

2/MSS

4460

**SADACHAR
THROUGH
SCHOOL PROGRAMMES**



**STATE INSTITUTE OF EDUCATION,
CHANDIGARH**

Publication No. 22.

March, '66.



Prof. Dr. Harnam Singh Shah
Principal Project Investigator
U.G.C. Research Project on Sikhs
605, Sector 16, Chandigarh

PREFACE

It gives me pleasure to issue this brochure "Sadachar' through School Programmes" to Heads of High/Higher Secondary and Middle Schools. This brochure is the second of the series of brochures which the State Institute of Education has undertaken to issue for the benefit and guidance of the field workers. I am confident that if the suggestions given in the brochure are given an honest trial the tone of behaviour pattern of students is bound to improve. Let every school in the State implement the suggestions given in the brochure in letter and spirit and submit at the end of the year a report of the programmes to the District Education Officer. A copy of this report endorsed to the Principal, State Institute of Education, Chandigarh, will create a pool of experience which can be exploited for mutual benefit. Properly edited and circulated, these reports will furnish practical guidance to all schools in the State.

J. D. SHARMA,
Director of Public Instruction,
Punjab.

SADACHAR THROUGH SCHOOL PROGRAMMES

Not gold, but only men can make

A people great and strong—

Men, who for truth and honour's sake

Stand fast and suffer long,

Brave men, who work while others sleep

Who dare while others fly—

They build a nation's pillars deep,

And lift them to the sky.

R. W. EMERSON.

Teacher, what are you doing to build the type of man visualised by Emerson. If you are doing something, surely you are true to your mission. If you are not doing anything, it is time you pause and think and perhaps work for a radical change in your outlook and attitudes so as to be worthy of the confidence reposed in you by the nation. You are the natural leader of the young ones entrusted to your care. Your role is to inspire. The crucial test of your greatness is the greatness you are able to inspire in your wards and not how great you feel in yourself.

The parent and the nation has handed over the child to you. The child is by nature self-centered, selfish, egotist and immature. His demand for satisfaction of his urges and needs is at once imperious and impetuous. You have to carve out of this raw material a mature adult, capable of dignified self-restraint and disciplined expression in the service of self, society and of great causes. How are you going to do it? Odds are against you. Uncongenial home environment, deteriorating socio-economic conditions and the none-too-happy political scene—all militate against you. And yet you have to save the child from the corrupting influences and build up an upright man, honest and straightforward in his dealings with fellow-beings, steadfast and sincere in the pursuit of socially acceptable objectives, loyal and devoted to tested values, and capable of meeting the challenges of life with courage, conviction and confidence. The task is by no means easy. It is like swimming against the current. But you have to do it. And you can do it. Only you have to keep in mind the cardinal principles of Sadachar.

The principles are :—

(1) **Sadachar is contagious. It is caught, not taught.** Mere preaching of Sadachar is beset with dangers. Counter-suggestion and revolt usually result from it, specially when preaching

is not backed by practice. If you practise, you need not preach. The distressing gap between word and deed causes disgust. The painful realization that his gods had feet of clay comes to the child as a rude shock and he loses faith in his elders, be they parents or teachers. Being a teacher you are, like the parent, a natural object of emulation for the child. You are his model. It is, therefore, very important for you to behave as you should. Minor lapses on your part may result in repercussions of far-reaching import in the life and conduct of your wards. The immediate reaction is confusion. The child is not sure what is right and what is wrong. Next come conflict of loyalties and contradictory demands on him. The result is an unstable and unreliable character. You have, therefore, to be very very careful about what you say and what you do. Slowly and imperceptibly, but surely and steadily your words and deeds enter into the life and being of your wards. So, beware!

(2) Sadachar is a matter of social conditioning.

Approbation helps stamp in the socially approved and desirable behaviour patterns, whereas disapprobation inhibit the socially disapproved and undesirable conduct. But the pity is that the desirable may not always be approved and the undesirable may not always be disapproved. On the contrary, and this happens quite often, the

undesirable meets tacit social approval and the desirable, derided and held in light esteem. The corrupt enjoy status and prestige, whereas the honest are relegated to the background and dismissed as squeamish misfits. We swear by gods and work for the devil. This unfortunate duality and hypocrisy is eating into our socio-political life. Duality of standards has engendered the belief that Sadachar is a liability. Prudence dictates that scruples be set aside, principles be thrown to the winds, and self-interest pursued with relentless vigour and uncompromising zeal.

The task before you, as a teacher, is to guard against this duality and to expose the underlying hypocrisy and uphold the right and the just alone for public approbation and **never miss an opportunity to denounce evil**. Thus alone you can prevent the younger generation getting into their heads that sadachar is a costly luxury which has to be avoided at all costs. Quite often younger people are made to fear their own virtue. They are obliged to smother generous impulses and throttle noble gestures just to escape ridicule or to pass for clever men of the world. Just to quote a couple of instances. The child wishes to blurt out the naked truth that he is twelve, but has to keep mum because the all wise parent, just to save a few coppers, has already told the bus conductor

that the child is only ten. The child may wish to go in for booking the extra load of personal effects, but the superior wisdom of the all powerful daddy forbids it. Thus it is that the child's exuberant love of virtue and his conscience are curbed and tamed into following the tainted path by those very persons, who profess to love him the most. Teacher, your task is rather delicate. It is against such duplicity and hypocrisy that you have to protect the innocent child. So take care that you **never compromise with evil. Always challenge and expose it and uphold for public approbation only that which deserves to be upheld on merit alone.**

(3) **To do the good, it is essential to know the good.** Discrimination between right and wrong, Viveka Budhi as they call it, has to be cultivated. Mere knowledge of the good in itself may not lead to the doing of the good, but it is an essential prerequisite of it. Blundering into something good once in a blue moon has no special merit. The first thing, therefore, is to make the child aware of what is proper and improper. This is not just getting by heart a list of proper and improper activities and behaviour patterns. It is much more. It is sensitizing the child's mind to react positively and creatively to the moral values so that he consistently chooses the right and strives to do the right.

(4) **We learn by doing a thing.** Sadachar is no exception. The only way to do the right is by doing the right. If choice of the right presupposes knowledge of the right, consistent striving after the right presupposes constant practice.

Keeping in view the importance of example, social conditioning, knowledge and practice, what can you as a teacher do to convert your school from a mere teaching shop into a Sadachar Laboratory for building up honest and upright men ? You have to do four things :—

- (1) **Provide knowledge of right and wrong.**
- (2) **Provide opportunities of doing the right.**
- (3) **Create a healthy social climate in the school for exercise of virtue, an atmosphere in which evil cannot possibly take root, far less thrive and prosper.**
- (4) **Inspire by personal example.**

All this cannot be left to chance. A well-knit co-ordinated plan of activities shall have to be drawn up by each school in the beginning of the year by a small committee of the staff specially appointed for the purpose.

The committee may draw up the plan on the following lines:—

(1) Lay down objectives, that is, which particular quality or group of qualities of conduct has to be emphasised during the course of the year. Is it truth, justice, honesty, fair play or is it courage, fortitude, bravery, patriotism or is it co-operativeness, tolerance, mutual regard or is it service and sacrifice ?

(2) In the light of the objectives prepare:—

(A) A list of topics on which talks may be arranged.

A tentative list suggesting areas from which topics may be chosen is given below. The list is meant to guide, not to fetter the discretion of the school:—

(a) Etiquette and manners.

(b) Episodes from the lives of prophets and great men like Budha, Nanak, Rama, Krishna, Christ, Guru Gobind Singh, Mahatma Gandhi, etc.

- (c) Fundamentals of Sadachar like Truth, Honesty, Justice, Fair play, etc.
- (d) Social values like Co-operation, Tolerance, Helpfulness, Good neighbourliness, etc.
- (e) Personal virtues like cleanliness, industry, handwork, thrift, generosity, self-reliance, initiative, steadfastness, etc.
- (f) Patriotism, service-sacrifice, etc.
- (B) A list of eminent persons, who can be invited to address the school on some of the topics listed under (A) above.
- (C) A list of festivals, days, birthdays, which may be jointly celebrated.

A suggestive list is given below :—

Basant, Baisakhi, Lohri, Independence Day, Republic Day, Gandhi Jayanti, U.N.O. Day, etc.

- (D) A list of projects and activities that the schools may start or strengthen, if already in existence.

A suggestive list is given below:—

- (1) Personal cleanliness.
- (2) Cleanliness campaign in and around the school.
- (3) Etiquette campaign—involving simple things like wishing one another, thanking one another or showing regrets on failing to do what was expected of us.
- (4) Charity box.
- (5) Book Bank.
- (6) Honesty shop.
- (7) Lost property office.
- (8) Social service camps at the time of local festivals and Melas.
- (9) Red Cross work.
- (10) Community tea, lunch or dinner.
- (11) Road-sense.
- (12) Helping the poor, aged and the sick.
- (13) Gardening.

- (14) Keeping a school pet.
- (15) School Panchayat.
- (16) Discussion groups.
- (17) Honesty-system examinations.
- (18) Scouting, etc.

Without a time schedule drawn up in advance and without adequate preparation for a particular function or activity, the very purpose of the programme is likely to be defeated. It is, therefore, very essential that when the above four lists are ready, the committee draws up a time schedule for each activity and also a school calendar of programmes for the year. It would be still more helpful if calendar of school programmes is got printed and is displayed in each class room or even a copy each supplied to staff and students in the beginning of the year. This will, besides lending added dignity and prestige to school programmes, motivate and ensure strict observance of the schedule. Not only this, allocation of duties should also be made so that teachers in charge of their respective activities, programmes and projects draw up their plans sufficiently in advance.

The teachers in charge of various activities should take special care that they **remain in the**

background and get things done by and through the student committees. Unless the students have **a sense of participation** in the school programmes and feel that the success of the programmes is due to their contribution to the programme, the programmes will not leave any durable impact in their life and character. Let the school programmes, therefore, be living and throbbing instalments of life itself and not a pale shadow or a bloodless substitute of life. Schooling divorced from life and its live currents has no meaning. **Life itself is a great school and a great teacher rolled into one. So is genuine schooling life itself—only, more intensified.** It is a concentrated and a controlled doze of it. Its objectives are precise and definite. What life in its ramifications, currents, cross-currents and blind alleys teaches in a random way, subject to the vicissitudes of chance over a lifetime, schooling seeks to do the same with the skill and dexterity of an expert in a specified time.

Teacher, you are an expert, the time at your disposal is short, your objective is to lay deep the foundations of Sadachar in the child mind while he is still with you. And you can do it by the noble example you set before him and by providing opportunities to him for repeated exercise of Sadachar through School Programmes.

7463 SIE—30-3-66—C., P. & S., Pb., Chd.

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...

PL-0659

