

**MADAN MOHAN MALAVIYAS ROLE IN REVAMPING INDIAN  
HIGHER EDUCATION SYSTEM**

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**ABSTRACT**

*In this paper the author tries to explore the contribution of Pandit Madan Mohan Malaviya in revamping the Indian education system. Pandit Madan Mohan Malaviya (1861–1946) was an Indian educationist and politician notable for his role in the Indian independence movement and his espousal of Hindu nationalism (being one of the initial leaders of the far-right party( Hindu Mahasabha). He was also addressed as 'Mahamana' by the people of india. He was the President of the Indian National Congress on two occasions (1909 & 1918) and today is most remembered as the founder of the largest residential university in Asia and one of the largest in the world, having over 12,000 students across arts, sciences, engineering and technology, Banaras Hindu University (BHU) at Varanasi in 1916, of which he also remained the Vice Chancellor, 1919–1938. Malviya jee was one of the founders of Scouting in India. He also founded a highly influential, English-newspaper, The Leader published from Allahabad in 1909. He was also the Chairman of Hindustan Times from 1924 to 1946. His efforts resulted in the launch of its Hindi edition in 1936.*

**INTRODUCTION**

The Founder of the Banaras Hindu University, Pandit Madan Mohan Malaviya, was a great educationist, statesman, social and religious reformer, editor and a true sage and seer. Mahatma Gandhi considered him as an elder brother and would refer to him as "Maker of India". Jawahar Lal Nehru called him "a great soul, one of those who laid the foundation of modern Indian

Nationalism". Pandit Madan Mohan Malaviya, popularly known as Mahamana (an honorific) was a politician who left many at loss of words when he spoke, an educationist whose contribution is evident in the form of Banaras Hindu University (one of the finest educational institutions in India), and a devout freedom fighter who left no stone unturned in India's quest for independence and whose patriotism remained unbroken from youth till death. Truly, a source of inspiration for many.

### **EARLY LIFE AND EDUCATION**

Malviya was born in Allahabad, Uttar Pradesh, India on 25 December 1861 to Brijnath and Moona Devi. He belonged to "Shrigod Brahmins" from Malwa region of Madhya Pradesh. He was the fifth child in a family of five brothers and two sisters. His ancestors, known for their Sanskrit scholarship, originally hailed from Malwa, Madhya Pradesh and hence came to be known as 'Malvijas'. Malvijas were the house priests for the Agarwal merchants of Benares. His father was also a learned man in Sanskrit scriptures, and used to recite the *Bhagvat Katha* to earn a living

Malviya's education began at age five in Sanskrit, when he was sent to Hardeva's Dharma Gyanopadesh Pathshala, where he completed his primary education and later another school run by Vidha Vardini Sabha. He then joined Allahabad Zila School (Allahabad District School), where he started writing poems under the pen name *Makarand* which were published in journals and magazines. Malviya matriculated in 1879 from the Muir Central College, now known as Allahabad University. Harrison College's Principal provided a monthly scholarship to Malviya, whose family had been facing financial hardships, and he was able to complete his B.A. at the University of Calcutta. Although he wanted to pursue an M.A. in Sanskrit, his family conditions did not allow it and his father wanted him to take his family profession of Bhagavat recital, thus in July 1884 Madan Mohan Malviya started his career as teacher in Allahabad District School.

Malaviya, who was keenly interested in uplifting the educational standards of the country and was the principal founder in 1916 of the Banaras Hindu University in Varanasi, a premier institution of learning in India. He served as the university's vice-chancellor for some two

decades (1919–38) and remained active at the school until his death. Malaviya's consciousness toward the public led to the launch of his own Hindi-language weekly, the *Abhyudaya* (1907), the *Leader of Allahabad*, an English-language daily (1909), and the Hindi monthly the *Maryada* (1910). In addition, he was chairman of the board of directors of the *Hindustan Times* from 1924 until he died.

### **Malaviyajis' Contribution to Higher Education in India**

Malaviyaji was a great educationist. Education, to him, was an essential function of the cosmic order. According to him "there was no subject of greater importance for the welfare of the people than education." Education would solve the problems of untouchability, communal hatred & ignoranc. It would help in raising the social status of Harijans and women. To him, education had no meaning if it would not succeed to produce a good man.

Malaviyaji had a comprehensive scheme of education. He correlated education not only with the culture and traditions of the country but also with patriotism, spirit of social service and loyalty to the motherland. Banaras Hindu University is a glorious epitome of Malaviyaji's idealism and realism. It was not just an imitation of other universities. "Malaviyaji, rather, had certain distinct motives and fundamental ideals in his mind while establishing this institution. The burning desire to restore India to its past glory, the urge to combine religion with education for the purpose of developing the 'national spirit' which was the foremost and the pressing need of the time) the necessity of reorganising the utterly disintegrated Hindu Society." All these stirred innermost of Malaviyaji. Malaviyaji wished the university education to stand on the solid basis of primary and secondary education. He wanted that the courses should be made more practical. A university should be composed of practical faculties as those of applied sciences, technology, agriculture and commerce. Malaviyaji wanted to prepare the way for a rich economic advancement through which the country could be able to face the international industrial competition. Here it is notable that in his industrial approach, Malaviyaji was more ahead than Gandhiji. Resultantly for the first time in India, a technological Institute came into existence in Banaras Hindu University in 1918. Malaviyaji's philosophy of education surpasses

the boundaries of geographical limitation and integrates the other philosophies. Therefore he believed in the philosophy of “vashudhaiva kutumbakam”.

### **Status of Higher Education after independence:**

We started the journey of higher education in 1947 with that limited legacy of 27 universities, 500 college, with hardly 200,000 student & 15,000 faculty, .During the six decades of independence of the country, eleven five year plans have been 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 of maintaining standards and quality in higher education. In these six decades India has becomes a young country. The census (2011) has reported a young population of 600,000,000. over the last six decades the expansion of higher education system has taken place, the number has increased to about 559 university /university level institutions (42 central university 275 state university 129 deemed university 90 private university 47 agriculture university 13 IIMS, 4 IIITS Indian Institute of information technology, 33 institute of national importance, 16 IITS, 20 NITS), 31,324 colleges and 14.63 million students enrollment found in university in academic session 2009-2010. 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 eleventh plan by allocating about nine fold increase in its budget to the tune of 44,469 Carores as against Rs. 3.900 car ores for Tenth plan. Our prime minister called xi plan as “education plan “ the major concern for xi plan were access, and expansion, equality and inclusion, quality 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 strike 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 to follow the great Indian visionary Mahamana Pt.Madan Malviyas vision to achieve the goal of quality 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 Malaviyaji was to make higher education answerable in any condition 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 Jees prayer "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 globalised vision and religious thought of Malaviyaji to enhance higher education in global scenario. At that time somebody proposed 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 "that 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 a 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 religion 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 embrace as sons

of the same motherland then they do at present.” Malaviyaji 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 inter nationalism .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 Malaviyaji said “If the expenses incurred on University education in the west is compared, with what we are spending 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. Malaviya believe in globalization, his views on education are above any creed, caste and race. He believed in ideals of Veda Vyasa-“May all enjoy happiness, May all the source of happiness to others may all see the auspicious days, may none suffer any injury.”He believes in brotherhood that is vasudehev kutumbkam.

### **Amalgemaization of Ancient and Scientific Knowledge in Higher Education**

Malaviya was a firm believer of 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 opposing 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 emphasized upon reshaping 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 initially 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 .These objectives shows 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 .

### **Conclusion**

Time has come when we should admire the vision of Mahamana Malaviyaji whose main cards to win the life game was "character- industry -integrity "let us accept the challenge of present era. Let us prepare ourselves to face the situation through learning information technology for the qualitative higher education. Let us make our institution different from others with value addition of Mahamana Madan Mohan Malaviya vision. So if we want corruption free society, we should try to reform our higher education, not believe in making noise but make voice. Making University like Nalanda and Takshshila which attract knowledge seekers from all over world, believing in both globalization & indigenous culture of nation.

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