



Pandit Madan Mohan Malaviya: A Modern Educationist of India

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ABSTRACT

Pandit Madan Mohan Malaviya is one of the foremost leader during our struggle for independence. He playing a pivotal role in shaping the values and Principles of contemporary India. In his role as the founder of Banaras Hindu University, he had a vision to providing Indian youth with a holistic education encompassing modern scientific knowledge, practical training, ethical principles, and a comprehensive study of the arts. He actively utilized various platforms to advance the cause of education and formulate policies aimed to ensuring high-quality learning. He ardently advocated for universal and compulsory primary education, underscoring the importance of nurturing a scientific mindset. His ultimate goal was to harmoniously blend India's rich heritage of learning with the progressive scientific Ideas of the western world. Malaviya conceived a unique model of education based on the value of integration, harmony and peace, deriving from our rich cultural heritage and combining the same with science, reason and an inquisitive mind, much like the way he shaped and formed the BHU. This is very well expressed in the motto of this pioneering institution, which suggests: "The end of all knowledge is the attainment of immortality". For Malaviya the essence of our education system must be openness and acceptance of noble thoughts from all directions, and also sending out its own message to the outer world.

KEY WORDS

Foremost Leader, Contemporary Time Educationist, Scientific Knowledge, Concept of University, Technical Education, Protagonist.

INTRODUCTION

Madan Mohan Malaviya is popularly known as Malaviyaji Maharaj and the nation reverently called him Mahamana. Pandit Madan Mohan Malaviya played significant role in Indian public life for well over fifty years. Four times president of the Indian National Congress. Eight times of the All India Hindu Maha Sabha, and twice of the All India Hindi Sahitya Sammelan, the gamut of his public life was wide enough to include political, Social, educational and religious activities, and he has a personality which enabled him to play a prominent, role in all of them with equal felicity. Many of his ideas and actions aroused lively controversies, particularly his championship of Hindi and his efforts at the consolidation of Hindu society. Pandit Malaviya's was a great Politician and a great leader of our freedom movement. But politics was not sole vocation of Pandit Malaviya. He was a great leader of the Hindu Community and played a vital role in regeneration and uplift of Hindu Society and culture.

Pandit Malaviya Said that there was no subject of great importance for the welfare of the people than education, and the best thing that the government should do for the protection and preservation of the people was to give them right kind of education. He felt the need for education all the more. All through his membership of the UP legislative for council, he remained an ardent supporter of the cause of primary education. In the council he often complained that in adequate share of public fund was allotted for education; that while there was a great demand for more school, insufficient attention was paid to Primary education in India. He contended that it was the luke warmness and parsimony of the Government of India that accounts for the want of satisfactory Progress in Primary education, rather than the indifference of more advanced and ambitious classes and added that it was the primary duty of the state to provide education for the whole of the school-going population. Malaviya lent his powerful support to Gokhales resolution on "elementary education" in the Imperial Legislative Council in 1911 and B.N Sharma's resolution on Primary Education 1917, which asked the Imprial Government to make it universal compulsory free within fifteen years.

Malaviya attached special importance to primary education they believed that without primary education a stable foundation of industrial and technical education could not be laid, nor agriculture improvement effected. Malaviya convinced that Primary education was the basis of education of every other description. So he pleaded the compulsory, universal and free elementary education for boys and girls. This would he maintained, solve the problems of ignorance, untouchability and communal bitterness, and promote sanitary habit among the people. It was capable of making people physically, morally and intellectually more efficient to protect themselves in military warfare and economic war. It would help in raising status of women and harijans.

As regards the curriculum of Primary Education, Malaviya, wanted that the courses should be made more practical. In general, he recommended 'book reading' and 'useful arts' for boys till the age of fifteen. He wanted Drawing and Manual training along with Sanskrit and religious instruction form a part of Education. He urged the "necessity of introducing the optional Course in elementary chemistry and physics. Compulsory Primary Education was the rule in all the civilised countries of the world. Malaviya demanded statutory provision to be made for enforcing compulsory education and he submitted that the principle of compulsion had to be introduced when it was clearly for the benefit of the people. For Compulsory education huge fund be required. For the sake of education he suggested on education 'cess' might be imposed. Even fresh taxation might be resorted to. He suggested that local bodies be required to contribute a fair and fixed portion of their income towards the education fund.

Medium of Instruction

Malaviya was definitely of the view that the mother-tongue of a people is the proper medium of instruction for the people. He was convinced that once the Government and the Public decided that vernacular text-books would be used in the School, within twelve months enough Vernacular Literature would be ready.

Secondary Education and Scheme of Technical Education

Secondary Education is an important link between the Primary and University education. In Malaviya's scheme Secondary Education comprised High School and Intermediate Education, covering the students between the age group of fourteen and eighteen. He wished Secondary Education to be so constituted as to enable the students to follow the University lecturers properly; and was they to discontinue their studies they should be able to earn their living. To that end he laid stress on industrial education along with the teaching of science. He wished each district to have at least one Intermediate college. He opposed the attempt to reduce the number of Secondary English schools which he held were like little lamps, which light up the humble huts.

He had sketched an elaborate Scheme of industrial and technical education on the pattern of Japan. Technical education would include training in electrical and mechanical engineering, general technological, chemistry, handicrafts art industries and agriculture and for each trade he envisaged a scheme of education. The scheme in general was concerned with creation of a secondary school for each trade with a college of Technology or a polytechnique Institute at the top so far as industrial education concerned. Above them was the University to provide facilities for higher education and research. For instance, he demanded that at least one institution in U.P. For giving instruction in manufactures and one institution in giving instruction in handicraft should be established in every district. In case of Textiles and sugar industries he suggested that at least one secondary technical school be opened in each district. These Institutions would train people for the job of managers and foremen and they would impart instruction in weaving, dyeing, printing, carpentry, smithy etc. As regard agriculture, education, he would start instruction in agriculture in middle school. There would be an independent course of study in agriculture leading to a degree in agriculture.

Malaviya expressed his deep sense of sorrow that in matter of education of girls. He pleaded that women be allowed to take up higher education. He was confident that nothing untoward would happen if women take to education. He was very much impressed by the role that women played in the national life in western countries • Like them he wanted the Indian women to take part in national life of India, and for that education has essential.

Malaviya wanted our schools and colleges to produce young men who knew the culture, history and traditions of the country and at the same time felt inspired by it. Education must help Students to develop their critical faculties. To Malaviya, training of the spirit was no less important than the training of the body and mind. He attached great importance to instruction in religion. He was convinced that "properly understood and taught, it will promote harmony and happiness among all mankind. Malaviya attached to physical training including military training. Malaviya viewed the problem of education from a wide angle. To him, the problem of education which was at the root of all progress was the problem of humanity". The task before the educator was how to shape humanity in future, how to change humanity's ideas into harmony, peace and goodwill. He wanted school curricula to be organized in such a manner that all school shall be teaching certain lessons in common to all children of mankind that hatred and ill-will shall be banned. Malaviya was convinced that education would solve all the problems of mankind. Malaviya had a comprehensive scheme of education. He co-related education not only with the culture of the country and with man's character but also with patriotism, spirit of social service and loyalty to the motherland. It was intimately related with industrial and agricultural development of the nation,

B.H.U.- Concept of a University

Malaviya - A University is a Place where all knowledge is taught by its teachers to all who seek to acquire it, where education is found to good purpose and where receiving constant extension. It shall gather round it collegiate institutions proud of affiliation whose students housed in residential quarters in close connection with the parent. According to Malaviya's a University was a seat for the advancement of the highest learning for the discovery and development of talent; for the promotion of scientific Knowledge and research and

elevation of professional of standards. Malaviya's University tried more to be independent of the government as it successfully resisted its dictation in matters of internal discipline. Malaviya wished to see Indian Universities as respected for their high standard achievement as the Western Universities. University education, according to Malaviya was the most important branch of education which affected the material progress and industrial prosperity of a nation. It was a training ground for life. Therefore, he stressed that more money be given to the Universities for growth and modernisation. He maintained that cry for educational efficiency has been responsible for the sacrifice of a great deal of educational progress. The success of University education would depend to a large extent upon efficient and talented teachers who by reason of their culture create a university atmosphere, that is a Universality of feelings and sentiments. For that, it was essential that university should have the fullest measure of freedom in selection of professors. Malaviya insisted that the selection of professors should be made on the basis of merit.

B.H.U.

The idea of a residential and teaching university; denominational in character, free from government control and with a popular base was something new. Malaviya explained the reasons for the creation of a new University. The pamphlet envisaged a residential University the formation of character in youth upon the solid foundations of religion. being one of its principal objects, and that it would produce teachers of religion like christian Missionaries equipped with liberal education; that would preserve and promote ancient Indian literature, that it would provide religious instruction which the existing Universities lacked. It would produce engineers, scientists etc. who would established factories and revive national industries. The original scheme underwent revision in Course of time. For instance; the medium of instruction in the revised scheme was determined to be English in place of "one of the vernaculars of the country", that is Hindi. Malaviya refuted the contention that the new university would foster or strengthen separatist tendencies. He said that the B.H.U. would be a denominational institution and not a sectarian one, it would promote a broad liberal outlook and religious Spirit - Malaviya was elected pro- Vice-chancellor must against his wishes on 19th Jan 1919 and on resignation of Sri Sivaswami Aiyar he was elected the vice-chancellor. He held that post for an unbroken span of twenty years. He came to symbolise the Banaras Hindu University. The Banaras Hindu University stood on a different footing from other Universities. Thus while other universities were established in pursuance of the general policy of the Government to increase the facilities for higher education in the country, the Hindu University was established in response to public demand. Sri Radha Krishnan claimed it to be a national institution in a special sense of the word. Malaviya claimed it to be a people's University- a poor man's University; No one can deny it's all India character. The University promoted among its students a national patriotic look. Sir C.V Raman maintained that, the B.H.U. was a living embodiment of the spirit of new India, The whole scheme of the B.H.U. appeared to have been so planned as to produce a modern Hindu. There are universities elsewhere, but hardly one of them was the work mainly of man as the B.H.U.

Popularisation of Hindi

As early as 1919, Malaviya argued that, of all the Indian languages, Hindi had better claim for being made the national language of India. More than thirteen and half crores out of thirty-two crores of the Indian population (Census 1919) spoke and understood Hindi. Besides, it was followed in the markets at the trade and religious centres spread all over India, and many of the Hindu religious books were in Hindi. It was the one language that People living in non-Hindi provinces, and the Indians living abroad, followed. He was further convinced that neither Provincial language was capable of being made the national language of India. Besides being a foreign and a difficult language, English was understood by a very small section of India's population. As to the problem of enriching Hindi, Malaviya wanted the Hindi protagonists to follow the example of the English language. The English had enriched their literature by translating foreign work in English. Hindi People could do the same. They could translate good foreign work in Hindi. He planned a scheme of preparing an Encyclopaedia in Hindi with the help of eminent scholars. He was convinced that the government

could do a lot in this behalf. He also warned against attempts to make changes in devnagri alphabets. He maintained that Nagri characters had assumed a shape after countries of growth and that any change in the script would make the entire Hindi. Literature a thing of the past fit to be preserved in the museum. Besides it would adversely affect Indian culture. He remained a believer in simple, easy and lucid Hindi in Devanagari script, which was nevertheless Hindi in look as well as in spirit. The theme of his third speech delivered from the Hindi Sahitya Sammelan platform was a warning against the attempt to distort and disfigure Hindi in the name of national language. To popularise Hindi and to see it receive a Place in the court, schools and the government offices, were his lifelong objectives to which he devoted his energies, and his agitation for Hindi brought success. He was the first to make Hindi the medium of answering in High school Examination his University. He also encouraged and financially helped Hindi writers in writers text books in Hindi.

Malaviya's contribution to Hindi Day chiefly as a promote and propounded of Hindi rather than being an original writer or contributor to the enrichment of Hindi literature, However we have to express our gratitude to him for the great role he played in presenting and popularizing Hindi and bringing it to the stage where free India adopted it as the official language of the nation.

The influence of Malaviya's educational Ideas is depict in several aspect of the contemporary educational system. Which are as follow- Holistic Education, values-based education cultural integration, practical learning, use of technology, global perspectives with cultural roots. In essence, the enduring influence of Pandit Malaviya's educational ideas lies in their adaptability to the evolving needs of education. His vision continues to inspire education educators and policymakers striving to create a contemporary Educational system that not only imparts knowledge but also nurtures characters, inclusivity and a sense of responsibility.

CONCLUSION

Knowledge remains the biggest source for balance of power in contemporary times. In the past, India has always been recognised as an epitome of civilisational wisdom. But at a time when the system is faced with serious challenges, Malaviya's vision for education finds much relevance and contemplation today for both our leadership and educationists. The same was echoed at the 2009 world conference on Higher Education which noted that Higher Education must pursue the goals of equity, relevance and quality simultaneously. In the present age driven by consumerism and capitalism.

Malaviya's vision of education, establishing it as the most honored value against wealth, must form the guiding force to formulated and execute educational policies. And we can see Malaviya vision on 2020 NEP programme and U.G.C. Malaviya's Mission Teacher Training programme. At a time when the education sector is faced with serious challenges, Malaviya's vision finds relevance and a reason to contemplate.

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