. If he does not marry the girl he loves, what will his friends think of him?
3. Is he breaking a rule or law by marrying a girl of a different religion?
4. Is there a social custom to marry within one's religion and should it be always followed?
5. Should he marry according to his love or as per his father's wish?
6. If Gopalan is able to support himself, why should he obey his father?
7. Would his friends and relative like him if he disobeys his father?
8. Should one follow a social custom even when it causes unhappiness?

STORY 7

In a village in Tamil Nadu (India), Raghaban is a rich farmer who owns almost all the agricultural land around the village. The other villagers work as labourers and buy the rice and other food stuff. This year there is severe drought in the village but Raghaban has a large stock of rice from last year. The rest of villagers have neither rice nor are they getting work because of drought. So they do not have money to buy rice. The villagers ask Raghaban to sell them rice at last year's price on credit to be repaid next year. But Raghaban refused. He asks double the last year's price in cash or he would sell his stock in the nearby town at a still higher price. The villagers and forcibly take the amount of rice they need. If you were living in that village, would you join the group to break into Raghaban's Store?

In arriving at a decision which of the following do you consider most important and which second most important?

1. Will he be arrested and sent to jail for breaking into his store?
2. What will other villagers think of me only if I do not join their effort?
3. Other villagers will help me only if I help them.
4. Is it right to take away somebody's property without his consent?
5. Would the action of villagers bring relief to all people of the villages?
6. Is there a law against forcibly taking away somebody's property?

- 
7. What use is the law which protects an individual to exploit other people during their distress?
 8. Should violent action be supported even if it is for a good cause?

STORY 8

In a crowded compartment of a train Tom is sitting next to an aged person David, both going on long journey. Tom is a habitual smoker and since there was no non-smoking sign, lighted a cigarette. David requested Tom not to smoke or to go near the Toilet for smoke as smoke upsets to change his seat if he cannot tolerate smoke. However, as the compartment was crowded, no other seat was available for David. Should Tom smoke sitting near David?

In arriving at a decision, which of the following, do you consider most important and which second most important.

1. If Tom obliges David, David may help Tom later.
2. If Tom does not smoke, David and other fellow passengers may appreciate his action.
3. If Tom smokes at his seat, he can enjoy the smoke.
4. Is Tom's smoking near David socially desirable?
5. Should we not care for others' welfare?
6. By smoking, is Tom violating any rule of law?
7. Is consideration for others, a value to be supported?
8. If there is no non-smoking sign, why should not Tom smoke at his seat?

STORY 9

Ashok has agreed to sell his house to Vinod for Rs. 2,00,000/-. Vinod had paid an advance of Rs. 50,000/- to Ashok and made an agreement with him to pay the balance of Rs. 1,50,000/- to him within a month. In the meantime, Ashok got an offer from Sekhar who was willing to make immediate cash payment of Rs. 2,50,000/- for the house. Should Ashok sell the house to Sekher or wait for Vinod?

In arriving at a decision, which of the following do you consider most important and which second most important.

1. Why should Ashok lose money for the sake of an agreement?
2. Would Ashok be violating a law by not selling the house to Vinod?
3. Should agreements be always honoured?
4. What would Ashok's friends think of Ashok if he does not honour his agreement with Vinod?
5. If Ashok gets Rs. 50,000/- more and immediate cash, should he not accept it?
6. Is violating an agreement socially desirable?
7. Can Vinod enforce the agreement by law?
8. Would people consider Ashok trustworthy if he honours the agreement with Vinod?

STORY 10

In a small village in India, most of the villagers are illiterate. These villagers in times of need obtain loan from a rich man after they put their thumb impression on a blank paper on which the rich man writes later the sum loaned and conditions for repayment. The rich man, taking advantage of their illiteracy, cheats them by writing large sums than what he gave and higher rate of interest than agreed upon. He also writes other clauses, such as that he will attach their property such as house and agricultural land on failure of repayment within a year. A social worker, Hari, came to the village and started a school, where he taught children in the morning and adults in the evening. The rich man told Hari to close the school and leave the village, or he will face dire consequences, Hari knows that the rich man is capable of getting him killed. But the villagers love Hari and want him to stay and continue in the school. Should Hari close the school and leave the village?

In arriving at a decision, which of the following do you think most important and which second most important?

1. Will the villagers appreciate Hari if he continues in the school?
2. Will the villagers help Hari if he stays in the village?
3. Should Hari think of his safety and leave the village?
4. Should we not do a social service if someone threatens us?
5. Is Hari violating any rule or law by teaching children and adults?
6. For the good of the villagers, what should Hari do?
7. Would law help Hari if the rich man harms him?
8. Would he be guided by the welfare of villagers?

STORY 11

Govind and Chaman are two students reading in the same class. Both are good students and they like each other. They are often seen together. Govind belongs to the Brahmin Caste while Chaman is of 'Sudra' (lowest caste, but both do not consider their caste as a barrier to their friendship. One day Govinda had invited Chaman to his home and his parents asked Govind about Chaman's caste. On hearing that Chaman is of 'Sudra' caste, they forbid Govind from inviting him to their home. They also asked Govind not to meet him any more. Should Govind continue friendship with Chaman?

In coming to a decision which of the following do you consider most important and which second most important?

1. Will his parents consider him a good boy if he listens to their advice?
2. If he obeys parents, will they give him all good things?
3. Would Govind's friends appreciate him if he continues his friendship with Chaman?
4. Are not all human beings equal in the eyes of God?
5. Does modern progressive society approve caste or class distinctions?
6. Is there a rule or law banning discrimination on the basis of caste, or class distinctions?
7. Should class-less society be supported?
8. Would society approve practice of caste or class prejudices?

STORY 12

Vimal wrote on the blackboard an unpleasant remark about the teacher before the class assembled. No one had seen him writing. When the students assembled, they thought the remark funny and laughed about it. But when the teacher saw it, he became angry. He asked the class to say who had written it. He said that if they did not reveal the name of the student who wrote it, he would punish the whole class. But since no one had seen Vimal writing it, no one could give his name. Should Vimal confess and take the punishment himself or allow the whole class to be punished?

In deciding the above, which of the following do you consider most important and which second most important?

1. If you help your friends today, they may help you tomorrow.
2. Since no one has seen Vimal writing, why should he confess?
3. If you confess, would the rest of students admire your action?
4. Is there a law or rule regarding not criticizing your teacher?
5. Should you consider welfare of class more important than your individual welfare?
6. Does society expect you to confess your faults?
7. Should one always confess one's faults?
8. Should mass punishment be allowed?

TEST OF MORAL JUDGEMENT

ANSWER-SHEET

Name :

Class:

Religion:

Name and address of school:

Story No.	Most Important	Second Most Important
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		

SCORING THE TEST OF MORAL JUDGEMENT

1. Prepare a Data sheet for each subject as follows:

Stage Story	2	3	4	5	6	P
1.						
2						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						
11.						
12.						
Raw stage score						
Weighted row score						
Average Stage Value						

2. Look at the first two rankings under each story.
3. Consult the chart giving the stage values for statements under each story and find the stage values of the statements ranked “most important” and “second most important”. For example, if a subject’s first rank and second rank on story (1) are statement number 4 and 5 respectively, these correspond to stage 3 and stage 4 respectively.
4. The choice “most important” is given a weight age 2 and the choice “second most important” is given a weight age 1.
5. In the subject’s Data-sheet for each story write 2 under the stage value of first choice (most important) and 1 under the stage value of second choice (most important). Thus there will be two entries for each story.
6. Obtain totals of raw scores on each stage column. These are raw stage scores. The sum of all raw scores will be $(2+1) \times 12$ (stories) = 36.
7. After obtaining the raw stage score, Average Stage Value of the student was obtained following two steps
 - a. Multiply each raw stage score by the corresponding stage value.
 - b. Add the products and divide by 36.
8. Add the score under stage 5 and 6 to obtain Principled Morality Score P.

Scoring the Test of Moral Judgement

Scoring key for Test of Moral Judgement Stage Value of Statement under each story.

Stage Story	2	3	4	5	6
1	2,7	1,4	5,8	6	3
2	2	3,8	1,7	4,5	6
3	1,3	5,8	2,7	4	6
4	1	5	3,6	2,8	4,7
5	1	4,5	2	6,7	3,8
6	1,6	2,7	3	4,8	5
7	1,3	2	6	5,7	4,8
8	1,3	2	6,8	4	5,7
9	1,5	4,8	2,7	6	3
10	2,3	1	5,7	6	4,8
11	2	1,3	6	5,8	4,7
12	1,2	3	4	6,8	5,7

FORMAT OF ANECDOTAL RECORD

Name of the School----- *Class*-----

Date of Observation-----

Occasion & Place	Anecdote as observed	Investigator's Comments
Date	Investigator's	

Format of maintaining Daily Log

Name :

Name of the school :

Class :

Date: _____

I feel.....

I discovered.....

I was surprised to learn.....

Content of an Unstructured Interview with the Teachers

Teachers were asked to provide verbal rating as Very good, Good, Average, Poor and Very poor in six areas of value conflicts under study. Teacher's responses were recorded by the investigator in the following format.

Sl. No.	Statement	V.G	Good	Average	Poor	V. P
01	Students follow the rules and regulations of school and orders from the teachers.					
02	In the absence of the teachers, students do not make noise. Instead, they do their personal works in the classroom.					
03	Students are ever willing to help in the school activities.					
04	Students do their home work, cleaning of classroom etc.regularly.					
05	The academic achievement of the students is good.					
06	Students perform their given tasks sincerely and honestly.					

CENTRE NO. : 101

NAME OF SCHOOL : NAMCHI NEW SECONDARY SCHOOL

DISTRICT : SOUTH SIKKIM

Sl. No.	Roll No.	Name of the Candidates	SEX	Lang.	Eng. Vern.	Hin.	Maths	G.Sc.	Social Studies	Work Exp.	Aggregate	Remarks
1	101401	ANIL DARVAL	M	NEP	39	100	12	28	49	A	-	PASS
2	101402	ANIL MANGER	M	NEP	33	57	14	16	33	A	-	PASS
3	101403	ANJANA CHETTRI	F	NEP	53	62	46	45	41	A	311	PASS
4	101404	ANJU SUBBA	F	LIM	46	33	27	48	54	A	-	PASS
5	101405	ASHISH RAI	M	NEP	54	58	61	44	51	A	325	PASS
6	101406	DANIEL PRADHAN	M	NEP	47	70	54	56	47	A	320	PASS
7	101407	DEEPIKA RAI	F	NEP	44	39	43	21	33	A	-	PASS
8	101408	DEO KUMARI DARVAL	F	NEP	36	54	14	26	33	A	-	PASS
9	101409	EDEN LIMBU	F	LIM	54	48	14	33	42	A	-	PASS
10	101410	JAMUNA RAI	F	NEP	33	33	10	14	33	A	-	PASS
11	101411	KADEN BHUTIA	F	NEP	46	48	14	17	33	A	-	PASS
12	101412	KIRAN PAKHRIN	F	NEP	35	45	10	10	33	A	-	PASS
13	101413	LAXMI CHETTRI	F	NEP	31	56	13	25	42	A	-	PASS
14	101414	MADAN GURUNG	M	NEP	33	35	19	27	50	A	-	PASS
15	101415	MAWITA SUBA	F	LIM	36	13	48	22	34	A	-	PASS
16	101416	MARINA TAMANG	F	NEP	42	53	26	30	41	A	-	PASS
17	101417	MURRI SUTRADHAR	F	NEP	36	53	48	10	39	A	-	PASS
18	101418	NAVIN RAI	M	NEP	36	48	36	31	39	A	-	PASS
19	101419	NAMRATA RANA	F	NEP	38	61	30	34	39	A	257	PASS
20	101420	NAFIDU CHETTRI	M	NEP	35	60	25	35	45	A	-	PASS
21	101421	NISHA RAI	F	NEP	43	44	22	10	36	A	-	PASS
22	101422	PATRUSH PRADHAN	M	NEP	40	41	55	42	40	A	256	PASS
23	101423	PENJO WANGDI BHUTIA	M	NEP	45	52	56	26	46	A	-	PASS
24	101424	PHURBA TSHERING BHUTIA	F	NEP	34	50	44	13	40	A	-	PASS
25	101425	PUNAM SUBBA	F	NEP	51	51	50	14	44	A	-	PASS
26	101426	PRASAN PARIYAR	M	NEP	56	58	62	36	49	A	-	PASS
27	101427	PREENA RAI	F	NEP	36	44	53	33	30	A	-	PASS
28	101428	RAM NARESHY CHOUDHARY	M	NEP	21	42	50	59	35	A	-	PASS
29	101429	ROSHAN KAATJUN	F	NEP	33	59	52	33	43	A	-	PASS
30	101430	SEEMA MANGAL	F	NEP	48	44	47	19	44	A	-	PASS
31	101431	SOM MAYA THAPA	F	NEP	44	42	57	33	48	A	-	PASS
			F	NEP	20	25	61	24	50	A	-	FAIL

54.8%

54.1%

54%

42.8%

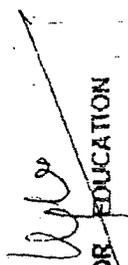
42.5%

33	101433	SUK DEO RAI	M	NEP	35	65	67	27	27	46	A	-	PASS
34	101434	SUREN RAI	M	NEP	41	50	56	23	26	45	A	-	PASS
35	101435	TIKA MAYA RAI	F	NEP	38	53	64	15	31	47	A	-	PASS
36	101436	USHA GURJUNG	F	NEP	34	46	49	19	14	37	A	-	PASS

PASS 35
 FAIL 1
 ABSENT 0
 TOTAL 36

97.2

COMPILED BY :


 DIRECTOR OF EDUCATION