

MAHAMANA PANDIT MADAN MOHAN MALVIYA : HERBINGER OF HIGHER EDUCATION

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ABSTRACT

The vision of Malaviya ji was so perfect and dynamic that every solution regarding the problems of higher education is there. The motive of Malaviyaji was to make higher education answerable in any condition, period or time. The concept of globalisation from the vision of Madan Mohan Malaviya could be seen in the following version "And the creator and benefactor of the world, the universal soul moving in all, brought together his all children of the east and the west, and induced their mind to that unanimity which meanest good and right understanding directed them to raise this home of universal learning in the capital town of the lord of universe". (printed in copper plate, 1916, BHU) again Malaviya pray was "May Saraswati, incarnated in the shurti-heart of wisdom, ever bloom and shine with worship from her humane children, may they ever assiduously imbibe the vital milk of knowledge flowing from her sweet breast of science and philosophy :may all hearts turns to act as good alone: may all hearts be filled with love of supreme." (Printed in copper plate 1916 BHU) so this was the globalized vision and religious thought of Malaviyaji to enhance higher education in global scenario. At that time somebody propose this university as a sectarian University. They thought that the existing university had been exercising a difference between Hindu and Muslim. The reply of this objection Malaviya said in his speech in the imperial legislative council "The University will be a denominational institution but not a sectarian one.

KEYWORDS: Madan Mohan Malviya, Congress, British Rule, Higher Education, BHU

Madan Mohan Malaviya was born in Allahabad on December 25, 1861. His ancestors were poor but had a social status and were known for their Sanskrit scholarship. Madan Mohan's education began at the age of five when he was sent to Pandit Hardeva's Dharma Gyanopadesh Pathshala. Mohan, who was diligent boy, matriculated in 1879 and joined the Muir Central College and finally graduated from the Calcutta University in 1884. He was appointed as a teacher in his old school on forty rupees a month and soon became popular among his pupils. As there were no rules in those days preventing government servants from attending political meetings he attended the second Congress session held in Calcutta in 1886 and delivered a speech which held the audience spell-bound. A.O. Hume the General Secretary of the Congress made very appreciative reference to it in his annual report. soon after his return from Calcutta he was offered the editorship of the Hindi weekly, the Hindustan. He also edited another weekly, the Indian Union. Malaviya wanted to devote himself entirely to the service of the country. The legal profession did not attract him though he studied law and passed the L.L.B examination in 1891. With few exceptions Malaviya regularly attended the annual Congress sessions from 1886 to 1936. In 1887, he invited the Congress to Allahabad.

During the session great enthusiasm prevailed among the delegates and its success was phenomenal. Malaviya was the Secretary of the committee. He invited the Congress to Allahabad again in 1892, and again its success was largely due to his devoted efforts. In the Congress sessions he spoke generally on the political subjection of the country, the poverty of the masses owing to the British economic policy and the monopoly of the higher posts by officers recruited in England.

On account of his services to the Congress he was elected its President in 1909, 1918, 1932 and 1933 but owing to his arrest by the Government of India, he could not preside over the 1932 and 1933 sessions which had been banned. Perhaps, he tried to popularise the national cause more than many other leaders. Although he was a strong supporter of the Congress he founded the Hindu Mahasabha in 1906. It was established, according to its supporters, to oppose not the just claims of the Muslim community but the "divide and rule" policy of the British Government. Malviya became a High Court Vakil in 1893. He always gave preference to public work over his legal work. He virtually withdrew from the legal profession in 1909 but he made an exception in 1922 in regard to the appeal of 225 persons

condemned to death in connection with the Chauri Chaura riots (Gorakhpur District, U.P.) on account of which Mahatma Gandhi suspended the civil disobedience movement, and saved 153 accused from the gallows. Malaviya's zeal for public work made him realise the necessity of starting newspapers particularly in Hindi, for the education of the public. He started the *Abhyudaya* as a Hindi weekly in 1907 and made it a daily in 1915. He also started the *Maryada* a Hindi monthly in 1910 and another Hindi monthly, in 1921. He started the *Leader*, an English daily in October 1909. He was the Chairman of the Board of Directors of the *Hindustan Times* from 1924 to 1946. In consequence of the active work that he did as Senior Vice-Chairman of the Allahabad Municipality, he was elected to the Provincial Legislative Council in 1902.

The ability and independence which marked his speeches in the Council led to his election in 1909 to the Imperial Legislative Council, of which he soon became one of the most important members. He participated in the debates on important resolutions, e.g. those relating to free and compulsory primary education, the prohibition of recruitment of Indian indentured labour to the British Colonies, nationalisation of railways, etc. He took a keen interest in the industrial development of the country and was therefore appointed a member of the Indian Industrial Commission in 1916. In view of the non-cooperation movement started by Mahatma Gandhi in 1920, he did not seek election to the Indian Legislative Assembly in 1921. But he was a member of the Assembly from 1924 to April 1930. He resigned shortly after the salt satyagraha started by Mahatma Gandhi and took part in it. He supported the demand for the grant of full Dominion Status to India put forward by Pandit Motilal Nehru. He was invited to the Round Table Conference in 1931, but he inevitably returned dissatisfied with the attitude of the British Government. The Benares Hindu University betrays the keen interest that he took in the education of the mind and the spirits. The importance that he attached to the economic development of the country made him combine the teaching of science and technology with the of religion.

Malaviya was a conservative in social matters He believed in the 'Varnashrama Dharma' (caste system). He was, however, prepared to just himself to social changes in the country to a limited extent, but wanted to take the leaders of the Hindu community and the Benares pandits with in matters of social reform. He felt strongly the injustice done to the depressed classes In connection with temple entry and pleaded their cause before the pandits in 1936. He also

favoured the raising of the position of Hindu women. He occupied a very high position in Indian public life and his public activities were numerous. The freedom struggle, the economic development of the country, promotion of indigenous industries, education, religion, social service, the development of Hindi and other matters of national importance continued to occupy his attention as long as he lived. He was the president of the All India seva Samity from 1914 till 1946. He was known for his gentleness and humility but he did not yield where principles were concerned. He had the courage to differ more than once from the Mahatma even at the risk of becoming unpopular. He opposed, for example, the boycott of schools and colleges, the burning of foreign clothes and the boycott of the visit of the Prince of Wales in 1921. It will be true to say that he considered responsive cooperation a better policy than civil disobedience.

HOW MALVIYA'S IDEOLOGY COME IN ACTION: AN OVERVIEW

Malaviya ji was born just after the, so called Indian mutiny of 1857. In next two or three decades following the first world war of freedom the entire country was passing through a national Renaissance in every sphere of life-social, economic, political, religious, and educational. The spirit of many great sons of this land rose in revolt against the British domination. Malaviya was one of them. He joined the Indian national congress immediately and made his maiden speech before the great national gathering at its second national session of congress held at Calcutta in 1886 and became an ardent champion of Indian nationalism. During his tours of country in subsequent years while attending the congress session, Malaviya had the opportunity to observe the conditions existing in the country in various spheres. Malaviya therefore came to the conclusion that in order to revitalise India as a nation, it was necessary to feed her youth with the old spiritual and moral food and religion must be the part of education founded on Indian ideals and enriched with the result achieved by science and learning of the west. Modern India higher education has its roots in the British rule that began as a speck in 1757. The establishment of three university of Bombay, Calcutta, Madras done on the basis of London university. Lord Curzon, appointed on Indian Universities commission in 1904 to probe into the working of Indian Universities. All the Universities were brought directly under government control-Lord Curzon, by this act, again left a reason for infame and discontents.

This errant move of British rule, couldn't restrain the long cherished dream of a great institution from the mind

and action of Malaviya ji in 1904, he hold a resolution for establishing a Hindu University {at Kashi} under the president ship of the Maharaja of Banaras; he received first token donation of fifty-one rupees for the University from his father. Debate over the University grew more during Indian National Congress Session {31st December 1905, Banaras} at the Town Hall, under the president ship of Shri B.N. Mahajani-scheme of the Hindu University was placed before the representatives of all religious and renowned educationists. With these exuberant developments, public announcement of Banaras Hindu University was finally enunciated on January 1st, 1906-two contemporary moves further exuded confidence in Mahamana, Central Hindu college, after witnessing a great success under the visionary leadership of Mrs. Annie Besant, applied for statutory Royal Charter for the establishment of a "University of India" under the signature of influential personalities-second, The Bharat Dharma Mahamandal of Kashi under the president ship of the Maharaja of Darbhanga, had simultaneously launched a scheme for the establishment of a Sanatan Dharma {universal} University. In the year 1911, the Maharaja of Darbhanga along with Annie Besant incorporated his scheme with that of the Hindu University, he personally too took great interest and met Lord Harding {then Governor-General} with plan of University and received his consent easily as this top notch British official was comparatively flexible in his demeanour. Albeit his Education Secretary, Sir Harcourt Butler became alarmed to see, the prominence of Hindi in proposed University-he gave mandate for English, as medium of education in Banaras Hindu University which in equanimity was accepted by Mahamana. He had stout vision for changes and it's tantamount on entire education system-so at least for temporary compulsions dropped his plan to use mother tongue. Finally the dream came true on the Vasant Panchami day, February 4, 1916 and foundation stone of Banaras Hindu University was laid by The Lord Harding in the presence of august gathering and thousands of high dwellers. Before the discussion of Mahamana vision about higher education in detail and how he is a great visionary for higher education in present liberalization and globalisation age, firstly researcher discuss what the status of higher education in India.

STATUS OF HIGHER EDUCATION

In 1947 there were 27 universities, 500 college, with barely 200,000 student and 15,000 faculty with that limited legacy, the country (India) started the journey of higher education. During the six decades of independence of

the country, eleven five year plans were implemented to boost the process of development of the country. Many commission and committees establish by government as university education commission (1948-1949), national education commission (1964-1966), NPE (1986), POA (1986),NKC (2005), Yashpal committee (2006), etc New agencies like the UGC (1956), NAAC(1994), etc also were established for specific purpose like maintaining standards and quality in higher education. In these six decades India has becomes a youthful country. India has third largest education system in the world after United states of America and China. The Govt. of India given much more importance for higher education during xi plan by allocation about nine fold increase in its budget to the tune of 44,469 crores as against Rs. 3.900 crores for x plan. Our prime minister called xi plan as "education plan "the Major concern for xi plan are Access, and expansion, equality and inclusion, and excellence, relevant education and quality research. Total number of student enrolled in higher education that is GER 10% in 2007 to 15% by 2012 government after wider discussion propose an excellent PPP model University to overcome the problem of higher education. After reading this data which show massive quantitative expansion in higher education the question strikes in mind, that will this expansion of higher education can achieve the standard maintain by ancient University, such as Nalanda and Takshila which attracting scholars and knowledge seekers from the across the globe? And will they consider as world class University? Today we don't have any international ranking university. Is it possible by following the great Indian visionary Mahamana Pt. Mohan Malaviya and their philosophy in higher education?

MALAVIYA VISION FOR HIGHER EDUCATION

The vision of Malaviya ji was so perfect and dynamic that every solution regarding the problems of higher education is there. The motive of Malaviyajji was to make higher education answerable in any condition, period or time. The concept of globalisation from the vision of Madan Mohan Malaviya could be seen in the following version "And the creator and benefactor of the world , the universal soul moving in all, brought together his all children of the east and the west, and induced their mind to that unanimity which meanest good and right understanding directed them to raise this home of universal learning in the capital town of the lord of universe". (printed in copper plate, 1916, BHU) again Malaviya pray was "May Saraswati, inearned in the shurti-heart of wisdom, ever bloom and shine with worship from her humane children,

may they ever assiduously imbibe the vital milk of knowledge flowing from her sweet breast of science and philosophy :may all hearts turns to act as good alone: may all hearts be filled with love of supreme." (Printed in copper plate 1916 BHU) so this was the globalized vision and religious thought of Malaviyaji to enhance higher education in global scenario. At that time somebody propose this university as a sectarian University. They thought that the existing university had been exercising a difference between Hindu and Muslim. The reply of this objection Malaviya said in his speech in the imperial legislative council "The University will be a denominational institution but not a sectarian one.

It will not promote a narrow sectarian but a broad liberation of mind and religious sprit which will promote brotherly feeling between man to man. The absence of any religious education in our state university has not prevented the growth of sectarian feeling in the country." I believe instruction in the truths of religions whether it would be Hindus or Muslim, wheather it would be imparted to the student of BHU or Aligarh Muslim University will tend to produce Man, who if they are true to the religion, will be true for their God, their King and their Country. And I look forward to the time when the student of this University, who will pass out such University, will meet each other in a closer embrance as sons of the same motherland then they do at present." Malaviya ji thus visualized that the student trained in the new system of education would be able to spread knowledge throughout the country and world and there by develop the spirit of nationalism and internationalism. So he propose the establishment of an all Indian University which is residential university, unlike the other five University that existed in India at that time viz Calcutta, Madaras, Bombay, Lahore, Allahabad. In relation to Global University Malviyaji said "If the expenses incurred on University education in the west is compared, with what we are expanding on it here, it will be seen that we are far below the standard of other civilized countries and have much be way to make up. Our Universities are like so many powerhouses needed to scatter the darkness of ignorance, poverty and cold misery which is hanging like a pall upon the country. Every lower of India must therefore rejoice at the growth of universities in India," Malaviya believe in globalization, his views on education is above than any creed, caste, race,. He believed in ideals of Veda vyasa-" May all enjoy happiness, May all the source others may all see the auspicious days, may none suffer any injury. " He believes in brotherhood that is **Vasudhaiv Kutumbkam**.

PARAMETERS DECIDED BY MAHAMANA FOR HIGHER EDUCATION

A. Integration of Religious Education

Malaviya vision was so clear and dynamic, which he said at his time for higher education, are the matter of research now a days, He said "There are some people, I am fully aware, who doubt whether the teaching of faith, side by side science, can be productive of good result. This assumes that, if religion and science are not antagonistic, they are at least incompatible. But happily signs do not want that the attitude of science towards religion is undergoing a great change." (Malaviya speech, 1916) Again he said that "for all true religion is based on the belief in the supreme being, the Almighty God. And the essence of all morality founded upon such a faith of charity and goodwill towards all. This shows the spirit of high cooperation in society, so if religion integrated in higher education then musty the problem of corruption, stress, throat cut competition become solved and moral values, ethics, obtained and truly value based society originate. Which is the broad objective of higher education?"

B. Amalgemaization of Ancient and Scientific Knowledge in Higher Education

Malaviya was a firm believer in ancient Indian culture and tradition and also most modern then ultra modern in his future vision for higher education. He does not believe in Macaulay theory and totally opposed his concept, look the address of Lord Macaulay to the British parliament on 2nd Feb 1835, we get surprised at the objectives of Macaulay. He stated in his address - "I have travelled across the length and breadth of India and I have not seen a person who is beggar, who is thief, such wealth I have seen in this country; such high moral values. People of such caliber, that I do not think we would conquered this country, unless we break the very backbone of this nation which is spiritual and cultural heritage and therefore I propose that we replace her old and ancient education system, her culture, for the Indians think that all that is foreign and English is good and greater than their own, they loss their self esteem, their native culture and they will become what we want them, a truly dominated nation." Malaviya yet born after the Macaulay period but he knew about his views, So he again and again said reshape the education system in all spheres bringing back our ancient education practices and moral as well as spiritual values. His vision is seen in BHU. Malaviya intially formulated the objective of this University is to promote the study of Hindu Shastra's and of Sanskrit literature generally as a means of preserving and

popularizing for the benefit of Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India.

To promote learning and research generally in arts and science in all branches; To advance and diffuse such scientific, technical & professional knowledge, combined with the necessary practical training as is best calculated to help in promoting indigenous industries & in developing the material resources of the country & to promote the building of the character in youth by religion & ethics as an integral part of education. So these objectives show Malaviya Vision on higher education i.e. on one side reflect Veda, Upanishad, all ancient scriptures & text & on other side reflect science technology integration of medical engineering agriculture & technical education. How Malaviya viewed the excellence in science and technology in the presence of Bhatnagar and Narlikar in his dream campus is described here. While spotting talent he had heard of V.V. Narlikar who was pursuing his research as an Isaac Newton student at the University of Cambridge under Sir Arthur Eddington, one of the most prominent and important astrophysicists of his time. While on visit to the UK for a round table conference, Malaviya visited him in Cambridge in 1931 and invited him to join BHU as professor of Mathematics. Narlikar, who was 24 years old at the time, preferred the offer over visiting Caltech and served the university for 28 years from 1932 to 1960. He was also in charge of the University Telescope. In his "A few recollections and reflections", V.V. Narlikar writes, "my memories of the Banaras Hindu University (1932-1960) are so many, so rich and so happy that they make the University to me Madhur Manohar Ateev Sundar [So sweet, serene, infinitely beautiful]". The BHU Kulgeet was composed by S.S. Bhatnagar, one of the most renowned scientists, who was a Professor in Chemistry at BHU for three years during 1921-1924. Malaviya used to attend popular lectures on science organized by S.S. Joshi of Science College and other professors of the. For the first time in India, he established departments for mechanical and electrical engineering, glass technology, pharmaceutical chemistry, mining and metallurgy, chemical engineering as well as Sanskrit and Ayurveda, apart from many other courses which existed in other institutions in India. he attracted the brilliant scholars such as U.C. Nag, Charles A. King, A. B. Dhruva, Ganesh Prasad, Birbal Sahni, S. S. Bhatnagar, V. V. narlikar, R. K. Asundi, and many others to guide the students. This reflects his scientific vision for the technological advancement. In service of the nation. Malaviya vision to link the heritage of ancient knowledge

with modern development of science and technology. He pleaded for wholehearted cooperation in building a modern Nalanda and modern Takshashila in kashi with a blend of the best of the East and with the best of the West. While he was proud of Oxford and Cambridge with their centuries old traditions, he was also proud of his university. In the 20th century, Srinivasa Ramanujan, J.C. Bose, M.N. Saha, S.N. Bose, C.V. Raman and many others asserted their intellectual potential in science.

When we attained independence, many new institutions of excellence were established. It is no wonder that the BHU graduates played a pivotal role in shaping modern India - DevendraLal, U.R. Rao, J.V. Narlikar, C.N. R. Rao, T.V. Ramakrishnan, to name a few. C.N. R. Rao's educational and spiritual experiences at BHU in Kashidham (as he calls Kashi or Banaras) are described with warmth in his recently published autobiography, "**Climbing the Limitless Ladder: a Life in Chemistry**". His first research paper was on the work he carried out at BHU during Master's. Responding to the honor of D.Sc. (Honoris Causa) from his alma mater, C.N. R. Rao said, No honor is greater than the one from one's own alma mater When I entered this capital of learning in 1951 to pursue M.Sc. In Chemistry, the first thing I did was to take off my shoes at the main entrance and walked bare-foot to pay my respects to the Mahamana". Malaviya had a global view with regard to inviting persons of outstanding ability. To achieve his goal, he had correspondence with eminent scientists including Ernest Rutherford, Sir Arthur Eddington and others. In his cherished ambition, Malaviya tried hard during 1935-1936 to persuade the timeless legend in science and society, Albert Einstein to come over to India and BHU for a suitable period, on his own terms in perhaps some joint scheme and cooperation with Sir C.P. Ramaswami Aiyer, Vice Chancellor of the Travancore University (presently Kerala University). Sometime in 1940, Einstein probably wrote to Malaviya, expressing his desire to serve this great University. Unfortunately, both Malaviya and Radhakrishnan were away from town and his letter met with the usual bureaucratic procedure. By the time, Malaviya warmly invited him; Einstein was on his way to settling in America.

The eminence of academic pursuit embedded in excellence in every branch of human knowledge in his dream campus. Right up to the day of foundation, this University played a formidable role in strengthening of the national causes-from freedom movement to modern time; its culture blended with modernity and tradition, always

prioritized the ethics and humanity along with finest pastime for high standard education in the close "Guru-Shishya" tradition. Many changes have taken place inside the University and its reputation as center of excellence have expanded to all major steams-old hostels and few old nameplate like, "College of Arts, "Bharati Mahavidyalaya", "Mahila Mahavidyalaya" etc are suddenly give a chance to roam in down memory lane. Mahamana through his great humane value never let disoriented the middle nomenclature of the university and truly succeeded to establish an unparalleled institution.. It was an auspicious fortune of this university that it was served by a numbers of distinguished scholars and big human being as - Dr. Amarnath Jha, Dr. Radhakrishnan, Pandit Govind Malaviya, Acharaya Narendra Deo, Dr. C.P. Ramaswamy Aiyer were foremost among them.

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