MADAN MOHAN MALVIYA AND HIS VISIONS TOWARDS EDUCATION: A STUDY

Abstract
Madan Mohan Malaviya’s contribution to India’s social development is amazing because even at that time he spoke out against the practice of dowry and child marriage. He advocated widow remarriage and women’s education and even took steps for these. – JB Patnaik.

Introduction
Pandit Madan Mohan Malaviya (1861–1946) was an Indian educationist, and freedom fighter notable for his role in the Indian independence movement and his espousal of Hindu nationalism. Later in life, he was also addressed as ‘Mahamana’. He was the President of the Indian National Congress on four occasions 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 during the period of 1919 to 1938. Pandit Malviya 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. He worked for the eradication of caste undergon.

Life History of Madan Mohan Malaviya
Pandit Madan Mohan Malaviya, the patriot, educationist, statesman, orator, lawyer, journalist, social reformer and an unparalleled institution maker was born at Prayag (Allahabad) on December 25th, 1861 in a family of great luminaries and materially indifferent parents. He was born in a modest locality then known as Diggi {now Malaviya Nagar} in a small house in Kucha –Sanwalsdas of the Syrakund. Lal-Malaviya jee was the fifth of the eight children of Pandit Brajnath and Moona Devi. He matriculated from the Allahabad Zila School, than the exam was conducted by the Calcutta University in that region–apart from being an avid learner and extraordinary student, Madan Mohan Malaviya was equally passionate for music and sports. He had masterly command over many traditional music instruments like, flute, sitar-in this domain as well, he inherited a lot from his father and brother, Jai Krishna-a distinguished player on sitar of his time. (Wikipedia, 2013) In1881, he married with Kundan Devi through an unusual proposal from a leading scholar of Mirzapur, than he was eighteen year old
and was an undergraduate at the Muir Central College, Allahabad—participation in a conference finally determined his matrimonial life. In 1884, he awarded with B.A from Calcutta University—three years later, city of Allahabad received its first University by the transformation of Muir College which in later phase, epitomized the anglicized education in eastern India. It’s hardly a well known fact about his surname “Malaviya” that was updated from his ancestral surname “Malai” by his own deliberations—after the completion of university education, he had took a modest job of school teacher—besides, he founded a remarkable public institution, Bharati Bhawan Library and built a hostel for outstation students in Allahabad University during that phase. (Yadav, 2009). He equally volunteered for the cause of Hindi and other imperative public initiatives, like Kashi Nagri Prachirini Sabha—these efforts were crucial and pertinent from the sake of identity revival among Indians; his stint as lawyer was very impressive which he displayed on crucial occasions like Chauri-Chaura incident, round table conference in 1932. The following table 1 presents the entire history of Madan Mohan Malviya in brief.

Table 1
Brief Summary of the Malviyaji’s Life

<table>
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<tr>
<th>Year</th>
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<tr>
<td>25.12.1861</td>
<td>Born in Allahabad</td>
<td>December</td>
<td>Chaired Annual Congress Conference in Delhi</td>
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<td></td>
<td></td>
<td>1918</td>
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<tr>
<td>1878</td>
<td>Marriage with Kundan Devi in Mirzapur</td>
<td>February</td>
<td>Debate on the Rowlett Bill in Council. Resignation from Council</td>
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<td></td>
<td></td>
<td>1919</td>
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<tr>
<td>1884</td>
<td>B.A. from Calcutta University</td>
<td>Nov. 1919-</td>
<td>Vice Chancellor, B.H.U.</td>
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<td></td>
<td></td>
<td>Sep. 1939</td>
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<tr>
<td>July 1884</td>
<td>Teacher in Allahabad District School</td>
<td>19 April</td>
<td>Chaired Hindi Sahitya Sammelan in Bombay</td>
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<td></td>
<td></td>
<td>1919</td>
<td></td>
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<tr>
<td>December</td>
<td>IInd Congress in Calcutta under chairmanship of Dadabhai Nouroji.</td>
<td>January</td>
<td>Convened all party conference</td>
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<td>1886</td>
<td>Speech on the issue of representation in Councils</td>
<td>1922</td>
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<td>July 1887</td>
<td>Editorship of the Hindosthan in Kalakankar. Founding conference of Bharat Dharma Mandal</td>
<td>16 December</td>
<td>Speech on Hindu Muslim goodwill in Lahore</td>
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<td>1922</td>
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<tr>
<td>1891</td>
<td>Passing LL.B. starts practice in Allahabad District Court</td>
<td>August</td>
<td>Formation of Congress Independent Party with Lala Lajpat Rai</td>
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<td></td>
<td>1926</td>
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<tr>
<td>December</td>
<td>Practice at Allahabad High Court</td>
<td>February</td>
<td>Statement before Agriculture Commission</td>
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<td>1893</td>
<td></td>
<td>1927</td>
<td></td>
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<tr>
<td>March 1898</td>
<td>Submits memorandum about Hindi to U.P. Lt. Governor</td>
<td>December</td>
<td>Convocation address in BHU. Asked students to serve nation and be patriot</td>
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<td></td>
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<td>1929</td>
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<tr>
<td>1902-1903</td>
<td>Construction of Hindu Boarding House</td>
<td>1930</td>
<td>Resigns from Assembly. Arrested in</td>
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Malaviyaji as a Visionary Educationist

Among Malaviyaji’s many achievements, the most monumental was the establishment of the BHU or Kashi Hindu Vishvavidyalaya. In the course of his lifetime BHU came to be known as a Capital of Knowledge acknowledged across India and the World. Pandit Madan Mohan Malaviya created history in Indian education with this institution - the first of its kind in the country. He chose Banaras as the site, because of the centuries old tradition of learning, wisdom and spirituality inherent to the place. 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. 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 Buttler became alarmed to see, the prominence of Hindi in proposed University-he gave mandate for English, as medium of education in BHU 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 BHU
was laid by the Lord Harding in the presence of august gathering and thousands of city dwellers. His other temporary compromises like, conferment of Doctorate of Letters to Prince of Wales on December 13, 1921 was an unusual decision which received criticism within the political and academic circle albeit he stood on his reason as he thought universalization of education, a key factor for human development. (Padmini, 2010)

Vision on Compulsory Elementary Education
Malviya ji was champion of educational cause of India from very beginning of his active life which later reflected in his commitment to establish the BHU. In fact he supported elementary education bill moved by Shri Gokhale on 19th March 1912 and suggested to refer it to select committee. One of the apprehension of some muslim members of the council were that by passing the interests of Urdu Language may injure. Malviyaji was of the view that Hindi and Urdu are the Medium of Education without any problem. Similarly caste and numerous creeds in this country will welcome the act. He also allayed the fear that compulsory education may be resented. But justification for the adoption of compulsion lies in the assumption that elementary instruction ought not merely to be vigorously extended but ultimately, to be made universal and that this is impossible without compulsion, that there will always be a proportion of parents, weak or apathetic or shortsighted or greedy who will neglect their duty.

Vision on Higher Education
According to him, higher education is the basic building block in the creation of an inclusive, equitable and diverse knowledge society. This is particularly true in today’s world where knowledge is gradually emerging as the primary production resource. The new realities of 21st century however have given birth to a host of complex issues and challenges in higher education like internationalization, privatization, quality assurance, governance, fostering of research and innovation, competition for scarce human and financial resources etc. The Indian higher education system cannot afford to insulate itself from these changes. At the same time it should be able to meet the expectations and challenges of an increasingly globalizing world without endangering local culture and values. Every care should be taken to ensure that the objectives of higher education do not become subservient to the forces of the market. The Indian vision of education has always encouraged plurality of views as well as a rich tradition of dialogue and debate. BHU symbolizes this heritage of acceptance, integration and realization of the essential unity of mankind while at the same time preserving our unique identity. The scheme of education proposed by Mahamana assumes renewed significance today when higher education is facing challenges as never before. It is widely accepted that higher education is the basic building block in the creation of an inclusive, equitable and diverse knowledge society. As the final communiqué adopted at the end of World Conference on Higher Education (2009) emphasizes “higher education must pursue the goals of equity, relevance and quality simultaneously.”

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 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. Malaviya 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. 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 & 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 objective 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. (Dwivedi, 2010)

**Vision on Technology Education**

In instituting technological education at the BHU, his magnum opus, he proved himself years ahead of Jawaharlal Nehru, who commissioned the IITs in the 1950s and 1960s. Not until Subhas Chandra Bose, at the 1939 Haripura Congress (when he spoke of Planning Committee, forerunner of Planning Commission), any Congress president had said anything like this. In his dissent note to the Industrial Commission (1916-1918), of which Sir Thomas Holland was the president, Malaviya made important observations as a member. Therein he advocated both Science and Technological education in existing universities and colleges, setting up of an imperial polytechnic, provision for scholarships and so on. BHU is the institutionalised legacy of Malaviya. It was planned as a university where Hindu scriptures and treatises, Sanskrit language and literature would be pursued along with modern scientific, technological and professional knowledge; where advanced research could be pursued in branches of arts and science; and, where ethical education aimed at character-building should be imparted. Malaviya was a visionary far ahead of his time. The inclusion of departments on Mining, Metallurgy, Industrial Chemistry and Geology alongside pure science subjects like Physics, Chemistry, Botany and Zoology speak volumes about his farsightedness. (Dwivedi, 2010)

**Practical Approach for Higher Education Syllabus**

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. 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.

**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.”

**Need for Moral Values and Character Building in Higher Education**

Today, India faces new movement of anti corruption movement. It is due to increased literacy rate, but it is due to decline, decorated values. Today student of higher education having many ambitions, aspirations of the prosperity but to get these, they do not believe in Right means but believe in throat cut competition. 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 i.e. education is the highest qualification and the most time honoured value as against the wealth which is first in succession yet the lowest the values. 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.

**Vision on Teacher**

In selecting teachers Malaviyaji ‘cast his net’ nationwide. He had a predatory instinct for talent. Wherever he saw exceptional talent he tried to grab it for BHU. His vision for BHU was to incorporate all the above mentioned subjects at one place. According to Pt. Madan Mohan Malaviya, “A teaching university would but half perform its function if it does not seek to develop the heart-power of its scholars with the same solicitude with which it develops their brain-power. Hence it is that the proposed university has placed formation of character in youth as one of its principal objects. It will seek not merely to turn out man as engineers, scientists, doctors, merchants, theologists, but also as men of high character, probity and honour, whose
conduct through life would show that they bear the hallmark of a great university.”

Banaras Hindu University

There was a burning desire in Malaviyaji to restore India to its past glory and the urge to combine religion with education to develop the national spirit. He first propounded the idea of a Hindu university in 1904 at a meeting at the Mint House, Banaras. It envisaged a university comprising a college of Sanskrit learning, teaching the Vedas, Vedangas, Smritis, Darsanas, Itihasas and Puranas; a college of Ayurveda with laboratories, botanical garden, hospital, etc.; a college which would teach physical and social sciences and comprise technical institutions like an agricultural college; a college teaching the dramatic arts, sculpture, etc.; a college teaching English and foreign languages to enrich Indian literature with up-to-date sciences and arts.

BHU is a tribute to the vast vision, indomitable spirit and unflagging zeal of our founding father Mahamana Pt. Madan Mohan Malaviya Ji. It is a monument to his selfless service in the cause of Indian education. Mahamana dreamt of creating an ideal scheme of education which would serve the cause of nation building, rise above narrow sectarian interests, combine the best in western scientific methods with all that is good and great in our culture and promote a “broad liberation of mind and religious spirit”. Every alumnus who passes through the portals of this great institution carries these seeds of the timeless vision of Mahamana with him. The Indian intellectual tradition of truly international character 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. He later became a hugely successful lawyer but gave it all up to team up with Annie Besant to set up the BHU, which, he was clear would be open to students from all communities. 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 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.”

Origin of BHU

BHU also known as काशी हिन्दू विश्वविद्यालय 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 from Banaras. BHU is organized into 4 institutes and 14 Faculties (Streams) and more than 140 departments. Total student enrollment 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 its Department of French Studies.

The university's engineering institute was designated an IIT in June 2012. 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. He later became a hugely successful lawyer but gave it all up to team up with Annie Besant to set up the BHU, which, he was clear would be open to students from all communities. 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 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.”

Objectives of BHU

The views of Malaviyaji on higher education depicts in the objectives of the BHU stated below:

1. To promote the study of the Hindu Shastras and of Sanskrit literature generally as a means of preserving and popularizing for the benefit of the 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.

2. To promote learning and research generally in Arts and Sciences in all branches.

3. 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. To promote building up of character in
Malaviya has proved to be a great nation builder as is reflected by the nature of faculty and students of the BHU. Faculty has been recruited utilizing talent from all parts of the country including Tamilnadu, Maharashtra, Andhra Pradesh, West Bengal and Punjab. Students would come from all parts of the country. There was no regionalism. It was truly a National University. In the campus one would always feel that he was in his mother country India. That is why even today B.H.U. is rated amongst the top-ranking universities in the country. Another important contribution of the great visionary was emphasis on the value education and character-building by his self example and dedication which brought immense support to the University from different section of the society. (Singh, 2010).

Malaviya was no doubt a strong supporter of Hindi language and moaned that young Hindus seemed to know little about their rich cultural heritage. But he was not communal, says Upadhyay. Malaviya constantly underlined the importance of both Urdu and Hindi, and favoured Urdu, Persian, Turkish and English words that were easy on the tongue to be part of Hindi. 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. Malaviyaji set up this University on 6th February, 1916. In his message on the occasion of the founding of this University, he said: “India is not a country of the Hindus only. It is a country of the Muslims, the Christians and the Parsees too. The country can gain strength and develop itself only when the people of the different communities in India live in mutual goodwill and harmony. It is my earnest hope and prayer that this centre of life and light which is coming into existence, will produce students who will not only be intellectually equal to the best of their fellow students in other parts of the world, but will also live a noble life, love their country and be loyal to the Supreme ruler.” In pursuance of this message, he wanted students to be well-versed not only in arts and science, engineering and commerce but also in becoming responsible citizens of this great country, based on our values. He wanted students, both boys and girls to be good managers; to be agents of change and to be examples for others in pursuit of excellence in chosen fields of work. (Raj Bhavan, 2009)

**Vision on Women Education**

Right from its inception in 1916, the BHU has been striving towards women’s education. Its visionary founder Mahamana Pandit Madan Mohan Malviya foresaw immense significance of women’s education and the critical role women would have to play in the development of the country. However, the existing social milieu proved to be a deterrent. Mahamana decided to remedy this by opening a college exclusively for women wherein an amalgamation of the vedic ideal and modern scholarship would work towards shaping the Indian women to take on their role as capable citizens. In his convocation address delivered on 14th December, 1929 Mahamana announced the establishment of the Women’s College of the BHU. The cause of women education was particularly dear to Mahamana’s heart. In his convocation address delivered on December 14, 1929 he clearly said that the cause of women’s education is even more important than that of men. He felt that their education would have a far reaching impact on the future generations of India. Malaviyaji’s ideal of womanhood was a perfect synthesis of tradition and modernity. She would be an equal partner in nation building. It has produced students who went on to distinguish themselves in various fields: Smt. Durgabai Deshmukh, Dr. Sucheta Kriplani, Dr. Rajendra Kumari Bajpayee, Dr. Hemlatha Swaroop, Smt Usha Mittal and many others. Mahila Mahavidyalaya has concerned itself not only with the academic facet of women’s education but also with developing socio-political awareness and a sense of responsibility in its students. In 1942, Mahatma Gandhi addressed the students of Mahila Mahavidyalaya and urged them to serve the cause of freedom. This institution became a significant site for the freedom struggle movement. Inspired and fired with extraordinary zeal, the students joined the revolution. Snehlata, Kunti Nagar, Surjeet Kaur,
Hemlata Jasra, Damyanti Jasra and Leela Sharma will always be remembered for their courage and selfless devotion to the nation. During the Indo-China crisis the students and staff of Mahila Mahavidyalaya contributed substantially to the National Defence Fund. The college also took a leading part in relief operation during the two great floods in Varanasi. The history of Mahila Mahavidyalaya, its steady growth the development stands testimony to the spontaneous social revolution that has been brought about the vision of Mahamana. In the times that reverberated with women's silence it offered a precious niche where all the social constructs could be unmade and re-made. The college is well equipped to make its contribution to knowledge and to address the present day connotations of service to the nation. With its glorious tradition of commitment to education and nation building. Mahila Mahavidyalaya successfully continues to take on the challenges posed by the fast changing national and global scenario.

Educational Implication and Critical Analysis

1. Globalization as we now name it is not an alien concept to our culture. Our seers had this vision of the world as a family even when geographical distance was a formidable barrier to communication. The Indian consciousness has always perceived the world as one family. The hallmark of the Indian vision of education has been openness and acceptance of noble thoughts from all directions while at the same time sending out its own message to the world. As Swami Vivekananda said “Like the gentle dew that falls unseen and unheard and yet brings into blossom the fairest of roses, has been the contribution of India to the thought of the world. Silent, unperceived, yet omnipotent in its effect, it has revolutionized the thought of the world yet nobody knows when it did so.” Malaviya Ji who epitomized Indian values gifted the world with a unique model of integrated, harmonious and balanced education in the shape of BHU. The motto of BHU, (“The end of all knowledge is the attainment of immortality”) eloquently reflects the premium placed on education in our ancient culture.

2. The scheme of education proposed by Mahamana assumes renewed significance today when higher education is facing challenges as never before. It is widely accepted that higher education is the basic building block in the creation of an inclusive, equitable and diverse knowledge society. As the final communiqué adopted at the end of World Conference on Higher Education (2009) emphasizes “higher education must pursue the goals of equity, relevance and quality simultaneously.” This is particularly true in today’s world where knowledge is gradually emerging as the primary production resource which will determine development or lack of it. The new realities of 21st century have given birth to a host of complex issues and challenges in higher education like internationalization, privatization, quality assurance, governance, fostering of research and innovation, competition for scarce human and financial resources etc. The Indian higher education system cannot afford to insulate itself from these changes.

3. Our National Policy on Education (1986) voices its concern over the declining value standard in society. To stem it, it calls for institution of an effective system of value education. The policy document states, “The growing concern over the erosion of essential values and an increasing cynicism in society has brought to the focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.” In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect.

4. Malaviyaji wanted the youth of India to benefit from an integrated education that incorporated modern scientific knowledge, practical training, ethical standard and the study of the arts.” Our current national aspiration is to make India a developed country in the foreseeable future. We hope to emerge as a global power so as to occupy our rightful place in the comity of nations. Along with economic growth and material prosperity, we also want to build a social order which is humane, harmonious, just and egalitarian. This pressing nation building task demands growing input of highly educated and competent persons to run and lead the multifarious social and economic institutions of the modern Indian society. These persons come out of the portals of our universities and other institutions of higher learning. It is essential that in addition to the functional competence and technical skills, they should also possess a high degree of moral rectitude, and have a strong commitment to use their knowledge and skills for advancing social and human well-being.
Hence it is essential that we institute a planned and structured system of value education to integrate social, moral and human values with our present system of higher education. The BHU fully shares the concerns voiced by the National Policy on Education. Integrating ethics and human values with higher education was an important part of our founder, Mahamana Pt. Madan Mohan Malaviya ji’s vision for this university. Nurtured by this inspiring vision, the university feels it has a special responsibility to take effective steps for promoting value education. Accepting this responsibility the university has formulated and adopted this Value Promotion Policy for its guidance.

5. BHU is striving in the direction of proposing a model of higher education which would address the challenges of globalization without compromising on national priorities or Indian values. This model of education would conform to the four pillars of education identified by the Delors Commission i.e. learning to know, learning to do, learning to live together and learning to be. Madan Mohan Malaviya played as significant a role in ushering in a revolution in modern India as Swami Vivekananda and Rabindranath Tagore. His contribution to India’s social development is amazing because even at that time he spoke out against the practice of dowry and child marriage. He advocated widow remarriage and women’s education and even took steps for these. He played a pivotal role in establishing Hindi as the national language.” Madan Mohan Malaviya was a visionary in the true sense of the term. Even at that time he had said that unless Science and Technology became part of a country’s education system that country could not develop. He established the BHU, which was the first residential university of the country. Such was his vision. His contribution in building a modern India should inspire the young generation.” To be organic and vital, the university must stand primarily for self expression and for winning for India her true place in the Intellectual Federation of Nations”. These immortal words are as true for the BHU in particular and the higher education system of the country could not develop. He believed that the BHU, which was the first residential university of the country. Such was his vision. His contribution in building a modern India should inspire the young generation.”

To conclude, it can be said that there is no difference between Mahayana’s vision and globalization regarding the higher education. Malaviyaji never against any positive change as he use today that for good or evil, we are all here to play the game” so here is the time we should admire the vision of Mahamana Malaviyaji whose main cards to win the life game was ‘Character-Industry-Integrity’. A few lines of his saying can be quoted here “Formation of character is even more important for the well-being of the individual and of the community than the cultivation of intellect” and “A teaching University would but only half perform its function if it does not seek to develop the heart power of its scholars with the same solicitude with which it develops their brain power. Hence it is that the proposed University BHU has placed the formation of character in youth as one of its principal objective. For Malaviyaji, to keep alive the sense of duty towards God and towards our motherland, to serve our fellowmen, to promote public welfare and to be prepared to sacrifice everything for the sake of motherland, was the real purpose of higher education.

References