



# Bharat Ratna Madan Mohan Malviya: A Visionary Educationist

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## ABSTRACT

Malaviya initially formulated the objective of this University is to promote the study of Hindu Shastras 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. According to him, the objective of higher education should be: To promote learning and research generally in Arts and Science in all branches, To advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training as is best calculated to help in promoting indigenous industries and in developing the material resources of the country and to promote the building of the character in youth by religion and ethics as an integral part of education. The vision of Mahamana so farsighted that he knew the basic problems of higher education as well as of the student. He knew the problem of his time for what we are crying today. The problem of the unemployment and qualitative higher education is of greater concern today. Yet we are search for the solution. But at that time of Mahamana the sources of the study were to be so fixed that a student of average intelligence: taught on the modern methods may become skilled in some art of producing wealth: and versed in the principle upon which it is based.

**Keywords:** Malaviya, Shastras, Mahamana, learning

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The Prime Minister Narendra Modi, has expressed delight at this prestigious award being conferred on such stalwarts. Prime Minister said: *“Bharat Ratna being conferred on Pt. Madan Mohan Malaviya and Shri Atal Bihari Vajpayee is a matter of great delight. Country’s highest honour to these illustrious stalwarts is a fitting recognition of their service to the Nation. Pt. Madan Mohan Malaviya is remembered as a phenomenal scholar and freedom fighter who lit the spark of national consciousness among people”*.

Pandit Madan Mohan Malviya The Patriot, educationist, Statesman, orator, lawyer, journalist, social reformer and a unparalleled institution maker was born at Prayag. His vision and it’s reflect that even a common man on the right path of making may achieve the best for himself, society and the nation. Malviyaji was born just after the so called Indian mutiny of 1857. In next two or three decades following the first world for 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. Malviyaji was one of them. Malviyaji had the opportunity to observe the conditions existing in the country in various spares. He therefore came to the conclusion that in order to revitalize 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 the Indian Ideals and enriched with the result achieved by science and learning of the west.

### **Biography of Mahamana**

An embodiment of Indian culture and wisdom, Mahamana Pt. Madan Mohan Malaviya was born on Dec. 25<sup>th</sup>, 1861 in the locality named Lal diggi in Prayaga (Bharati Bhavan, Allahabad). His father was Pt. Braj Nathji and mother was Smt. Moone Devi. Both of them were spiritually awakened people and had firm faith in Sanatan Dharma. It is said that the grandfather of Pt. Braj Nath was Pt. Premdhar, who was a renowned Sanskrit scholar and belonged to the family of Pt. Vishnu Prasad ji of Malava, a state in Central India. The grandfather, Pt. Premdhar came to Prayaga to settle down there, while other members of his family came to a nearby city named Mirzapur of Uttar Pradesh. Pt. Premdhar was famous for his fine and heart touching speeches on the Bhagavat Purana. He became a guide to mankind in the sense of giving a new kind of leadership not only in the political field but more so in the field of Education, which was for him, the backbone for arousing people from ignorance to wisdom, from imperfection to the perfect man. This is how he was regarded as ‘Mahamana’.

### **Vision on Higher Education**

The qualities learnt by him from father and mother reflect his firm determination, sense of sacrifice, purity of thought and deed, truthfulness, help to others, love for the traditional Sanatan literature at etc. These qualities further enabled him to develop patriotism, kindness,

opposition of religious conversion, strengthening of own Dharma and working in society to generate awareness among masses. His vision was to blend the best of Indian education called from the ancient centres of learning- Takshashila and Nalanda and other hallowed institutions, with the best tradition of modern universities of the west. Great minds and personalities like Annie Besant, Mahatma Gandhi, Rabindranath Tagore, Shyama Charan De and many others joined hand with him in his quest for knowledge, arousing the national spirit in India and winning freedom with the power of education and righteousness. The motive of Malaviya ji 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.

His vision is seen in BHU. Malaviya initially formulated the objective of this University is to promote the study of Hindu Shastras 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. According to him, the objective of higher education should be: To promote learning and research generally in Arts and Science in all branches, To advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training as is best calculated to help in promoting indigenous industries and in developing the material resources of the country and to promote the building of the character in youth by religion and ethics as an integral part of education. The vision of Mahamana so farsighted that he knew the basic problems of higher education as well as of the student .He knew the problem of his time for what we are crying today. The problem of the unemployment and qualitative higher education is of greater concern today.

Yet we are search for the solution. But at that time of Mahamana the sources of the study were to be so fixed that a student of average intelligence: taught on the modern methods may become skilled in some art of producing wealth: and versed in the principle upon which it is based. (History of BHU) Malaviya dreamt of a new kind of curriculum taught by a new kind of school for self-reliant society. This made him to provide tentative patterns of vocational studies in which cultivation of initiative and self-help are dominant objectives. His realistic attention was very keen to grasp the idea of an appropriate education system which can meet the urgent social and economic needs of a poor country. Pt. Madan Mohan Malaviya was greatly inspired by Dr. Annie Besant, an Irish lady, who came to India with motive of spreading Educational Programmes. She started Central Hindu College at Kamachha in the city of Varanasi in 1889, which became the nexus of the Banaras Hindu University later on. Pandit ji, with help of the then Maharaja of Banaras, Sri Prabhu Narain Singh ji, proposed to

establish the University named the Banaras Hindu University in 1904. In the year 1905, this proposal got the sanction of several Hindu organizations. On 31<sup>st</sup> Dec. 1905, in the Town Hall of Varanasi, under the chairmanship of Sri D.N. Mahajan, the proposal was finally approved. In 1911, in the association of Dr. Annie Besant, a resolution was passed to establish “Kashi Vishva Vidyalaya”, and on 28 Nov 1911, a society was formed to begin the work for the Banaras Hindu University. On March, 25, 1915, Sir Harcourt Butler proposed a bill in the Imperial legislation Council for the establishment of the University. On Oct. 01, 1915, the B.H.U. Act was passed. On Feb. 4<sup>th</sup>, 1916, i.e. Magh Shukla Pratipada, Samvat 1972, the foundation of the Banaras Hindu University was laid down. A grand ceremony was organised to celebrate the occasion in which several eminent personalities of India, were present.

### **Vision on Moral Education**

Malaviya read widely the Indian religious texts, and agreed with ancient law- giver Manu, on his five important qualifications which earn for a man the respect of others. Among these five; the first four are wealth, relations, age, good deeds, and the last is succession. Mahamana wanted his University prepare such literate man, engineers, professor, religious teacher, conductors of researchers in literacy fields and investigators into the phenomenon of laws of nature, Being be able to earn wealth by hour able means, they will be above temptations to unworthy conduct, and being inspired by high principles imbibed from Sanskrit learning: they will be man of unswerving rectitude and incorruptible integrity.

### **Economic Vision for Higher Education**

Malaviya ji felt keenly the pain of India poverty and pauperization under British rule. He described the position of the country in the following words in his speech as president, Indian national congress at the Lahore session of 1909: “The national income is low and therefore the national prosperity is low. People are dying with plague and malaria. Famines are causing a large toll and people are unprosperous and unhappy. That is the condition of the Country. On the other hand you find that this is the Country most richly endowed with natural resources. It’s the country whose people are not lacking in intelligence and industry, and living most simple life. They are not addicted to crime as some of the most advanced country.”

### **Vision on Technical Education**

Malaviya ji advocated the promotion of technical education and indigenous industries as a remedy for India poverty. As a result of his efforts the congress urged the establishment of at least one central fully equipped polytechnic institute on par with best engineering institution in the world for the first time in 1904. Under Malaviya ji leadership the Indian industrial

conference started meeting regularly as an adjunct of the national congress since 1915 when it first met in Varanasi. Malaviya ji pointed out that India has three economic advantages- an abundance of agriculture and mineral raw materials, great natural facilities for power and transport and vast home market which can absorb the indigenous industries. He suggested "let us organize technical university college. In large Metropolis and towns respectably." (Malaviya, 1918, p. 65) his vision reflect in BHU as hub of industrial resurrection. Malaviya ji economic philosophy was centered around national interest and the good of the common man was the central theme of his economic vision. His vision has greater importance into days knowledge based, world economy where the nation are pursuing policies that encourage innovation and access to advanced knowledge. It was his vision to adapt modern technologies along with indigenous methods to our specific needs in order to bring progress and prosperity of the nation so today it is important that Govt. make policies for higher education not on the cost of nation.

## CONCLUSION

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 February 2, 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. Malviya ji yet born after the Macaulay period but he knows 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".

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