Chapter V

Pandit Madan Mohan Malaviya and His Philosophy of Education

Family Background of Pandit Malaviya

Pandit Madan Mohan Malaviya was born on December 25, 1861 in an orthodox Brahmin family at Prayag (called Tirthraj at that time).\(^1\) The Malaviya’s were Brahmins who migrated from Malwa to Patna and Allahabad in the fifteenth century. His father Pandit Brajnath was a pious Brahmin who was an ardent devotee of Krishna and was learned in Sanskrit. He was a contented, truthful and disciplined person who recited the *Shrimadbhagwatgeeta* in public gatherings and even for the Rajas of Darbhanga, Reewa and Benaras. He wrote a book on devotion ‘*Siddhant Darpan*’ which was published by his son in 1906.\(^2\) His mother was also a very simple and pious lady who was loved by all children. Madan Mohan was the third son among the siblings and was deeply influenced by his parents. His immense faith in the Hindu religion and passion to serve Hindu society were imbued in him by his family.\(^3\)

This pious religious environment contributed to his staunch beliefs, and made of him a promoter of the cause of Sanatan Dharma, Hindu Culture and Hindus at large. Malaviya’s family was not very well off financially so when in his mature years he started earning his generosity was more towards poor. Malaviya sought


to reform Hindu society,¹ and form associations of like minded people who entertained a kind of traditionalism. His orientation towards Hinduism was evident since his early childhood and earned him a reputation. He went on in adulthood to join the freedom struggle and was an important institution builder. Malaviya admitted that he was humane and that his love for the nation was inculcated in him by his grandfather, grandmother, father and mother.² As indicated from an early age he joined Hindu religious organizations that took upon themselves the task of defending the Hindu religion from the pejorative remarks of Christians and Muslims.

His leadership qualities and love for the nation was visible. As a teacher in the government high school he raised his voice against the British atrocities. He took the initiative in founding many religious organizations, which were for the welfare of the Hindu community and its culture. Thus, he actively worked for the Bharat Dharma Mahamandal, Sanatan Dharma Mahasabha, Shuddhi movement, Hindu Samaj, Mahavir Dal, Hindi movement, BHU movement; Hindu Mahasabha and was also the part of the local Congress political association at Prayag.³ He was one of the key members of many organizational

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³ Bharat Dharma Mahamandal was an organisation started under the leadership of Pandit Deendayalu Sharma at Haridwar in 1887 by followers of the Sanatan Dharma. Pandit Malaviya and others from Lahore: Raja Harivamsha Singh, Pandit Nandkishore Dev Sharma, Pandit Ambika Dutta Vyas, Pandit Devisahay, Babulal, Mukund Gupta participated. Colonel Alcott of Theosophical Society was also present at the time. Pandit Malaviya was the speaker of the Mandal and was associated with it for nearly fifteen years until he dissociated after it was registered in 1902. He later propagated the broad teachings of Sanatan Dharma and in 1906 organized a big meeting during the Kumbha Mela at Prayag. For details see Prof. Mukut Bihari Lal, 1978. op. cit., pp.39-40. On the Sanatan Dharma and Malaviya see Vasudev Sharan Agarwal (ed.),1962. Mahamana Shri Pandit Madan Mohan Malaviya Ke Lekh aur Bhashan (Part-I,
meetings at the local level such as the Awadh Hindu Sabha, the Bihar Prantiya Hindu Sabha and at the national level was elected the President of the Congress four times.\(^1\) He was also chosen the President of Hindu Mahasabha three times between the years 1922-24.\(^2\) He spoke regularly at local assemblies, Congress sessions, Hindu Mahasabha platforms and forums like Nagari Pracharni Sabha, Hindi Sahitya Sammelan and others.\(^3\)

Pandit Malaviya was a pious Hindu who strongly believed in religious wisdom and wished to awaken spiritual belief in the people. According to him a sense of dignity and pride in oneself and one’s nation could be inculcated in the youth through character and value education based on the religious scriptures. He promoted these ideas amongst people designated ignorant and illiterate. Pandit Malaviya remained in the Indian political arena for more than fifty years, from the early years of Indian nationalism to the maturation of Hindu nationalism. Consequently, he has remained a controversial figure associated in his mature years with organizations dedicated to the promotion of Hindu culture and religion.\(^4\)

Many modern historians have pointed out that the Indian National Congress had a distinctly Hindu orientation during its early years. It was also pointed by Sir

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\(^1\) Pandit Malaviya was the candidate who was acceptable to both the moderates and extremists.

\(^2\) He was the President of the Hindu Mahasabha special session at Gaya in 1922; at Kashi in 1923; and also in 1924. See Sitaram Chaturvedi, 1936. *op.cit.*


Syed that the Congress was a Hindu organization and that most of the leaders associated with the congress were cultural nationalists and believers in the glorious past of the Hindus.\textsuperscript{1} Even leaders like Tilak and Gandhi were practicing Hindus who attempted to forge ties within the community. Gandhi later revised his thoughts on religion, considering it a personal matter. He later felt that politics should be divorced from religion.\textsuperscript{2} Malaviya too changed his views but did not deviate from his commitment to the scriptures that he felt were to be interpreted for the welfare of the masses. He initiated \textit{Shuddhi} movements to endow deprived sections their rightful place in the Hindu tradition, and insisted that love for other religions can only arise from the love for one's own.\textsuperscript{3}

In addition, to committing himself to quick social reform he also participated in the movement for the promotion of Sanskrit and Hindi. The language question was an important vehicle for discussing questions of Indian nationalism. During its early phases the print media was picking up as an important avenue for propagating ideas and promoting campaigns. Pandit Malaviya was for a time the


\textsuperscript{2} Bipin Chandra has illustrated that Gandhiji was a deeply religious person. For details see Bipin Chandra, 1999. \textit{Essays in Indian Nationalism}; Har-Anand Publication Pvt. Ltd: Delhi, pp.95-97.

\textsuperscript{3} He understood the reason behind the conversion of Hindus to Christianity and told the Hindus that, 'untouchables are also part of our society, it is important to help them remove their poverty and their growth is needed, they should get the general and religious education, it is necessary to protect them as we do to other sections of our society. This will protect our religion and help in its progress and not harm the \textit{dharma}. The well being of the Hindus is in assimilating the untouchables and if this is followed then the path of Sanatan Dharma will actually be established. When the knowledge of \textit{dharma} is used to tackle the questions of \textit{dharma} then there will be unity in society and power of religion can be established.' For details see Vasudev Sharan Agarwal (ed.), 1962. \textit{op. cit}, p. 13-14.
editor of two newspapers and also started his own papers and journals. His active involvement in the Hindi movement is reflected in the researched document he presented to Sir Antony McDonnell and was successful in getting a place for the use of Hindi along with Urdu in the courts of North Western Provinces of Agra and Oudh. In order to promote Hindi he encouraged its use in offices so that students and future job seekers would be motivated to learn the language. He played an active role in the establishment of organizations like Nagari Pracharni Sabha, Hindi Sahitya Sammelan etc.

Personality of Pandit Malaviya

It is difficult to describe the personality of Pandit Malaviya as he was involved in many areas and was also part of organizations and associations. In order to

1 Malaviya started his professional career as editor of Hindi paper 'Hindustan' (a newspaper of Raja Rampal Singh) at Kalakankar in 1887, without completing his studies due to monetary constraints. He later joined the English paper 'Indian Opinion' with Pandit Ayodhyanath as sub-editor in 1889. In 1907 he started his won paper 'Abhudeya' to spread his political and socio-cultural ideas in Hindi. Later Purshottam Das Tandon and Krishnakant Malaviya continued his mission. In 1909 with the support of his friends he managed to publish 'Leader'. He was supported by Motilal Nehru as he was the President of the organizing committee of this paper where Pandit Malaviya was the editor. Later C.Y. Chintamani became the editor and continued for long. From the same office in 1929 'Bharat' a Hindi paper was published and this is known as 'Dainik' now. In 1911 he started a Hindi journal named Maryada for the Hindi speaking people. In 1924, Malaviya took possession of 'Hindustan Times' in Delhi and was President of the committee for a long time. Now 'Hindustan' in Hindi is published from the same office. In 1933, he started a weekly journal in Hindi from Hindu University named 'Sanatan Dharma' for the propagation of Sanatan Dharma. He also supported other newspapers from time to time. See also Prof. Mukut Bihari Lal, 1978. op. cit., pp. 40, 41, 50, 51, 52See Speech of K.D. Malaviya on 'Pandit Madan Mohan Malaviya's Contribution to the Nation' at Leader's Press Function, Leader on January 2, 1956; P. K. Malaviya's Papers, National Archives, File No. 18, Group xx.

2 This was an organisation for the promotion of Hindi in the last quarter of nineteenth century in Kashi, with help of Babu Shyam Sunder Das and Pandit Ramnarayan Mishra. This organisation had a significant role to play in the growth of Hindi as an official language in the province and also later supported Hindi as the national language. There were many books and journals which were published from here.
understand his personality in nutshell few views of his contemporaries can be analyzed:

"Pundit Madan Mohan Malaviya has stood out for Hindu orthodoxy in its most binding religious form. This scrupulous exactness of religious observance has made him undergo incredible hardships in the name of religion which he holds dear. In his extreme Hindu outlook lies the main difference between himself and every other leader of first rank in Indian politics to-day."\(^1\)

"In sudden emergencies, when the call of his country came to him with compelling force, he was ready to throw even his own strict Hindu orthodoxy aside and take steps which led him into forbidden path.\(^2\)

"I do not consider anyone as a better lover of the nation than Malaviya ji. I always worship him. There is no bigger beggar than Malaviya ji. Wherever he goes he gets the money. His begging bowl is always empty. His doors are always open to accept and give alms. He is always an example of simple living and high thinking."\(^3\)

"To serve the nation is food for Malaviya ji. He can never leave that. His name does wonders on the masses. We love each other more than Ram-Bharat. We two are non-separable hearts. I obey his orders with pride and contentment."\(^4\)

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“By founding a university like Benaras Hindu University Mahamana Malaviya has done a great task, which I have not seen yet. He in reality is India’s pride. He has left the lawyers’ lucrative job with an earning or more than one lakh a month and is devoted to the service of India.”

Pandit Malaviya and Ancient Culture

“Malaviya ji wanted to mix the Indian culture with that of the European science, which we want even today and try. There would be few such people who have such unique flame in their hearts for Indian freedom, as was in case of Malaviya ji. This is a big part of his life—Our Culture, Ancient Culture and combining it with today’s world. Among the big leaders Malaviya ji had strong attraction towards the ancient culture. It was a good thought in that period as the country was getting disoriented. It was already lost. English and English culture had influenced the Indian leaders a lot. Malaviyaji stressed on Indian culture. He used to stop the flood of English culture, not by criticism but with his work, thoughts and tried to spread Indian culture. The raw gold that existed in the Indian culture was of great value. Forgetting which we would have lost our roots. Along with it Malaviya ji helped in growth of today’s science and helped in strengthening the economic condition of India by giving impetus to it in the university.”

1 Mahamana Ke Prerak Prasang, part VI, p. 43.
2 Prof. Ramji Upadhyaya, 1995. op. cit, p. 5-6
“Malaviya ji established Benaras Hindu University to make the nation strong, to increase international brotherhood and to let the humanity dip itself in the philosophical Ganges.”¹

“It is very difficult to find another human being after Gandhiji who had produced a testimonial of multi-dimensional work and had sacrificed so much as did Malaviyaji”.²

The contemporary leaders of Malaviya found his internal life pure and simple, a person who was an emblem of kindness and gentleness. His political life had mixed impression. Gradually, his zeal to work for growth of the Hindu religion and Hindu society turned in separatist directions he faced criticism from within Congress and outside. He employed all his love, devotion and commitment to make his dream institution an example of living Hinduism and wished that all those who would pass from this institution would be men of knowledge, character and values.

If the works of Pandit Malaviya are to be summarized in a few words then it would be easier to say that he was not only a personality but an institution in himself. His works were so diverse that it is not possible to pen down all of them. Here an attempt is made to present his role as an educationist who believed that religious education was an integral part of personality development. His contemporaries were also very keen on educational developments in the nation and they worked on education for all. He remained an important public figure

for several decades, and was active on various social, political and cultural matters; and was taken seriously by a wide section of the Hindi speaking middle-class. He was associated with the Swadeshi movement and the agenda for national education. He said in one of his speeches delivered at the 22nd Congress Session at Calcutta in 1906:

"The Swadeshi movement is the movement to promote the use of the manufactures of our country and to promote the growth of the manufactures of our own country... It is born of our poverty. It is born of the industrially weak and deplorable position which we are placed in ... At present, the countries which are industrially prosperous and thriving will not think of Swadeshi movement. What is it that drive us to think of it?... I look upon it as a part of the religious duty which we owe to our fellowmen. I consider it the Religion of Humanity and, our own particular religion; the Religion of Humanity demands that you should promote the Swadeshi movement to the utmost extent of your power....."¹

He ardently desired the growth of Indian industries, based on investments made by Indians and not capitalists of the imperialist nations. Inspired by Gandhi he propagated the use of Indian goods and campaigned among Indians to produce Khadi at home and promote its use all over India. He knew that the growth of local industry and the local economy would remove poverty strengthen the nation's economy.² There were many facets of Malaviya's ideologies and

² Pandit Malaviya was in favour of Swadeshi and wanted the industrial development through education and growth of Indians. He liked the way Japan, a small Asian country, promoted primary education followed by systematic education for industrial development. Malaviya
personality. He was coherent at one time but not at the other. It is very interesting to compare the inconsistencies, associations and dissociations during his fifty years or more of public life and compare it with perspective and the ideas of his contemporaries.

In this chapter the focus is on Malaviya’s philosophy of education that was directed towards the total development of the persons’ mind and body. At the same time education was the most important means to stimulate the economic development of the nation. He also gave a lot of importance to religious education along with the secular education: suggesting that the nation’s youth should acquire Western learning alongside the knowledge of the religious scriptures and shashtras. He believed that a proper education could mould the individual making him a capable of being, a good and responsible citizen. It is evident that Pandit Malaviya had thought out the education chain from primary to secondary to higher education, where agriculture and industrial education were the integral part. A close analysis of his speeches reveals the importance he accorded to education for all.1

stressed that a similar trajectory be followed in India. He was appointed a member of the Industrial Commission (1916-18). The report stressed how Indian industries had suffered in the past by the discouragement and neglect and emphasized the need for industrialization on modern lines. See Dr. M. Visvesvarayya, in Dr. Umesh Datt Tiwari (ed.), 2002. Inspiring episodes on Mahamana Pt. Madan Mohan Malaviya (An Architect of Modern India): Part I, pp. 19-23; Speech sent by Pandit Malaviya at Kalpi in 1934 for the inauguration of the exhibition of the Indian goods. Ishwar Prasad Verma, 1967. Malaviyaji Ke Sapno Ka Bharat; Pramod Sahitya Sadan: Delhi, p. 129.

1 In most of his speeches he stressed the need for compulsory primary education supported by government, in addition to which it would support secondary and higher education. He had studied the cases of developed nations like Japan, Germany, the United States America who had flourished due to good and strategic educational planning. For details see The Honorable Pt. Madan Mohan Malaviya, His Life and Speeches; see also Dr. Umesh Datt Tiwari (ed.), 2004. Mahamana Ke Bhashan.
Pandit Malaviya's Views on Education

Pandit Malaviya wanted education to be given to all as he believed that poverty lies in the ignorance of the people. He realised the importance of education for economic and social development. The kind of education needed in India at the turn of the century was the one which could help in the growth of the economic activities in all branches of national production: in agriculture, small industries, manufactures, science and commerce.\(^1\) He appreciated aspects of English education and what it had achieved in England. But he admitted that the education imparted to Indians was not appropriate and it catered to only a certain section of the society. The need of the hour was national education, conducive to the development of character and public spirit.\(^2\)

In a speech delivered at a meeting of the Congress party in 1902 he said, 'that time has passed when it was said that the government will provide education. Now we should take the responsibility for our education. It is clear now that until any government provides best of education to its masses till then they cannot be established. ... Germany has left behind England in science education and for this it has made institutions of higher education where the best of science education is provided. Same step is taken by Japan and they have established big teaching universities, where the science professors from Germany are invited to establish these institutions of knowledge. And on the other side we (Indians), in spite of being 30 crores (millions), we have natural resources and capability, still we are relying on others for clothes to cover ourselves. We know that we possess everything but due to the absence of good education we are useless. If we are

\(^1\) The Honorable Pt Madan Mohan Malaviya, His Life and Speeches: p.142  
\(^2\) His Life and Speeches, pp. 140-141.
provided with proper education then even a small piece of bone would not be exported where so much is exported, and is manufactured as finished goods and we do not know how they are manufactured and brought to us.¹

He urged the government and the people to accept the responsibility and help the greater population have access to education by opening as many schools in the villages, cities, towns etc. His aim was to provide education after conducting a study of the needs of the people of different provinces.² Existing schools were to be supplemented with independent schools and colleges, which would be maintained by the people. He wished to put Indian thoughts together and devise a system of education—technical, scientific and industrial. This was to meet the growing requirement of the country which government could not provide.³

Pandit Malaviya was worried about the rise of socio-religious turmoil in the country and identified ignorance as one of the main causes. He responded to the cry of “religion in danger” and said that this was due to intolerance among the people and the absence of knowledge and understanding. He strongly believed that if ignorance was removed then religious differences would also cease.⁴

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¹ Speech of Malaviya at congress meeting in 1902, in Saiyyid Abul Aala Maududi, 1919. Pandit Madan Mohan Malaviya, reproduced by Hakim Hasin Khan Shifa at Khuda Bakhsh Library, Patna in Hindi in 1992. Originally it was in Urdu. This is the first biography of Pandit Malaviya and one of the rarest of books whose one copy is in Khuda Bakhsh Library, Patna. For the above citation see pp. 27-28.

² His Life and Speeches, pp. 140-141.

³ Indian intelligentsia in the late nineteenth century did not hesitate to compare the condition of education in England to that of India. They showed that England in spite of having a small population and being a small country had so many times more schools and colleges than India. Though both countries were under the rule of same parliament, not much was done for the colonial subjects. See The Honorable Pt Madan Mohan Malaviya, His Life and Speeches; p.141.

⁴ His Life and Speeches, p.641.
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'.

Knowledge was the most important element for the progress of the nation. He claimed that untouchables did not have access to education because they lacked resources. The misinterpretation of religion at the hands of the few had prevented the large majority from attending the same school. This was a matter of shame for him, and a study of shashtras would reveal the truth. In the same vein he hoped that if the masses had access to Vedic scriptures and the ancient books of Hindus they would be able to resolve the issues of discrimination against untouchables and help in establishing equality based on religion. Right education provided at right time was the means to wealth, religion, respect and happiness. He stressed on the education of the girl child with that of the boy child. The education that interested him was that which would help students in living a good life. If large numbers of people were educated then development would take place along several axes rather than in only one.

Pandit Malaviya wanted primary education to be universally understood as the root of the progress. The government he felt was not sufficiently committed to the progress of primary education in the country: to abandon hope would create

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1 The Honorable Pt Madan Mohan Malaviya. His Life and Speeches; p.647.
a sense of despondency amongst the Indian people.\(^1\) In addition to primary education the economy of the country was based on agricultural and industrial education in the country. Thus primary education was to be made compulsory as it was in England and Japan.\(^2\) The development of nations like Japan, Germany, America, France, Switzerland was seen to be a consequence of suitable investment in compulsory and free education.\(^3\) Most of the civilized and developed nations of the world had made primary education universal and compulsory and richly benefited from it.\(^4\)

India was a country where the importance accorded to education was not new, what was new was the need for compulsory education.\(^5\) Thus it was the duty of the government to promote education and remove ignorance.\(^6\) In his opinion the moral advantages of education were not to be diluted since they were essential for creating good and responsible humans.

The leaders of the national movement were English educated and had a good knowledge about the progress of the English subjects. They criticized the government for its step-motherly approach to India and by the late nineteenth century tried to make the government realise its mistake of not introducing

\(^1\) Pandit Malaviya’s speech at a meeting at Allahabad Legislative Council in April, 1904; The Honorable Pt Madan Mohan Malaviya, His Life and Speeches; p. 338.
\(^2\) Pandit Malaviya’s speech at a meeting at Allahabad Legislative Council in March, 1907; His Life and Speeches, p. 430.
\(^3\) Pandit Malaviya’s speech on Elementary Education in the Proceedings of the Council of Governor-General of India in 1910; His Life and Speeches, p. 542.
\(^4\) While speaking at a meeting organized by the state committee on 19 March, 1912, he supported the primary education petition of Gopal Krishna Gokhale; see full speech of Pandit Malaviya on the issue given on 19 March, 1912 in Dr. Umesh Datt Tiwari (ed.), 2004. Mahamana Ke Bhashan; pp. 460-469; see also The Hon’ble Pt Madan Mohan Malaviya, His Life and Speeches; p. 540.
\(^5\) His Life and Speeches, p. 539.
\(^6\) Ibidem, p. 543.
universal elementary education in India as was done in England. Malaviya said that if elementary education was introduced simultaneously in India, it would have also progressed like other nations. The neglect of the past was to be compensated by prompt and effective measures.\footnote{Excerpts from Malaviya's note on Industrial Report. See in H. N. Mitra (ed.), \textit{Indian Annual Register}, 1919. Vol.II, p.42.} Even industrial progress required a base of primary education. This would help the artisans and laboring population to learn and acquire skills since an early age. It was clear that without basic education technical or industrial education was not possible\footnote{Ibidem, p. 42.}

An agricultural country like India needed primary education for agricultural improvement. Free and compulsory education for all children between the age group of six to fourteen years was necessary.\footnote{Excerpt from speech of Pandit Malaviya at Punjab Hindu Sammelan at Lahore in 1924. He wanted government to provide primary education for Hindus, Muslims or children of any religion. See in S. R. Bakshi, 1990. \textit{Madan Mohan Malaviya}; Anmol Publication: New Delhi p.171.} This education was not to be based just on books but on the all round development of the personality. He wished that the education imparted to children should be made interesting and should contain the knowledge from their religious texts.

\textbf{Pandit Malaviya and Women's Education}

The spread of modern education in India opened the mind of several educated Indians to the condition of women in society. From Ram Mohan Roy and Ishwarchandra Vidyasagar to religious reformers such as Swami Dayanand Saraswati, Swami Vivekananda, and Pandit Malaviya the realization dawned that the women of India were victims of the superstitious beliefs and oppression.
Thus Mahamana argued that education extended to men would limit the goals of education, but if women were educated then substantial change could be achieved. Speaking in a traditional idiom he pointed out that the importance of the mother is ten times more than that of the father. Women should be at least educated to the extent that they can teach their children basic mathematics in their mother tongue. Further mother’s can impart basic ideas of religion and society so that the teacher at school would instruct an alert child. Pandit Malaviya was very particular about the nature of education that should be imparted to women as they were the mother’s of the future citizens of India. Women were the first teachers of future politicians, scientists, philosophers, industrialists and other leaders. The curriculum for educating the girl child and women of the country directly impacted upon the development of good future citizens. Evoking scriptures he reminded his followers that it is said in Mahabharata that ‘there is no teacher similar to mother’.

The curriculum for women must combine ancient knowledge, culture and values along with a modern scientific education. This education would enable the all round development of women - physical, mental, religious and social. Thus pedagogy had to be developed to teach biology, painting, music etc along with the arts and science subjects. Pandit Malaviya was aware that in the early twentieth century even primary education was not easily available to women. The infrastructure was scanty and the socio-cultural conditions in the colonial

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1 Excerpt from speech of Pandit Malaviya at Hindu Mahasabha’s seventh Presidential address 1923 at Kashi; for details see Sitaram Chaturvedi, Abhinandan Granth, Vol. II, p. 102
2 Excerpt from speech of Pandit Malaviya at BHU in 12th convocation address in 1929, for details see Sitaram Chaturvedi, Abhinandan Granth, Vol. II, p. 64
3 Pandit Malaviya was fascinated by the of ancient India - Savitri, Arundhati, Maitreyi, Lilavati, Sulbha and modern women like Rani Lakshmi Bai. Excerpt from speech of Pandit Malaviya at Lahore session in 1909. See full speech in Dr. Umesh Datt Tiwari (ed.), 2004. op. cit, Sitaram Chaturvedi, Abhinandan Granth, Vol. II, p.64
period were rather difficult. The *purdah* system was prevalent in most parts of North India making it more difficult for them to participate in the normal education provided by government or private schools.¹

**Secondary and Higher Education**

Even secondary education was important but it would be easy for a child to avail that if the education at primary stage was very provided with caution. Secondary education needed full recognition from the government and it was the duty of the government to provide substantial increase in the grants of such English schools and also to encourage the establishment of the new ones.² This type of education would lead to an increase in the number of serious candidates seeking college. The Calcutta Commission in 1917 had recommended the establishment of an intermediate college in every district that would help students acquire industrial skills in their own region.³

At the 19th session of the Congress Pandit Malaviya spoke on the University Bill tabled by Lord Curzon, where the former pointed out that Curzon’s policy had

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¹ S. Bhattacharya, Joseph Bara, Chinna Rao Yagati, B. M. Sankhder (eds.), 2001. *The Development of Women’s Education in India 1850-1920*: Kanishka Publishers and Educational Records Research Unit, JNU: New Delhi, pp. ix-xlvi. Documents on Female Education and data of the number of girls who used to study in formal schools and the rest either studied at home or did not have access to education. It also shows how with the reawakening a need was felt to educate the girls also. It discusses the changes in the education of women in the nineteenth century and the kind of education was provided to them.

² Pandit Malaviya spoke about it in the Allahabad legislative assembly in April 1908. See for details *His Life and Speeches*: p. 465.

delivered a death blow to the higher education and technical education in India.\(^1\) The colonial government was alarmed at the growing political consciousness in the country by the turn of the century. This was seen to be promoted by educated unemployed youth. Lord Curzon, the viceroy in the period 1898-1905, was convinced that the English education provided to the Indians was the cause of political unrest in India. The pretext for university reform was the alleged Dysfunction of the institutions of higher education. The wastage of budgets allocated for the purpose became the rationale for cut backs in the grants for the universities. In 1901, he invited educationists and government officials for a fifteen day conference at Shimla where no Indian was invited. The intent was to review educational development in India. Curzon himself drafted the report but it was not made public on the pretext that it was a 'private' affair.\(^2\)

Curzon's aim was to curb the growing political consciousness which he imputed to the distortions in the existing system of Primary, Secondary and University education. The quality of English education was seen to be very poor, since the quality of students and teaches was poor. Education in secondary schools was in shameless condition and the state of higher education was even worse. There was a rapid increase in the number of high schools and colleges since 1882, and the burden of the increasing educated students fell on the universities that had not increased in proportionate numbers. He was inclined towards curbing the


powers acquired by the senate of the existing universities as these were staffed by Indians.¹

The conference's ostensible rationale was reform since no reforms had been implemented since 1857 and the method of teaching was unsatisfactory. The university system of education in India was based on 'purely mnemonic tests' and on cramming subjects for exams that was of little practical use. Instead Lord Curzon desired a transformation of the universities from examining bodies to institutions that would help in the 'dissemination of knowledge and the encouragement of learning'.²

The political leadership and sections of the educated Indian community were themselves divided on unity reform. Several were unhappy with university education which they found an expensive affair. On the contrary, they believed that government should concentrate on primary and secondary education. There was more interest in the national system of education which, it was felt, should be based on vernacular learning and was to be managed by Indians. This was also a response to a situation that students passing out of school could not be

¹ At the meeting of the 19th session of Congress in 1903 at Madras Pandit Malaviya discussed the university bill which was proposed and emphasized the points which were necessary for the government to reconsider before enacting the bill. He pointed out that the Congress wanted Lord Curzon to reconsider the. The other demand was that all universities be permitted to have their own constitution; where graduates were permanent members. Further the President of the of the college in the syndicate was not to be a permanent member; the power to affiliate colleges should be with the universities; the inspectors for the colleges should be appointed by the syndicate and they should not have anything to do with the education department and other affiliated colleges; government should grant the permission to the new senate of the universities to make the rules and regulations for the universities. See speech by Pandit Malaviya Madras Congress in 1903 on University Bill, Dr. U. D. Tiwari (ed.), 2004. Mahamana Ke Bhashan (Speeches of Mahamana), pp. 285-286.

admitted to the already strained universities. On the other hand, unemployed graduates, the economic crisis in the country, coupled with years of consecutive famines produced a seditionary situation.

Pandit Malaviya was saddened at the lack of understanding among sections of the need for a university and its role in the nation building. He felt that university expenditure was highly inflated and that in reality university education was poorly funded. He contrasts India’s eighteen universities with the innumerable universities located in Great Britain, Germany, France, Italy, and America. Universities were an integral part of the education system of developed countries, and the funding of these universities was enormous compared to the measly crumbs offered to Indian universities. For Malaviya, the university was a tree with its roots in primary education; the secondary schools provided the nourishment to the tree. But the system of primary and secondary education was not oriented towards training the people in different fields which could help them in technical, agricultural, industrial or other learning. The system of secondary and higher education at the time was training students to become clerks in government offices and courts.

The need of the hour was more universities and centers of higher learning producing experts and scholars who would dispel the ignorance in the country. The love of the university for him was tantamount to love of knowledge and the

\[ \text{1} \text{ Awadhesh Pradhan (ed.), 2007, } \textit{Mahamana Ke Vichaar: Ek Chayan}, \text{ pp. 78-79.} \]
\[ \text{2}\text{ Awadhesh Pradhan (ed.), 2007. } \textit{op. cit.}, \text{ pp. 72-73.} \]
\[ \text{3}\text{ Sitaram Chaturvedi, } \textit{Abhinandan Granth}, \text{ Vol. II, p. 58, see also Awadhesh Pradhan (ed.), 2007. } \textit{op. cit.}, \text{ pp. 78.} \]
idea of the developed nation.1 Despite combating critics who argued that money was wastefully spent on the universities, Malaviya agreed that the universities were not yet producing quality students and the expenditure was disproportionate to the results. This was not the fault of the university but the system of recruitment of students to the university was sub-optimal. Nevertheless, he was all praise for university graduates cleared the competitive exams held in India and England despite the odds being loaded against them.2 Malaviya protested that the colonial government had not done much for higher education.3 Pandit Malaviya’s speech was a plea for reconsidering the Universities Bill and to augment financial allocations for higher education. A good university was one that provides facilities for the advancement of knowledge, for pursuing the serious study of philosophy, science, and industrial-technical education; it was a place where the learned could work in a quiet and peaceful environment.4 Malaviya emphasized that India was in need of an institution where scholars could congregate and discuss and exchange ideas, study natural science, read and produce literature, discover exciting formulas of

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1 Pandit Malaviya as VC of BHU at the 12th convocation address: see Sitaram Chaturvedi, Abhinandan Granth, Vol. II, p. 54; see also Awadhesh Pradhan (ed.), 2007. op. cit, p. 73.
2 Awadhesh Pradhan (ed.), 2007. op. cit, p. 73
4 In the words of Malaviya: “A big university should be the best place of learning and research, this should be a place which is beautiful, quiet and interesting.” See Dr. U. D. Tiwari (ed.), 2004. op. cit, p. 293
mathematics, research history and culture. Such an institution would dispel the clouds of pessimism and would inspire citizens to embark on the middle path.¹

Pandit Malaviya was simultaneously predisposed to the ancient institutions of higher learning² as well as modern universities. Benaras Hindu University was planned as an institution where young students of different taste could find a suitable body of lively teachers, eminent in their subjects and who enjoyed teaching.³ The Hindu University as conceived by him would in the course of time become like the modern universities of other countries—a seat of advancement of the highest learning; where training would be provided for the discovery and development of talent; for the promotion of scientific knowledge and research; and the elevation of professional standards.⁴

Pandit Malaviya on Scientific and Technological Development

The realization had dawned by the first decades of the twentieth century that economic reforms were essential and this would entail investment in the field of education. This meant that the existing universities and few colleges, and technical colleges were inadequate for the times. This realization was manifest in the demand for more and better education facilities. Education in general and higher education in particular, especially technical and science education in

¹ See Dr. U. D. Tiwari (ed.), 2004. op. cit, p. 293.
³ Pandit Malaviya was very particular about the selection of teachers for the university he established. He was able to recognize good people and invite them to the university. The salaries were modest and there were restrictions about eating non-vegetarian food, smoking, drinking etc. Those teachers who were personally invited by Pandit Malaviya could not refuse him.
⁴ Pandit Malaviya’s speech at a meeting at Allahabad Legislative Council in April, 1904; His Life and Speeches; pp. 342-343.
nineteenth century India was neglected by the colonial government. If there were a demand for the improvement of the conditions of education or for science and technical education, normally the colonial government appointed committees to study the demand and prepare a report and recommendations which were subsequently rarely implemented. Since these demands were persistently articulated they were acted upon when enough time had elapsed.\(^1\) The demand for technical and science education began to be raised from the last quarter of nineteenth century.\(^2\) But this was not given much importance by the committees that were formed. For example, the Education Commission in 1882 recommended the 'bifurcation of studies and... every variety of study should be encouraged, which may serve as the direct attention of native youth to industrial and commercial pursuits'.\(^3\) In 1886, Sir A. P. McDonnell, prepared a report on technical education and pointed out that the education provided in the engineering colleges in India was too theoretical and not practical. He recommended teaching science and drawing at primary and secondary levels; the colonial government instead issued a resolution in 1888 stating that since

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\(^2\) In 1890 the Congress demanded that a joint committee study the existing economic condition of the country and to look into the requirements of technical education. The demand was raised again in 1891, 1892 and 1893. It also demanded the introduction of industrial subjects in high schools in 1894 and 1895. There was great famine in 1896 and the Congress appealed to the government to introduce programs that would help the poor Indians. Congress repeatedly reminded the government that the pitiable condition of artisans resulted from the closure of industry and to revive them government must introduce business related studies. In 1904 Congress demanded at least one institution which would provide business related education, with affiliated small schools and colleges in all the provinces of India. With the outbreak of World War I it demanded some immediate relief measure. In 1907, Sir John Hewitt told the Indian Industrial Conference that the issue of industrial education was around for twenty years despite which so little has been done.\(^4\) For details see the report on Industrial Commission by Pandit Malaviya in H. N. Mitra (ed.), 1919. *Indian Annual Register*, Vol. II, pp. 29, 30, 31, 38, 42, 44 etc. and also Awadhesh Pradhan (ed.), 2007. *Mahamana Ke Vichaar*, pp. 181-259, citation from p. 203-205.

\(^3\) See Aparna Basu Ph. D, 1982. *Essays in History*, p. 40
there were no industries in India it would be premature to establish institutes of technical education.¹

Similarly committees were formed in 1900, 1901, but their reports were rejected by Lord Curzon and nothing was done to improve industrial production in India. The Indian Institute of Science was conceived by Jamshedji Nusserwanji Tata in 1896, and an ambitious plan presented to Lord Curzon to open an institute to have science, medical and philosophical and educational faculties.² But Lord Curzon did not approve the plan on the ground that India was not ready to provide jobs to more educated people. A resolution was passed by the Congress in 1900 for a technical university but it was not approved either. Finally a research institute was formed in 1911 at Bangalore—Indian Institute of Science. Ostensibly, the main reason for the slow growth of technical education and the reluctance of government to open new institutes was due to lack of opportunities. Indian Nationalists had realised that the lack of technical education was one of the main reasons for the decline of the country’s economy.³

Malaviya shared the views of the Congress regarding colonial educational policy. According to him higher education should combine teaching and research in arts and sciences. The country’s progress was dependent upon the introduction of science education at the primary level.⁴ Further, if the full

potential of the university was to be realized then the education system from the primary to secondary and tertiary levels was to be streamlined. The new universities must have the provision for teaching and research. The university he proposed combined an imagined idea of an ancient Indian centre of learning with a system of modern science education. Religious and physical education were an important part of the curriculum of the university.

India’s economic development for Malaviya was closely tied up with progress in the agricultural and industrial sectors. This would require scientific and technical education from the village level upwards. The examples of France, Denmark, Japan etc that accorded importance to scientific education in the field of agriculture were truly illustrative. The source of his knowledge of Indian agriculture and agricultural yield was Sri Rai Gangaram Bahadur’s book ‘Agricultural Problems of India’. The work in question indicated that agricultural yield in India was half that of countries like Japan, Britain, Belgium etc. In order to remedy the situation it was necessary to impart scientific training to the farmers and agricultural science was to improve the quality of Indian agriculture.¹

On the question of technical education, Malaviya was inspired, like innumerable nationalist Indians at the time, by the Japanese industrial initiative. He thus proposed the implementation of the Japanese endeavour in education and science education in India at the earliest.² Thus it was agreed that primary education be made compulsory not only for laborers and workers but for all.

This would entail instruction at the primary level in drawing, woodwork and carpentry. These it was felt were the first steps towards a culture of industrial development. To ensure satisfactory progress in manufacturing and industrial pursuits, a widespread system of technical and industrial education was needed as in Japan with the support of the government. The Japanese experiment provided many lessons for Malaviya.

Thus the Japanese had inaugurated industrial and technology based education at the same time, and so the two facets of education need to be introduced in India simultaneously. It was suggested that heads of the departments of education and Industrial production should come to some agreement and bring about the necessary improvements in primary, secondary and higher education which would contribute to industrial education. This also implied that more engineering colleges were need to train electrical and mechanical engineers. Since education was to have a practical orientation it was proposed that some industries establish linkages with engineering colleges. The students should work in industries in the morning and attend their classes in the evening. The owners of electrical industries should take the responsibility of the educating students interested in industrial education. This would produce a critical mass of engineers so that Indians could be trained within the country. He seemed to think that practical application of scientific knowledge of science by science students would contribute to the expansion of engineering colleges. The departments of railways and health were expected to chip in to establish engineering departments in universities that lacked them Basic technical

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1 Pandit Malaviya speech at Allahabad Legislative Council in April 1908. His Life and Speeches, p. 464.
education was to be provided by universities and colleges with laboratory facilities as was the case in American universities. Basic science education was an essential prerequisite for technical and engineering education. More scholarships were to be instituted for brilliant science students.¹

Malaviya thought that efforts must be made to develop systems of scientific and industrial research. He demanded the establishment of departments like the Indian Chemical Service and Imperial Industrial Service. The pressing need of the hour was:

- An expansion of science and industrial education in the current universities and colleges, with more teachers, facilities, and scholarships for students.
- Establishment of an Imperial Industrial Service staffed by accomplished scientists and engineers for ensuring quality science education and research.
- Scholarships for the most brilliant students so that they could receive their education abroad.²

The science students who had worked with experienced scientists would then train fresh students in India. With the growth of science education in the universities, the need to invite foreign experts would decline. It was expected that after the end of war, the investment in science and chemical research would increase. If India did manage to build her industries informed by the latest scientific, industrial and technical knowledge, it would slowly be in a position to

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face the unequal competition of the most advanced countries of the west.¹ This became his rationale for suggesting the establishment of a new university. The moment was ripe for many Indian educationists desired the enlargement of the scope of existing universities and to build new research and teaching universities as suggested by the Resolution on Education of 1904.²

The proposed University was a Residential and Teaching University, inspired in part by the centers of learning of ancient India.³ Benaras University was conceived to depart from the model of the colonial university in India. It was to be a residential university with facilities for research and teaching of science, arts, theology, ancient languages but the university was to remain professedly neutral in religious matters.⁴

In 1904, the university commission report had recommended the opening of residential research and teaching Universities in India.⁵ Thus their idea of establishing a university such as BHU already satisfied stipulated requirements. The university was founded in 1916, a good ten years after the proposal was put up. The first decade of twentieth century was a very disturbing and eventful one, and these events had an impact on the foundation of the university. Benaras Hindu University was a community initiative and the government did not

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¹ 'Malaviya’s Revised Scheme’ of the proposed Hindu University. See Dar and Somaskandam, 1966. History of Benaras Hindu University, p. 127.
² Indian Education Policy Resolution, 1904.
³ The plan of this university was based on the blueprint of the ancient Taxila and Nalanda University. See Romila Thaper, History of Ancient India
⁴ Speech of Harcourt Butler in the able and ingenious speech at the supreme legislative council while introducing the bill said about the religious matters in the university explained “the fixed and unalterable neutrality of British government” in the matters of religion. For details see his speech Butler Papers, MSS. EUR, F116/84
⁵ Indian Education Policy Resolution, 1904.
provide much by way of financial support. It was the people of India who financially supported the funding of the university that sought to combine Vedic education with Sanskrit studies; and a scientific education on the Western pattern that would turn out doctors, engineers, scientists, entrepreneurs? Benaras was considered one of the oldest historical seats of learning. It was chosen as the site to locate the Hindu university.

The first bill was produced at the meeting of the Hindu Dharma Mahamandal in 1905. The bill was proposed and many Congressmen like Gopal Krishna Gokhale, Surendranath Banerjea, Ras Bihari Bose, Bal Gangadhar Tilak, Lala Lajpat Rai and others were present but very few uttered a word. A committee was formed for the final preparation of the draft. This meeting was attended by people from all walks of life. Malaviya presented the idea at a religious meeting and not at a secular platform. In a way he was gesturing towards the Hindu community that this university was for them. Perhaps by announcing a Hindu University Malaviya was seeking to mobilize the financial support of other Hindus, maybe exclusively of and for Hindus. This university was portrayed as Communitarian University meant for Hindus at large and designed to promote their language. In the Hindi speaking region, linguistic and religious identities had been collapsed and Benaras Hindu University stood out as a beacon of that new re-imagined identity.

1 It was the same year when First Indian Industrial Conference was organized at Benaras in 1905. Sir Guilford Molesworth, K.C.I.E said clearly in his speech as, “India presents the strange spectacle of a country, formerly rich, prosperous, and in a manner highly civilized, of which the native industries are now decadent, being crushed out under the stress of modern civilization and progress.” See Dar and Somaskandam, 1966. History of Benaras Hindu University, p. 128.
Late nineteenth century India was witness to the birth of several kinds of nationalism – liberal nationalism, Hindu nationalism, Muslim nationalism etc. – that emerged from the cauldron of colonial rule. Hindu nationalism drew life giving sustenance from the idea of the glorious past of the ancient India, which was designated as the golden age when Hindus ruled. This Hindu imagination current in the North Western Province drove a deep wedge between Hindus and Muslims. In their conceptualization the Muslim Anglo-orientalization, and later BHU and AMU were not the secular universities as were Allahabad University or Calcutta University. By locating BHU at Benaras the founders were signaling its deep ancient and contemporary religious significance. In a way BHU was twisting the Macaulayan minute for it sought to create a modern, scientific educated elite who were nourished by their ancient Hindu values. This more or less derived from Malaviya’s belief that India would be a developed nation when Indians trained in science would be guided through life by their religious values. Ironically, enough over the decades more money went into the creation of facilities for research in metallurgy, chemical engineering, geology, physics, mining etc. than in the areas of religious or Sanskrit studies.