
Management of Value Based Education by Pandit Madan Mohan Malviya

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Abstract

As all human beings are social animals, so this is the duty of every human being to obey their social responsibility. Mahamana Malaviyaji is one of those great personalities who felt his social responsibility very well and established Banaras Hindu University to bring people out from the mode of ignorance. He values our Indian culture and tradition, which is based on Bhagavad Gita and Srimad Bhagavatam. His genuine effort was to build the character of new generations. His effort made such a great Institute which is known as a temple of learning.

Banaras Hindu University: A Profile

Banaras Hindu University (commonly referred to as BHU) is a public central university located in Varanasi, Uttar Pradesh. Established in 1916 by Pandit Madan Mohan Malviya, BHU is one of the largest residential universities in Asia, with over 20,000 students. The university's main campus spread over 1,300 acres (5.3 km²) was built on land donated by the Kashi Naresh, the hereditary ruler of Banaras. The Rajiv Gandhi South Campus spread over 2,700 acres (11 km²), hosts the Krishi Vigyan Kendra (Agriculture Science Centre) and is located in Barkachha in Mirzapur district, about 60 km (37 mi) from Banaras. BHU is organised into 4 institutes and 14 faculties (streams) and more than 140 departments. Total student enrolment at the university exceeds 20,000 and includes students from over 34 nations. It has over 60 hostels for resident students. Several of its colleges, including engineering (IIT-BHU), science, linguistics, journalism & mass communication, performing arts, law, agriculture (IAS-BHU), medicine (IMS-BHU) and management (FMS), are ranked among the best in India. The university is well known for hosting an IIT. The university's engineering institute was designated an IIT in June 2012.

History and Development of BHU

The Banaras Hindu University was established by Pandit Madan Mohan Malviya. A prominent lawyer and an Indian independence activist, Malviya considered education as the primary means for achieving a national awakening. At the 21st Conference of the Indian National Congress in Benares in December 1905, Malviya publicly announced his intent to establish a university in Varanasi. Malviya continued to develop his vision for the university with inputs from other Indian nationalists and educationists. He published his plan in 1911. The focus of his arguments was on the prevailing poverty in India and the decline in income of Indians compared to Europeans. The plan called for a focus on technology and science, besides the study of India's religion and culture: "The millions mired in poverty here can only get rid (of it) when science is used in their interest. Such maximum application of science is only possible when scientific knowledge is available to Indians in their own country." Malviya's plan evaluated whether to seek government recognition for the university or operate without its control. He decided in favour of the former for various reasons. Malviya also considered the question of medium of instruction and decided to start with English given the prevalent environment, and gradually add Hindi and other Indian languages. A distinguishing characteristic of Malviya's vision was the preference for a residential university.

All other Indian universities of the period, such as the universities in Bombay, Calcutta, Madras, etc., were affiliating universities which only conducted examinations and awarded degrees to students of their affiliated colleges. Around the same time, Annie Besant was also trying to expand her Central Hindu School and establish a university. Established in 1898 in the Kamachha area of Varanasi, the vision behind the school was that there should be learning institutions based on Hindu philosophy. Malviya had supported Besant's cause and in 1903, he had raised 250,000 Rupees in donations to finance the construction of the school's hostel. In 1907 Besant had applied for a royal charter to establish a university. However, there was no response from the British government. Following the publication of Malviya's plan, Besant met Malviya and in April 1911 they agreed to unite their forces to build the university in Varanasi. Malviya soon left his legal practice to focus exclusively on developing the university and his independence activities. On 22 November 1911, he registered the Hindu University Society to gather support and raise funds for building the university. He spent the next 4 years gathering support and raising funds for the university. Malviya sought and received early support from the Kashi Naresh Prabhu Narayan Singh and Maharaja Sir Rameshwar Singh Bahadur of Raj Darbhanga. In October 1915, with support from Malviya's allies in the Indian National Congress, the Banaras Hindu University Bill was passed by the Imperial Legislative Council. In November 1915, Besant, Bhagwan Das, and other trustees of the Central Hindu School agreed to the government's condition that the school becomes a part of the new university. BHU was finally established in 1916, the first university in India that was the result of a private individual's efforts. The foundation for the main campus of the university was laid by Lord Hardinge, the then Viceroy of India, on Vasant Panchami 4 February 1916. To promote the university's expansion, Malviya invited eminent guest speakers such as Mahatma Gandhi, Sir Jagadish Chandra Bose, Prof C. V. Raman, Dr. Prafulla Chandra Roy, Prof Sam Higginbottom, Sir Patrick Geddes, and Besant to deliver a series of what are now called The University Extension Lectures between 5–8 February 1916. Gandhi's lecture on the occasion was his first public address in India. Sir Sunder Lal was appointed the first Vice Chancellor, and the university began its academic session the same month with classes initially held at the Central Hindu School in the Kamachha area, while the campus was being built on over 1,300 acres (5.3 km²) of land donated by the Kashi Naresh on the outskirts of the city. Keeping with Malviya's vision articulated in his 1911 plan, the Banaras Engineering College (BENCO) was among the first new academic colleges of the university to be established. Krishna Raja Wadiyar IV of Mysore, the first Chancellor of BHU, performed the opening ceremony of the BENCO workshop buildings on 17 January 1919, during his visit to preside over the first university convocation. The university's anthem, known as the Kulgeet, was composed by Dr. Shanti Swarup Bhatnagar.

EDUCATION AND LIVELIHOOD

Narrations by Giridhar Malaviya (2007) and several other authors reflect that Madan Mohan Malaviya joined Pathshala of Hardev Guru for learning Sanskrit in his childhood and later on joined Dharmagyanopadesh Pathshala. Meanwhile, an interesting event occurred in his life. A priest was in habit of preaching people to join Christianity near Allahabad Chowk Church. He used to say that Christianity is the solution to all sufferings in life. Madan Mohan was a lover of his own religious practices and could not tolerate this practice. He took a tin cane and stood near the same Chowk stating that the masses should not be influenced by the priest and remains followers of their own religion and not change themselves by the priest's advice. He also countered whatever was narrated by the priest. The priest also tried to allure him but he has not swayed away instead he asked the priest to accept Sanatana Dharma and preach for its dissemination for the welfare of the world. Later on, both of them became close friends and the priest advised his little friend Madan Mohan to learn languages other than Sanskrit too so that he could disseminate his thoughts to other parts of the world in an effective manner. For this, he should join a school having modern educational facilities. Therefore he took benefit of the vision of the priest and joined a modern education school having English in the curriculum. His joining of a school with modern facilities with English in the curriculum on the advice of the priest reflects that he respected noble thoughts from his close friends and well-wishers. He also utilized it for his self-strengthening and improving his communicative abilities in Sanskrit, Hindi, and English. He also had the ability to attract even his opposers. He had a love for Sanatana Dharma since his childhood and always wanted to strengthen it.

His uncle Pandit Jay Govind Ji was Lecturer of Sanskrit in Government Sanskrit College Allahabad. He managed the job of teaching for Madan Mohan in his college but he refused it saying that he wanted to complete M.A. first. When his uncle informed this to his mother Mona Devi, she replied that 'let Madan Mohan do what he likes' and as she has been eating only once a day and saved chapattis out of her meal for Madan Mohan's meal after return from his school, the same thing will be continued further. Incidentally, all this was overheard by Madan Mohan and he was very sad for his ignorance about this situation. Therefore he went directly to the Government College and joined

service as a teacher. He could never complete M.A. Thus under compelling situations owing to the poor economic condition of the family, Madan Mohan started his career as a teacher, to earn a livelihood for his family. He sacrificed his own ambition of pursuing an M.A. for the sake of his family. The impact of this episode shaped him in such a manner that he always helped economically weaker students to complete their education. He was not M.A. so he also decently refused to take honorary degrees of many universities in his life. It reflects his honesty as well as a sense of sacrifice.

SOCIAL LIFE AND PATRIOTISM

Madan Mohan Malaviya was a profound social worker. He established Bharti-Bhavan Library at Allahabad in the year 1889. Mayor Central College became a university in the year 1887. The university had hostels but there was no hostel for Hindu vegetarian students. Therefore, Malaviya Ji took an initiative for the construction of a “Hindu Boarding House” in the year 1901. Today this is the largest hostel of Allahabad University. He also started publication of “Abhyuday” in 1907 and “Leader” in the year 1909. In the same year, he founded “Hindi Sahitya Sammelan”. Its branches were opened throughout the country for learning and reading Hindi. It became a strong medium for proliferation of Hindi as a medium of communication in the country. In the year 1914, he established “All India Seva Samiti” to serve the people coming to Prayag during the occasion of Ardh Kumbha and Kumbha. Later on in the year 1928 Allahabad Improvement Trust donated Rs.66 Lacs to develop 3431 Square Gaj area in front of the narrow gauge railway station of Allahabad. This area was managed by the volunteers of the Mela. Scout volunteers used to serve the masses during this occasion. Many stalwarts like Pandit Jawahar Lal Nehru, Pandit Hridaya Nath Kunjaru and Babu Purushottam Das Tandon were among the volunteers. The same volunteers worked to defy the orders of the British Government to stop the mela visitors to take holy dip during Kumbha. Thus this Seva Samiti always worked for the welfare of the Hindu faith believers.

He was truly pious and transparent in his thoughts and deeds. Mahatma Gandhi said that he was like pure water of Ganga and as many times you take a dip you will find it even more blissful and satisfying. Nobody could match the patriotism of Malaviya Ji. His thought and dress both were alike. It is noteworthy that Malaviya Ji Used to wear white clothes and Gandhi Ji saw him for the first time in a picture in a paper published by Mr. Digwi in England in 1890.

He was an orator par excellence. He used to speak fluently in Hindi, Sanskrit, and English. His description of Jalianwala Bagh Tragedy in the Central Assembly the narration was so influential and realistic that, wife of the then Viceroy sitting among the audience started weeping at the spot. Thus oratory of Malaviya Ji was catchy and heartfelt whenever he spoke on any occasion. There have been very few Indian orators of his status.

The personal life of Malaviya Ji reflects that he was a Sanatana Dharma follower in thoughts and deeds. He insisted on the Hindu way of life and never deviated from it. But it never meant that he was a blind follower of superstitions and the rituals. He opposed several rituals and traditions which were harmful to society and humanity. He also started their open opposition and removed them wherever he worked and lived. Some of them are as follows:

SELF STRENGTHENING AND VISION

- **Qualities in the childhood**

Madan Mohan Malaviya represents a common Indian in personality. He was brought up like a general child in his family. However, the tradition of his hardcore Brahman family left deep impacts on him. He learned various qualities from his father and mother. These qualities learned from father and mother reflect firm determination, sense of sacrifice, purity of thought and deed, truthfulness, help to others, love for the traditional Sanatana Literature (Shastra) 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. Even immediate academic failures could not deviate him from his goal. He worked ceaselessly for the peers and society in various areas of social strengthening. His oratory skill was extraordinary which enabled him to touch the political affairs in the country.

- **Teaching and Expansion of Education**

He joined the career of teaching for the first time in life. He joined as a Teacher in the Government College at Allahabad. This was his first job in life. He joined it out of his family circumstances and had no other option. However, in 1886 he left this job to join as editor in Kalakankar presently in Uttar Pradesh.

Later on, while working in the area of journalism and coming back to Allahabad from Kalakankar he felt that people should have the ability to read. He noticed that people do not have reading materials in their language and have very less practice of reading newspapers. Hence, he established “Bharti-Bhawan” library with the help of Pandit Balkrishna Bhatt and a rich person named Bhalla Ji in Ahyapur of Allahabad. He also wanted people to overcome the complex imposed by English and Pharsi, therefore, he established “Hindi Uddharini Pratinidhi Sabha” at Prayag, in order to strengthen Hindi. He even wanted that people should practice things like writing applications in courts etc. in Hindi. This was further strengthened by his efforts of revitalizing “Nagari Pracharani Sabha” at Kashi (Varanasi) in 1889. He made the best effort to administratively give validation and recognition to Hindi (Nagari). He also wrote a booklet “Court Character and Primary Education”. He published it. The booklet clearly proved that Hindi (Nagari) script was potentially strong and easy to write as compared to other languages. Thus with his efforts, Hindi was approved as an administrative language with approval of the then Lieutenant Governor and lastly from Governor General in the year 1900. The related Gazette was published on 18 April 1900 stating that Hindi will be considered as an official script in Uttar Pradesh. Thus government employees were asked to learn it within a year. In the later periods on 10 October 1910 he also established “Hindi Sahitya Sammelan” in Prayag. His love for Hindi was such that, he used to say -speaking English is like a betrayal of one’s country, at the place where people can speak and understand Hindi “. He was deeply concerned about the spread of Hindi among masses. He was the first to introduce Hindi as a subject in the Banaras Hindu University at B.A. level. Further, he was also first to deliver convocation address in Hindi in Prayag University. This was not the tradition in those days. Thus Hindi as a language of masses was empowered by him through his writings, poems, Hindi Journalism development of several organizations to promote Hindi and mainly his love for the Hindi Language. The basic purpose of all this was to help the masses to understand the happenings in personal, social and national life and also to communicate effectively in the language of the common man. Hence formally and informally he tried his level best to improve the language of learning particularly Hindi and also the status of education of common man in India. In the later periods, his love for the nation and Sanatana Dharma led him to manage the establishment of Banaras Hindu University as a centre of education.

- **Political Life**

Since his student life at B.A. level, Pandit Aditya Ram Bhattacharya a renowned teacher of Mayor Central College was deeply influenced by Malaviya Ji. He decided to take the young Madan Mohan to the Calcutta Congress Session in 1886. He also requested the organizers to allow Madan Mohan to address the delegates. Somehow he got permission but everyone was stuck by his fluent and powerful speech. The proceedings of this session of Congress reflect that Malaviya’s lecture was most popularly heard by the audience and they clapped for 22 times during the lecture. The stalwart Dadabhai Naoroji said that the voice of Bharat Ma has been reflected in the voice of this youth. Hence his entry in the politics in the 25th year of his life continued lifelong and hopefully, he was the only leader to be chosen as Congress President for four times before independence.

Madan Mohan and his rationalized oratory were so popular that even the Congress Working Committee was very particular about not to do voting on certain issues just after his speech. He was popularly known as ‘Silver Tongued Orator’. He was soft spoken and oriented to the Naram Dal of Congress but he was equally respected in the Garam Dal of Congress. He worked as a harmonizer between two extreme parties. He was so popular that once he stood in elections under the banner of a new party owing to differences with Congress and his party won the elections.

- **Language Skills and Development**

He was an orator par excellence in Hindi, Sanskrit, and English. His pronunciation and oratory in all languages were exemplary. He was not against any language but always worked for the development of languages of the native people. As reflected clearly in section 2.4.2, he worked for development and official recognition of

Hindi language and script in Uttar Pradesh. As evident from section 2.4.3, he also published voraciously to awaken masses and give words to their expressions.

REALIZATION OF VISION OF A UNIVERSITY

As evident from various writings on Malaviya Ji, he wanted to develop a university since his youth days. It is said that he also uttered 1.25 Crore Gayatri Mantras for completion of this resolve. Later on in the year 1904, he proposed a plan to open a university in Varanasi under the President the then Kashi Naresh Maharaja Prabhu Narayan Singh. His plan of opening a university at Banaras was also supported in the Banaras session of Congress in the year 1905. He announced the opening of Bharatiya Vishwavidyalaya in Kashi on the occasion of Kumbha in Prayag in 1906. Further, under an amended plan, he appealed to the people of India on 15th July 1911 to donate one crore rupees for 'Kashi Hindu Vishwavidyalaya'. He brought Dr. Annie Besant the great savoir of Indian Nationalism & appreciator of Sanatana Dharma, Raja Rameshwar Singh the great savoir of Indian heritage, many Indian kings, the common men, the rich and the poor, the urban and the rural all on one platform for the cause of B.H.U. Later on 'Banaras Hindu University Bill' was passed on 1st October 1915 by Central assembly. Finally on 4th February 1916 the foundation laying ceremony of 'Kashi Hindu Vishwavidyalaya' was completed. Kashi Hindu Vishwavidyalaya popularly known as Banaras Hindu University (B.H.U.) is like a small city representing Indian ethos. It was established in 1916 and its initial working started from the Central Hindu College (CHC) building at Kamachha Varanasi in the heart of the city. Here only the Teachers' Training College (TTC) of BHU was established on the pious day of 15th August 1918 which has recently completed 100 years. This New University of India (as said by Sir C.V.Raman) also has the honour to first in various aspects of education in India. Here, first of all, some courses in Engineering, Mining and Metallurgy, Mechanical and Electrical Engineering and many other technical subjects were started in India. Hence Banaras engineering College popularly known as BENCO was first to start engineering courses in India. It has served as a precursor to all engineering Colleges in India. This new university developed by him is unique in the study of medicine, law, religion, science, technology, agriculture, etc. under one umbrella right from school education to the highest platform of learning under a residential system.

He managed unique donations for the development of various facilities in the campus. Development of residential quarters in the name of "Nizam Hyderabad Colony" has an interesting story according to which the Nizam had to denote the money even when he was not willing to denote. It was because of patience, goal-directedness, and presence of sound mind in Malaviya Ji. According to Malaviya Ji, the interest of the university was foremost. He used to keep students' interest in sound learning at the top. He loved them like their own wards. He never discriminated among them. He wanted all teaching and non-teaching staff to behave accordingly. He used to say that the divine Ishwar resides everywhere. Do not be jealous, do not tell lie. Do not steal, do not consume wine. Do not kill organisms, do not gamble. Do not have bad looks on women. This is your tap, the austerity. He desired all to have these qualities. He has appealed to all students to drink milk, do physical exercises and indulge in the daily prayer, work with all confidence.

The Sanatana Dharma was dearest to Malaviya Ji. Thus to establish the values of Sanatana Dharma by blending ancient and old he established B.H.U. which was his vision and creation. It was so dear to him that, while going to London on 7th September 1931 Mahatma Gandhi said that, "Malvi Ji is life (pran) of Kashi Vishwavidyalaya, Kashi Vishwavidyalaya is the life (pran) of Malvi Ji". Malaviya Ji worked day and night for strengthening B.H.U. and development of modern India. He wanted India to become free and excel in the world as ever.

DEATH OF MADAN MOHAN MALAVIYA

Mahamana Malaviya completed his worldly life and left his body on 12 November 1946 (Margsirsh Krishna Panchmi Samvat 2003). During his funeral people of all religious faiths gathered with all devotion to pay gratitude to him for all that he has contributed to the society and the nation. His life was fully religious but his approach was entirely secular. He was a national builder and human being par excellence.

MAKING OF MADAN MOHAN MALAVIYA

The reflections in the above sections about some accounts of the life of Madan Mohan Malaviya reveal his love for Sanatana Dharma, the traditional Indian religious texts, interest in their discourses, taking vows for a larger cause and firm determination to do things in life. All these were habits learned by him in early childhood from his family only. Not taking donations for the personal cause throughout life was a lifelong vow for Madan Mohan Malaviya which he learned from his father. His joining of a school with English in the curriculum on the advice of the priest reflects that he respected noble thoughts of his close friends and well-wishers. He also utilized it for his self-strengthening and improving his communicative abilities in Sanskrit, Hindi, and English. He also had the ability to

attract even his opposers. Serving a wounded dog during childhood reflects the sense of compassion and kindness in deeds of Madan Mohan. His initiatives to lead a group of children reflect the leadership ability. The ability to take part in dramatics reflects his spirit to spread positive messages in society even since childhood. In the later periods, his love for the nation and Sanatana Dharma led him to manage the establishment of Banaras Hindu University as a centre of education with the amalgamation of best in East and west. He was a team leader having the ability to bring together people in diverse directions. Creation of B.H.U. is the living example of this unique ability. He laid the foundation of Indian nationalism in true sense. Therefore Pandit J.L. Nehru has very rightly remarked him as the father of Indian Nationalism. He was indeed 'Mahamana' a great human being par excellence. His love and creation for strengthening the nation are unmatched. As a visionary, he chose the path of learning and education as the main solution to overcome all problems of society and the nation. He was nationalist par excellence. He rightly said in 1929 convocation address at B.H.U. that, "Teacher is the greatest servant of the society". Indeed he himself was a teacher, a great teacher who will always remain a torch bearer for all Indians for all times to come. Anyone in a dilemma about the qualities of a human being and nationalism can take a lesson from the life of Mahamana Bharat Ratna Pandit Madan Mohan Malaviya to overcome his/her dilemma. The deeper you are able to look at him more unfathomable he becomes. Such was our Mahamana.

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