

Pt. Madan Mohan Malviya

Vanclana Mishra*

Knowledge of Sanskrit classics, wide acquaintance with English history and literature, deep study of the condition of the masses and researches in current finance and commerce, all helped to adorn his discourses. The Pandit's interests are nation-wide and are not confined to politics or education. Every good public cause has his sympathy and support.

— Bharat Ratna Dr M. Visweswaraya

Abstract

Born in Allahabad, in 1861, emerged a spark, was a man who challenged the mightiest empire in the world with an extreme force of his moral strength and the power of his rhetoric and eloquence. He stood to protect his country's spiritual and intellectual heritage that would lift his country out of the darkness and lead it to the era of self-respect and modernity. He was a man with elevated ideals and supreme human values. He can be honestly marked as one of the brightest stars ever to shine in this universe. He loved his country with a fiery passion and served its people with great and selfless devotion. He wanted to inculcate a feeling of brotherhood and goodwill in every individual. In his lifetime, he had great achievements. He played multiple roles all over his lifetime like as an educationist,



* JPF, Department of Elementary Education, NCERT, New Delhi

spiritual leader, politician, social reformer, patriot, legislator and a great human being. He was the founder of the Banaras Hindu University. On his 153rd birth anniversary, this great educationist and freedom fighter, was chosen for the Bharat Ratna award, the country's highest civilian honour this year.

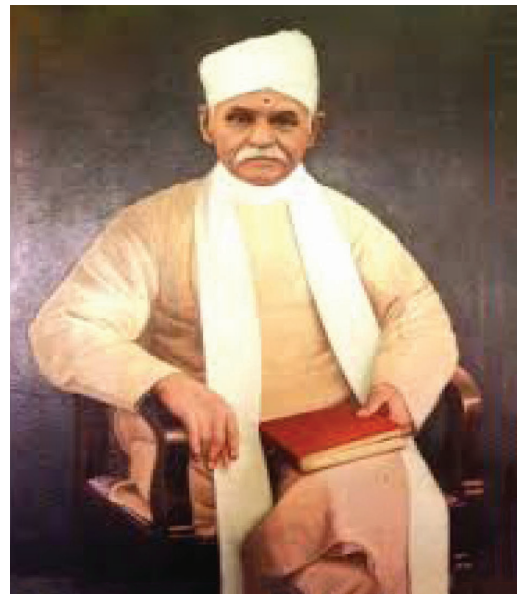
This paper is a tribute to the great soul with a focus on some of his contributions. This paper includes significant parts of his life, works and education that prove him as a great educationist and one of the great men of the century.

INTRODUCTION

Madan Mohan Malaviya was born in Allahabad on December 25, 1861. He was a great educationist, pioneer, an eloquent rhetorician, a national leader. He was elected four times as the President of Congress. He was a great social reformer, a religious leader of secular order who always worked without greed, a model of nobility, and above all a substantial nationalist. His ancestors were poor but had a social status. His education began at the age of five when he was sent to a *pathshala*. He was a diligent boy, who completed his graduation from the Calcutta University in 1884. He was appointed as a teacher where he was very popular among his students. In the meeting of second Congress session, he delivered a speech which made the audience speechless and spell-bound. He took part in numerous activities like the freedom struggle movements, promotion of industries, the economic and social development of the country, education, religion, social service, development of Hindi language and many other issues of national importance throughout his life. He was given with the title of *Mahamana* by Gandhiji.

MULTIFACETED PERSONALITY

He had a great desire to devote himself for the service of the nation. He also attained the degree of Law in 1891 and became an advocate in the High court. His great enthusiasm always impressed people to whomsoever he spoke in the Congress sessions. He was elected as the President of the



Congress committee in 1909, 1918, 1932 and 1933. He tried his best to popularise the national cause for the sake of the country. He was a strong

supporter of the Congress, although he founded the *Hindu Mahasabha* in 1906. According to its supporters, it was established to oppose the “divide and rule” policy of the British Government. As a journalist, he started a Hindi weekly, *Abhyudaya* in 1907 and made it a daily in 1915 and also Hindi monthly, *Maryada* in 1910. He started an English daily- *Leader* in 1909. Malaviya was the editor of Hindi weekly, the *Hindustan* and *Indian Union*.

He was also the Chairman of the Board of Directors of the *Hindustan Times* for many years. He participated in many debates with the aspiration on so many important issues like the prohibition of recruitment of Indian labour to the British provinces, nationalisation of railways, etc. He also worked for the industrial development of the country.

MALAVIYAJI’S VISION FOR EDUCATION

Malaviyajji was a great educationist and worked immensively for free and compulsory primary education. The Banaras Hindu University is the best example of his keen interest that he took to provide education to all. He visioned that by this university and its education would stand as a solid basis of primary and secondary education. He had a great and dynamic vision for spreading education amongst the masses.

The concept of globlisation from the vision of Madan Mohan Malaviya could be seen in the following version



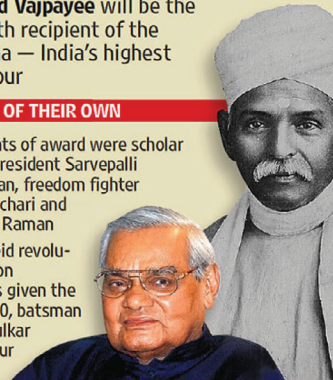
Instituted in 1954, the award is conferred “in recognition of exceptional service/performance of the highest order”

INDIA’S PRIDE

Malaviya and Vajpayee will be the 44th and 45th recipient of the Bharat Ratna — India’s highest civilian honour

IN A LEAGUE OF THEIR OWN

- First recipients of award were scholar and former president Sarvepalli Radhakrishnan, freedom fighter C Rajagopalachari and scientist C V Raman
- Anti-apartheid revolutionary Nelson Mandela was given the award in 1990, batsman Sachin Tendulkar got the honour in 2013



“And the creator and benefactor of the world, the universal soul moving in all, brought together his all children of the east and the west, and induced their mind to that unanimity which meanest good and right understanding directed them to raise this home of universal learning in the capital town of the lord of universe”.

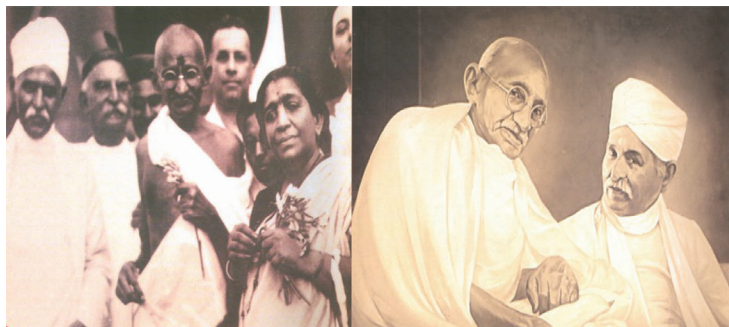
(Printed in copper plate, 1916, BHU)

Malaviya’s prayer was—

“May Saraswati , inearned in the shurti-heart of wisdom , ever bloom and shine with worship from her humane children, may they ever assiduously imbibe the vital milk of knowledge flowing from her sweet breast of science and philosophy: may all hearts turns to act as good alone: may all hearts be filled with love of supreme.”

(Printed in copper plate, 1916, BHU)

He had a vision for reshaping the education system in all spheres. He laid the foundation for the emergence of India as an educational power. He



firmly believed that “Education was the best solution for the welfare of the people”.

It is the only tool that would be helpful to solve all the problems of people such as communal bitterness, ignorance and discrimination. He admitted that education in India was imparted to certain sections of society and knowledge was the most important instrument for the development of nation. The people lacked resources for attaining education. Malaviyaji’s educational philosophy did not have any boundary of geographical limitations and therefore, believed in the philosophy of “Vasudhaiva Kutumbakam”.

He was persistent to combine religion with education to bring India to its past glory. He wanted to develop the national spirit among each and every individual. He claimed that the weaker sections of the society did not get education because of lack of awareness. There were so many misinterpretations of religion that did not allow children to study in the same school. He had a hope that if the people had knowledge about vedic scriptures and ancient books, they

would be able to come out of these issues of untouchability and discrimination on the bases of religion. He stressed a lot on the education of girl child with that of boy child.

He wanted that people should understand the value

of education as the roots of progress. He claimed that primary education must be made compulsory as it was in other foreign countries, then only the masses would understand the value of education. He propounded that education must not only be based on books, but should be for allround development.

Pandit Malaviya further addressed the question of untouchability in the light of education: ‘There will not be a Hindu of the orthodox type who will not sit with a member of the depressed classes as a brother and a fellow-citizen if he has been educated’.

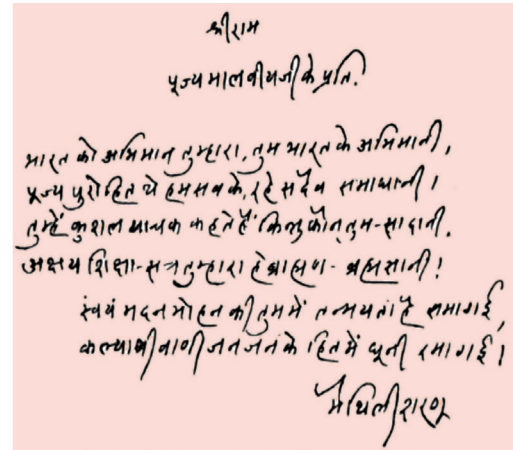
(The honourable Pt. Madan Mohan Malaviya, his life and speeches)

He wanted to spread education that would help students in living a good life. If maximum numbers of people were educated then development would take place along several axes rather than in only one. Mahamana argued that education limited to men would limit the goals of education, but if the same was given to women, a significant change could rather be attained. He marked that the things taught by a mother is many more

times effective than that of the father. Therefore, women should be at least educated to the extent that they can teach their children basic teachings of life. Mother's can inculcate all the basic ideas of religion and society to make them a better human being. He said that women should be imparted education as they were preparing the future nation makers.

**FEW LINES BY NATIONAL POET
LATE MAITHILI SHARAN GUPTA FOR
MALAVIYAJI**

Malaviya's multitudinous services to the nation were substantial and pronounced, but he himself was an extraordinary personality than what he



could achieve. There is a need for the maintenance of his vision in modern perspective and outlook, following his footprints, in order to bring a drastic change in the development of our nation.

REFERENCES

BAKSHI S.R.1991. Madan Mohan Malaviya—the Man and his ideology. pp. 245. Anmol publication. New Delhi.
 CHATURVEDI. SITA RAM.1980. Adhunik Bharat Ke Nirmata, Pandit Madan Mohan Malaviya. Information and Publication Divisions. Ministry of Education. G.O. New Delhi
 JOSHI. S. S. 1961. Mahamana Malaviyaji Birth Centenary. All India Malaviya Centenary Celebration Committee, B.H.U., Varanasi.
 PARMANAND.1985. Mahamana Madan Mohan Malaviya. Vol. 2, pp. 457. Malaviya Adhyayan Sansthan, B.H.U.
 TIWARI. U.D. 2007. A short Biography of Mahamana Pandit Madan Mohan Malaviya, pp. 53. Published by Mahamana Malaviya foundation. Varanasi.

Internet Sources

www.currentscience.ac.in/vilumes/101/08/1091.pdf
www.malaviyamission.org/.../Champion-of-Development-Detail.php?id=3
[http://shodhganga.inflibnet.ac.in/bitstream/10603/17636/13/13_chapter per cent205.pdf](http://shodhganga.inflibnet.ac.in/bitstream/10603/17636/13/13_chapter%20per%20cent205.pdf)