INTRODUCTION

Moral development involves changes in thoughts, feelings, and behaviors regarding standards of right and wrong. Moral development has an intrapersonal dimension, which regulates a person’s activities when she or he is not engaged in social interaction, and an interpersonal dimension, which regulates social interactions and arbitrates conflict [1]. Morality is a set of principles or ideals that help the individual to distinguish right from wrong, to act on this distinction, and to feel pride in virtuous conduct and guilt (or other unpleasant emotions) for conduct that violates one’s standards. Children generally agree that morality implies a capacity to distinguish right from wrong, act on this distinction, and experience pride in virtuous conduct and guilt or shame over acts that violate one’s standards [2].

The Emotional component of Moral Development

Children who are morally mature generally resist temptation to violate moral norms in order to maintain self-esteem and avoid experiencing negative moral affects. For example, toddlers are likely to display committed compliance in which they are highly motivated to embrace the parents agenda and to comply with their rules and requests, sensitive to a parent’s emotional signals indicating whether they have done right or wrong and beginning to internalize those parental reactions to their triumphs and transgressions, coming to experience the pride, shame and guilt.

The Cognitive Component of Moral Development

Cognitive growth and social experiences help children to develop progressively richer understandings of the meaning of rules, laws, and interpersonal obligations. For Example, as the children acquire these new understandings, they are said to progress through an invariant sequence of moral stages, each of which evolves from and replaces its predecessor and represents a more advanced or “mature” perspective on moral issues.

The Behavioral Component of Moral Development

Moral behaviors are learned in the same way that other social behaviors are through the operation of reinforcement and punishment and through observational learning. They also consider moral behavior to be strongly influenced by the specific...
situations in which people find themselves. For example, when individuals are punished for immoral behaviors, those behaviors can be eliminated, but at the expense of sanctioning punishment by its very use and of causing emotional side effects for the individual [3].

The study of moral development has traditionally been concerned with the breaking of rules and laws and the circumstances, if any, under which people believe this to be acceptable. The research of Eisenberg took a different tack and looked at pro-social morality, the conditions under which people would help others in need. Both approaches have used dilemma stories and have therefore accessed attitudes to how people believe they and others should behave rather than how they actually behave. The relationship between attitudes and behaviour has always been tenuous and morality is no exception—it is often difficult to predict how an individual will behave from their attitudes as they often do not behave as they believe they would or should. This is because there are numerous factors other than attitudes that determine behaviour. Therefore, useful as these theories are, they tell us more about the development of moral thinking than of the actual moral behaviour of individuals [4].

Eisenberg [5] does not make strong hard stage assumptions about the sequence, nor has she shown much interest in the usual conceptual desiderata of moral stage theory [6]. Prosocial reasoning begins, then, in a fog of hedonism and egoism, but then expands to take an ever-widening social perspective that duly considers the needs and welfare of society. The developmental movement is from self-preoccupation to other regard, from internal and private concerns to external and social concerns. But prosocial reasoning also moves in the opposite direction, from an external preoccupation with social stereotypy, approval, and acceptance, to strongly internalized commitments where the sense of self hangs in the balance [7].

Young children can reliably use motive information in moral evaluations and that this capability can be facilitated through training experiences [8]. Children’s moral development depends on the social environment that they live in. Cultures pass along moral norms to their people [9]. Killen and Ruthland [10] identified families and social groups as the two most important social contexts in which children’s morality is formed and fostered. A caveat is that moral reasoning does not necessarily lead to moral judgment. Instead, the judgment could come first; moral reasoning could be a post hoc rationalization generated after a judgment has been reached on other grounds [11].

**REVIEW OF RELATED LITERATURE**

Zhang [12] in his study on cultural influence on children’s moral reasoning found that the contrast between altruistic and self-interested concerns at the micro individual level in children’s essays may correspond to the contrast between collectivism and individualism at the macro cultural level. The altruistic concerns presented by Chinese students exemplify ‘allocentrism’, the tendency of people in collectivist cultures to center their attention on others instead of themselves [13]; and the self-centered concerns emphasized by American children represent ‘idocentrism’, the orientation most commonly found in individualist cultures of placing the focus on one’s self [13, 14]. Presumably the reason Chinese children are found to be more allocentric is that they are exposed more frequently and insistently to collectivist norms than children growing up in individualist cultures, and people tend to align their attitudes and behavior with cultural norms, or at least to give the appearance of doing so.

American children who frequently expressed egocentric concerns, Chinese children exhibited altruistic tendencies and expressed more concern for maintaining in-group harmony, which are the core values advocated in collectivist culture. Collaborative discussion promoted children’s moral reasoning in both cultures, leading to significantly more consideration of the principles of being honest, having empathy for others, keeping promises, honoring friendship, being trustworthy, and not betraying others by tattling [12].

The development of moral functioning is undoubtedly socio-culturally situated [15], yet little is known about whether peer interaction would affect the moral reasoning of children with an Eastern cultural background or whether the effects would be the same or different from the effects with Western children.

Andrade, Camino, and Dias [16] asked children and adolescents from 5 to 14 years of age to provide definitions for four different values: obedience, cooperation, responsibility and creativity. Whereas the adolescents showed greater concern for respect to other’s perspectives and for the importance of social relationships, the younger children referred more to personal experiences. It suggests that the development of moral reasoning is related to gains in social understanding.

Jambon & Smetana [17] assessed 5- to 11-year-olds’ judgments of straightforward moral transgressions (prototypical harm) as well as their evaluations of complex, hypothetical scenarios in which an actor transgresses in order to prevent injury (necessary harm). The nature of the actor’s transgression (psychological or physical harm) varied across participants. At all ages, children negatively evaluated prototypical harm; judgments of necessary harm became increasingly more forgiving with age. References to the actor’s positive actions and children’s tendency to coordinate conflicting concerns increased with age, but only when evaluating psychological harm. Across conditions, older children viewed transgressors
as holding increasingly more positive attitudes toward their own actions, and this was uniquely associated with more forgiving moral judgments and justifications of necessary harm. Results suggest an emergence of more flexible and nuanced moral evaluations during middle childhood.

RATIONALE OF THE PRESENT STUDY

Young children's moral development and socialization have been of increasing interest to parents, teachers, and researchers. The purpose of the present study is to increase understanding of the development of moral reasoning – how children think about and resolve moral dilemmas. Young children (between the age group of 4 to 10 years) were chosen in order to target the point at which children begin to reason morally. Research has shown that at age four or five, children become capable of moral reasoning [18, 19]. The study focuses on analyzing how young children in the Indian socio-cultural context negotiate moral dilemmas and if there are any age-related differences in the same.

Moral reasoning is examined using both prohibition-oriented and pro-social moral dilemmas. Prohibition-oriented dilemmas present moral conflicts that focus on rights, duties, norms, and formal obligations. In such dilemmas, the protagonist is tempted to transgress a normative or social convention in order to satisfy a personal desire. Prosocial dilemmas require the protagonist to choose between gratifying one’s own needs and attending to another in need, in a context where the role of authorities and their dictates, rules, laws, punishment, and formal obligations is minimal [5]. Children’s reasoning on moral dilemmas has been proposed to reflect developments in social-cognitive perspective-taking and are particularly well-suited for examining age-related trends in the moral reasoning of young children. To examine the reasoning, the child is asked to reflect on and suggest what the protagonist should do, what he/she would do, reasons for engaging in this behaviour and what if the other action is engaged in.

Eisenberg et al., [20] assessed the same children at 4½, 6, and 7½ years and found a steady decrease in self-centeredness reasoning. There was only a small relationship between pro-social reasoning and moral reasoning, as assessed by Kohlberg-type dilemmas, indicating that they are measuring different aspects of moral reasoning. According to Eisenberg’s level 1 up to age 7 years main orientation is self-centred and level 2 from 7 to 11 years need orientation is there among children.

METHODOLOGY

Participants

For the study two participants belonging to age groups of 4 years 0 months to 6 years 11 months and 7 years 0 months to 9 years 11 months were approached for the data collection. Both participants were from same gender. Convenient and purposive sampling technique was used to meet the objective of the study and ensured ease of accessibility for the researcher.

Participant I was 6 years 9 months old female in class 1st. She lives in joint family has 6 members in family including a younger one year old sister. Father is a businessman and mother housewife.

Participant II was 9 years 5 months old female in class 4th. She lives in nuclear family has 4 members in family including a younger eight-year-old brother. Father is store manager and mother housewife.

Tools

Informed consent for the parents was made, so that they give consent to their child to participate in the study. Demographic form contained information related to name, age, class, and family related informations.

Moral dilemmas were framed according to the daily situations that young children face in their lives. Some moral dilemmas were searched online and dilemmas according to the Indian context were framed. Dilemmas where reasoning was straight forward were removed and relevant dilemmas were used for final study. For the study 10 short vignettes were made around dilemmas faced by young children in daily life. Two categories were given as moral transgressions and pro-social moral dilemmas. These dilemmas also framed together on certain domains such as respecting elders, friends at fault, listening to parents or personal wish, owning up to mistakes, cheating in class, honesty, returning accidental gain, beings friends with the new kid, helping people in need and sharing. Consent form, Demographic sheet and the final moral dilemma questions were made. Participants were interviewed by asking questions on moral dilemmas faced by children in their day to day situations.

Procedure

Relevant literature review for the study was searched and moral dilemmas were seen. Dilemmas were framed in the class. All were grouped together and the most suitable ones were opted out, and finally grouped into two categories namely, moral transgressions and pro-social which is voluntary actions benefitting others.

For the final data collection consent was taken from the parents, ensuring the voluntary participation and a right to discontinue the study if the participants want to. Instructions for the study were given to the participants and demographics were filled. They were interviewed by asking the dilemmas. They were also ensured about the confidentially of their details and responses. The participants were posed with moral dilemmas. It was particularly emphasized that they were
required to answer each item with the response that was most true for them. It was also told to the participants that there was no right or wrong answers. Answers were recorded using a recording device for further transcription of the answers from the participants. Analysis of responses was done using Eisenberg’s theory of Moral Development.

RESULTS
Moral dilemmas were coded into a variety of categories (henceforth called moral consideration categories), each representing a moral concern expressed by the participants (e.g., concern with potential gain for the self, concern with improving interpersonal relationships as the result of one's actions, and concern with living up to one's own internalized values).

Obsessive and/or magical view of authority and/or punishments which is avoidance of punishment and unquestioning deference to power are valued in their own right. Hedonistic reasoning is gain to the self, orientation to selfish gain for oneself. The individual expresses hedonistic considerations accompanied by vague, feeble, and/or unrealistic socially acceptable rationalizations which are overshadowed by the hedonistic concerns. Concern for others' needs (needs-oriented reasoning) which is orientation to the physical, material needs, psychological needs and affective states of the other person. Orientation to the fact that the other is human, living, a person.

Stereotyped reasoning is orientation to stereotyped images of a good or bad person. Approval and interpersonal orientation which is orientation to others' approval and acceptance in deciding what the correct behavior is. The individual takes the perspective of the other and explicitly uses this perspective in his or her reasoning and Other abstract and/or internalized types of reasoning, orientation to an internalized responsibility, duty, or need to uphold the laws and accepted norms or values, orientation to protecting individual rights and preventing injustices that violate another's rights and orientation to indirect reciprocity in a society (i.e., exchange that is not one-to-one but eventually benefits all).

DISCUSSION
The objective of the study was to understand moral reasoning among children from two different age groups and to examine developmental trends in moral reasoning. For the study two participants belonging to age groups of 4 years 0 months to 6 years 11 months and 7 years 0 months to 9 years 11 months were approached both participants were from same gender i.e. female. Convenient and purposive sampling technique was used to meet the objective of the study. For the study 10 short vignettes were made around dilemmas faced by young children in daily life. Two categories were given as prohibition oriented dilemmas and pro-social moral dilemmas. These dilemmas also framed together on certain domains such as respecting elders, friends at fault, listening to parents or personal wish, owning up to mistakes, cheating in class, honesty, returning accidental gain, being friends with the new kid, helping people in need and sharing.

Piaget [21] argued that, as children develop, they become more sophisticated in thinking about social matters, especially about the possibilities and conditions of cooperation. Piaget reasoned that this social understanding comes about through the mutual give-and-take of peer relations. Kohlberg’s theory [22] is mainly concerned with the cognitive component of morality—of how we think about moral issues and decide between right and wrong. According to Kohlberg everyone passes through the stages in the same order 1–6 (punishment and obedience, reward, good boy/nice girl, law and order, social contract and legalistic, and universalistic principles) with no stages being skipped. Progression through the stages depends on cognitive development. For example, an individual must have a certain level of abstract reasoning before the later stages can be reached. Eisenberg [23] concentrated on pro-social moral reasoning: acting in a positive way when someone is in need. Eisenberg’s theory concentrates on the emotional component of moral understanding. She argued that empathy is a fundamental part of moral development. Empathy is the power to feel as someone else does and therefore to understand how they are feeling. Sympathy leads to pro-social behaviour whereas personal distress does not. Moral reasoning progresses in stages that parallel cognitive abilities.

Eisenberg et al., [23] assessed the same children at 4½, 6, and 7½ years and found a steady decrease in self-centeredness reasoning. There was only a small relationship between pro-social reasoning and moral reasoning, as assessed by Kohlberg-type dilemmas, indicating that they are measuring different aspects of moral reasoning. According to Eisenberg’s level 1 up to age 7 years main orientation is self-centred and level 2 from 7 to 11 years need orientation is there among children.

Participant A was 6 years 9 months old female in class 1st. She lives in joint family has 6 members in family including a younger one-year old sister. Father is a businessman and mother housewife. Both parents are graduates.

Participant shows obsessive and/or magical view of authority and/or punishments. For example, “band karna chahiye usse…, papa datate” or “Ameya ko hai na teacher ko batana chahiye ki maine ussko mara hai kyuki riya ne bhi usko mara tha”; Concern for others’ needs (needs-oriented reasoning) is also present for example “Usne usse icecream maangi aur usne usse dedi.”, and Sympathetic orientation i.e. expression of
sympathetic concern and caring for others are the main categories of codes that are found in the six year old participant responses on protagonist’s view and her own view on dilemmas. For example, “batana chahiye kyuki usse bura na lage.” Pragmatic, hedonistic gain to the self which orientation to selfish gain for oneself (besides gain resulting from direct reciprocity). For example, “kisi se help nahi leni chahiye agar usne galat bta diya toh aapke aur galat ho jaenge aur marks bhi kat jaenge isse”. Participant has affectionate relationship for example “apni behan ke liye rakh deti. kyuki woh choti hai.” Participant responses on protagonist perspective that she should not eat chocolate that is kept for the brother and for self she emphasis that since she has a younger sister so she will not eat it.

Participant B was 9 years 5 months old female in class 4th. She lives in nuclear family has 4 members in family including a younger eight-year-old brother. Father is store manager and mother housewife. Father is post-graduate and mother graduate.

Participant B has exhibited reasoning on law and order Internalized law, norm, and value Orientation i.e., orientation to an internalized responsibility, duty, or need to uphold the laws and accepted norms or values, for example, “Batati.. jhoot nahi bolna chahiye na” or “Jitne questions aate hai wohi karti. kyuki hame cheating nahi karni chahiye exam mei”; obsessive view on authority and punishments i.e, Avoidance of punishment and unquestioning deference to power are valued in their own right for example, “band kari.. kyuki papa ne bola tha isiliye.” Or “Mei sorry bolti… kyuki woh mujhse bade hai.” There is Concern for others’ physical and material needs: orientation to the physical and material needs of the other person, for example, “mei deti… kyuki woh bhuka tha”. Concern for others’ psychological needs i.e. orientation to the psychological needs and affective states of the other person, for example, “Mei usse wapas dedeti…uski friend hai na toh dedeti woh”.

Both participants exhibited moral reasoning on using fear of authority and punishments and by giving sympathetic reasons to situations of individuals in dilemmas. Younger participants have more self-centred view at the same time they are scared of authority figures like parents, teachers. The older participant has reasoning more on generalized notions of moral situations like one should not cheat or should respect their elders. It can be analysed that moral reasoning increases with age in children and moves from self centred to need oriented or generalized views on morality.

With respect to mothering, younger children develop pro-social reasoning when they receive supportive and empathic mothering; older children develop it if given non-authoritarian mothering with encouragement to be independent and found a steady decrease in self-centredness reasoning and consider needs of others but experiences little guilt if no help is given [23]. A greater understanding of emotional and mental states is related to children’s increased consideration of others’ emotional and mental states, respectively, in their moral reasoning. Moreover, a sophisticated appreciation for both emotional and mental states jointly predicts greater use of societal-oriented reasoning; and in particular acceptance authority reasoning [24].

Both participants were elder siblings so the attitude of care and giving exists in them. An older sibling might set and maintain moral standards and provide advice to younger siblings [25]. A differential treatment, such as privileges, discipline, and parent-child conflict and affection influences moral development among siblings [26].

There is care and helpful character that can be inferred from participants responses. In respect to gender differences, Gilligan [27] believed that males develop a morality of justice (based on laws and moral principles) whilst girls develop a morality of care (based on human wellbeing and compassion for others). It was found from both participants responses that there is sympathetic attitude towards situations of people and they want to help them. School aged girls report higher levels of sympathy than boys and age-related increases in sympathy are among girls only. Moral reasoning increases with age in both genders [28].

Children in nearly all cultures go through the same stages of moral reasoning as predicted by the theory. Moral values are governed by a number of biological-socio-cultural-religious underpinnings. Not everyone within the same environment ends up with the same moral values. It is determined by how one’s genetic makeup interacts with the environment. In Indian context the Pancchtantras, which are an ancient Indian inter-related collection of animal fables in verse and prose and other ancient texts Mahabharata and Ramayana are a wonderful example of using social stories to communicate the principles of Dharma (morality) to children. These stories are often told by grandparents and parents when children engage in any wrong practices and develop morality in them [29].

The Indian education system is characterized by didactic teaching, individual work, a product oriented approach (output being entirely measured in achievement in exams), absence of independent thinking and presence of unquestioned obedience to authority these influences moral development among children in their lives [30]. Which resulted in dependent attitude among children and there is always magical and obsessive attitude elders and authority members.
In Indian families, more family discussions focus on good and bad or right or wrong, morality lessons are given so moral reasoning starts developing since childhood. Collaborative discussion promote children’s moral reasoningleading to significantly more consideration of the principles of being honest, having empathy for others, keeping promises, honoring friendship, being trustworthy, and not betraying others by tattling [12].

CONCLUSION

It is concluded that the moral reasoning increase with age among children. Children of ages 7 to 10 years can reason moral dilemmas more effectively than 4 to 6 years. Older children can differentiate between protagonist and their own view on moral situations than younger children. There is fear of authority figures like teachers or parents among both age groups. Younger children view can be self centred in certain situations. The moral reasoning is developed with more exposure to new people as elder children have more peers than younger ones. The results from the study showed that there are similarities among both participants because of their gender on care and sympathy values towards other individual. There is care for younger siblings. The reasoning is more generalized and more focused on rules, norms and values among elder children as the participant believes that it’s moral duty to help others and to help others.

IMPLICATIONS AND DIRECTION FOR FUTURE RESEARCH

The study could have been conducted on an older age group as well and a comparison could have been drawn between more than two age groups. The present study was only able to tap the moral reasoning in children and not their moral actions or how they would behave when confronted with moral dilemmas. A small sample, that is of only one participant from each group was selected for the present study. Due to the paucity of time a more elaborate presentation of moral dilemmas such as through role play or enactment could not be done. The sample was also biased as participants were of the same gender.

The study can be conducted on a more elaborate level by increasing the sample size and including more number of participants. More than two age groups can be compared to observe the differences in moral reasoning across varied age groups. Gender comparisons in moral reasoning can also be done. Various influences on moral reasoning such as differences in gender and cultural differences can also be studied. Moral dilemmas can be presented in a more interesting and engaging way by using videos or role playing. Participants can also be exposed to various situations to see the moral actions and equate them with their moral reasoning.

Appendices

Available online:  [http://saspjournals.com/siahss](http://saspjournals.com/siahss)
aake apna homework khatam karne k liye bulaya. TV ki aawaz bohot zyada thi toh yeh kehna aasan tha ki usse sunai nahi diya. Isse woh apna cartoon/show pura dekh sakta/sakti hai aur apne papa ki baat unsuni kar sakti hai.

Owning up to mistakes (T)
A. On a warm afternoon, Akshay/ Akshita was playing with a ball inside the house even when his/her mother had specifically told him/her not to. All of a sudden while throwing the ball, he/she knocked over an expensive glass vase that was supposed to be a gift for their father’s boss. His/her mom heard the crash and came running to see what happened. Seeing the broken vase, she inquired how the vase broke. Akshay/ Akshita knows that if he/she tells the truth, he/she will be punished while if he/she says that he/she accidentally bumped the vase, his/her mom might let him/her go.
1. What should Akshay/ Akshita do?
2. What would you do if you were him/her?
3. Why would you do so?
4. What if you were to do the other action?


Cheating in class (T)
A. Parth/Priya has a birthday party to go to. He/She also has an exam the following day, and he/she decides not to tell his/her mother about it. He/She attends the birthday anyway. When he/she reaches back home, it’s time for him/her to go to bed and remain unprepared for the exam. Next day at school, he/she does not know the answers to most of the questions. He/She thinks if he/she should ask her best friend to help or attempt what she knows.
1. What should Parth/Priya do?
2. What would you do if you were Parth/Priya?
3. Why would you do so?
4. What if you were to do the other action?

Parth/Priya ko ek birthday party pe jaana hai. Lekin Parth/Priya ka agle din exam bhi hai. Voh apne mummy papa ko nahi batata/batati ki yeh uski uski uski need hai, aur apne papa/pari hai. Party attend karke jab vo ghar aata/aati hai, toh sone ki time ho Chuka hota hai aur vo exam k liye prepare nahi kar pata/pati hai. Agle din school mein usey kaafi questions k answers nahi aatey. Ab vo soch Raha/Rahi hai ki vo apne best friend se help maangey ya fir jitney questions k answer aate hai, wo karde.

Honesty (P/T)
A. Tarun/Tina and his/her friends were coloring their drawings in the drawing class. Everybody was sharing Ayan/Indu’s wax crayons for coloring. Tarun/Tina saw Arjun/Anjali break one of the crayons from Ayan/Indu’s wax crayon set. Arjun/Anjali asks Tarun/Tina to keep it a secret. Ayan/Indu is upset and starts crying.
1. What should Tarun/Tina do?
2. What would you do if you were Tarun/Tina?
3. Why would you do so?
4. What if you were to do the other action?


Returning Accidental Gain (P)
A. After returning from school, Zain/Zia found a Doraemon eraser in his/her bag which had gotten there by mistake. He/She recognized that the eraser belonged to his/her friend Arpit/ Arpita. Doraemon is Zain’s/ Zia’s favourite character and so he/she wants to keep the eraser for himself/herself. On the other hand he/she also knows that he/she can return the eraser to its real owner in school the next day.
1. What should Zia/Zain do?
2. What would you do if you were in Zain/Zia’s place?
3. Why would you do so?
4. What if you were to do the other action?


Being friends with the new kid (P)
A. There is a new student named Yash/Yashika at Jai/Jiya’s school who hardly talks in class, mostly stays alone even during the break. The other kids make fun of him/her and expect Jai/Jiya to laugh with them as well. Jai/Jiya knows that Yash/Yashika needs a friend but if he/she becomes his/her friend, the other kids might stop being friends with him/her as well.
1. What should Jai/Jiya do?
2. What would you do if you were Jai/Jiya?
3. Why would you do so?
4. What if you were to do the other action?

Jai ke school mein ek naya student Yash aaya hai jo class mein kam bolta hai aur break mein bhi akele rehta hai. Isliye voh rubber apne paas rakha hai. Isliye voh rubber apne paas rakha hai. Isliye voh rubber apne paas rakha hai.
woh chahte hai ki Jai bhi unka saath de. Jai ko lagta hai ki Yash ko ek dost ki zarat hai lekin agar woh uska dost ban Gaya toh baaki bacche usse baat karna band kar denge.

Helping People In Need (P)

A. Rishi/Rishika went to an ice cream parlour.

He/She was lucky to get the last cup of his/ her favourite ice cream. On his/her way back home, a little child wearing torn clothes comes to him/her asking for the ice cream.

1. What should Rishi/Rishika do?
2. What would you do if you were Rishi/Rishika?
3. Why would you do so?
4. What if you were to do the other action?

Rishi/ Rishika ice cream khaane baahar gaya/gayi. Uski favourite ice cream ka aakhir cup usse mil gayi jisse voh khaate hue ghar laut raha tha. Usko raaste mein ek bachcha mila jiske kapde phate hue the. Theek hai unka par galti se uss khilone par jata hai aur who thuk jata hai. Uski mummy ne unka bale bhi riya ko jor se lag gayi aur uske haath se khun nikalne lag gaya unki teacher ne saare bacho se pucha ki jisne bhi riya ko maar hai who samne aaj hai . toh aab ameya ko kya karna chahiye.

Sharing (P)

A. Sam/Sara come back home from school with his/her mother. He/She buys 2 ice-creams on his/her way back, one for Sam/Sara and the other, for his/her brother who comes home late from school. He/She is told to eat one of the ice-creams only and leave the other for his/her brother. Sam/Sara really wants to eat the other one too, as he/she watches his/her mother getting busy with the chores.

1. What should Sam/Sara do?
2. What would you do if you were Sam/Sara?
3. Why would you do so?
4. What if you were to do the other action?

Sam/Sara apni mummy k sath school se wapis aa rahi/ raha tha. Raastey mein uski mummy ne Do chocolates khareedi, ek uske liye aur doosri uske bade bhai k liye jo usse thodi der baad school se wapis aata hai. Uski mummy ne usey bola ki tum ek chocolate kha lo aur doosri Apne bhai k liye frudge mei rakh do. Lekin uska bohot Mann kar Raha tha aur usne dekha ki yeh bhi riya ko maara hai who samne aa jae . toh aab ameya ko kya karna chahiye.

Transcription

Participant 1

After taking demographics

Ridhi hai ek ladki,who apne favourite khilone se khel rahai thi ,uske dada jab bhi usske saath khel rahe hai ussi khilone se..theek hai toh unka par galti se uss khilone par jata hai aur who tuth jata hai..ridhi gusse mei aa jati hai bohot zyada chilane lagti hai, yeh sab dekhkar uski mummy usse bolhi hai ki dadaji ko sorry bolo theek hai tohridhi gusse mei mana kar detio hai hai ki nahi mei nahi bolungi, tab mummy kehti hai agarusne sorry nahi bola toh who usse khelne nahi jani degi. Theek hai

Aab ridhi ko kya karma chahiye
P- (silent)woh apne dadaji se maffi maange


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575
Next question aab theek hai ek dopahar akshita aapne ghar mei ball ke saath khel rahi thi uski mummy ne usse baar baar aisa karne ko mana kar diya shel samah akshita ki ball kach k eek vase par lag gayi aur woh tut gaya yeh gift akshita ke papa ke boss ne unhe diya tha . tutne ki awaaz sunke uski mummy wahan aayi toota hua vase dekhkar unhe pachcha yeh kaise toota agar akshita ne bola ki usse galti se takra gayi ball ke bare mei nahi bataya toh uski mummy usko saayad na daate theek hai

Toh agar who ladki nahi batati ki uski ball se tuta hai toh uski mummy nahi datti..toh aab akshita ko kya karna chahiye P- batana chahiye Aisa kyu karna chahiye akshita ko P- silent Aisa kyu karle aab priya ko P- nodes her head Kya batate P-Ki maine ball se kanch ko toda hai Uske baad kya hota P- uske baad uski mummy aa gayi aawaz sunke phir unhone pucha yeh kaise toota toh usse yeh nahi bataya ki yeh ball se tuta hai Toh agar aap mummy ko nahi batate toh kya hota P- ummmm Toh mummy data lagati P- hmm bohot zyada Data lagane ke baad kya hota P- uske baad nahi pta

Uske baad suno priya ko ek birthday party mei jana hai theek hai lekin priya ke agle din exam bhi hain theek hai who apne mummy papa ko nahi batati kyuki usse party mei jane ka bohot mann thay party attend karke jab who ghar aayi ‘ toh sone ka time ho jata hai aur woh exam ke liye prepare nahi kar pata aagle din usse kafi questions ke answer nahi ataeab who sochti hai ki woh apni best friend se answer puchhe cheating kare ya jitney questions aate hai unhe karle aab priya ko kya karna chahiye P- usse jitney questions aate hai who karne chahiye Usse aisa kyu karna chahiye P- (Silence) kyuki kyuki (no answer) Acha agar aap hote priya ki jagah to Aap kya karte? P- jitney questions aate woh karti Aap aisa kyu karte? P- kisi se help nahi leni chahiye agar usne galat bta diya toh aapke aur galat ho jaenge aur marks bhi kat jaenge isse Acha.. iske alawa agar aap cheating karte toh kya hota P- Phir mam check karne lagti toh bohot saare sawal galat nikal aate aur uska paper pura hi galat ho jata


Acha aab jiya ke school mei ek naya student aaya hai joh class mei bohot kam bolta hai aur break mei akele hi rehta hai. Dusre bache uska mazzak udate hai aur chahte hai ki jiy bhi uska saath na de. Lekin usse hata hai kin aye bache ki ek dost ki zarurat hai. Lekin agar

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576
who dost ban gaya toh baki bache usse baat karna band kar denge. Jiya ko kya karna chahiye?
P-jiya ko na usse ladke ke paas jakar help karni chahiye. Who na phir uska dost ban jaega.
Lekin class ke aur bache toh usse baat karne ki mana karte hai toh usse kya karna chahiye?
P- yeh wala nahi aah raha
Agar aap jiya hote toh aap kya karte?
P- (thinking) mei uski help karte.
Aur baki dost aapse baat karna band kar dete toh?
Agar aap uski help na karte toh kya hota?
P- thinks… nahi aa raha
Rishika ice cream khane bahar gayi. Usse apni favourite ice cream mil gayi usse khate hue who wapas ghar lot rahi thi. Usse rashte mei ek bacha mila jiske kapde fatte hue the. Aur who ice cream mangne lga. Aab rishika ko kya karna chahiye?
P- Usne usse icecream maangi aur usne usse dedi.
Theek hai agar aap risheka hote toh aap kya karte?
P- icecream usse bache ko de deti.
Kyu dete?
P- kyuki who bhuka tha aur uske kapde fate hue the.
Toh isse kya hota?
P-Phir who hai na usse dusri ice-cream dila deti.
But uske paas paise hi nahi the.
P- who aadhi khaleti aur aadhi usse deti.
Agar who usse deti hi nahi toh kya hota.
P- toh who na aapne ghar bhuka jata.
Aur rishika ko kaisa lagta
P- Rishika ko bohot bura lagta.


who dost ban gaya toh baki bache usse baat karna band kar denge. Jiya ko kya karna chahiye?
P-jiya ko na usse ladke ke paas jakar help karni chahiye. Who na phir uska dost ban jaega.
Lekin class ke aur bache toh usse baat karne ki mana karte hai toh usse kya karna chahiye?
P- yeh wala nahi aah raha
Agar aap jiya hote toh aap kya karte?
P- (thinking) mei uski help karte.
Aur baki dost aapse baat karna band kar dete toh?
Agar aap uski help na karte toh kya hota?
P- thinks… nahi aa raha
Rishika ice cream khane bahar gayi. Usse apni favourite ice cream mil gayi usse khate hue who wapas ghar lot rahi thi. Usse rashte mei ek bacha mila jiske kapde fatte hue the. Aur who ice cream mangne lga. Aab rishika ko kya karna chahiye?
P- Usne usse icecream maangi aur usne usse dedi.
Theek hai agar aap risheka hote toh aap kya karte?
P- icecream usse bache ko de deti.
Kyu dete?
P- kyuki who bhuka tha aur uske kapde fate hue the.
Toh isse kya hota?
P-Phir who hai na usse dusri ice-cream dila deti.
But uske paas paise hi nahi the.
P- who aadhi khaleti aur aadhi usse deti.
Agar who usse deti hi nahi toh kya hota.
P- toh who na aapne ghar bhuka jata.
Aur rishika ko kaisa lagta
P- Rishika ko bohot bura lagta.

Participant 2
Start kare
Ridhi apne favourite khilone se khel rahi thi..uske dada jib hi usske saath khel rahe hai ussi khilone se. theek hai toh unka par galti se uss khilone par jata hai aur who tuh tuth jata hai..ridhi dusse mei aa jati hai bohot vyada chilane lagti hai,yeh sab dekkha uski mummy usse bolti hai ki dadaji ko sorry bolo theek hai tohridhi dusse mei mana kar detio hai hai ki nahi mei nahi bolungi,tab mummy kehti hai agarusne sorry nahi bola toh who usse khelne nahi jane degi.
Aab ridhi ko kya karna chahiye?
P- usse sorry bolna chahiye
Kyu sorry bolna chahiye
P- Kyuki hame bado se aisi baat nahi karni chahiye.
Acha agar aap ridhi hote toh aap kya karte
P- Mei sorry bolti.
AAP sorry kyo bolte.
P- kyuki woh mujhse bade hai.
Unhone toh aapka khilona thoda hai?
P- lekin hum unki respect karte hai isiliye.
Agar tumhe sorry nahi bolna hota toh. Kya scene hota ghar ka
P- hal chal mach jati ghar mei.
Kaisi halchal macthi
P- mummy papa usse daataate ki aapne sorry kyu nahi bola.
Mummy khelne bhi nahi jane deti Isse zyada kya hota.
P- uske mummy papa usse naraz ho jate.
Aur kuch ho sakta tha
P- pta nahi
Chalo dusra aapke age ki ek ladki hai ameyay uski best friend sabse achi dost hai riya theek hai toh riya ameyay se jagadne lag gayi , uss time riya ko jor se lag gayi aaur usse haath se khun nikalne lag gaya unki teacher ne saare bacho se pucha ki jisne bhi riya ko maara hai who samne aa jae . toh aab ameyay ko kya karna chahiye.? P- saamne aake apni sachai batani chahiye ki maine usse mara hai
Usse aisa kyu karna chahiye.
P- Kyuki sach bolna chahiye hamesha.
Agar aap ameyay hote toh aap kya karte?
P- Btadeti
Theek hai agar aap nahi batate toh aapko kya lagta hai kya hota? Kyuki kisi aur kop ta hi nahi hai aapko pta hai auri riya kop ta hai sirf ki hamari ladai hui thi aur kisi ko nahi pta class mei.
P- thinks
Aab kisi aur bache ko bhi nahi pta sirf riya kop ta hai tab yaa karogi
P- bataungi aur kya karungi (Laughs)
Third , Aditi apna favorite tv cartoon dekh rahi thi 10 minute hi bache the khatam hone mei cartoon ko papa ghar par aa gaye office se aur unhone kaha tv band kardo aap apna homework start kare aditi. Tv ki aawaz bohot vyada thi toh yeh kehna assan thi ki usse sunai nahi diya aur who yeh bhi keh sakti thi ki mujhe toh sunai hi nahi diya appne kab aawaz lagai , isse who apna pura cartoon khatam kar leti aur papa ko baat bhi unsuni kar sakti thi

Last question okay. Zara apni mummy ke saath school se wapas aa rahi thi. Raashte mei uski mummy ne. 2 chocolate kharidi ek uske liye dusri uske bhai ke liye joh usse thodi derr baad hi school se wapas aata hai. Uski mummy ne bola ki ek chocolate tum kha lo aur dusri apne bhai ke liye fridege mei rakh do lekin uska mann thा ki who chocolate khud khale kyuki mummy ka dyaan kahi aur thा. Aan zara ko kya karna chahiye?
P- 2 bache hai?
2 bache hai aur mummy ne dono ke liye chocolate karidi
P- woh thodi derr baad khane lagi itne mei uska bhai aa gaya aur kehne lga ki mujhe bhi chocolate chahiye. Phir woh na usse chin kar seedhi kha gaya.
Agar aap zara hota toh aap kya karte apne bhai ke liye rakh dete?
P- apni behan ke liye rakh deti
Kyu rakhte?
P- woh meri nahi rakhtai hai.
Aap apni behan ke liye kyu rakhte.
P- kyuki who choti hai.
Agar aap kha lete toh kya hota
P- mummy daatti
Mummy toh dekh hi nahi rahi thi
P- aane ke baad.
Thankyou!!

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AAb aditi ko kya karna chahiye  
P- band karna chahiye usse.  
Kyu band karni chahiye. Uska favorite cartoon aa raha hai aur sirf 10 min hi bache hai.  
P- no answer  
Acha agar aap hote toh aap kya karte?  
P- band karti  
Kyu karte  
P- kyuki papa ne bola tha isiliye.  
Papa ne bola hai isiliye  
P- nodes  
Acha agar aap TV band nahi karte toh?  
P- papa datate  
Aapne toh suna hi nahi Kyuki TV ki aawaz tezz thi  
P- papa daatate toh sahi na ki tumne meri baat kyu nahi suni bahana kyu banaya agar hum nahi karte toh  
Bahana kaise banaya tv ki aawaz bohot tezz thi toh aap aaur sunn bh nahi sakte the.  
Acha theek hai next  
ek dopahar akshita aapne ghar mei ball ke saath khel rahi thi uski mummy ne usse baar baar aisa karne ko mana kar diya khetam samah akshita ki ball kach k eek vase par lag gayi aur woh tut gaya yeh gift akshita ke papa ke boss ne unhe diya tha . tutne ki awaaz sunke uski mummy wahan aayi toota hui vasa dekhkar unhone pucha ki yeh kaise toota agar akshita ne bola ki woh usse galti se takra gayi ball ke bare mei nahi bataya toh uski mummy usko saayad na daate theek hai aab akshita ko kya karna chahiye?  
P- batana chahiye ki ball se lga hai woh  
Agar ball se bataege ko data padegi ek toh mummy phele hi bol rahi thi nahi khetam kya karna chahiye ab?  
P- toh usse phele hi ball se khetam band kardena chahiye the.  
Tab mummy ne usse bola  
Mummy ne bola tabhi band kardena chahiye the. Acha agar aap akshita hote toh ?  
P- band kardeti tabhi khetam  
Aisa kyu karte aap?  
P- kyuki hame bado ki baat manani chahiye.  
Agar aap yeh bolte ki mujhse tutta hai ball ki jagah toh kya hota?  
P- zyada Daat padte usse . khetam band karwadeti.  
Uske baad suno priya ko ek birth day party mei jana hai theek hai lekin priya keagle din exam bhi hai theek hai who apo ne .mummy papa ko kya batai kyuki usse party mei jana ka bohot mann tha party attend karke jab who ghar aayi ‘ toh sone ki time ho jata hai aur woh exam de karte mei liye prepare nahi kar pati aagle din usse kafi questions ke answer nahi aateaab who sochhi kii kii woh apni biest friend se answer puche cheating kare ya jityee questions aate hai unhe karle aab priya ko kya karna chahiye  
P- jityee questions ke answer aate hai woh karde  
Agar aap priya hota toh aap kya karte?  
P- jityee questions aate hai wohi karti  
Aisa aap kyu karte?  
P- kyuki hame cheating nahi karni chahiye exam mei  
Aur cheating kyu nahi karni chahiye
P- uski help karni chahiye
But aur bache bol rahe hai ki friendship tod denge.
P- uski madad karni chahiye. Uska bhi toh koi dost nahi hai uska bhi toh koi hona chahiye isiliye
Bas isiliye who help karta uski? Agar aap hote jiya ki jagah toh kya karte?
P- agar who hamare friend hote toh who baat karna band nahi karte agar hum kisi ki help karte hai toh ya dosti karte hai toh.
Acha agar aap jiya ki help nahi karte aur apne friend ki suni lete toh kya hota?
P- Mujhe bura lagta
Okay next question Rishika ice cream khane bahar gayi.
Usse apni favourite ice cream mil gayi usse khate hue who wapas ghar lot rahi thi. Usse rashite mei ek bacha mila jiske kapde fatte hue the. Aur who ice cream mangne lga. Aab rishika ko kya karna chahiye?
P- deni chahiye usse icecream
Kyu deni chahiye?
P- kyuki hame garibo ki madad karni chahiye
Acha agar aap rishita hote toh aap kya karte?
P- mei deti
Kyu dete
P- kyuki woh bhuka tha
Aapko kaise pta woh bhuka hai.
P- who bhuka hai tabhi toh maang rha hai
Agar aap uss bache ko icecream nahi dete toh kya hota?
P- Bura lagta
Aap toh apni favorite ice cream kha raheho.
P- kisine humse kuch maanga aur hum nahi de paaye isiliye
Zara apni mummy ke saath school se wapas aa rahi thi.
Raashte mei uski mummy ne. 2 chocolate kharidi ek uske liye dusri uske bhai ke liye thodi derr baad hi school se wapas aata hai. Uski mummy ne bola ki ek chocolate tum kha lo aur dusri apne bhai ke liye fridge mei rakh do lekin uska mann tha ki who chocolate khud khale kyuki mummy ka dyaan kahi aur tha. Aab zara ko kya karna chahiye?
P- Rakh deni chahiye usse
Acha agar aap zara hote toh aap kya karte?
P- rakhdeti
Kyu rakhte
P- agar uski mummy usse rashte mei chocolate ke bare mei bta deti toh.
Uski mummy lene nahi jati usse. Aap apna socho
Acha rakhdeti lekin agar aapko bohut bukh lagti toh kya karte aap? P- mummy naraaz ho jati. Thankyou so much.
### Table-1: Responses from Protagonist’s Perspective and Emergent Codes

<table>
<thead>
<tr>
<th>Situation</th>
<th>Response from Protagonist’s Perspective</th>
<th>Response Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Situation 1</strong></td>
<td>Participant A  “woh apne dadaji se maffi maange. kyuki dadaji ne uska khilona tod diya hai”</td>
<td>Obsessive and magical view of authority</td>
</tr>
<tr>
<td></td>
<td>Participant B  “usse sorry bolna chahiye… Kyuki hame bado se aise baat nahi karni chahiye.”</td>
<td>Obsessive and magical view of authority</td>
</tr>
<tr>
<td><strong>Situation 2</strong></td>
<td>Participant A  “Ameya ko hai na teacher ko batana chahiye ki maine ussko mara hai kyuki riya ne bhi usko mara tha”</td>
<td>Obsessive and magical view of authority</td>
</tr>
<tr>
<td></td>
<td>Participant B  “saamne aake apni sachani batani chahiye ki maine usse mara hai… Kyuki sach bolna chahiye hamesha.”</td>
<td>Internalized value orientation</td>
</tr>
<tr>
<td><strong>Situation 3</strong></td>
<td>Participant A  “Usse band kar dena chahiye kyuki usse apna homework karna chahiye”</td>
<td>Pragmatic, hedonistic gain to the self</td>
</tr>
<tr>
<td></td>
<td>Participant B  “band karna chahiye usse…. papa datate”</td>
<td>Obsessive view of authority</td>
</tr>
<tr>
<td><strong>Situation 4</strong></td>
<td>Participant A  “batana chahiye ki maine ball se kanch ke vase par maara hai”</td>
<td>Magical view of authority</td>
</tr>
<tr>
<td></td>
<td>Participant B  “batana chahiye ki ball se lga hai woh…. toh usse pehle hi ball se khelna band kardena chahiye tha. Tab mummy ne usse bola”</td>
<td>Obsessive view of authority</td>
</tr>
<tr>
<td><strong>Situation 5</strong></td>
<td>Participant A  “usse jitney questions aate hai who karne chahiye”</td>
<td>Internalized law, norm, and value orientation</td>
</tr>
<tr>
<td></td>
<td>Participant B  “jitney questions ke answer aate hai woh karde…. kyuki agar hum cheating karke marks late toh aur bacho ke kam aate. Kam nahi aate par acha nahi lagta na aise cheating karna.”</td>
<td>Internalized law, norm, and value orientation</td>
</tr>
<tr>
<td><strong>Situation 6</strong></td>
<td>Participant A  “batana chahiye kyuki usse bura na lage.”</td>
<td>Sympathetic orientation</td>
</tr>
<tr>
<td></td>
<td>Participant B  “Usse batana chahiye”</td>
<td>Sympathetic orientation</td>
</tr>
<tr>
<td><strong>Situation 7</strong></td>
<td>Participant A  “usse na(3) apni dost ko dena chahiye”</td>
<td>Concern for others material needs</td>
</tr>
<tr>
<td></td>
<td>Participant B  “Dedena chahiye wapas”</td>
<td>Concern for others material needs</td>
</tr>
<tr>
<td><strong>Situation 8</strong></td>
<td>Participant A  “yeh wala nahi aa raha”</td>
<td>No code</td>
</tr>
<tr>
<td></td>
<td>Participant B  “uski help karni chahiye… uski madad karni chahiye. Uska bhi toh koi dost nahi hai uska bhi toh koi hona chahiye isiliye”</td>
<td>Sympathetic orientation</td>
</tr>
<tr>
<td><strong>Situation 9</strong></td>
<td>Participant A  “Usne usse icecream maangi aur usne usse dedi.”</td>
<td>Concern for material needs</td>
</tr>
<tr>
<td></td>
<td>Participant B  “deni chahiye usse icecream.. kyuki hame garibo ki madad karni chahiye”</td>
<td>Internalized law, norm, and value orientation</td>
</tr>
<tr>
<td><strong>Situation 10</strong></td>
<td>Participant A  “woh thodi derr baad khane lagi itne mei uska bhai aa gaya aur kehne lga ki mujhe bhi chocolate chahiye. Phir woh na usse chin kar chocolate kha gaya.”</td>
<td>Direct reciprocity</td>
</tr>
<tr>
<td></td>
<td>Participant B  “Rakh deni chahiye usse… agar uski mummy usse rashte mei chocolate ke bare mei bta deto toh.”</td>
<td>Obsessive view on punishments</td>
</tr>
</tbody>
</table>
Table 2: Responses from Child’s Perspective and Emergent Codes

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<thead>
<tr>
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<tr>
<td><strong>Situation 1</strong></td>
<td>Participant A</td>
<td>“nodes her head as No”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“dadaji maaf kar dete”</td>
</tr>
<tr>
<td></td>
<td>Participant B</td>
<td>“Mei sorry bolti… kyuki woh mujhse bade hai.”</td>
</tr>
<tr>
<td><strong>Situation 2</strong></td>
<td>Participant A</td>
<td>“mei bhi bta deti kyuki woh ladki bta na paye aur mei pit na paun.”</td>
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<tr>
<td></td>
<td></td>
<td>“ woh apne ghar jakar na mummy ko keh deti . woh na teacher usse marti .”</td>
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<tr>
<td></td>
<td>Participant B</td>
<td>“Biadeti”</td>
</tr>
<tr>
<td><strong>Situation 3</strong></td>
<td>Participant A</td>
<td>“Yes, papa se darr lagta hai.”</td>
</tr>
<tr>
<td></td>
<td>Participant B</td>
<td>“band karti.. kyuki papa ne bola tha isiliye.”</td>
</tr>
<tr>
<td><strong>Situation 4</strong></td>
<td>Participant A</td>
<td>“((Nodes her head )Ki maine ball se kanch ko toda hai)”</td>
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<td></td>
<td></td>
<td>“Toh mummy dat lagati”</td>
</tr>
<tr>
<td></td>
<td>Participant B</td>
<td>“band kardeti tabhi khelna.. kyuki hame bado ki baat manani chahiye.”</td>
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<tr>
<td><strong>Situation 5</strong></td>
<td>Participant A</td>
<td>“Jitney questions aate woh karti”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“kisi se help nahi leni chahiye agar usne galat bta diya toh aapke aur galat ho jaenge aur marks bhi kat jaenge isse”</td>
</tr>
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<td>Participant B</td>
<td>“Jitne questions aate hai wohi karti.. kyuki hame cheating nahi karni chahiye exam mei”</td>
</tr>
<tr>
<td><strong>Situation 6</strong></td>
<td>Participant A</td>
<td>“Batadungi.. woh kehty mera colour kaha mujhe do. Toh usse tuta milta aur who mam ke paas jakar keh deti.”</td>
</tr>
<tr>
<td></td>
<td>Participant B</td>
<td>“Batati… Nahin batati toh indu sabse puchti.”</td>
</tr>
<tr>
<td><strong>Situation 7</strong></td>
<td>Participant A</td>
<td>“mei wapas de deti. kyuki woh mam se jakar keh deti.. lekin woh puchhi hai bacho se ki aapke paas mera eraser hai”</td>
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<td>Participant B</td>
<td>“Batati.. Jhoot nahi bolna chahiye na”</td>
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<tr>
<td><strong>Situation 8</strong></td>
<td>Participant A</td>
<td>“mei uski help karti.”</td>
</tr>
<tr>
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<td><strong>Situation 9</strong></td>
<td>Participant A</td>
<td>“Ice cream uss bache ko de deti. kyuki who bhuka tha aur uske kapde fate hue the.”</td>
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<td></td>
<td></td>
<td>“toh woh na aapne ghar bhuka jata.”</td>
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<td>Participant B</td>
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<td><strong>Situation 10</strong></td>
<td>Participant A</td>
<td>“apni behan ke liye rakhty deti. kyuki woh choti hai.”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“woh meri nahi rakhty hai.”</td>
</tr>
<tr>
<td></td>
<td>Participant B</td>
<td>“rakhdeti… mummy naraaz ho jati. “</td>
</tr>
</tbody>
</table>
REFERENCES


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