

Malaviya as a Great Visionary for Higher Education: Celebrating his 150th Birthday

Parmanand Singh, Sunita Singh

Faculty of Education
BHU, Varanasi, INDIA

I. INTRODUCTION

Malaviya Was born on December 25, 1861 and we are celebrating his 150th birth anniversary in this year. The Government has also constituted a committee under the chairmanship of the Prime Minister to celebrate this occasion. Malaviya, a name almost synonymous with higher education in the country, has been a visionary par excellence. While BHU bears testimony to his vision, his views regarding values are perhaps more relevant today, when corruption threatens to shake up the 64-year-old democracy. 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. 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 (olq/kSo dqVqEcde). 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 Banaras Hindu University. The motto of Banaras Hindu University, “fo|k·e`re`uqrs” (The end of all knowledge is the attainment of immortality) eloquently reflects the premium placed on education in our ancient culture.

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 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 unmet needs of higher education demand a paradigm shift in approach, while keeping in mind the parameters of access, equity, quality, relevance and right values. Thus, it is obvious that higher education policy will have to reconcile diverse objectives- the short term aims with long term goals, the traditional wisdom with modern innovative thinking and scientific rationality with religiosity and faith. Banaras Hindu University 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. Banaras Hindu University is uniquely placed to undertake this exercise because it symbolizes the Indian heritage of acceptance and integration while at the same time preserving our unique identity. As the scientist Sir J.C. Bose observed in his homage on the 70th birth anniversary of Mahamana, “The Hindu University will always be a monument of the faith which inspired Pt. Madan Mohan Malaviya in his lifelong work for founding the great centre of learning at Banaras for the advancement of world’s knowledge. To be organic and vital, the university must stand primarily for self expression and winning for India, her true place in the Intellectual Federation of Nations”. These immortal words are as true for the Banaras Hindu University in particular and the higher education system in general today as they were more than three quarters of a century ago.

II. HOW MALVIYA JI IDEOLOGY COME IN ACTION, AN OVERVIEW

Malaviya ji was born just after the, so called Indian mutiny of 1857. In next two or three decades following the first world war of freedom the entire country was passing through a national Renaissance in every sphere of life -social, economic, political, religious, and educational. The spirit of many great sons of this land rose in revolt against the British domination. Malaviya was one of them. He joined the Indian national congress immediately

and made his maiden speech before the great national gathering at its second national session of congress held at Calcutta in 1886 and became an ardent champion of Indian nationalism. During his tours of country in subsequent years while attending the congress session, Malaviya had the opportunity to observe the conditions existing in the country in various spheres. Malaviya therefore came to the conclusion that in order to revitalise India as a nation, it was necessary to feed her youth with the old spiritual and moral food and religion must be the part of education founded on Indian ideals and enriched with the result achieved by science and learning of the west. Modern Indian higher education has its roots in the British rule that began as a speck in 1757. The establishment of three universities of Bombay, Calcutta, Madras done on the basis of Landan university. Lord Curzon, appointed on Indian Universities commission in 1904 to probe into the working of Indian Universities. All the Universities were brought directly under government control- Lord Curzon, by this act, again left a reason for infame and discontents. This errant move of British rule, couldn't restrain the long cherished dream of a great institution from the mind and action of Malaviya jee in 1904, he hold a resolution for establishing a Hindu University {at Kashi} under the president ship of the Maharaja of Banaras; he received first token donation of fifty-one rupees for the University from his father. Debate over the University grew more during Indian National Congress Session {31st December 1905, Banaras} at the Town Hall, under the president ship of Shri B.N. Mahajani-scheme of the Hindu University was placed before the representatives of all religious and renowned educationists. With these exuberant developments, public announcement of Banaras Hindu University was finally enunciated on January 1st, 1906-two contemporary moves further exuded confidence in Mahamana, Central Hindu College, after witnessing a great success under the visionary leadership of Mrs. Annie Besant, applied for statutory Royal Charter for the establishment of a "University of India" under the signature of influential personalities-second, The Bharat Dharma Mahamandal of Kashi under the president ship of the Maharaja of Darbhanga, had simultaneously launched a scheme for the establishment of a Sanatan Dharma {universal} University. 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 Banaras Hindu University 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 Banaras Hindu University was laid by The Lord Harding in the presence of august gathering and thousands of high dwellers. Before the discussion of Mahamana vision about higher education in detail and how he is a great visionary for higher education in present liberalization and globalisation age, firstly researcher discuss what the status of higher education in India.

III. STATUS OF HIGHER EDUCATION

In 1947 there were 27 universities, 500 college, with barely 200,000 student and 15,000 faculty with that limited legacy, the country (India) start the journey of higher education. During the six decades of independence of the country, eleven five year plans were implemented to boost the process of development of the country. Many commission and committees establish by government as university education commission(1948-1949), national education commission (1964-1966), NPE (1986), POA (1986), NKC (2005), Yashpal committee (2006), etc New agencies like the UGC(1956), NAAC(1994) etc also were established for specific purpose like maintaining standards and quality in higher education. In these six decades India is becomes a youthful country. The census (2011) has reported a young population of 600,000,000. over the last six decades the expansion of higher education system takes place this number has increased to about 559 university /university level institutions (42 central university 275 state university 129 deemed university 90 private university 47 agriculture university 13 IIMS, 4 IIITS Indian Institute of information technology, 33 institute of national importance, 16 IITS, 20 NITS), 31,324 colleges and 14.63 million students enrollment found in university in academic session 2009-2010. India has third largest education system in the world after United States of America and China. The govt. of India given much more importance for higher education during xi plan by allocating about nine fold increase in its budget to the tune of 44,469 crores as against Rs. 3.900 car ores for x plan. Our prime minister called xi plan as "education plan" the major concern for xi plan are Access, and expansion, equality and inclusion, quality and excellence, relevant education and quality research. Total number of student enrolled in higher education that is GER 10% in 2007 to 15% by 2012 government after wider discussion propose an excellent PPP model University to overcome the problem of higher education. After reading this data which show massive quantitative expansion in higher education the question strike mind, that will this expansion of higher education can achieve the standard maintain by ancient University, such as Nalanda and Takshila which attracting scholars and knowledge seekers from the across the globe? And will they consider as world class University? Today we don't have any international ranking university. Is it possible by follow the great Indian visionary Mahamana Pt. Madan Mohan Malaviya and their philosophy in higher education?

IV. MALAVIYA VISION FOR HIGHER EDUCATION

The vision of Malaviya ji was so perfect and dynamic that every solution regarding the problems of higher education is there. The motive of Malaviyajee was to make higher education answerable in any condition, period or time. The concept of globalisation from the vision of Madan Mohan Malaviya could be seen in the following version "And the creator and benefactor of the world, the universal soul moving in all, brought together his all children of the east and the west, and induced their mind to that unanimity which meanest good and right understanding directed them to raise this home of universal learning in the

capital town of the lord of universe.” (printed in copper plate, 1916, BHU) again Malaviya pray was “May Saraswati, in earned 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) so this was the globalised vision and religious thought of Malaviyaji to enhance higher education in global scenario. At that time somebody proposed this university as a sectarian University. they thought that the existing university had been exercising a difference between Hindu and Muslim the reply of this objection Malaviya said in his speech in the imperial legislative council “ that University will be a denominational institution but not a sectarian one. It will not promote a narrow sectarian but a broad liberation of mind and a religious sprit which will promote brotherly feeling between man to man. The absence of any religious education in our state university has not prevented the growth of sectarian feeling in the country.” I believe instruction in the truths of religion whether it would be Hindus or Muslim, wheather it would be imparted to the student of BHU or Aligarh Muslim University will tend to produce Man, who if they are true to the religion, will be true for their God, their King and their Country. And I look forward to the time when the student of this University, who will pass out such University, will meet each other in a closer embrance as sons of the same motherland then they do at present.” Malaviya ji thus visualized that the student trained in the new system of education would be able to spread knowledge throughout the country and world and there by develop the spirit of nationalism and inter nationalism .so he propose the establishment of an all Indian University which is residential university, unlike the other five University that existed in India at that time viz Calcutta, Madaras, Bombay, Lahore, Allahabad. In relation to Global University Malaviyaji said “If the expenses incurred on University education in the west is compared, with what we are expanding on it here, it will be seen that we are far below the standard of other civilized countries and have much be way to make up. Our Universities are like so many powerhouses needed to scatter the darkness of ignorance, poverty and cold misery which is hanging like a pall upon the country. Every lower of India must therefore rejoice at the growth of universities in India.” Malaviya believe in globalization, his views on education is above then any creed, caste, race, .He believe in ideals of Veda vyasa- “May all enjoy happiness, May all the source of happiness to others may all see the auspicious days, may none suffer any injury.” He believes in brotherhood that is vasudehev kutumbkam.

V. PARAMETERS DECIDED BY MAHATMA FOR HIGHER EDUCATION

A. *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. But

happily signs do not want that the attitude of science towards religion is undergoing a great change.” (Malaviya speech, 1916) Again he said that “for all true religion is based on the belief in the supreme being, the Almighty God. And the essence of all morality founded upon such a faith of charity and goodwill towards all. This show the spirit of high co, operation in society, so if religion integrated in higher education then musty the problem of corruption, stress, throat cut competition become solved and moral values, ethics, obtained and truely value based society originate. Which is the broad objective of higher education?”

B. *Amalgamaization 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 2nd Feb 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 Shastra’s 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. 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 .So 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 . How Malaviya viewed the excellence in science and technology in the presence of Bhatnagar and Narlikar in his dream campus is described here. While spotting talent he had heard of V. V.Narlikar who was pursuing his research as an Isaac Newton student at the University of Cambridge under Sir Arthur Eddington, one of the most prominent and important astrophysicists of his time. While on visit to the UK for a round table conference, Malaviya visited him in Cambridge in 1931 and invited him to join BHU as

professor of Mathematics. Narlikar, who was 24 years old at the time, preferred the offer over visiting Caltech and Served the University for 28 years from 1932 to 1960. He was also in charge of the University Telescope. In his 'A few recollections and reflections', V. V. Narlikar writes, 'my memories of the Banaras Hindu University (1932–1960) are so many, so rich and so happy that they make the University to me *MadhurManohar Ateev Sundar* [So sweet, serene, infinitely beautiful]'. The BHU Kulgeet was composed by S. S. Bhatnagar, one of the most renowned scientists, who was a Professor in Chemistry at BHU for three years during 1921–1924. Malaviya used to attend popular lectures on science organized by S. S. Joshi of Science College and other professors of the university. For the first time in India, he established departments for mechanical and electrical engineering, glass technology, pharmaceutical chemistry, mining and metallurgy, chemical engineering as well as Sanskrit and Ayurveda, apart from many other courses which existed in other institutions in India. He attracted the brilliant scholars such as U. C. Nag, Charles A. King, A. B. Dhruva, Ganesh Prasad, Birbal Sahni, S. S. Bhatnagar, V. V. Narlikar, R. K. Asundi, and many others to guide the students. This reflects his scientific vision for the technological advancement. In service of the nation. Malaviya vision to link the heritage of ancient knowledge with modern development of science and technology. He pleaded for whole-hearted cooperation in building a modern Nalanda and modern Takshashila in Kashi with a blend of the best of the East and with the best of the West. While he was proud of Oxford and Cambridge with their centuries old traditions, he was also proud of his university. In the 20th century, Srinivasa Ramanujan, J. C. Bose, M. N. Saha, S. N. Bose, C. V. Raman and many others asserted their intellectual potential in science. When we attained independence, many new institutions of excellence were established. It is no wonder that the BHU graduates played a pivotal role in shaping modern India – Devendra Lal, U. R. Rao, J. V. Narlikar, C. N. R. Rao, T. V. Ramakrishnan, to name a few. C. N. R. Rao's educational and spiritual experiences at BHU in Kashidham (as he calls Kashi or Benaras) are described with warmth in his recently published autobiography, *Climbing the Limitless Ladder: a Life in Chemistry*. His first research paper was on the work he carried out at BHU during Master's. Responding to the honor of D.Sc. (*Honoris Causa*) from his alma mater, C. N. R. Rao said, 'No honor is greater than the one from one's own *alma mater* ... When I entered this capital of learning in 1951 to pursue M.Sc. in Chemistry, the first thing I did was to take off my shoes at the main entrance and walked bare-foot to pay my respects to the Mahamana'. Malaviya had a global view with regard to inviting persons of outstanding ability. To achieve his goal, he had correspondence with eminent scientists including Ernest Rutherford, Sir Arthur Eddington and others. In his cherished ambition, Malaviya tried hard during 1935–1936 to persuade the timeless legend in science and society, Albert Einstein to come over to India and BHU for a suitable period, on his own terms in perhaps some joint scheme and cooperation with Sir C. P. Ramaswami Aiyer, Vice Chancellor of the Travancore university (presently Kerala university). Sometime in 1940, Einstein probably wrote to Malaviya, expressing his desire to serve this great University. Unfortunately, both Malaviya and Radhakrishnan were away from town and his letter met with the usual bureaucratic procedure. By the time, Malaviya warmly

invited him; Einstein was on his way to Settling in America. The eminence of academic pursuit embedded in excellence in every branch of human knowledge in his dream campus. 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. Many changes have taken place inside the University and its reputation as center of excellence have expanded to all major streams—old hostels and few old nameplates like, "College of Arts", "Bharati Mahavidyalaya", "Mahila Mahavidyalaya" etc are suddenly give a chance to roam in down memory lane. Mahamana through his great humane value never let disoriented the middle nomenclature of the university and truly succeeded to establish an unparalleled institution...It was an auspicious fortune of this university that it was served by a numbers of distinguished scholars and begin human being as—Dr. Amarnath Jha, Dr. Radhakrishnan, Pandit Govind Malaviya, Acharaya Narendra Deo, Dr. C.P. Ramaswami Aiyer were foremost among them.

VI. MALAVIYA ECONOMIC VISION FOR HIGHER EDUCATION

Today in 12th plan govt. of India think about innovative University with the help of ppp model that is public private partnership. Govt. decided to establish world Class University with the help of foreign finance provider because, for Govt. it is not possible to provide huge finance for infrastructure and other related to higher education. But you realize when Malaviya ji establish this university, is the economic condition is better than at present days? British govt. gives the challenge of 1 crore rupees collection at that time for the permission of establishment of such university in 1915. But Malaviya accept this challenge and start collection from Indian king, Nawab, and poor people also but not from any single foreign providers. He took land of India, money of India but time to time when, he need burrowed knowledge from world in the form lecturer and appointment of professor this vision of Malaviya ji not show his narrow nationalism but how he link national thinking to world level with respect of nation. Many time he shake his hand with British Govt policies but not at the cost of nation he is much indigenous and modern both for economic development of nation. Malaviya ji felt keenly the pain of India poverty and pauperization under British rule. He described the position of the country in the following words in his speech as president, Indian national congress at the Lahore session of 1909:

"The national income is low and therefore the national prosperity is low. People are dying with plague and malaria. Famines are causing a large toll and people are unprosperous and unhappy. That is the condition of the Country. On the other hand you find that this is the Country most richly endowed with natural resources. It's the country whose people are not lacking in intelligence and industry, and living most simple life. They are not addicted to crime as some of the most advanced country are. can there be anything more sad and disappointing than to find the people as still in such unfortunate condition that this country should be lie so low in the scale of nation? and if this is so what is our duty for the motherland?" (Zaidi, 1978, p475) Malaviya ji advocated the promotion of technical education and indigenous

industries as a remedy for India poverty. As a result of his efforts the congress urged the establishment of at least one central fully equipped polytechnic institute on par with best engineering institution in the world for the first time in 1904. Under Malaviya ji leadership the Indian industrial conference started meeting regularly as an adjunct of the national congress since 1915 when it first met in Varanasi. Malaviya ji pointed out that India has three economic advantages- an abundance of agriculture and mineral raw materials, great natural facilities for power and transport and vast home market which can absorb the indigenous industries. He suggested "let us organize technical university .college. In large Metropolis and towns respectably ." (Malaviya, 1918, p.65) his vision reflect in BHU as hub of industrial resurrection .Malaviyaji economic philosophy was centered around national interest and the good of the common man was the central theme of his economic vision .his vision has greater importance into days knowledge based, world economy where the nation are pursuing policies that encourage innovation and access to advanced knowledge. It was his vision to adapt modern technologies along with indigenous methods to our specific needs in order to bring progress and prosperity of the nation so today it is important that Govt make policies for higher education not on the cost of nation.

VII. PRACTICAL APPROACH FOR HIGHER EDUCATION, SYLLABUS (MAHAMANA VISION)

The vision of Mahamana so farsighted that he knew the basic problems of higher education as well as of the student .He knew the problem of his time for what we are crying today. The problem of the unemployment and qualitative higher education is of greater concern today. Yet we are search for the solution. But at that time of Mahamana the sources of the study were to be so fixed that a student of average intelligence: taught on the modern methods may become skilled in some art of producing wealth: and versed in the principle upon which it is based. (History of BHU) Malaviya dreamt of a new kind of curriculum taught by a new kind of school for self reliant society. This made him to provide tentative patterns of vocational studies in which cultivation of initiative and self help are dominant objectives. His realistic attention was very keen to grasp the idea of an appropriate education system which can meet the urgent social and economic needs of a poor country.

VIII. HIGH MORAL VALUE AND BUILDING CHARACTER FIRST NEED OF HIGHER EDUCATION MAHAMANA VISION

Today India, face new movement that is anti corruption movement why? Think about it? Very simple not 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 honored value as against the wealth which is first in succession yet the lowest the values. He himself has said^^ foÙka

oU/kqoZ; deZ fo+|k Hkofr iPpeh ,ykuh ekU;LFkkukfu xjh;ks ;|nqÙkje AA**Mahamana wanted his University prepare such literate man, engineers, professor, religious teacher ,conductors of researchers in literacy fields and investigators into the phenomenon of laws of nature, Being be able to earn wealth by hour able means , they will be above temptations to unworthy conduct , and being inspired by high principles imbibed from Sanskrit learning :they will be man of unswerving rectitude and incorruptible integrity. Mahamana laid much emphasis on character building of student always provide Gita lecture on Sunday in BHU malaviya bhavan and told to them a lot of benefit of bramcharya. When he give his sign. On student card write ^IR;su cz°op;SZ.k O;k;kesukFk fo|;kA ns'kHkDR;kReR;kxsu rllEekufglnkHkoS", So if Mahamana vision is followed in higher education institute then mostly the problem of corruption, rape of girls, High suicide tendency of youth, mental stress , psychological disorder in youth ,problem of maladjustment etc. can be handled easily. If high moral values adopted by student of higher education .It is possible when university acquired such culture as given by Mahamana vision.

IX. CONCLUSION WITH SUGGESTION

To conclude, it can be said that there is no difference between Mahayana's vision and globalization regarding the higher education. Malaviya ji never against any positive change as he use today that for good or evil , we are all her 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 "let us accept the challenge of present era. Let prepare ourselves to face the situation through learning information technology for the qualitative higher education. Let us make our institution different from others with value addition of Mahamana Madan Mohan Malaviya vision. So if we want corruption free society, we do not advocated for a lot of act as janlokpal etc, but we try to reform our higher education ,on the basis of our great visionaries ,and not believe in making noise but make voice . Making University not the copy of Landon or USA, but like Nalanda and Takshshila which attract knowledge seekers from all over world, believe in globalization but also believe in indigenous culture of nation. Malaviya ji was a great visionary he could realize the dangers and ill effects of infected education system 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" "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 Malaviya ji, 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. Through his life he endeavored to serve this cause. So carrying forward Malaviya's mission in higher education would be a tribute to Malaviya while celebrating his 150th birth anniversary.

REFERENCES

- [1] Copper plate writing, 1916, from the history of Banaras Hindu University, By dar S.L.and Somaskandan.S., BHU press, 1966.
- [2] Malviya speech as pro chancellor in 1916, from the history of Banaras Hindu University, By dar S.L. and Somaskandan.S., BHU press, 1966.
- [3] Reprort of Indian Industrial Commission, Page 268.
- [4] Parmanand, Mahamana madan Mohan Malviya, Malviya Adhyayan Sansthan, BHU 1985, Vol.2 Page 457.
- [5] Bakshi S.R., Madan Mohan Malviya, the Man and his ideology, Anmol publication, New Delhi 1991 page 245.
- [6] Inspiring episode on Mahamana pandit Madan Mohan Malviya part 1, Zm, PZT-1; 22.
- [7] Pandey Vishva Nath 2006 "Founder of Banaras Hindu University; Mahamana pandit Madan Mohan Malviya" Varanasi Publication Cell BHU.
- [8] Tripathi Pujya Mahamana pandit Madan Mohan Malviya ji ke sath 30 page 31 and 86.
- [9] Tiwari U.D. (2007) a short Biography of Mahamana pandit Madan Mohan Malviya, Published by Mahamana Malviya foundation Varanasi. Page No.53.
- [10] Pragya 2010-11 150th Mahamana Malviya Jyanti Visheshank.Vol. 56. Part 2.
- [11] Singh Nand lal Mahaman Malviya ji Birth Sanctuary commemoration Vol-1. Page 97 -99, Bhu Library.
- [12] Narlikar, J. V., Bull. Astr. Soc. India, 1997, **25**, 37.
- [13] Narlikar, V. V., In Inspiring Episodes onMahamana Pt. Madan Mohan Malaviya Part I (in English; collection and compilation By U. D. Tiwari), Mahamana Malaviy Foundation, Varanasi, 2002, pp. 49–57.
- [14] Joshi, S. S., In Mahamana Malaviyaji Birth Centenary Volume, All-India Malaviya Centenary Celebration Committee, BHU, Varanasi, 1961, p. 105.
- [15] Menon, C. N., In Mahamana ke Prerakprasang, Part I (in Hindi), Mahamana Malaviya Foundation, Varanasi, 2004p. 283
- [16] DWIVEDI B. N. Malaviya's vision on science and technology: celebrating his150th birth anniversary CURRENT 1492 SCIENCE, VOL. 99, NO. 11, 10 DECEMBER 2010
- [17] Mishra A.B.: "The purpose of the Hindu university" In Mahamana Malaviyaji Birth Centenary Volume, All-India Malaviya Centenary Celebration Committee, BHU, Varanasi, 1961.p119

AUTHORS

First Author – Parmanand singh, (Head and Dean) Faculty of Education, BHU, Varanasi

Second Author – Sunita Singh, Asstt Professor & research scholar, Faculty of Education BHU Varanasi