

1,000-10-8-13.

Educational (1913) Department.

ORDINARY MS.

G.O., No. 186

DATED 28.9. 1913 .

[Despatch Abstract.]

Religious and moral education

Acknowledging the receipt of letter from the Headmaster,
Mallapalle High School, forwarding a copy of the report on the
methods of imparting ——— accepted in that school.

OTTAPALAM,

SOUTH MALABAR.

22. 2. 1913.

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25-2-13

From

The Headmaster,

Ottapalam High School,

Ottapalam.



To

The Secretary to the Government

Education Department

St. George's, Madras.

Sir.

I have the honor to submit to you herewith a report of the work done in this institution with respect to moral and Religious Education.

I believe the report of the Committee on moral and Religious Education is now receiving your consideration, and having personally had the honor to sit on the Committee, I venture to think that this and similar reports of practical work done would be of interest to you in deciding the question.

I have the honor to be,

Sir,

your most obedient servant

M. K. M. M. Chappu
Headmaster

TK
25/13

Report

QN

RELIGIOUS AND MORAL EDUCATION

AS IMPARTED IN THE
OTTAPALAM HIGH SCHOOL.

I took charge of this institution about the beginning of July last; and immediately set myself to provide for Religious and Moral education in its two main branches of i *Instruction*—where the appeal is to the children's intellect and ii *Training*—which embraces all the arrangements for building the boys' character.

INSTRUCTION.

Curriculum and time:—My "Syllabus of Moral and Religious Instruction in Secondary Schools" has been in the main followed as regards courses of study. The lower classes—Form III and those below—receive instruction for 2 periods a week of 50 minutes each. In Forms IV and V moral instruction has been combined with English "Reading"; and 2 periods a week devoted thereunto, my "Hand-book of Morals"—which is "approved"—being used as the Text-book; one period, besides this, is given to Religious instruction in each of these two classes. In form VI only one period is devoted to Morals and Religion combined.

Examination:—The questions set for the higher forms at the last Terminal Examination are appended—which would give some idea as to the kind of instruction that the boys have been receiving. The results of Examination are fair, the average percentage of marks obtained being 40, 42 and 36 in forms IV, V, and VI respectively.

Non-Hindu boys:—It may be of interest to note here that though the instruction in Religion here imparted is intended for the majority viz Hindu boys, and that though Moplah (Mahomedan) boys are at liberty to absent themselves during the periods when such instruction is given, yet these have been attending the classes quite as regularly as their Hindu fellow pupils; and that at the last terminal Examination they acquitted themselves very satisfactorily in the paper on religion. I am however trying to induce the leading Moplah citizens of the locality to place at my disposal a good religious teacher of their own persuasion, and I hope to succeed in getting one.

Additional classes:—In addition to what is done as part of the regular curriculum there are two classes, one in the mornings and the other in the evenings, each for about 45 minutes a day. In one, the *Vedapātha* class, an attempt is made to teach to the Brahmana boys the recitation and meaning of the most important portions of the Vedas such as the *Sandhyābandana*, *Purushasūkta* and *Taittiriyaopanishad*. A teacher specially versed in the subject of vedic recitation is in charge of the class. The other additional class is held in the evenings; it is largely attended by Brahman and non-Brahman boys alike to whom are taught in common devotional songs and stanzas in Malayalam and in Sanskrit.

TRAINING.

Intercourse between masters and pupils:—Our endeavour is to surround the boys as far as possible with an atmosphere of active love, comradeship, and purity. In the first place the utmost freedom of intercourse is encouraged between the teachers and the taught. There were at the time of the school inspection in December last 421 pupils on the rolls and 17 class teachers, 199 and 7

respectively thereof belonging to the High School Department. The teachers know most of the boys personally, and, in a large number of cases, know also their antecedents, guardians, and relations. This goes a long way to make the boys look upon the teachers as elderly family acquaintances more or less.

Games and sports—I am trying to turn to the best possible account the facilities the institution enjoys in the possession of a fairly big site. The school compound (see appendix B) measures over seven and a quarter acres and is rather triangular in shape, the buildings occupying only the southern and western edges. There are at present two Foot Ball clubs, playing alternately; one Cricket, one Tennis, and two Badminton. We are now able to provide daily recreation for about a hundred to a hundred and twenty boys or nearly 50 per-cent of those on the High school rolls. I live on the school-compound, and stay on most days till about 6 P. M. on the field. I am glad to be able to say also that in this, as in other respects, I receive the fullest and hearty co-operation of my colleagues on the staff. Indeed I look forward to this portion of our activity bearing rich fruit, in course of time, in the physical as well as moral growth of the boys. The following remarks are made by the Inspector of schools in his last report, "*The Head master takes great interest in the games and sports of the pupils which are being well organised*"

Supervision out of school—Ottapalam is a very small place, a fact of which I am very glad, free from the bustle, ill-health, and immorality of large towns. The boys live for the most part within half a mile from the school and are easily accessible at all times. The majority of the pupils, moreover, come from places all round within a radius of fifteen to twenty miles; so that a very large number do not live in their own homes. *The need for a very big hostel is very urgent*; and an elaborate scheme is now before the Director in which it is sought to place a resident teacher in charge of every thirty pupils. In the present school hostel there is accommodation only for some twenty boys; over a hundred therefore have to lodge in private hotels. The rule at present enforced is that no boy can lodge or board in any private hotel that is not "licensed" by me; and one of the chief conditions for granting a license is that the hotel must be under the supervision of some one among the senior teachers on the staff. The superintending teacher is regarded as the local guardian of the boys in his charge; he pays constant visits to the boys and keeps a watchful eye on their progress and ways of conduct. I visit the pupils myself pretty often; but do not wish to impose any hard and fast rules re details of out-of-school supervision. Our endeavour is to be, in some measure, elderly comrades of the boys; to guide them without, however, making machines of them.

CONCLUSION.

I am far from claiming that we have achieved any very marked results here. Nay, for that matter, I do not see how any "tangible" demonstration can be made anywhere of the *direct* results of any kind of moral training, which always seeks to impress itself *silently* on the character of individuals, and whose full fruit can only appear in after life. The only immediate test is that of general impression; and I am happy to extract the following from the concluding page of the last Inspection Report. Says the Inspector, Mr. Littlehales: "*I consider it*" (the school) "*is doing very useful work, and should greatly improve within the next few years. The organisation is good and the recently appointed Head master, himself the author of a Moral Instruction Text book, takes particular interest in the general welfare of his pupils.*"

I trust the above report will give some small information to those who are practically interested in the question of Religious and Moral education. A great deal, both for and against such education, is said and written often by people academically; but experiment, I would strongly urge—honest, intelligent, and persevering experiment—alone can furnish any reliable data to pronounce a judgment one way or another.

HIGH SCHOOL, OTTAPALAM,
19th February 1913.

M. KRISHNAMACHARYA,
Head Master.

APPENDIX A.

OTTAPALAM HIGH SCHOOL.

Terminal Examination, 1912.

VI From]

MORALS AND RELIGION.

[Time 2½ Hrs.

- I. What is a duty and what is a virtue? Explain fully, and give examples of certain traits that are both duties and virtues.
- II. Give two great examples of each of the following:—
Devotion to duty, perseverance, and truthfulness.
- III. What is meant by *balance of mind*? Illustrate.
- IV. "There are two kinds of strength in the world." Explain and Illustrate.
- V. How may we know that God exists? How far does a study of the Vedanta help us towards spiritual realisation?
- VI. A robber, a soldier, a doctor, a hangman each cuts the throat of a fellowman. How would you differentiate their activities?

V Form]

RELIGION.

[2½ Hrs.

- I. What do all men really want to get? By what means do they try to get it?
- II. What does every religion seek to find out? What do all religions teach in common?
- III. Who were *Ushas*? How are their teachings valuable to us?
- IV. What does Vedanta teach as to man's real nature?
- V. Give a description of a really great spiritual seer whom you have seen or heard about.
- VI. What is meant by *Bhakti*? Give the story of any great *Bhakta* that you have read about.

IV From]

RELIGION.

[2½ Hrs.

- I. What was Bhishma's original name? What does "Bhishma" mean? When did he get that name?
- II. Why did not Bhishma marry when bidden by his mother?
- III. How were the Pandavas and the Kauravas related to Bhishma? How did Bhishma conduct himself towards them?
- IV. Was Bhishma spiritually great? Give some proofs from his life.
- V. Bhishma knew that the Pandavas were righteous. Why, then, did he fight against them?
- VI. How did Bhishma fall in battle?

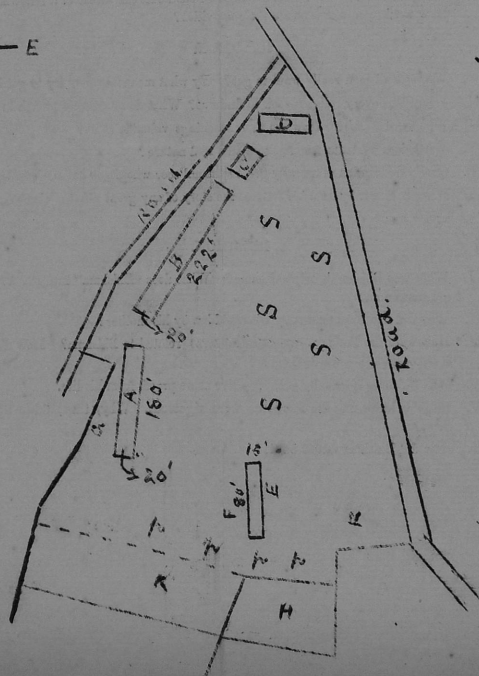
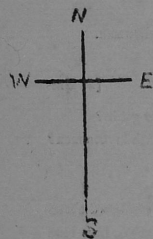
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APPENDIX B.

GROUND PLAN OF SCHOOL SITE.

A.

- A. Lower School. B. High School. C. Gymnasium.
D. Additional rooms for High School. E. Present
Hostel. F. Well. G. Latrine. H. Headmaster's
Quarters. K. Hostel Kitchen. p.p.p. Proposed
hostels' site. R. Reading room. S. field for
Sports



C. No. 537 From the Headmaster, Ottapalam High School No 66, dated 22-2-1913.

SUBJECT.

Report on Religious and moral education
as imparted in the Ottapalam High School.

The receipt of the report may be
acknowledged. A draft is submitted for
approval.

7/11/13 after issue + register of the
25.2.13 16.2.13
Disposal, please send to the
address to the moral and religious
instruction main file.
Ld.
27/2/13

[E. & L.]

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No. 186 his



Education DEPARTMENT.

From

THE SECRETARY TO GOVERNMENT,

Education DEPARTMENT,

To

M. R. Py. M. Krishnamacharya

Headmaster

Ottapalam High School

Ottapalam

Fort St. George, 28.2.1913.
Dated

SIR,

the methods of imparting

I have the honour to acknowledge receipt of your letter no. 66, dated

22nd Feb. 1913, which will receive due attention enclosing a copy
of the report on religious & moral education ~~submitted~~ in
your high school. *Adopted*

I have the honour to be,

Sir,

Your most obedient Servant,

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CR
26.2.13

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26.2.13

When given for copying _____
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READ AGAIN G.O., No.
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CURRENT No.

ENCLOSURES TO C. No.

ORDER OF GOVERNMENT.

A A A A A A A

LETTER OF GOVERNMENT.

STATEMENT WITH DITTO.

PAYERS NOT SILENT UP, BRING MEANT FOR DISPATCH
 IN ORIGINAL.

V.B.—

A = Copy in full.
 B = Not to be copied.
 P = Copy abstract only.
 Q = Copy Heading only.