
GREATEST LEADER OF OUR FREEDOM STRUGGLE*

DR. MANMOHAN SINGH (Prime Minister of India)

It is an honour for me to be present here today at this inaugural function of the 150th Birth Anniversary Commemoration of great patriot Pt. Madan Mohan Malaviyaji.

Pt. Madan Mohan Malaviyaji was one of the greatest leaders of our freedom struggle who shaped the values and ideals of modern India. Like many leaders of that generation, he was a man of many parts and his genius as an educationist, as a social reformer, as a writer and as a legislator has left a deep imprint on our polity and on our society.

We remember Malaviyaji as the founder of the Banaras Hindu University, which is today one of the premier national universities in the country with nearly twenty thousand students and 140 departments ranging from social sciences to medicine and engineering.

Malaviyaji wanted the youth of India to benefit from an integrated education that incorporated modern scientific knowledge, practical training, ethical standard and the study of the arts. He wanted to blend the best of Indian learning with the modern scientific ideas of the West.

I can do no better than to quote his message on the founding of the Banaras Hindu University :

"India is not a country of the Hindus only. It is a country of the Muslims, the Christians and the Parsees too. The country can gain strength and develop itself only when the people of the different communities in India live in mutual goodwill and harmony. It is my earnest hope and prayer that this centre of life and light which is coming into existence, will produce students who will not only be intellectually equal to the best of their fellow students in other parts of the world, but will also live a noble life, love their country and be loyal to the Supreme ruler."

I cannot think of a better ideal of education in our country and it remains as relevant today as it was when it was written nearly a hundred years ago.

Malaviyaji believed in the power of education and morality in arousing the national consciousness.

That was an era when a group of like minded individuals, who were men and women of unimpeachable integrity and intellectual giants in their own rights,

provided moral, intellectual and political leadership of a rare quality to our country. They were widely loved and respected and their politics was infused with a high degree of idealism, selfless service and the hope of building a new and modern India unshackled from colonial subjugation. Despite the cynicism that prevails today around us, I believe that in the heart of each one of us there is a yearning for decency, for goodness and respect for fundamental human values. These are the same values that we associate with the founding fathers of our republic. And it is our bounden duty to remind successive generations of what they aspired for in building a free and modern India.

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I am extremely happy at the initiative taken by the Ministry of Culture to celebrate the life and achievements of one of our great patriots that Malaviyaji was. At the first meeting of the National Committee headed by me that was set up to Commemorate the 150th Birth Anniversary Year of Malaviyaji, we received a number of very constructive suggestions on the commemorative events to be organized. We have established a National Implementation Committee headed by renowned scholar-statesman Dr Karan Singh to oversee the implementation of the various events.

A wide range of projects are being undertaken as part of the commemoration to make Malaviyaji's ideals and achievements more accessible to a wider audience. Our aim is to motivate the youth of our country to learn and be inspired by his thoughts, by his teachings and by his achievements.

I am particularly glad to learn that special efforts are being made to translate the biography and literary works of Malaviyaji in different Indian languages. A series of countrywide seminars, lectures and exhibitions will be organised for spreading his message to the people at large.

* PM's speech at the commemoration of 150th Birth Anniversary of Mahamana Madan Mohan Malaviya Inaugural Function held at New Delhi on December 27, 2011.

A Centre for Malaviya studies will be set up at the Banaras Hindu University, where a digital collection of Malaviyaji's writings will be compiled for the first time. We also plan to establish chairs, scholarships and education related awards in his memory.

I do hope commemorative events will capture the multi-faceted genius of Pt. Madan Mohan Malaviya and his versatile contributions to the making of history of modern India.

He worked tirelessly to build the Indian National Congress, of which he was elected President four times. Malaviyaji served for 14 years in the Imperial Legislative Council and later in the Central Legislative Assembly. He was a fiery orator and showed his oratorical skills and intellectual prowess in a four and a half hour long speech in the Imperial Council against the Rowlatt Bill.

He was Chairman of the Hindustan Times from 1924 to 1946 during which period a Hindi edition of the newspaper was also launched. Pt. Malaviya campaigned to secure entry for Dalits to the Kalaram Temple on the day of the Rath Yatra. He was a member of the Royal Industrial Commission of 1918 where he argued forcefully for granting protection to Indian industries against indiscriminate imports from abroad.

For lesser mortals, these are the achievements of many lifetimes.

I conclude by quoting what Pt. Jawaharlal Nehru said about Pt. Madan Mohan Malaviyaji - 'It is fit and proper that we should pay homage to this great man who is the foundation stone of the huge building of Independence.' What a glowing tribute to the great patriot, visionary and nation builder we honour today.



REMEMBER THE GREAT FUNDAMENTAL TRUTH

MAHAMANA PT. M. M. MALAVIYA*

Ladies and Gentlemen,

This is the twelfth Convocation of the Banaras Hindu University. It was in October 1917 that the University started its work. In the twelve years that have elapsed much progress has been recorded. The ideal of the University was an institution which should revive the best traditions of the ancient *gurukulas* of India - like those of Takshasila and Nalanda, where Hindu sages taught and fed ten thousand students at a time-and which should combine with them the best traditions of the modern Universities of the West where the highest instruction is imparted in Arts, Science and Technology.

The objects of the University were thus formulated:

- (i) To promote the study of the Hindu Shastras and of Sanskrit Literature generally as a means of preserving and popularizing for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India;
- (ii) to promote learning and research generally in arts and science in all branches;
- (iii) to advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country; and
- (iii) to promote the building up of character in youth by making religion and ethics and integral part of education.

It is hardly necessary for me to tell you, ladies and gentlemen, why the place of honour was given in the scheme to the first of these objects. We have had a proud lineage, and a proud heritage from our ancient forefathers. Of the various noble things we have inherited, the Sanskrit language and literature is the noblest. In it are preserved all our sacred literature, all our religious philosophy, all the records of our ancient civilization and culture in all its rich and varied manifestations, containing a complete scheme of society, providing for the physical, intellectual, moral and spiritual welfare of individuals and for their organization into powerful communities. As a language Sanskrit is acknowledged, by those most

competent to judge, to stand preeminent among the languages of the world. It has been the medium of expression of the most sublime thoughts conceived by man and uttered in the most elegant and majestic forms. It has been elaborated with such a keen sense of the laws of harmony that it stands unrivalled as the most economic means of recording, conveying and remembering knowledge. Its study, as remarked by Sir Monier Williams, "involves a mental discipline not to be surpassed". We therefore conceived it to be our sacred duty to make satisfactory provision at the proposed new centre of learning of our race, for the study of this noble language and literature, as the most potent means of preserving the spiritual sense of the continuity of ages, of a fellowship with the past and present, by which our most cherished national treasure may yet be best utilized for the good of our people and of the world at large and handed down from generation to generation. It is for these reasons that in our scheme of studies, Hindu Theology and Sanskrit learning occupied the first place. It is therefore that in conferring degrees at our Convocations scholars who have studied Theology and Sanskrit learning take precedence over all other scholars.

It is a matter of great satisfaction to us that we have secured the co-operation in the work of these Faculties of the best Pandits who are to be found in India. These revered repositories of ancient learning help us in prescribing courses and examining students, and a number of them are imparting regular instruction in our colleges of Theology and Oriental Learning in the Vedas, Vedangas, Darshanas, in literature, Mathematics, Astronomy and Ayurveda. We have been attracting students in increasing numbers. In conformity with our ancient national practice, we offer them free education. free accommodation, and free board, to the bulk of them in the shape of scholarships, so that they can carry on their studies here under the most favourable conditions on the lines of our ancient *gurukulas*.

We encourage students of Sanskrit to study English as a second language, and allow them to offer it as a subject by itself for the Intermediate and the degree examinations. We contemplate taking further steps to offer greater facilities for study and research to students of the Oriental department.

* Convocation Address (1929) of B.H.U. as its Vice-Chancellor.

Ever since the idea of the Hindu University was conceived it has been an article of faith with its promoters that the medium of instruction, even in the highest classes should be the mother-tongue of the people. But the use of English has become universal in our anglo-vernacular middle and high schools, and Indian vernaculars have been too much neglected. The replacement of English by Hindi, or by any other of our vernaculars, must therefore necessarily take time. The work must begin in our schools. The Hindu University introduced this important change some years ago. In schools affiliated to the University, instruction is imparted in all subjects, except a language, by means of Hindi. Students appearing at the Admission Examination of the University - the final High School Examination - are permitted to answer their papers in Hindi. It is a matter of satisfaction that this healthy change has been decided upon by the Board of High School and Intermediate Education of the United Provinces also. I have every hope that it will be adopted before long by other Universities.

A band of our scholars is now engaged is preparing text-books in arts, science and medical subjects in Hindi for use in the Intermediate classes of the University. It is expected that a sufficient number of them will be ready for use next year. Our scholars will then take up the preparation of text books for the B.A. classes.

Hindi was made a distinct subject for examination for the M.A. degree several years ago, and it is becoming increasingly popular with the students. I hope the time is not very far when our scholars will be allowed to answer their question papers and offer their thesis for the M.A. degree also in Hindi. You will thus see that our progress in this direction, though slow, is full of hope.

The second object which the University set before itself was to promote learning and research generally in all arts and science subjects. Towards the fulfillment of this object, starting with the nucleus of the old Central Hindu College, we have provided teaching up to the M.A. and M.Sc. standards in Ancient Indian History and Culture, General History and Civics, Philosophy and Psychology, Economics and Political Science, English, Sanskrit, Arabic and Persian, Hindi, Urdu, Marathi, and Bengali, Mathematics and Astronomy, Physics, Chemistry, Botany, Zoology, and Geology. Our general and sectional libraries and laboratories are well-equipped both for practical instruction and research. We have also established a Teachers' Training College, a Law College, and an Ayurvedic College, to which a hospital of a hundred beds is attached, in which instruction up to the

highest standard is imparted in Ayurveda - Hindu Medical Science combined with up-to-date instruction in Anatomy, Physiology and Surgery according to the modern allopathic system. A large Dissection Hall is nearing completion.

We have also established a Women's College with a separate hostel in which a hundred women students can reside. The hostel is in charge of a Lady Superintendent. Students of the Intermediate classes study at this college with women teachers of whom we have four in number at present. Women preparing for the Bachelor's or Master's degree study with men students of the general classes of the University.

The third object of the University was to advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country. Towards this end, the University has established a College of Engineering in which instruction up to the standard of the degree of Bachelor of Science in Engineering is imparted in Mechanical Engineering, Electrical Engineering, Mining and Metallurgy. We have also established a department of Industrial Chemistry, in which instruction is imparted up to the M.Sc. standard. There is no other college in India where such high class instruction for degrees is offered in all these important branches of Applied Science. There was a crying need in this country of such an institution, and the University has every reason to be proud of the privilege of having provided for this need. The College attracts students from all provinces of India and from the Indian States. The competition for admission is very keen. Only those are admitted who have passed the Intermediate Examination in Science, with Physics, Chemistry and Mathematics, in the first or the second division. But because we are strict in selecting students for admission and in turning out those who do not pass the first year's examination, we have had the satisfaction of passing as many as 92 and 94 per cent of our students at the last Examinations for the degree of Engineering.

It is our constant endeavour that the instruction and training we impart in Applied Science should be thorough and practical. Our students regularly go out at prescribed periods for practical training in Railway and other workshops and mines, and I gratefully acknowledge that they receive every assistance and facility from the Managers of these Workshops and Mines, and they come back to us after undergoing satisfactory practical training in them.

This training is an integral part of the course we have prescribed. Unless a student puts in sufficient practical work, he cannot, according to the Regulations of the University, obtain the final degree of B.Sc. in Mechanical and Electrical Engineering of the University. So also is the case with Mining and Metallurgy. A considerable amount of practical field work is also demanded of a candidate for the B.Sc. and M.Sc. degrees in Geology. In courses for degrees in Industrial Chemistry also we naturally insist upon much practical training. This insistence upon sufficient practical training in all branches of Applied Science, along with the high standard of theoretical knowledge which we impart, has given a high value to our degrees. I am glad to be able to say that students who have obtained either diplomas or degrees in Engineering in this University have found little difficulty in obtaining situations. It is believed that 95 per cent of the young men who have gone out of this University with such a diploma or degree have obtained satisfactory appointments, and it is hoped that those who are waiting will also soon find work. This is a matter for great satisfaction and thankfulness. The demand for practical engineers is likely to grow with the growth of time. Electrical installations are increasing in number. Thousands of miles of railways have been laid down and this mileage will go on increasing for a long time to come. For erecting and running electrical stations, for carrying out the electrification of railways and for serving railways in other ways, the young men trained in Mechanical and Electrical Engineering will be found to be most suitable recruits.

Another branch of instruction which will offer increasing opportunities of employment is Industrial Chemistry. Our Laboratory of Industrial Chemistry is well-equipped for imparting instruction and practical guidance to students who take up ceramics or oils and soaps as one of their subjects. The Governments of three Provinces have appreciated this work and are co-operating with us by sending their scholars for study and training here, and we expect that an increasingly large number of students will be attracted to this department in the future, as the training given here will enable them to earn a respectable living without taking service either under Government or in private firms.

We contemplate strengthening this department by providing instruction in several other branches of Applied Chemistry. The problems of poverty and unemployment are starting us in the face. They are clamouring for solution. That solution will be found largely not in

wishing that more lucrative appointments should be created in the public services, nor in seeking to earn a living wage in the professions which are already overcrowded, but in providing technical instruction and practical training to our youth in various branches of Applied Chemistry. We can thereby gradually reduce the quantity of imports of finished goods which are pouring into our country in ever-increasing quantities year after year and also reduce the export of many raw materials. This is a field in which, with a suitable system of instruction and a reasonable measure of State aid to industries, employment can be found for thousands of Indians. If the Government and the Universities will co-operate in this matter, they can create only one effective means for the removal of unemployment in this country. The Law College and the Teachers' Training College prepare men for the professions of law and pedagogy respectively, and the College of Ayurveda for the practice of medicine and surgery.

The fourth object of the University was to promote the building up of character in youth by making religion and ethics an integral part of education. We have endeavoured to do much in this direction also. Lectures on religion are regularly given to Hindu students. *Kathas* selected to inspire high religious and spiritual sentiments, are recited on every *Ekadashi* day which occurs every fortnight. Members of the staff and students are required to attend them. Discourses on religion take place on other important occasions also, and an endeavour is made in various ways to impress upon the minds of students the broad fundamental teachings of religion and ethics. We believe religion to be the surest foundation of character and the truest source of human happiness. We believe patriotism to be a powerful elevating influence which inspires men to high-minded unselfish action. We therefore sedulously inculcate both upon our students.

But we do not rely upon the teaching of religion alone for the building up of character in our youth. The whole life at the University is so happily moulded and regulated as to help a student to develop the best of which he is capable. Physical culture is greatly encouraged. It is practically compulsory. Out of 2,600 students 1,600 live in hostels built by the University on its own grounds. They live under the eye of the teacher, and residences for the teachers have been provided in the hostels themselves. The whole arrangement is such that the teachers and the taught come into close contact with each other, so also students with students. Students have organized social and literary clubs, dramatic societies, and athletic associations

and a University Parliament where they have full freedom to discuss subjects of their own choice, political, social and educational. They organize games and sports, captain teams and administer their own funds. A certain number of them are members of the University Training Corps and undergo final military training for which they have shown much keenness. The common life which makes the many one is pulsating more vigorously. The atmosphere is pure and elevating. Apart from the help which he receives from his teacher, each student is educating himself and educating his fellow-students at the University. A code of honour is silently growing among them - a good augury for the future.

In the course of the twelve years that have elapsed since the University commenced work, it has instituted 32 departments of learning and gathered together over 150 members of the teaching staff, most of them residing on the University grounds, and over 2,600 students, 1,600 of them residing in the hostels built by the University. It has erected over 173 buildings, laid out on a magnificent site, healthy and extensive, two square miles in extent. It has collected nearly 60,000 books in its Library, provided 25 lakhs worth of equipment in its dozen laboratories and workshops, over 380 scholarships and over 400 free and half-free studentships for poor deserving students. It has also provided extensive playgrounds for cricket, football, hockey, and tennis, a stadium, an armoury for 300 rifles of the University Training Corps, a hospital which accommodates a hundred beds, a botanical garden and a pharmacy for the preparation of Ayurvedic medicines. A huge hall for a College of Physical Culture is nearing completion.

During this period the University has passed through its portals 2,954 graduates, of whom four are Doctors of Science, 189 graduates in the Faculty of Theology and Oriental Learning, 1,763 in the Faculty of Arts, 740 in the Faculty of Science, and 262 in the Faculty of Law. Of these again 384 are Bachelors of Teaching, 200 Bachelors of Teaching, 200 Bachelors of Science in Mechanical and Electrical Engineering, and 14 in Mining and Metallurgy.

The University was established as an All-India Institution. It has proved in ever sense of the word to be so. Contributions have been made to its funds by Indian States and by the people of every province in India. It has on its staff representatives of all the major provinces. Its students also come from every province of India. It will be interesting perhaps to note the quota of each province during the current year. Assam has contributed 28

students, Bihar and Orissa 176, Bengal 243, Bombay 105, Burma 5, Central India (including Indore and Gwalior) 39, the Central Provinces 231, Berar 10, Madras 137, the North-West Frontier Province 28, the Punjab 143, Udaipur, Jodhpur, Jaipur, Bikaner, Alwar, Kotah, and other places in Rajputana and Patiala 105, Hyderabad (Deccan) 6, Nepal 6, Kashmir 15, Mysore, 3, the United Provinces 1,113, Travancore 17, Baluchistan 2, South Canara 1, Cochin 5, Andhra 31 and Delhi 3. There is also a student from Mauritius. These students represent altogether 222 districts of India.

Ladies and gentlemen, most of you will probably remember that an appeal was initially made for a hundred lakhs to found and maintain the University. I am happy to inform you that as a matter of fact a hundred and twenty-five lakhs has actually been collected up to this time. Of this a hundred and sixteen lakhs has been contributed by the Princes and people of India, and 9 lakhs by the Government of India. The Government of India also give us an annual grant of three lakhs, and the States a total annual grant of Rs. 80,000 a year. The rest of our recurring expenditure is met from fees and donations which we receive from the public. Our total income amounts to ten lakhs. Our expenditure is twelve lakhs. We have found the funds which we have collected and the income we have secured too insufficient for the purpose of building up and maintaining a first class University. An additional sum of rupees four crores will be required for the purpose. But for the present we have issued an appeal for another crore which should give us an additional income of at least three lakhs a year more for meeting our current expenditure, for strengthening the existing Faculties of Oriental Learning and Theology, and of Arts and Science both Pure and Applied, and of Ayurveda and for establishing the Faculties of Technology, Agriculture, Commerce and Music. The details of the objects for which more money is needed have been given in the Appeal which has been widely published, and I will not therefore detain you by repeating them here. I am glad to be able to say that the appeal is receiving a good response, and I fervently hope that the second crore that we need will soon be granted to us.

Ladies and gentlemen, I have detained you long by dwelling somewhat in detail over the development which the University has attained within the twelve years of its existence. I have done so because I felt that it is due to the University that its patrons and supporters and all who are interested in University education in India should know what progress this young institution has so far

achieved. I hope that what I have stated will enable you and them to feel that the University has rendered a good account of its work and activities and that it deserves the continued patronage and support of all lovers of education. It has been given to few institutions to achieve so much within so short a period. I am sure you will agree with me in thinking that God has blessed our endeavour, and join with me in sending up to Him our most humble prayers of thankfulness for it all.

It is pleasing to note that this period of the growth of the Hindu University has also been an era of a general development of University education in India such as we never knew before. Twelve new Universities have been re-organized or strengthened by the addition of staff and equipment to afford facilities for higher education and research in both arts and science subjects. This is a matter for profound satisfaction to all who love the higher education of Indians and desire to see our country rise and prosperity. We have got a strong band of Indian scholars working in a dozen well-equipped laboratories, tackling different problems, carrying on research for new truth and extending the bounds of knowledge. An idea of the good work these scholars have been doing may be formed from the papers which are read by Indians at the Indian Science Congress and other Scientific and philosophical Associations that have sprung up in this country. I am sure you will all join with me in offering cordial congratulations to all those who laboured to bring these new Universities into existence or to strengthen the old ones, and in praying to God that these institutions may in ever-increasing measure become the sources of light and life to the people of our country and help it to re-establish its position among the nations of the world.

It is a matter of special satisfaction that two of these Universities have been established in Indian States, namely, in Mysore and Hyderabad. I am happy to think that other States regard the Hindu University as a part of the provision for the higher education of the youths of the State, and are sending their students in increasing numbers to the University. This, if I may say so, is a wise provision, for it is a pleasure to acknowledge that the States have contributed nearly half the amount which has so far been collected for the University, and the students of the States who come to us get the advantage of having the option of choosing their courses out of the large number of subjects in which instruction is offered by the University.

Ladies and gentlemen, it has been a matter of great national gratification that during the period we have been

surveying some of our countrymen have won world-wide distinction in learning and research and have thereby brought lustre to the name of the Motherland. We all know how Dr. Sir Jagadish Bose has stirred the imagination of the Western scientists and elicited their admiration by his researches in the realm of science, and how Dr. Sir C. V. Raman has won very high honour by the researches he has made in the field of Physics, and in particular by what is known as Raman Effects. And it gives me great pleasure to have in our midst today another scholar of eminence in the person of our esteemed friend Dr. Saha. He is the third Indian who has been elected a Fellow of the Royal Society of Great Britain. He has won high honour at a comparatively early age, and we may be sure that he has many fresh laurels to win in the field of scientific investigation and research which he is pursuing with infinite patience and cool enthusiasm.

Gentlemen, time will not permit of my making mention of the achievements of other scholars who have extended the bounds of knowledge. What I have said is enough to show that Indian scholarship has won recognition in the world of science and is sure to win more of it in the future.

I have said that the establishment of so many Universities in the course of a few years is a matter of national gratification. But I regret to find that there is a tendency in some quarter to look askance at the development of Universities in India. There are some who think that they are growing too fast and that more is being spent on University education in India than should be spent. This is a mistaken view. One has only to think of the large number of Universities in Great Britain, in Germany, in France, in Italy, not to speak of America, to understand that for the vast continent of India, which is equal to the whole of Europe minus Russia, 18 Universities are none too many, and I venture to think that this is the view which is taken a statement like view of this question. University education has come to be regarded in every civilized country as the most important part of a national system of education, and if the expense incurred on University education in the West is compared with what we are expending on it here, it will be seen that we are far below the standard of other civilized countries and have much lee-way to make up, Our Universities are like so many power-houses needed to scatter the darkness of ignorance, poverty and cold misery which is hanging like a pall upon the country. The larger the number of well-educated scholars the Universities will send out, the greater will be the strength of the national army which is to

combat ignorance and to spread knowledge. Every lover of India must therefore rejoice at the growth of Universities in India.

But it is said that we do not get sufficient value for the money which is being spent on Universities, that they are not turning out work of the right type to justify the expense, that University standards in India are low, that the standard of admission is unsatisfactory, and that therefore efficiency is sacrificed and much educational power is wasted.

I admit that this criticism is partly true. I unhesitatingly admit that, some brilliant exceptions apart, the Indian intellect cannot, under existing conditions, produce the best results of which it is capable. Indeed it is highly creditable to Indian graduates that, despite the discouraging conditions under which they live and work, they have rendered so good an account of themselves in competitions both in India and in England as they have done. To understand how we may get better value for the money and labour we spend on Universities, we must pass in review our whole system of Education, we must note all its defects and deficiencies, and the obstacles which lie in the part of Indian Universities.

It is an obvious truth that the standard of University education depends directly upon the standard of secondary education. If you wish to raise the former, you must raise the latter. But you can do this only when primary education has been organized on a sufficiently sound and extensive basis. Bearing this in mind, let us recall what the state of education in India is and let us compare it with the systems which obtain in other lands. Let us take the case of England. For sixty years England has sedulously promoted universal education among its people. In 1870 the Elementary Education Act made elementary education compulsory. The Act of 1891 made it free. Since that time elementary education has been both free and compulsory for all boys and girls up to the age of 14. Compulsory education is split into three-grades : (1) Infant grade, 5 to 8 years; (2) elementary or primary grade, 8 to 11 years, (3) Higher primary grade, which is sometimes called secondary education, 11 to 14 years. The secondary schools prepare students for the University matriculation examination, and encourage them by special grants to continue their studies for special courses. There are 60 public schools which are regarded as of the first rank, which have a reputation for building up character and preparing young men for administrative appointments. There are over a thousand other secondary schools. Since the War a new type of schools called the

Central School has come into existence. They take in boys and girls at the age of 11, on the result of a competitive examination, and impart free instruction. They are day schools. They divide their courses in groups, as the commercial group, the technical group and the industrial group. The present-day tendency in England is to include technical subjects in the scope of general education and to obliterate the distinction between primary, secondary and technical schools. But there is at present a net-work of part-time, whole time and evening schools and technical schools, and there are technical colleges for advanced technology. In these schools a variety of technical and professional courses are offered to suit the particular bent of each student. In addition to these there are polytechnics which prepare the lower middle and the working classes for various industries and trade which require skilled labour. They offer training in every industry which exists in the locality. There are also technical institutes which offer teaching in specialized subjects. Polytechnics also provide teaching in ordinary arts and sciences for university degrees. On the top of these institutions, stand the Universities of which there are 16 in number. A large number of scholarships is given in secondary schools to encourage promising pupils to prepare themselves to join the Universities. It will be evident from this how much care is taken in England to see that every child receives the education for which he is naturally fitted. In all important countries of the West similar steps have been taken, and the systems of primary and secondary education have been overhauled, enriched and put on a sound footing.

Let me give you some idea of the provisions that have been made in the last ten years in those countries to help the youth and the cause of education. Having improved their respective systems of primary, secondary and technical education, they have introduced a system of vocational guidance, which has been defined as "the giving of information, experience and advice in regard to choosing an occupation, preparing for it, entering it, and progressing in it". They have created Committees of School masters and others, and Juvenile Employment Exchanges and Bureaus to advise boys and girls after they leave the School as to the career they should enter upon. They do not think that they have discharged their duty to the child when they have passed him through the School. In all these countries the interest in the child has been extended to preparing him for occupational life and to securing him employment which may be suitable to him. Thus in Austria, in 1922, an order of the State Education Office stated : "It is the duty of the School not only to provide suitable instruction and education for the

children who attend it, but also to advise parents as to the future careers of their children and as to the future careers of their children and as to the choice of an occupation". A French writer, F. Buisson, quoted by Prof. Shields in his book on the "Evolution of Industrial Organisations" wrote in 1921 "The school is not made for the school, but for life. It must provide the society of the future with men. It is a cruel mockery suddenly to abandon its little pupils on the day they reach their thirteenth year, when they are flung unarmed into the battle of life. It is also the most foolish waste. What madness, having done so much for the school boy, to do nothing for the apprentice! From this has arisen the idea, which has rapidly spread, that the social functions of the school must be greatly extended. There are many new services which it must give. The first of these is the supervision of the transition from the school room to the workshop" In England and Wales, vocational guidance has been provided for since the Education (Choice of Employment) Act was passed in 1910 for giving advice to boys and girls under the age of 17 (extended to 18 by the Education Act, 1918) with respect to the choice of suitable employment. So also in the Irish Free State, in France, in Belgium, in Germany, and in the United States, where probably the first systematic attempt to provide Vocational guidance was undertaken in 1908.

This will give you some idea of the amount of care which is bestowed in England and in other civilized countries on the proper education of the child. Every civilized Government regards it its duty to educate the child, and to educate him in such a manner that he should be able to earn a suitable living. During the ten years since the War, every civilized country has endeavoured to give a more practical bias to education. After six years of experiment Austria – Vienna in 1927 completely reorganized its school system. By 1928 Chile had reduced illiteracy to less than 30 per cent of the population of four and a half millions, and nearly one-seventh were at educational institutions of some kind. Vocational training has been introduced in the third year of the secondary school, and experimental schools and courses have been established and a system of model schools is to be created to determine the type best suited to Chile. In Hamburg schools are being turned into community centres, parents' co-operation enlisted, and self-Government employed. The aim of present Swedish Education is to fit young people for citizenship and to develop their whole personality. In 1918 a whole system of practical education for young people was created and is vigorously at work. In Turkey since the War the old system of religious schools has been discontinued, and a democratic, secular, modern and

national system of education has been put into practice to fit the country's new conditions. The number of schools has been largely increased, all education made free, opportunity for self-government given everywhere, and the activity plan put in operation into the first three years of elementary school. It is hardly necessary for me to remind you of the progress of education in France and Germany, America and Japan. The progress of their commerce and industries, the prosperity, power and happiness which they enjoy is in the largest measure due to the education which they have imparted to their sons and daughters during the last fifty years and more.

Let us turn now to our own country. What do we find here? As has well been pointed out by a distinguished English scholar, there is no country where the love of learning had so early an origin or has exercised so powerful an influence as India. Yet after nearly a hundred and seventy years of British rule, India is still steeped in ignorance. According to official reports the percentage of literates of both sexes and all ages was only 7.2, in 1921. In 1927 only 6.91 per cent of the male population and only 1.46 per cent of the female population were at school. The total attendance in all the schools and colleges in India in 1921-22 was 7½ million. Of this about 5 million were in the first class of the primary schools, and the remaining one-third was distributed among the remaining three classes of the primary schools and among all the other educational institutions including universities and colleges. The majority of the boys drop off in the first class and only 19 per cent of those who join the first class of Primary Schools actually reach the fourth class. Children in the first class cannot read and write and the little they learn is soon forgotten. There is a loud wail in a recent official report that the wastage and stagnation which these figures reveal are appalling.

Where provision for primary education is so utterly inadequate it would be unwise to expect any system of night schools or continuation schools for adult education.

Secondary schools also are inadequate in number and poor in the quality of education they impart. The standard of general education they provide is much below that which obtains in other countries and which is needed to give the education a practical value. They are also deficient in that they offer only a general and not vocational education. There are a few agricultural, commercial, technical and industrial schools. They are poor both in number and quality. We look in vain for alternative groups of courses in agriculture, commerce and industry such as the central schools in England

provide. The official report, to which I have referred, says with regard to secondary schools "The immense number of failures at matriculation and in the university examination indicates a general waste of effort. Such attempts as have been made to provide vocational and industrial training have little contact with the educational system and are therefore largely in fructuous".

Universities may be likened unto trees the roots of which lie deep in the primary schools, and which derive their sap and strength through the secondary schools. Where both are woefully deficient and defective, where there is no diverting of students to vocational courses, where, speaking generally, every student is forced to adopt one general course which leaves him unfit for anything except clerical service of a very poor kind, it is not surprising that Universities have been hampered in their work by admitting "students who are not fitted by capacity for University education, and of whom many would be far more likely to succeed in other careers". In the circumstances that obtain at present, Universities cannot be expected to secure and maintain such a general high standard as they would naturally desire to. Indeed, it is a wonder that with all the handicaps under which they have laboured would be able to show such good results as they have shown. It is clear therefore that for bringing about much-needed improvement in University standards of admission, teaching and examination, a national system of universal compulsory and free primary education and a sound system of secondary education, with attractive vocational courses must be adopted. This way lies the remedy for the present unsatisfactory state of things and not in proposals for leaving out in the cold students who are not gifted or have not been fitted by proper school instruction for University education.

Ladies and gentlemen, another complaint against our Universities and Colleges is that they are turning out large numbers of graduates who cannot find employment. This is obviously due to the fact that our Universities also do not provide a sufficient variety of courses to fit men for careers. As a rule those who take a degree in arts or in pure science are fit only for a teacher's work or for an administrative appointment. But schools and colleges and the public services can absorb only a small proportion of the graduates who are turned out year after year. The provision for medical relief in the country's administration is scanty, and medicine therefore can absorb only a few at present. Want of alternative courses for professional or vocational training compels many students to take to law, only to find that the bar is over-crowded and to chew the

bitter cud of disappointment. The remedy lies in providing education on an adequate scale and of the right type in commerce, in agriculture, in technology, in engineering and in applied chemistry. It is no answer to say that agriculture and commerce do not demand the services of a large number at present. The education has to be made so practical that there shall be a demand for it and the demand has to be sedulously increased. The Government and the Universities have to co-operate to give the right kind of education to the youth of the country and to find careers for them. No one branch of national activity can absorb an unlimited number of trained men. But many branches can find work for a few each, and all together can accommodate quite a large number.

It has often been cast as a reproach against our students that too many of them take to law. But it ought to be remembered that it is not their fault but their misfortune that they do so. What is the alternative open to them?

At one time in Japan an unduly large number of young men used to take to the profession of law. The bar was soon overcrowded. Subsequently a Faculty of Commerce *was started. Commerce was encouraged. Banks were started* and many of the young lawyers left the bar and took up commercial careers and thus served both themselves and their country.

It is the greatest condemnation of the present system - it is tragic - that after twenty years of school and university education, an Indian youth should not be able to earn a decent living to support himself, his wife, and children and his poor parents. The system is radically wrong and requires to be greatly altered. The whole atmosphere has to be changed. The education of the child has to begin from the time when he comes into the womb of his mother. For this young men and young women have to be educated before they become parents. Look at England again. There the mother is educated, the father is educated, the neighbours are educated. Almost every one has received the benefit of schooling. Educational institutions and activities greet one in every direction. The newspaper and the book are in everybody's hand. The desire to learn, to read, to know is stimulated in every conceivable way. It has become ingrained in the minds of the people. Education has become a necessity of life. An attempt has been made, and it has largely succeeded, to provide it for all stages from the cradle to the grave. It is in such an atmosphere that an English child is born and brought up. He is carefully looked after in the nursery school, the primary school, the secondary school and the

technical school. When he leaves the school finally, he is fit for and is helped to get a suitable job. If he enters the University, he enters it well prepared to pursue higher studies at the University, buoyant with hope and ambition. Place the Indian student under similar conditions, give him a fair chance, and he will not be beaten by the youth of any country on earth.

There is no end to the difficulties which beset the path of an Indian student at present. But if I may say so, the greatest of them all is education cannot therefore be raised to the right level of excellence until the vernacular of the people is restored to its proper place as the medium of education and of public business.

I do not under-estimate the value of the English language. I frankly acknowledge that its knowledge has been of great use to us. It has helped the unification of public administration in all parts of India. It has also helped to strengthen national sentiment. I concede that it is or is on the road to become a world-language. I would advise every educated Indian who wishes to proceed to a University, or to go abroad for higher education, to acquire a knowledge of this language and also of German or French. But we should encourage the study of English only as a second language, as a language of commerce with men, or practical business usefulness. We should not allow it to continue to occupy the supreme position which it occupies today in the system of our education and our public administration and in the business world. It is impossible to calculate the full extend of the loss which the disregard of our vernaculars has inflicted upon our people. We should take early steps to check it. If there be any who think that our now vernacular should not be used as the medium of higher education and public business because it is not as highly developed today as English is, let me remind them that this very English language, which now possesses a literature of which every Englishman is justly proud, was neglected and condemned in England itself, until a few centuries ago. Up to the middle of the fourteenth century French was taught in England to the exclusion of English. It was only towards the end of the 14th century that the people of England began to use the English tongue in their schools, courts and public offices. Says Green in his 'Short History of the English People'.

"In the middle of the fourteenth century the great movement towards freedom and unity which had began under the last of the Norman Kings seemed to have reached its end, and the perfect fusion of conquered and conquerors into an English people was marked by the disuse, even amongst the nobler classes, of the French tongue. In spite

of the efforts of the grammar schools, and of the strength of fashion, English was winning its way throughout the reign of Edward III to its final triumph in that of his grandson. 'Children in School', says a writer of the earlier reign, 'against the usage and manner of all other nations, be compelled for to leave their own language, and for to construe their lessons and their things in French, and so they have since Nomans first came into England. Also gentlemen's children be taught to speak French from the time that they be rocked in their cradle, and know how to speak and play with a child's toy; and uplandish (or country) men will liken themselves to gentlemen, and fondell (or delight) with great busyness for to speak French to be told of. "This manner", adds a translator of Richard's time, 'was much used before the first murrain (the plague of 1349) and is since somewhat changed; for John Cornewaile, a master of grammar, changed the lore in grammar school, and construing from French into English; and Richard Penchriche learned this manner of teaching of him, as others did of Penchriche. So that now, the year of our Lord, 1385, and of the second King Richard after the conquest nine, in all the grammar schools of England, children leaveth French, and construeth and learneth in English". A more formal note of the change thus indicated is found in the Statute of 1362, which orders English to be used in the pleadings of courts of law, because "the French tongue is much unknown".

Ladies and gentlemen, the result of this simple natural change was that within about two centuries of it, Shakespeare, Milton, and a host of poets and writers built up a glorious literature, the most important monument of which is the English version of the Bible, the noblest store-house of the English tongue. Imagine what the loss of the English-speaking world would have been if English had continued to be neglected as it was till 1382. Similarly who can calculate the loss which India has suffered because Hindi and the other Indian vernaculars have not received the attention they deserved and their literatures have not been developed to the extent they could have been developed as the media of national education and communication? English can never become the *lingua franca* of India. After nearly three quarters of a century of education, only 0.89 per cent of the total population of India know English. It must therefore yield the place of honour in India to the principal Indian vernacular -to Hindi -or Hindustani - the language of Hindustan. So long as English will occupy its present prominent place in India in the courts of law, in public offices and bodies, in schools and colleges and Universities,

the language of Hindustan cannot acquire its rightful position in the economy of national life, and a national system of education cannot be developed.

Ladies and gentlemen, I have described to you some of the disadvantages under which University Education labours in India. I have pointed out its defects and deficiencies, and the obstacles which obstruct its progress. Let me now invite attention to the remedy. What is all this enormous difference between education in England and education in India due to? Both countries are under the same sovereign. The affairs of both have been controlled by the same Parliament. A hundred and fifty years ago the Parliament of Great Britain and Ireland assumed direct responsibility for guiding the destinies of India. It has during this period repeatedly avowed that it is responsible for the moral and material progress of the people of India. It has of course also been responsible for the welfare of the people of England. It has discharged its responsibility to the people of England by introducing a most excellent system of national education. Sixty years ago it made elementary education compulsory throughout Great Britain and Ireland. In 1891 it made that education free. During this half a century it has organized and reorganized its system of education, general and technical, to meet varying national needs and requirements and by means thereof, it has enabled Britishers to hold their own in the keen competition with other advanced nations of the world in various directions. The prosperity and power which England enjoys today in the world is due in large measure to its system of education. Turn now to India. In spite of the repeated professions of solicitude for the welfare of the masses of India, Parliament has not been able to secure to them the blessings even of elementary education. The need for such education has repeatedly been pointed out and admitted. Only a few years after the Act of 1870 was passed in England, an Education Commission was appointed by the Government of India. It reported in 1883 and recommended the universal extension of elementary education. Several Commissions and Committees have since then made similar recommendations. The last to do so was the Royal Commission on Agriculture which reported only a year ago. Besides, for forty-five years we Indians have been asking that elementary education should be made universal, and that a system of technical, agricultural, industrial and commercial education should be introduced. But this has not been done. In 1910 Mr. Gokhale introduced a bill to initiate a system of permissive compulsory education, but his bill was opposed by Government and defeated. Since the reforms

were introduced in 1920, the representatives of the people have tried to introduce an element of compulsion in certain areas in some provinces. But the total progress of elementary education brought about in India under the administration for which the Parliament of England has been responsible for a century and a half, is attested by the fact that only 6.91 per cent, of the total male population and only 1.46 of the female population was at school in 1927. This is truly appalling. The conclusion to which we educationists in India are driven is that the difference is due to the fact that in England Parliament has been responsible to the people, but the Government in India has not been so, and that no foreign Government can serve the interests of the people over whom it has acquired sway as a Government of their own can.

The question of national education is the most vital problem in the administration of a country. It can be dealt with in all its varying phases effectively and well only by a national Government. When a national Government is established, as I hope it will be established next year, one of the first things it will have to do is to call a Conference of eminent educationists to discuss and recommend a national educational policy to be pursued in India. Such a Conference will of course take note of the experience which has been gained by other nations in the matter of public education and will recommend a comprehensive programme of education suited to the needs of all classes of the people of the country. When such a policy and programme have been adopted by the future Government of this country, and have been put into operation, then and then only will the Universities of India be able to produce the highest results of which the Indian intellect is capable.

That the education system which is in vogue in India is unsuitable to our national and cultural needs. We have been blindly imitating a system which was framed for another people and which was discarded by them long ago. Nowhere is this more forcibly illustrated than in the education of our women. We are asking our girls to pursue the same courses which are prescribed for our young men without defining to ourselves the results which we desire to follow from their education.

The education of our women is a matter of even greater importance than the education of our men. They are the mothers of the future generations of India. They will be the first and most influential educators of the future statesmen, scholars, philosophers, captains of commerce and industry and other leaders of men. Their education will profoundly affect the education of the

future citizen of India. The Mahabharata says: "There is no teacher like the mother". We must therefore define the goal of their education and take counsel together and obtain the best advice as to what courses will most suit them, how we shall secure to them a good knowledge of our ancient literature and culture and combine with it a knowledge of modern literature and science, particularly biological science, of art and painting, and of music, how we shall secure the physical, intellectual, moral and spiritual up building of the womanhood of the country. Do we want to rear up women of the type of Savitri and Arundhati, Maitreyi and Gargi, Lilavati and Sulabha of old, or of the type of administrators like Ahalyabai, or of the type of the brave fighter Lakshmi Bai of Jhansi, or women who will combine the best characteristics of the women of the past and of the present, but who will be qualified by their education and training to play their full part in building up the new India of the future? These and similar questions will demand consideration before a national programme for the education of our women will be settled. Statesmen and scholars shall have to sit together to discuss and recommend such a programme.

It has been said that the backwardness of India in education constitutes a great obstacle in the way of the establishment of responsible self-government in India, and yet we have seen that in the establishment of such government only lies the hope of removing that backwardness. It has also been said that as the masses of India are illiterate they are incapable of exercising an intelligent vote. But, it is forgotten that though the masses are illiterate, they are not wanting in natural intelligence and can be educated in no time. It is also said that there is too much of religious fanaticism and communal feeling in this country to permit of Indians becoming a united self-governing nation. Let us have charge of the education of the country with sufficient funds at our disposal, and on behalf of all my fellow- educationists in India, I promise that in the course of a few short years we shall banish illiteracy from the land, and spread education and ideas of citizenship among our people to such an extent that the fogs of communalism will vanish before the sun of nationalism, which it will be our earnest and proud endeavour to install in the hearts of our people.

Let no one think that I am claiming too much for the school-master. I am not. The school master is recognised now in every civilized country as a very strong factor in the national advance of a country. He is indisputably the most important servant of the State. It lies largely in his hand to mould the mind of the child

who is father of the man. If he is patriotic and devoted to the national cause and realizes his responsibility, he can produce a race of patriotic men and women who would religiously place the country above the community and national gain above communal advantage. Germany and France, America and Japan, and other civilized countries have built up national strength and solidarity by the direct teaching of patriotism in their schools. England herself has been doing it, particularly since the War. But Japan perhaps affords the best example for us in this matter. The great Revolution which laid the foundation of modern Japan took place in 1868. The national Government of Japan soon introduced a national system of education, which included the direct teaching of patriotism. An Imperial rescript on education was issued in 1890 in which the Mikado, the Emperor of Japan, exhorted his subjects to loyalty, filial piety, patriotism and the pursuit of learning, as a means to perfect morality and civic behaviour. This rescript is hung up in every school in Japan and is held in great reverence by every teacher and pupil. This teaching has produced excellent results. Patriotism has become the religion of Japan. It has taught the Japanese to sacrifice themselves in the cause of the country. Japan was divided and weak sixty years ago. By introducing a system of elementary, secondary, and higher schools, Universities, technical and special schools, by compelling the attendance at the elementary schools of boys and girls between the ages of 6 and 14, Japan in a few years educated the rank and file of the whole nation. It is the education and the compulsory universal military training which was introduced along with it, that have been the principal cause of the wonderful rise of Japan. Educated and made doubly efficient by patriotism, the Japanese defeated China in 1895 and Russia in 1905. Japan has now long enjoyed the high position of being one of the big five powers of the world. This is all the result of education, of national patriotic education. Let India be permitted to adopt a similar system of national education and let it be expected with confidence that similar gratifying results will follow.

Ladies and gentlemen, I have detained you long. But I hope you will bear with me just a little longer while I say a few words to the graduates who have obtained their diplomas today and who are going out to enter life. I will be as brief as possible.

I ask you young men and young women to remember the promises you have made to me and through me to your *alma mater* before you obtained your Diplomas. Remember those promises. Remember also the advice

which our esteemed Pro-Vice-Chancellor has given to you in the words of the revered Rishis of old. Speak the truth, live truth, think truth. Continue your studies throughout your life. Be just and fear none. Fear only to do that which is ill or ignoble. Stand up for right. Love to serve your fellow-men. Love the motherland. Promote public weal. Do good where ever you get a chance for it. Love to give whatever you can spare.

Remember the great fundamental truth which you have repeatedly been taught in this University. Remember that the whole creation is one existence, regulated and upheld by one eternal, all-pervading intelligent power, or energy, one supreme life without which no life can exist. Remember that this universe is the manifestation of such a power, of the one without a second, as say the Upanishadas, the creator and sustainer of all that is visible and of a vast deal which is invisible to the human eye. Remember that such a power call him Brahma, call him God, is both imminent and transcendent, and has existed throughout all stages of evolution. He constitutes the life in all living creation. He constitutes the life in all living creation. Should a doubt arise in your mind about the existence of this power, turn your gaze to the heavens, wonderfully lit with stars and planets, that have been moving for unimaginable ages in majestic order. Think of the light that travels with marvellous rapidity from the far distance Sun to foster and sustain life on earth. Turn your eyes and mind to the most excellent machine - your own body - which you have been blessed with, and ponder over its wonderful mechanism and vitality. Look around you and see the beautiful beasts and birds, the lovely trees, with their charming flowers and delicious fruits. Remember that One Supreme Life which we call Brahma or God dwells in all this living creating in the same way as it does in you and me. This is the essence of all religious instruction:

स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातु चित्।
सर्वे विधि निषेधाः स्युरेतयोरवे किंकरा॥

‘Ever to remember God, never to forget Him’ All religious injunctions and prohibitions subserve these two alone”. If you will remember that God exists and that He exists in all living creatures, if you will remember these two fundamental facts, you will ever be able to stand in correct relation with God and with all your fellow creatures. From the belief that God exists in all sentient beings has flowed the fundamental teaching which sums up the entire body of moral injunctions of all religions, namely—

आत्मनः प्रतिकूलानि परेषां न समाचरेत्।

That is, one should not do unto others that which he would dislike if it were done to him. And.

यद्यदात्मनि चेच्छेत तत्परस्यापि चिन्तयेत्।

i.e., whatever one desires for himself, that he should desire for others also,

These two ancient injunctions lay down a complete code of conduct for all mankind.

If anybody should steal your watch or any other of your possessions you would be pained. Therefore cause not such pain to another by stealing his watch or any article. When you are ill or thirsty you desire that some one should give you medicine or relieve your thirst. Therefore if there be any sister or brother who stands in need of similar relief from you, consider it your duty to render it. Remember these two grand negative and positive injunctions; they embody the Golden Rule of conduct which has been applauded by all the religions of the world. It is the very soul of religion and ethics. Christianity claims it to be its own special contribution. But in reality it is a much older teaching and found a place of honour in the Mahabharat thousands of years before the advent of Christ. I say this not in any narrow spirit, but only to impress upon you that this ancient teaching has come down to us as a noble heritage, and that it is one of the most precious possessions not only of the Hindus but of the whole human race. Treasure it in your hearts, and I am sure your relations will be right and loveable both with God and man.

You must at the same time also remember that this is the country of your birth. It is a noble country. All things considered there is no country like it in the world. You should be grateful and proud that it pleased God to cast your lot here. You owe it a special duty. You have been born in this mother’s lap. It has fed you, clothed you, brought you up. It is the source of all your comfort, happiness, gain and honour. It has been your play-ground, it will be the scene of all your activities in life, the centre of all your hopes and ambitions. It has been the scene of the activities of your forefathers, of the greatest and the humblest of your nation. It should be for you the dearest and the most revered place on the surface of the earth. You must therefore always be prepared to do the duty that your country may demand of you. Love your countrymen and promote unity among them. A large spirit of toleration and forbearance, and a larger spirit of loving service is demanded of you. We expect you to devote as much of your time and energy as you can spare to the uplift of your humble brethren. We expect you to work in their midst, to share their sorrows and their joys, to strive

to make their lives happier in every way you can. And here I have a definite advice to offer you. We all deplore that there is immense ignorance in our country. We should not wait for its removal till we get Swaraj. I call upon every one of you, young men and young women, to take a vow that you will start a crusade against illiteracy, a campaign to spread knowledge and enlightenment among the teeming millions of India. Organize your strength. During the period of your leisure or vacation, make it a point to go to the villages and work among your countrymen. Be determined to dispel the darkness which envelopes our masses. Open schools. Instruct the masses in the three R's. i.e., reading, writing, and arithmetic. To which add one more, viz. 'religion, the religion of which I have spoken, the religion of love and service, of toleration and mutual regard. Teach these four R's to every boy and girl, every man and woman, old or young. Do not discard religion. Properly understood and taught, it will contribute in rich measure to promote harmony and happiness among all mankind. Promote education by the simplest means. Help our people by your instruction to advance sanitation, health and hygiene in their villages by their own cooperative organizations. I exhort you all, those who are going out of the University now and those who will still be here, to form

लोक शिक्षा समिति

a People's Education League, and start betimes the campaign against illiteracy and ignorance, which to our shame has to long been delayed. Invite all the educated youth of our country to join in undertaking this grand endeavour. We have only to combine and work. Success is certain to crown our efforts.

Throughout the period of your work, take care to keep alive the sense of your duty towards God and towards your country. It will sustain you in the most difficult situations and help you to avoid the many obstacles which beset your path. A remembrance of what you owe to God will help you to cherish feelings of brotherliness, of kindness and compassion, not only towards men but towards all innocent creatures of God. It will save you from causing hurt to any one except in the right of

private self-defence or the defence of your country. A remembrance of your duty to your country, will help you always to be prepared to offer any sacrifice which may be demanded of you for the protection of its interests of honour. You want freedom, you want self-government in your country. You must be prepared to make every sacrifice which may be needed for it. You have in the course of your education studied the inspiring history - past and present - of the struggles to establish or maintain freedom, which have taken place in our own country and in other lands. You have read of the spirit of valour and self-sacrifice which breathes through the best part of Sanskrit literature and of modern Indian literatures. You have read and reread and admired many growing passages in the glorious literature of England which sing in high strain of liberty and of daring and self-sacrifice in its cause. You have learnt how in the recent Great War, the youths of England and France voluntarily exposed themselves to death in the defence of their own freedom or the freedom of other countries; with what valour and courage and tenacity French and English lads continued to fight until victory crowned their efforts, and thus won imperishable glory for their motherland. I exhort you to cultivate the same love of freedom and the same spirit of self-sacrifice for the glory of your motherland. Thus only shall we again become a great nation.

The education you have received would have been lost upon you if it did not plant an ardent desire in your minds to see your country free and self-governing. I wish you to cherish that desire, and to prepare yourselves to discharge every obligation which may be cast upon you for the early fulfillment of it. You know that the highest duty of a citizen is to offer the final sacrifice of his life when the honour of the motherland requires it. I desire you at the same time to remember that duty also demands that life shall be preserved for service and not lightly thrown away under wrong inspiration. I therefore wish you to act with a full sense of responsibility and to work in the right spirit and under proper guidance for the freedom of the country.



HE WAS A UNIQUE PATRIARCH

*PROF. IQBAL NARAIN**

In the present age of rootlessness and uncertainty lessons from the past can help restore balance and equanimity in life. Although one cannot turn back the wheel of history and reverse processes which have created different layers of tensions in society today, it would be sensible to acquaint oneself with the great deeds of men who had organised their lives in close harmony with situations obtaining in their life and times and emerged successful, and who were far ahead of their age in vision and perspective planning. The life and work of Mahamana Madan Mohan Malaviya falls in this category.

There are few books which have provided an overview of Pt. Madan Mohan Malaviya's life and contribution with such an eye on details as the present study. The canvass covered is wide dealing with entire life story and its ups and downs in life. From the cross-section of sources in the form of newspaper reports, personal and official letters, documents and so on, Mahamana emerges as having lived a life and pursued a vision which have stood the test of time. Indeed, he embodied "a spirit pure and made apt for mounting to the stars" (Dante).

Today a lot is being said and done in the name of democracy but the word found its full and meaningful expression in what Pt. Madan Mohan Malaviya stood, lived and strived for. He was a humanist and a nationalist and he was not prepared to compromise on these two counts at any cost. A product of his times, Mahamana also had an eye on the future. He had acquired his love and faith in the richness of Indian cultural tradition and heritage from his father, Pt. Brij Nath a Sanskrit scholar. His father's religious discourses which he attended exposed Mahamana to the rich world of scriptures but he was equally open to new ideas in education and even insisted on military training at school and college levels. In fact, the Banaras Hindu University is a living example of his efforts at synthesizing the old and the new—the traditional and the modern and that also with futuristic perspective of nation-building in free India.

It is worthwhile to recall that signs of brilliance were apparent when he joined the Muir College at Allahabad for his B. A. degree in 1878. It was also the year when he was married to Kundan Devi. But marriage did not prove a distraction. He excelled on state both as

an actor and as an eloquent speaker. He participated in literary activities and social service. The early exposures at home and in the college proved a launching pad for his political and social career. He came in contact with distinguished personalities at important stages in his life, which in turn gave shape and direction to his destiny. Among them was Aditya Ram Bhattacharya who laid great stress on the past cultural heritage and efficacy of Hinduism. The man to whom Mahamana owed his internship in politics was Pt. Ajudhia Nath, Professor of Law at Muir Central College, from where he took his law degree in 1891.

A man with a frail body and a delicate disposition, Mahamana had an exuberant spirit which seemed satisfied with nothing less than excellence in all walks of life. Whatever he did, he put his soul into it—whether it was his love for the press or the long cherished dream of a Hindu University or pursuit of political and social goals.

Pt. Malaviya retained his first love—devotion to the press—throughout his multifaceted career, starting with 'Indian Union', a weekly journal edited by his mentor, Aditya Ram Bhattacharya, and later by Pt. Ajudhia Nath. Subsequently, he was associated with several other newspapers until he took over the 'Leader' in 1909 and started a Hindi journal 'Abhyudaya' two years earlier. Press, for Pt. Malaviya, was a powerful instrument to arouse national consciousness and mobilise it in pursuit of goals of social and political justice. But he never allowed himself or his editors to cross the barriers of decency. When in 1914 'Abhyudaya' wrote on widow re-marriage, Pt. Malaviya was quick to admonish its editor, Krishna Kant Malaviya, 'Society will not accept your service....if you do not respect its scale of values in vital matters or hurt people's feelings by publicly expressing views on delicate matters'. This he would do even at the risk of being called a man of conservative ideas. Yet on the issue of owner and editor relationship, he believed that the editor should have a free hand to decide about editorial policies. C. Y. Chintamani who came to occupy the editorship of 'Leader' (the post which he retained for 30 long years), threatened to resign in the face of stiff opposition from the management over the issue of appointment of Chief justice to the Allahabad High Court. True to his style

* Above excerpts are reproduced from the foreword written by Prof. Iqbal Narain, an eminent political theorist and Vice-Chancellor, B.H.U. in Biography of Malaviyajji written by Shri Parmanandji.

Pt. Malaviya intervened and himself offered to resign to save the situation. He could never allow anything to impinge on the fair and free word of the press. He had his own example to follow. As the editor of 'Hindustan' he had resigned on a matter of principle when the owner, Raja of Kalakankar, abused his mentor Pt. Ajudhia Nath. He was fortunate to have gifted men to edit 'Leader' and 'Abhyudaya', while he busied himself in socio-political and educational pursuits, especially in setting up a university, which was so near to his heart and for which he worked day in and day out. If there was anything to which Pt. Malaviya took more on account of persuasion than conviction, it was the profession of law. But he did well as a lawyer, though the profession could not hold him away from doing what was dearest to his heart. Even when busy with legal cases, he would attend Congress sessions and, more importantly, give shape to his concept of a Hindu University. It may appear incredible but it is a fact that each turn in Mahamana's career had a logical consequential direction in the sense that one would lead to the other. For example, if his years in the journalistic field prepared him for a political career, the latter helped him in realising his dream of establishing an educational institution which would, on the one hand, imbibe richness and profundity from Hindu faith and scriptures and would also become, on the other, a premier seat of learning for modern knowledge, particularly of science and technology.

To dismiss the efforts of Mahamana to establish the Hindu University as an obsession with the past would be doing little justice to his vision of the role of education in society. He was wrongly accused, like Mahatma Gandhi, of trying to restore the past in the present. He had a different perspective on the university of his dreams. A residential teaching institution, it would maintain high standards of research in all the fields—ranging from culture, history, agriculture, engineering, science and education. Of course, emphasis was to be laid on imbibing true religious spirit which was possible only in pure and healthy atmosphere. He, therefore, also laid stress on games and sports. There were no communal overtones in the stress on Hindu scriptures and theology. He sought help of people from all over the country and he was encouraged in his mission by people propounding different faiths. In 1904, when he started giving shape to his idea of the university, the scheme appeared grandiose, if not impossible. But Mahamana went ahead with his mission since in his view education provided a key both to freedom and nation-building.

The Banaras Hindu University was established in 1916 and the teaching started from the following year. But the years between 1911-15 were a test of Pt. Malaviya's patience and persuasion. He made all efforts to enlist support and collect money and by 1915 the collections had crossed the amount of fifty lakhs stipulated by the government for giving sanction for the establishment of a university. He could also win over Annie Besant who was proposing a University of India with his concept of education as a preparation for life. When he accepted the Vice-Chancellorship in 1919 during the formative years of the University and until 1939 when he retired, the institution had already attained through his untiring efforts a definite shape and a character of its own, which has been sustained through the wear and tear of time. He was a unique patriarch- a banyan tree who, paradoxically enough, encouraged talent and positive tendencies. There were definite reasons for keeping students in the class-rooms during, the Swadeshi and Non-cooperation movements; according to him the boycott of schools and colleges would have left the young with a vacuum in life. But Pt. Malaviya was not hesitant in enlisting the support of the youth when he perceived that the situation was ripe for national mobilisation during the Quit India movement of 1942. But he would not hesitate to caution whenever there were movements of tension within the university community in general and the students community in particular. "Fight for your rights by all means but fight with dignity and even, while you fight, do not let hatred come near you". It goes to his credit that the University maintained best of traditions, with Pt. Malaviya making periodic visits to the classes as also to staff quarters and helping the poor students.

Mahamana always had the interest of students at heart. He earned displeasure of Congress leaders and a section of his own students when he protested against the call to boycott studies as part of movement against the British government. He was accused of being soft towards the government. It may, however, be recalled that his political career, in fact, began with a forceful indictment of the government for denying popular representation in the Legislative Councils, which won him acclaim at the Calcutta Congress session in 1886. He was at that time only 25 years of age. The press also provided to him, a forceful forum to spell out reforms and legislation that were needed urgently. Threat of closure of the newspaper did not stop him from protesting against government repression.

Among the front-rankers in the independence movement, Pt. Malaviya stood for a movement; which would bring about the desired change without chaos and bloodshed. He was a moderate in this respect. He was, however, quick to uphold and enlist support for Swadeshi. Still he believed that the government could be made to see reason by persuasive logic and not by boycotting public offices, law courts etc. By the same logic he welcomed Minto-Morley reforms in which he perceived a move towards wider and greater representation at the level of the Councils. Though Mahamana maintained a liberal profile throughout, he was disenchanted with the delaying tactics of the government. He took up the crusade of re-organising the Congress movement, following government's restrictions on the Congress party during Civil Disobedience movement in 1932. Undertaking tour of the country, he made efforts to bring peace among the Sikhs, especially the Akali Sikhs who were demanding control of Gurdwaras and thereby tried to ease communal tension. His association with Hindu Mahasabha labelled him at times as a communalist but he severed his links with it in 1936, when the organisation brought extremists to the fore. To keep the extremists away from holding the sway, he exerted to create an opinion in the Congress party itself, which would leave the door open for talks with the government. His great influence within the party earned him the presidentship of the Congress more than once and he even led the Nationalist and Independent parties in opposition to the official Swaraj party during

the provincial elections. The government also realised his importance in public life by inviting him along with Mahatma Gandhi to the Round Table Conference in London during 1931. He could still hold his own when Mahatma Gandhi took masses by storm. Differences between the two were not fundamental. They differed only as to the means to achieve freedom for the country, for which both were prepared to live and die. They both shared the concern for the poor and did their best to reach out to the last man—the poorest of the poor—and wipe out his tears. This explains the mutual respect and affection that the two had for each other, in spite of the honest differences that existed between the two.

It is a happy coincidence that the biography is being released on January 26, 1985 which also happens to be the Foundation Day of the University. The release of the book, therefore, symbolises our homage to the causes to which Mahamana Madan Mohan Malaviya was most dedicated -freedom of the country and education of its people, the former being celebrated as Republic Day and the latter being pursued through the Banaras Hindu University. It is in the fitness of things that we re-dedicate ourselves today through this book to the tasks, both finished and unfinished, which were dear to Mahamana who, as Jawaharlal Nehru once put it was “a giant among men, one of those who laid the foundation of modern Indian nationalism and, year by year, built up, brick by brick and stone by stone, the noble edifice of Indian Freedom”.



MAHAMANA'S CONTRIBUTIONS AND SCIENTIFIC EFFORTS TO SAVE MOTHER GANGA

*PROF. B.D. TRIPATHI**

Mother Ganga, the most purifier of human body and soul, is highly worshiped and regarded as the holiest rivers in the world. Indians have been depending on the Ganga for psychological, physical and spiritual sustenance. Starting at Gomukh (its origin from Gangotri glacier) to Bay of Bengal (end point) the Ganges runs over 2525 km. The mouth of the Ganges forms a vast delta (Sundarban delta), which is the largest delta in the world. Ganga drains a basin of extraordinary variation in altitude, climate, flora & fauna, land use, social and cultural life. Ganga has been a cradle of human civilization since time immemorial. Millions depend on this great river for physical and spiritual sustenance. People have immense faith in the powers of healing and regeneration of the Ganga. It is arguably the most sacred river in the world and is deeply revered by the people of this country. The River plays a vital role in religious ceremonies and rituals. To bathe in Ganga is a lifelong ambition of many who congregate in large numbers for several river centered festivals such as Kumbh Mela and numerous Snan (bath) festivals. Ganges has served as the lap of human civilization from the ancient times.. Ganga has been somewhat of a backbone in the shaping and growth of the Indian civilization.

Malaviya Ji had deep reverence for the holy life line of India- the river Ganga. Mahamana Pandit Madan Mohan Malviya set up the **Ganga Mahasabha in 1905**. In 1914, the British Government planned to divert the water of Ganga from Har ki Paudi to a canal in Bhimgonda. This was successfully opposed by Mahamana and he could ultimately extract an assurance from the British Government in 1916 that the natural flow of Ganga will never be obstructed. Due to Mahamana's efforts and massive public protest the British government assured in the form of an agreement that:

1. In future, the unchecked flow of Ganga will never be stopped. (the 1916 Agreement, clause 32, para-1).

2. No decision on Ganga will be taken without the consent of the Hindu community. (the 1916 Agreement, clause 32, para-2).

Under Mahamana's leadership the Indian princes and Lala Sukhbir Singh, the general secretary of Hindu Mahasabha, signed this agreement, but something that the

British government could not do has been done by the governments of free India. Violating this agreement, Mother Ganga has been completely imprisoned in various dams including the Tehri dam. Mahamana also started the tradition of Arati at Har ki Pauri–Haridwar to the sacred Ganges river which is performed till date. The Malviya Dwipa, a small island across the ghat has been named after him. Compared to 1916, the present crisis is extremely threatening because of pollution, encroachment and various hydro-power projects. Today the existence of Mother Ganga has come under question.

Prof. B.D. Tripathi of the Banaras Hindu University, who has pioneered Ganga Pollution Researches since 1972 and is Expert Member of the National Ganga River Basin Authority (NGRBA) has been trying to save the Ganga ecosystem in a holistic manner. His findings were discussed in the Parliament (Loksabha Q. No. 1464, 21st July, 1980). This laid the foundation of Ganga Action Plan (GAP) in India. On personal advice of former Prime Minister of India Smt. Indira Gandhi, he wrote a scientific book "**Himalaya Se Sager Tak**" in Hindi to make the public aware about scientific facts of the holy river Ganga. He has also developed Pollution Control Technology for Saree Printing Industries to check the pollution of Ganga, which was approved by Hon'ble High Court, Allahabad in 1998. For the first time in the world, Prof. Tripathi studied the impact of dead body cremation on Ganga and convinced the religious people of Varanasi to use electric crematoria for dead body cremation.

Recently, with the aim of identifying anthropogenic ecological problems of river Ganga, and to suggest possible remedial measures to Hon'ble Prime Minister to overcome the problems of river Ganga and its important head streams in Uttarakhand, Prof. Tripathi made an intensive Ganga Yatra for 17 days during the month of May 2012 in Uttarakhand India. He visited river *Ganga, Bhagirathi, Alaknanda, Mandakini, Pindar, Dhauri Ganga, Nandakani, Sone Ganga* and river *Yamuna* in Uttarkhand. Prof. Tripathi travelled across the Uttarakhand and spent day and night on the bank of various rivers for seventeen days. Dr. Tripathi has also visited *Gangotri, Yamunotri, Badrinath, Kedar Nath, Deoprayag, Rudraprayag, Karnprayag, Nandprayag, Vishnuprayag* etc. to study

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different anthropogenic activities and its impact on Ganga. During Scientific Ganga Yatra, besides ecological investigation, Prof Tripathi has also met with the people who are dependent for their livelihood on these rivers, religious leaders, social activists, various scientific groups working on Ganga, noted environmentalists and those who were serious about the development of the Uttarakhand. He has made some important observations during his scientific Ganga Yatra which are as follows:

1. Large number of hydroelectric power projects have been commissioned and proposed on river Ganga and Alaknanda, such as on river Ganga 16 hydroelectric projects have been commissioned, 13 projects are under construction and 54 projects are proposed. On river Alaknanda 6 hydroelectric projects have been commissioned, 8 projects are under construction and 24 projects are proposed.
2. Hydroelectric power projects are causing submerision of large land area which results in loss of flora and fauna. These hydro-power projects are altering natural rhythm of nature, sediment and nutrient regimes, temperature, chemical qualities of water, fresh water biodiversity and reproductive capabilities of aquatic animals. This also creates high hydraulic pressure at a given point of earth which may stimulate earth quake and landslides.
3. Construction of dams causes huge destruction of mountain ecosystem including reduction in the natural flow and dilution capacity of the river resulting in enhancement of the pollution level
4. The Tehari Dam has been constructed among the hills made up by the soil. This results in loss of 25-30% water of the reservoir through seepage and induces severe threat to the hills in the vicinity.
5. In Uttarakhand, natural flow of majority of rivers has been obstructed by a series of hydroelectric power projects. At many places main path of these rivers have been diverted through the tunnels and upto several kms main path of the river has been dried. This has not only destroyed the flora and fauna of the river stretch but badly affected the quality of water, human life and altered the structure and functions of the natural ecosystem.
6. The diversion of rivers has also created various socio-economic and religious problems to the local inhabitants. Their local resource based livelihood (such as agriculture, domestication of animals and religious activities) suffers significantly enhancing unemployment and poverty.
7. The blasting activities in these hilly areas are causing huge cracks in the hills, loss of biodiversity, seepage of water and increased soil erosion responsible for siltation in the rivers.
8. The observed high wind speed in the Uttarakhand due to low pressure belt creates suitable environment for the production of electricity through wind mills. The use of Wind mills may mitigate the negative impacts of the anthropogenic activities in these areas.
9. Promotion of Wind mills for generation of electricity in Uttarakhand in place of hydropower projects which require huge land area and water, shall help in maintenance of the ecological flow of the river Ganga which is currently a burning issue in India and main objective of the NGRBA.



MAHAMANA PT. MADAN MOHAN MALAVIYA AND BANARAS HINDU UNIVERSITY*

PROF. B. N. DWIVEDI**

A brief account of Mahamana Pandit Madan Mohan Malaviya with regard to his manifold services to the nation and his creation of Banaras Hindu University is presented to mark his 150th birth anniversary celebrations concluding on 25 December 2012.

If you wake up an Indian in the middle of the night and say 'Madan Mohan Malaviya', he is sure to say 'Banaras Hindu University' (BHU). An ordinary man with extraordinary vision, Mahamana Pandit Madan Mohan Malaviya (25 December 1861 – 12 November 1946) was a celestial light who rendered manifold services to the nation in his pure, serene, simple, and selfless life. He was an educational pioneer, a silver-tongued orator, a national leader, a four-time Congress president, a social reformer, a religious leader of secular order (without greed, passion and hatred), a model of lofty-minded integrity, a fiery journalist/editor, and above all a great patriot. Some continue to grow in stature as the subcontinent's greatest creative genius like Sir M. Visvesvaraya, Rabindranath Tagore and Madan Mohan Malaviya. Their 150th birth anniversary celebrations have been taking place during 2011-2012. Visvesvaraya and Tagore among others were closely associated with Malaviya and had taken keen interest in the formative years of the university. The university had conferred upon them the Honorary degree of Doctor of Letters. Malaviya's immortal monument is his creation of a temple of learning at Varanasi. His vision is embedded in its unique architectural layout and its content: a magnificent silhouette against the Gangetic sky at dawn with gothic pillars: Banaras Hindu University.

An eminent maker of modern India

Malaviya was a great visionary. His passion was to dispel any ignorance from our motherland, his ambition was to rekindle the ancient fire of knowledge and virtue that had illuminated this land of Aryans in the distant past. He firmly believed that the fusion of the country's ageless sublimity with modern science and technology could make India happy and contented.

On 4 February 1916, Lord Hardinge laid the foundation stone of the university. Speaking on this auspicious occasion, he remarked, "It has seldom fallen to my lot to address a more distinguished gathering than

that which I see before me today, and so much of the flower of India's intellect." During 5-8 February after the BHU foundation day ceremony, a series of lectures by a galaxy of eminent people were delivered, which included Mahatma Gandhi (who gave his first public address in India), Mrs. Annie Besant, J. C. Bose, P. C. Ray, C. V. Raman, Sam Higginbottom, Harold Mann, Kaviraj G. Sen, P. Geddes among others. Sir C.V. Raman spoke on 'Mathematics', and 'Some new paths in physics'. Tracing the history of mathematics to the days of Aryabhat, he remarked, "...We need not look to foreign countries for inspiration. It is enough if we look to the glorious past of our own country. For, it was in India that numerical figures were invented, and that the decimal system of notation originated." C.M. Sogani was the third recipient of D.Sc. from BHU in 1928 under the supervision of C.V. Raman, who was an Honorary Professor of the university.

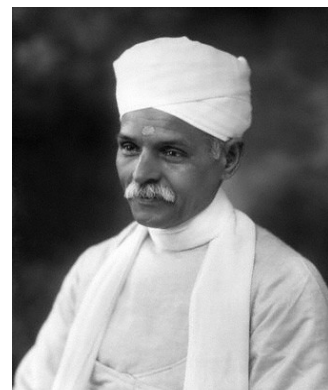


Figure 1: Mahamana Pandit Madan Mohan Malaviya

Honorary D.Sc. was conferred upon Sir C.V. Raman in the 1932 convocation of the university. While conferring the degree upon Sir C.V. Raman at the convocation on 11 February 1932, Malaviya exhorted, "By your achievement in the field of science, you have already won the worldwide distinction and have raised the glory of the motherland. I pray to God that you may continue to do your work for long long number of years, and with higher and higher distinction in the world of science for the benefit of the mankind and for the glory of the motherland." Honorary D.Sc. was also conferred upon Sir J.C. Bose, and Sir P.C. Ray at the BHU convocation held on 11 December 1933.

In his life-long work of a patriot-politician with an eminent career of an educationist, Malaviya proclaimed, "I am establishing a University, which will combine ancient wisdom with the knowledge of the physical

* This article (Current Science 101, 1091-1095, 2011) is reproduced with minor changes here and there with kind permission of "Current Science" which is gratefully acknowledged.

** Professor of Applied Physics, Indian Institute of Technology (Banaras Hindu University).

sciences and technology.” Since ancient time, we had the legacy of the ashrams of rishis, the forest universities, the Gurukulas, the universities of Takshashila (in the 7th century B.C., it was a centre of excellence in vedas and arts, medicine, law and military science) and Nalanda (4th century AD: Chinese pilgrim Hiuen Tsang studied there in 7th century A.D.). Malaviya conceived of a university with a blend of ancient traditions with modern universities in the west giving courses in arts, science and technology. He wished to achieve all this in a residential university to which Lord Hardinge observed, “But, whether the idea of a residential teaching university be new or old, there is no doubt that it is a departure from the existing model, nor is this the only departure that characterises this enterprise.”

Malaviya was at the forefront of the freedom struggle with an ultimate goal of achieving freedom. The path to achieving this goal lay through toil and tears, sacrifice and sustained fight. In his firm belief of a sound education as a pre-requisite to freedom, Malaviya put in dedicated efforts in his divine spirit. And he made it, not substantially but in full measure: Banaras Hindu University.

In order to revitalise India as a nation, Malaviya viewed the importance of feeding its youth with the ancient culture and moral food. The proposal to establish a Hindu University in Kashi was first put forward at a meeting held at the ‘Mint House’ in 1904 under the presidentship of Kashi Naresh (King of Kashi). When the Congress session was held in Varanasi on 27-30 December 1905 at Rajghat plateau at the Ganges under the presidentship of Gopal Krishna Gokhale, Malaviya took this unique opportunity to discuss his proposal in such a distinguished gathering in the Town Hall of Banaras on 31 December 1905.

Malaviya discussed the prospectus of the proposed Hindu University in detail. He had already circulated his proposal for the ‘Promotion of scientific, technical and artistic education combined with religious instruction and classical culture’, to a number of leading people and eminent educationists in different parts of our country. Most of them were there to attend the Congress session in Banaras. One of the justifications put forward to establishing BHU was: ‘In the present economic condition of India, there is no branch of education for which there is greater need than scientific and technical instruction.’

In order to invite distinguished scholars working abroad, thereby enriching academic environment of the university, Malaviya used to have frequent correspondence with eminent scientists like Ernest Rutherford, Sir Arthur Eddington and others. With his wide personal contacts,

Figure 2: British Judge Lord Sankey chairing the second meeting of the India Round Table Conference in September 1931 with Indian leader Mahatma Gandhi and Madan Mohan Malaviya on his left and William Robert Wellesley Peel and Samuel Hoare on his right.



Malaviya would frequently have eminent visitors to his

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Figure 2: British Judge Lord Sankey chairing the second meeting of the India Round Table Conference in September 1931 with Indian leader Mahatma Gandhi and Madan Mohan Malaviya on his left and William Robert Wellesley Peel and Samuel Hoare on his right.

was a unique emblem of the purity, spotless and flawless national leader. With regard to students’ participation in active politics, he raised a powerful voice against the cult

of 'close your books'. To him, it was a synonym to closing one's mind. That is how Malaviya planted the sapling of knowledge in Kashi. And that is how he nourished and nurtured it until his last breath.

From ancient time, it is the natural curiosity of 'what, why, how and when' of the natural events that drives men/women to become scientist. From Aryabhata in the 5th century to Bhaskara in the 11th century, India was on top of intellectual scene. This spirit could again be revived in the 20th century. Srinivasa Ramanujan, J. C. Bose, M. N. Saha, S.N. Bose, C.V. Raman and others asserted their intellectual potential in science. After our Independence, many new institutions of excellence were established. And, it is gratifying to note that the BHU graduates have been playing a prominent role in shaping modern India.

On the BHU silver jubilee on 21 January 1942 (Vasant Panchami), Mahamana and Mahatma sat side by side on the dais. The holy Kashi became holier. 'Blessed is India that has given birth to Gandhiji and Malaviyaji. Lucky are we to hail the two men today.', exhorted Sir Servapalli Radhakrishnan, VC and president of the jubilee convocation. And as Pt. Jawaharlal Nehru said, "Malaviyaji was a giant among men, one of those who laid the foundation of modern Indian nationalism and year by year, built up brick by brick and stone by stone, the noble edifice of Indian freedom.", Malaviya was an eminent maker of modern India.

Teacher of the Nation: 'Satyameva Jayate'

Banaras has been housing divine men, women and teachers of humanity since time immemorial. Continuity of life mirrors here: a dip in the holy Ganges sanctifies both life and death. The blend of Vedavyaas, Gautam Buddha (he gave his first sermon at Sarnath and set in motion the wheel of Dharma), Shankaracharya, Kabir and Tulsi reverberates everywhere in this holy city of Lord Shiva. Malaviya was a natural descendant of the great teachers and sages of India. Malaviya followed the teachings of Lord Krishna as narrated by Vedavyaas, "Awake, arise and engage yourselves unceasingly and dauntlessly in works leading to prosperity, with the firm faith that success shall crown your efforts."

Malaviya started his career in July 1884 as a school teacher in Allahabad after graduating from Calcutta University. He rendered manifold glorious services to the nation. Education is one of his most prominent services, and he is aptly known as Teacher of the nation. He viewed education as the prime means of national awakening, achieving independence and regaining our ancient glory and dignity.

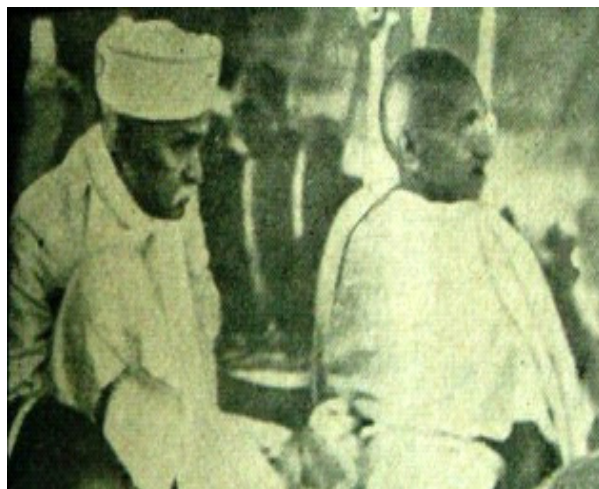


Figure 3: Mahamana Malaviya and Mahatma Gandhi at the BHU silver jubilee on 21 January 1942

While still working as a teacher, he delivered his maiden but historic speech in December 1886 (at the age of 25) at the second Indian National Congress in Kolkata Town Hall under the chairmanship of Dadabhai Naoroji. His electrified address magnetized the audience. This marked the rising of a new brilliant star on the political horizon of the country. Audience was charmed and spell-bound by his magic power of oration and its content.

Many slogans such as 'Freedom is our birth right' by Tilak, 'Do or Die' by Gandhi, 'Jai Hind' by Bose, 'Inquilab Zindabad' by Bhagat Singh, to name a few, inspired and ignited men and women to fight for our freedom. Majesty of Malaviya, however, lay in his truthfulness with a thumb imprint of King Harishchandra. In his presidential address at the Lahore session of Congress in 1909, he declared, "It is righteousness alone that wins.", and summoned: "Be truthful, be humble".

Thus, he symbolized and popularised the slogan 'Satyameva Jayate' (Truth Alone Triumphs), a well known mantra from the Mundaka-Upanishad. This slogan was later adopted as the national motto of our country when we attained independence (inscribed in Devanagari script at the base of the national emblem, adapting from the Lion Capitol of Ashoka at Sarnath museum).

Malaviya was also a strong supporter of compulsory primary education ever since Gopal Krishna Gokhale introduced his bill in 1911 in the Imperial Legislative Assembly. In 1913, Malaviya started scouting in India, along with Justice Vivian Bose, Hridayanath Kunzru, Annie Besant and George Arundale. What a visionary teacher of the nation! Malaviya proclaimed, "Let our youths receive liberal education. Side by side let them

also try to learn how to evaluate the teachings of other religions.”

Malaviya always helped and encouraged a teacher or even a student, striving to extend the frontier of knowledge in his subject. To do so, he often cut across bureaucratic hassle, technical objections and narrow-minded groups in the university. While introducing his teaching staff to visiting dignitaries, Malaviya always commended his devoted band of great scholars. He would often say that he had no money to pay high salaries, but he could certainly give his respects to all teachers.

Malaviya started the Sunday Gita Lecture Series in 1932. The first lecture of this series was delivered by Mahamana himself in Rajaputana hostel common room (the venue was later shifted to Arts College Hall and finally to Malaviya Bhawan). At the 12th convocation (1929) of the university, Malaviya’s sermon included, “...Speak the truth, think truth. Continue your studies throughout your life. Be just and fear none. Fear only to do that is ill or ignoble. Stand up for right. Love the motherland. Promote public weal. Do good wherever you get a chance for it. Love to give whatever you can spare...”.

Malaviya was affectionately titled as Mahamana by the people of India for his multi-faceted personality: a great patriot, a social reformer, an ardent journalist, a reluctant but effective lawyer, a successful parliamentarian, an outstanding statesman and above all a great educationist and Teacher. Handing over BHU to Sir Servapalli Radhakrishnan in 1939 speaks of his strong belief that devoted eminent scholars should head the education administration. Nation celebrates the birthday (5th September) of Dr. Radhakrishnan as Teacher’s Day.

The Teacher of the Nation would often say, “God loves light. Man must seek light and more light in his mind and in his life”. Malaviya was a Maharshi, a Teacher of teachers. Mahatma Gandhi once called him pratah smaranyah — a sage whose name, if spoken in the morning, would lift one out of the mire of one’s sordid self. Pandit Nehru, while paying his homage to the memory of Mahamana on 7 December 1961, wrote, “...The Congress...was a singularly inert organization, and ...So I sought refuge from time to time in Malaviyajji, who was always full of enthusiasm and vitality.” We salute the Teacher of the Nation. We salute his creation of ‘tapering temple towers of the university’. Long live Malaviyajji!

Malaviya’s vision on higher education

Malaviya’s best memorial is BHU which epitomizes his selfless service in the cause of the nation regardless of

caste, creed and religion. His 100th birth anniversary was organized in 1961, forming an All India Malaviya Centenary Celebration Committee under the Chairmanship of Pt. Jawaharlal Nehru. At the auspicious occasion of unveiling his life-size statue on a pedestal at the BHU gate on 25 December 1961, Dr S. Radhakrishnan expressed the hope, “...all those who study in this university, and all those who enter this university, will look at this statue, and will remember his fascination for patriotism, his insistence on purity, his adherence to the Supreme for the rational values of life – fearlessness, love and detachment.”



Figure 4: Life-size statue of Malaviyajji on a pedestal at the BHU gate, unveiled by Dr. S. Radhakrishnan on 25 December 1961.

Moving forward with education pioneers at the time, such as Maharshi Karve in Pune, Sir Ashutosh Mukherji in Kolkata and Dr Annie Besant in Varanasi, Malaviya visioned a broad-minded, tolerant, and universal religion as the foundation of education. He built and nourished a unique crescent-view university at the Ganges as a centre of excellence in every branch of human knowledge. It is not just bricks and stones that an institution make. It is, indeed, a blend of excellence and dedication by exceptional and capable individuals that glorify it.

Malaviya always maintained, 'rules are made for man and not man for the rules'. Spirit of tolerance and accommodation with a blend of idealism and realism (gyan-vigyan) reflected both in his action and in his speech. For the maintenance and progress of the university, Malaviya counted on his countrymen rather than on the 'halting aids doled out reluctantly by an alien administration'. His success lay in the purity of his motive and selfless devotion. His 20-year long term as Vice-Chancellor (November 1919 to September 1939) was synchronized with turbulent days of freedom movement. Accordingly, he had two-fold conflicting duties to perform: the first to take care of India's future citizens, and the second to fight for 'Apne Desh me Apna Raj' (our government in our country). He performed both the duties admirably well as he was an embodiment of love, peace and friendship. As a result, the work in the class room as well as outside went on uninterrupted. Its doors were always open for all to come in, or to students to go out, but the university was hardly closed.

Preserving the imperishable treasures of ancient values, Malaviya moved forward with time. For the first time in India, he established departments of mechanical and electrical engineering, glass technology, pharmaceutical chemistry, mining and metallurgy. Side by side, he introduced subjects like ayurveda, indology, ancient Indian culture and higher Sanskrit learning to bring about the synthesis of best of the east with the advancement of science of the west. He always had his eye on the brilliant scholars working in India and elsewhere. Accordingly, he had the services of Jadunath Sarcar, Rakhil Das Banerji, U.C. Nag, Charles A. King, A.B. Dhruva, Ganesh Prasad, Birbal Sahni, R.S. Inamdar, S.S. Bhatnagar, V.V. Narlikar, R.K. Asundi and others, to guide the students and inculcate in them the spirit of research.

Malaviya always held the view, 'Caesar's wife must be above suspicion.' in letter and spirit. His personality radiated the sweetness and simplicity of a child, but his words carried the strength and conviction of a man with a settled philosophy of life. He could achieve all this

because of his two great qualities of having contemplative energy of Lord Krishna, and practical efficiency of Arjuna.

Malaviya firmly believed that the country could gain strength and develop itself only when the people of the different communities in India live in mutual good will and harmony. It was his earnest hope and prayer that the centre (BHU) of light and life, will produce students who will not only be intellectually equal to the best of their fellow students in other parts of the world, but will also live a noble life, love their country and be loyal to the Supreme ruler. The emotional national integration was an act of his living faith. In the history of Indian education, Malaviya and his spirit would serve as a beacon light to succeeding generations down the ages.

When S. S. Bhatnagar drew his attention to Sir P. C. Ray's statement that the entire scientific personnel should be Indianised, Malaviya's viewpoint was entirely different. He had a universal perspective in all fields of human knowledge, if need be, by inviting persons of outstanding ability with a spirit of mission in their work. This reflects his global view on higher education which has assumed a great relevance today.

At the time when Aurobindo Ghosh dreamt of Swaraj through Swadeshi, Gopal Krishna Gokhale dreamt of spiritualizing the political life through public service, Madan Mohan Malaviya dreamt of liberating India through learning and education. The BHU is an immortal monument of which he was both an architect and a builder. And it will continue to play a prominent role in shaping the modern India. Like divine king Rantideva (as narrated in Shrimad Bhagwat), Malaviya too did not pray to God to give him salvation or freedom from re-birth. His spirit reverberates in his garden of light and life, and we are here because Malaviya is/was there.

Malaviya's vision on science and technology

Vice-Chancellor/Rector of his own University, a spotless and flawless religious leader of highest secular order, Malaviya was aptly called as 'Devata Purush' (a man of God) by Mahatma Gandhi. With purity in his expression and divinity in his look, he would always summon, "Practise truth and do your duty." Malaviya's vision was to generate national spirit through the power of education and righteousness, achieving the economic development of the country by combining the teaching of science and technology with that of religion. The Banaras Hindu University was built and nourished by him out of contributions from beggars to kings, so it is truly a people's university. This 'Temple of Learning' glorifies a unique blend of academic excellence and dedication. Malaviya

viewed the excellence in science and technology with the presence of Bhatanagar and Narlikar in his dream campus. The BHU Kulgeet (alma mater song) was composed by Dr. Shanti Swarup Bhatnagar, one of the most renowned scientists, who was a Professor in Chemistry at BHU for three

Figure 5: Mahamna Malaviya and Mahatma Gandhi with a cow.

years during 1921-1924. Malaviya, so said S. Radhakrishnan, ‘has lighted a lamp here whose light will penetrate far into space and will not put out, by God’s grace, as long as civilization lasts.’ In the words of T. V. Ramakrishnan, “The ‘promotion of learning and research in arts and sciences in all branches’ in one place was unusual in the then prevalent atmosphere of institutional degree-granting and individual research, ... , the impact of the university, with its integrated activities of undergraduate and postgraduate education as well as research, on India’s national growth in science was great.”

Malaviya’s love for nature and humanity

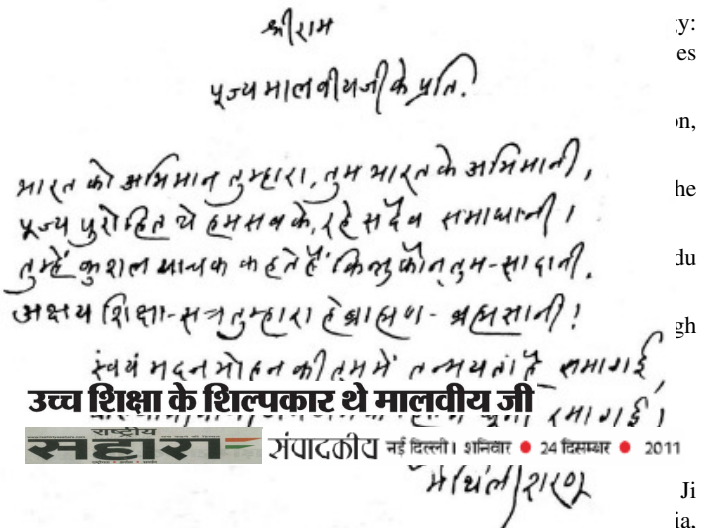
Malaviya loved nature and prayed its Creator. He was fond of cow, birds, trees and flowers. He addressed a cow conference in Varanasi that was probably his last act. He used to feed the birds and to welcome the messengers of the dawn. No one was untouchable to him: he gave Mantra Diksha to downtrodden to bring them in the main stream of the society. Women’s College at BHU speaks of his contribution to women’s upliftment. He did not believe in Purdah and always maintained proximity with poors and downtrodden. His service to humanity was unparallel. ‘Malaviyajji is immortal’, said Mahatma Gandhi from Noakhali (East Bengal), “Can we not say of him ‘Malaviyajji’, the adored of Bharatvarsha is dead, long live Malaviyajji?”

In conclusion, Malaviya’s manifold services to the nation was great but he himself was greater than what he could achieve. Maintaining his vision in modern perspective, advancing forward on his footprint, and keeping the BHU ‘Madhur Manohar Ateev Sundar’ (So sweet, serene, infinitely beautiful) will be a befitting tribute to Malaviya, on his 150th birth anniversary.

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TOWARDS REDRESSAL OF CHALLENGES IN HIGHER EDUCATION AND SUSTAINABILITY : VISION OF MALAVIYA JI

*PROF. RAMA SHANKER DUBEY **

Mahamana Pandit Madan Mohan Malaviya Ji, with multifaceted personality, being a great patriot, a visionary educationist, a social reformer, an ardent journalist, an effective lawyer, a successful parliamentarian and an outstanding statesman, perceived the role of universities in nation-building through higher and multidisciplinary education. Malaviya Ji conceptualized the vision of an university, the Banaras Hindu University, where students would imbibe the high traditions and values of ancient India and would acquire expertise in modern science and technology. He envisioned this university to serve as a premier centre of world-knowledge and to have incessant longing for vigorous search of deeper quest and knowledge in all possible disciplines ranging from classical ancient Indian culture, philosophy, religion, humanities, arts to modern science, medicine, agriculture, engineering and technology. Following the great tradition, the university, even today provides excellent opportunity to the students and researchers to excel their talents in the disciplines related to high traditions and values of ancient India and at the same time to acquire expertise in ever growing disciplines of modern art, science and technology, while crossing the disciplinary boundaries but laying adequate emphasis on character building for human service. With the architectural grandeur, this 'temple of learning' created by Malaviya Ji, imbibes the noble objectives keeping in view the spirit of dedication, harmony and human service what Malaviya Ji had once established. The university has made glittering impact on national and international arena in propagating and disseminating the great ideals of its founding father Mahamana Malaviya Ji.

In this university teaching in the subjects of both humanities and sciences started in 1916 as soon as the university came into being. In the course of time Banaras Hindu University got acclaim as a Capital of Knowledge, acknowledged across India and the World. Malaviyaji, in fact created history in Indian education by establishing this institution in British India - the first of its kind in the country. Varanasi- the city of **LORD SHIVA**, the city of spiritual and Holy Ganges, reflecting oldest living civilization of the world, encompassing centuries old tradition of learning, a centre for studying astrology, sanskrit, yoga, ayurveda, arts, music, dance and literature,

was chosen as the site for this university. Since its inception, the university has made tremendous progress in various spheres during the last nine and half decades in its quest for search of knowledge and has constantly made several landmarks at national and international level in all the frontier areas of humanities, basic sciences, theoretical frameworks and practical implications with respect to science, medicine, technology and agriculture. Several of our university alumni have served at nationally and globally as leaders in various disciplines. Many of the teachers of the University have been honoured with many prominent civilian and academic awards and recognitions of the country as well as abroad.

It was the vision of Malaviya Ji to blend the best of Indian education called from the ancient centres of learning- Takshashila and Nalanda and other hallowed institutions, with the best tradition of modern universities of the west. Great minds and personalities like Annie Besant, Mahatma Gandhi, Rabindranath Tagore, Shyama Charan De and many others joined hand with him in his quest for knowledge, arousing the national spirit in India and winning freedom with the power of education and righteousness. Malaviya Ji always emphasized the role of humanities, science and engineering education in transforming and building modern India. It was Malaviya Ji's objective to make available a proper vision of higher education to the society, nation and the world.

The 21st century belongs to the knowledge age, where higher education is emerging as the resource of basic and primary production. It reflects country's growth, prosperity, social progress and serves as key contributor to economic development. Education is the heart and blood for one's culture. Education is a dynamic process that grows with time and responds to societal needs. Higher education plays crucial role in emerging knowledge society and is perceived as an instrument of economic and social empowerment. In the knowledge economy human capital and social capital are more important than physical capital. To meet the knowledge challenges of the 21st century, to increase India's competitive advantage in the field of knowledge and to become a knowledge super power, it is essential to build excellence in higher education. A radical change is needed in higher education

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sector in India, to transform India into a vibrant knowledge-based society. In the Indian scenario not only an economy driven by knowledge is to be created, but the vibrant society in all its spheres should encompass justice, ethics and long cherished cultural and human values of Indian civilization.

In ancient period India was an advanced knowledge society. It has had a very glorious tradition of higher education in the form of *Gurukul* system since the *Vedic* and the *Upanishadic* periods. This tradition was built by Gurus and Rishis possessing knowledge of highest level with perfection. The very survival of Indian culture has relied on the highest ideals of universal love '*Vashudhaiv Kutumbakam*'. Great residential educational institutions, the universities, were setup in ancient India at Takshashila, Nalanda and Vikramashila during 6th century BCE to 5th century CE where students not only from India but also from far off countries came to study diverse subjects and besides acquiring expertise in various disciplines of knowledge, imbibed the high traditions and values of Indian culture. Saints of many faith, philosophers, poets, scientists, astronomers, mathematicians by their noble and inspiring contributions nurtured and enriched educational fabric of ancient India. The Indian vision of higher education considers development of individuals and the society that is physically, morally, ethically and spiritually sound, besides acquiring latest skills and knowledge empowerment. There is need for recognizing the role of Indian traditional knowledge, cultural values in achieving and enhancing excellence in contemporary higher education.

Today the system of higher education is facing multiple challenges. These challenges have already attained global dimensions. The modern system of higher education in India is nearly 150 years old. On the model of University of London, the first three universities established in 19th century in India were the Universities of Bombay, Calcutta and Madras. Prior to independence, India had 20 universities including some famous universities like Banaras Hindu University (1916), Mysore University (1916), Patna University (1917), Osmania University (1918), Aligarh Muslim University (1920), Delhi university (1922), etc. Presently Indian higher education system is second largest in the world, next to USA, with nearly 600 universities and over 30 thousand colleges. Though the number of higher educational institutions and their enrolment capacity have increased tremendously during the past few decades, hardly 12 percent of the population in India in the relevant age group (between 17 and 23 yrs) has access to higher education

(1). In order to provide inclusive access to excellence in higher education, to ensure barrier free access to quality higher education for maximum percent of population in the relevant age group and to compete with the developed nations, more and more premier educational institutions need to be setup with huge infrastructures and world class facilities at par with the best institutions of the world. Enhancing access should be regarded as a potential indicator of development. To transform India into a knowledge superpower equity has to be redefined to include the component of excellence towards achieving the goal of providing quality education for all. Development of nations depends on educational infrastructure and capacity of institutions to educate people. To widen access to education in the country like India, the other effective innovative measures, such as open university systems, networking of universities appear to have great promise.

Globalization has helped many developing countries to economically prosper. Economic mobility and social aspirations among different populations have increased. The world is getting integrated into one economic space via increased international trade. As a service industry, education has been regarded as a part of globalization process within the umbrella of General Agreement on Trade in Services (GATS). Globalization has led to a radical change in higher education paradigm as the trade in this sector has crossed national boundaries, education services are being provided through internet deliveries, movement of students to other countries has increased, local branch campuses are being established by foreign countries, movement of teachers and educational personnel to overseas is likely to increase. Existing educational institutions in India have to face keen competitions with the branch campuses of foreign countries. Thus, there is a need for introspection to identify various challenges confronting our higher education system. Besides ensuring equitable access to higher education by all sections of the society, the key challenges include- management, public/private partnership, governance, ensuring quality and excellence in teaching and research, ensuring the relevance of education provided in nation building process keeping in view the national interests, to prepare creative, curious and skilful students with entrepreneurship qualities who can compete in the world markets as productive members of the society, to inculcate cultural and human values in the youth, etc. Therefore Indian higher education system has to reorient itself to be more responsive to the society, to become vibrant, competitive, meaningful, purposeful with devotion to human values.

Higher education system in India is one of the largest in the world. Due to increase in the number of colleges and universities in both public and private sectors, there are new challenges of management and regulation of these institutions. The old structures of management of pre-independent India need drastic changes. In the new world order competence is the key determinant of success. Therefore, it is imperative that country fully utilizes its excellent potential in higher education and prepares itself to export the Indian brand of education to foreign countries. With the advent of information and communication technology, to streamline governance, in educational institutions e-governance should be introduced, adequate funding with assured flow of resources should be ensured for development of required infrastructure and functional autonomy in academic and administrative activities. Management system should ensure the strategies, policies and operative mechanisms to promote functional autonomy, performance orientation and self accountability. Educational institutions should collaborate with industries for the development of human resources dedicated to their interests. For private educational institutions strong regulatory mechanisms need to be introduced to monitor and control their activities to ensure quality and accountability. Due to globalization, for better governance of higher educational institutions, a total overhaul of the present structure of management is needed to ensure complete transparency in the working of academic bodies and governing councils. Genuine academics should have a decisive role in the governing bodies. The institutions need to be managed with a high level of professionalism, competence, transparency and quality assurance.

Higher education is a place of excellence and excellence comes from the quality. Thus, quality higher educational institutions are to be created in big numbers to meet the challenges of becoming knowledge hub. As increase in human capital is directly related to the economic prosperity of the country, the higher educational institutions must strive to achieve excellence by offering most relevant, up-to-date, multidisciplinary programmes of studies required for present and future needs of the nation. Universities ought to become a synonym for excellence. Infrastructural facilities in colleges and universities should be at world class benchmarking each of its activities with the best educational institutions of the world. Working conditions, work ethics, work culture should be such to promote welfare of all- students, faculty and staff. Institutions must be adaptive, constantly changing, curriculum should represent all domains of

higher learning and should offer a wide variety of academic programmes at all levels of higher education across academic and professional disciplines in a modular curricular framework and multi disciplinary mode matching with best global standards. To ensure quality education it is imperative to attract and recruit the best, brilliant and most eminent faculty through multi-mode approaches like full time, adjunct, chair professorship, visiting guest, etc. Only dedicated faculty and staff can train and shape up the new generation of students to take up multidimensional societal challenges. In the age of globalization there is dire need to produce high quality manpower that can successfully face competition in the world markets. This would be possible by selecting best possible students and providing them education of the highest quality. The teachers should instil in the minds of their students the spirit of enquiry and inspire them to vigorously search and imbibe knowledge by provoking their thoughts and instincts to greater heights. Creation of new knowledge, innovations, discoveries and creative endeavours should serve as integral components of global vision and mission of educational institutions. Students ought to learn to create new knowledge, new skills, to discover unknown. To make the institution relevant and purposeful teachers must bring cutting edge knowledge and expertise to the classroom. In the years ahead the indicators of national growth such as economic prosperity of the nation, energy supplies, manufacturing capacity, health, public safety, military security, environmental quality and many more will depend on the extent of knowledge possessed by the people.

Teaching and research cannot be separated from each other. Research serves as foundation for the discovery and creation of new knowledge, new theories, new technologies, etc. to take human civilization to greater heights. Research is one of the prominent indicators of the quality of higher education. Higher educational institutions should be constantly engaged in promoting innovations in teaching-learning process, interdisciplinary studies and should serve as nodal centres for conducting research in frontline areas to produce increasing number of highly skilled individuals, scientifically and technically trained persons. Institutions have to target to build a learning society consisting of continuously learning individuals. People need world class education and many universities and colleges are not able to provide it. Therefore education has to be coupled with research and innovation. Multifaceted research, patent and IPR, entrepreneurship, research parks have deeper impact on quality of education. According to recommendations of the National Knowledge Commission the centre of

gravity of operations in institutions of higher learning must shift from UG to PG, PhD and post doctoral studies so that the institutions can participate actively in producing world class entrepreneurs, in corporate development and become light house for industries (2). In the present day scenario, as a result of globalization, in addition to conducting research in fundamental disciplines of humanities, science, agriculture, medicine, engineering, various cutting edge areas such as biotechnology, nanotechnology, new materials science, genetic engineering, advanced computing, artificial intelligence, human/computer interface need special attention and are to be taken as challenging and thrust areas to pursue vigorous research. In India the policies of higher education should also focus to strengthen indigenous research agenda. Universities have to become key component of national systems to engage itself in fundamental as well as need based research, to generate high quality research outputs matching with international standards. To ensure quality in research, the research publications should have wider readability and acceptability and should be published in high impact factor national and international journals. The tradition of Science and Technology in India is over 5000 years old and today India is recognized as a globally competitive powerhouse in science and technology. Particularly in Information Technology, we have very successfully competed in the world market in software development and data analysis. India is now one of the biggest IT capitals in the modern world. The Indian Information Technology industry either directly or indirectly, is one of the biggest job creators in India and a mainstay of the national economy.

It is essential to enrich the ongoing western model of higher education which we are following, by inculcation and integration of Indian vision into it, to improve oneself for better performance and greater achievements by developing skills among people aiming at achieving excellence. This would be possible only by properly addressing the concerned issues, challenges and problems and following adequate planning and management practices. Considering cultural ethos and spiritual wisdom of India, the Indian student needs to develop a multifaceted personality with developed body, healthy mind and spirit to cope up with globally competitive environment. Health consciousness, physical fitness, promotion of value education and ethics should form essential part of the university culture. Physical education programmes including yoga and meditation help in creating a positive attitude among the students so as to achieve success in life.

Globalization, gross consumerism and media have distorted the perception, mind-set, mental development and moral values of the younger generation. Therefore Indian vision of higher education relies on integrating materialism with morality and liberation of mind. Indian vision aims to inculcate human values in the students, like quest for peace, adherence to truth and right conduct, non-violence, compassion, tolerance, love for all living beings, respect for the Motherland and the glory of its culture and traditions, so that students become responsible citizens of the nation. For governance processes at higher educational institutions human values should be the guiding parameters and suitable methodologies should be adapted for communicating and internalizing 'Human Values' among the students. On the firm foundations of rich Indian culture and traditions, such society should be built which should automatically reject any malfunctioning and mal-development. Father of Indian nation Mahatma Gandhi and Lord Budha both preached for liberation of mind and soul from the cyclical order marked by *artha* (money), *dharma* (righteousness), *kama* (desires), and *moksha* (liberation) so as to enable man to attain nirvana (the eternal peace).

There is a dire need for intense deliberations on various dimensions of present day higher education focusing on issues of management, planning, access, equity, diversity, quality, innovation, creativity, designing, internationalization, in the context of global challenges and its enrichment by integration of human values and Indian vision. There is a need to focus awareness on sustainable development. The Brundtland Commission report published in 1987 titled 'Our Common Future', which deals with sustainable development, states that "Sustainable Development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs." It focuses on two key concepts: "the concept of 'needs', in particular the essential needs of the world's poor, to which overriding priority should be given; and the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs" (3). Sustainable development is thus a pattern of resource use that aims at meeting human needs while preserving the environment so that these needs can be met not only in the present, but also for future generations. The report emphasizes that, irrespective of political frontiers, our future is ecologically intertwined. The hope of a better common future would remain elusive without a better common present. If human race has to have a better common present and future,

unsustainable life styles and unacceptable poverty must vanish (4). For each area of human activity, the appropriate technologies need to be evolved, which would help in achieving desired goal without causing harm to the environment. Harmony with nature should serve as component of life and it should become a non-negotiable ethic. To ensure the well being of both present and future generations poverty and unsustainable consumption of natural resources should be curtailed. By recognizing and rewarding our traditional Indian knowledge and conservation techniques, as Malaviya Ji always emphasized, every effort should be made to promote *in situ* conservation of our genetic resources for sustainable use. All technology development, management, planning and dissemination programmes should be guided within the framework of sustainability science.

In the present day of knowledge based society, it becomes prime and pious responsibility of higher educational institutions to strive hard for providing inclusive access to excellence in higher education, to promote innovations in teaching learning process, to serve as symbiosis of world knowledge, to offer most relevant and up-to-date multidisciplinary internationally compatible

programmes of studies, acquiring new capabilities, to produce an intelligent human resource pool, to shape up new generation of students who could serve as multi faceted leaders to accept the global challenges, but with devotion to human values, with upright character and imbibing our glorious Indian traditions, culture and ethos.

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MAHAMANA AND THE UPLIFTMENT OF WOMEN

DR. JAI SHANKAR JHA AND DR. MEENAKSHI JHA***

Glorious was the Nineteenth century for India, the seed time when several great leaders, visionaries and spiritual luminaries were born to lead Indian renaissance. Among them was Pandit Madan Mohan Malviya, the shining star, popularly known as Mahamana (a name given to him by Gandhiji) who was an epitome of Indian spiritual heritage. One of the greatest leaders who shaped the values and ideals of modern India, Malviyaji was an interpreter and mediator between the civilization of the East and the West. A man of many parts, his genius as an educationist, as a social reformer, as a writer and a legislator has left a deep imprint on our polity and society. A great patriot and a rare visionary, he enshrined a combination of idealism and practical wisdom.

An educationist and social reformer par excellence, Malviyaji fought for the right and better place for down-trodden and backward sections of the society. He ardently favoured the idea of social upliftment of women and opined that they should be properly educated. He sincerely took up the cause of women education and advocated that girls must be well educated as they will become the true teachers of their children.

Malviyaji knew that the welfare of household, society and humanity depended largely on girls, ladies and housewives. He, therefore, set it as a mission to free them from backwardness. His indignation at the many disabilities from which Indian women suffered, is well known. He was in favour of adult suffrage for women and the removal of purdah. He supported widow remarriage and opposed child marriage both for boys and girls. In his speeches and writings he always talked about the equality of men and women in our society. He was firm in his belief that liberty and justice “are birth rights of every man and woman”. (The Hindustan Times, Feb. 5, 1932).

He wanted all round development of women in all sectors of life. He was happy to see women participating in the Swadeshi movement and blessed them. A staunch believer in Swadeshi, Malviyaji launched campaigns for the use of Indian goods to help the freedom struggle. His wife, Kundan Devi, led and presided over the women’s meeting at Allahabad and his daughter-in-law courted imprisonment. The other ladies of his family also attended public meetings.

Malviyaji emphasized the role of women in social reconstruction. He was firm in his conviction that women should receive education like men so that they could play better role in the day-to-day functioning of their domestic and external lives. He advised them to occupy themselves, specially spinning; maintain good health in order to participate in activities having deep linkage with Indian nationalism.

The following excerpt from Twelfth convocation Address in B.H.U. delivered by Malviyaji explicitly and categorically puts forth his views on the role and functionality of women:

The education of our women is a matter of even greater importance than the education of our men. They are the mothers of the future generations of India. They will be the first and the most influential educators of the future statesmen, scholars, philosophers, captains of commerce and industry and other leaders of men. Their education will profoundly affect the education of the future citizen of India. The Mahabharata says: “There is no teacher like the mother”. We must, therefore, define the goal of their education and take counsel together and obtain the best advice as to what course will most suit them, how we shall secure to them a good knowledge of our ancient literature and culture and combine with it a knowledge of modern literature and science, particularly biological science, of art and painting, and of music, how we shall secure the physical, intellectual, moral and spiritual building of the womanhood of the country. (cited Bakshi, 331).

This excerpt coupled with the following statement from the same speech makes it amply clear that he didn’t want women to run the same way as men. He was in favour of a judicious, pragmatic and value oriented channel which could impart and nurture true womanly attributes in these purveyors of culture. He lamented over the fact that “we are asking our girls to pursue the same courses which are prescribed for our young men without defining to ourselves the results which we desire to follow from their education.” (ibid)

As a true visionary, he wanted to visualize beforehand what will be the role of women in the act of national reconstruction. Towards this he made a fervent plea in

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these words: "Do we want to rear up women of the type of Savitri and Arundhati, Maitreyi and Gargi, Lilavati and Sulabha of old, or the type of administrators like Ahalyabai, or of the type of the brave fighter Lakshmi Bai of Jhansi, or women who will combine the best characteristics of the women of the past and of the present, but who will be qualified by their education and training to play their full part in building up the new India of the future? These and similar questions will demand consideration before a national programme for the education of our women will be settled. Statesmen and scholars shall have to sit together to discuss and recommend such a programme" (ibid, 331-32). But, unfortunately, Mahamana's call for a National Programme for women's education has remained an unrealized vision till date owing to the lack of commitment and vision on the part of policy makers.

To the mothers, the Mahamana was always reverential and worshipful. He always addressed them as 'Deviyo'. N.C. Kelkar recounts: "His (Malviya's) views on female education and things of that kind are remarkably broad, and whenever I hear him addressing ladies as 'Devis', I feel that he means fully all that is conveyed in that beautiful expression." (cited Tiwari, 61)

There was purity in Mahamana's expression and divinity in his look. He would tell the women of the immortal stories of Arundhati, Draupadi, Maitreyi, Gargi, Savitri and Sita and transport his listeners to ethereal realms. The women of India, in return, adored Mahamana. V. A. Sundaram narrates the charismatic appeal of Mahamana in these words:

Who can forget the vast gathering of fifty thousand women, who had gathered on the Bombay beach to hear his soul-stirring address in 1930, during the Satyagraha days when he came out of Bombay Arthur Road Jail. He exhorted the women of India to be brave and fearless and to save their honour in moments of danger and practice methods of self defence. The Mahamana's words infused a new hope into the hearts of the women of India. (ibid, 8)

The following anecdote narrated by Munshi Iswar Saran throws ample light on the Mahamana's concern for the uplift of our womenfolk:

There was, many years ago, a prize distribution at

the Kayastha Pathshala at Allahabad where he (Malviya) and I had both gone. It was presided over by an English judge of the Allahabad High Court, who was accompanied by his unmarried young daughter, who looked the very picture of health and strength. At the close of the meeting Malayaji turned to me and said: "Did you notice anything?" I replied that I was myself thinking of that matter. He exclaimed, "when shall we have such girls in our country? (ibid, 107-8)

It is with these objectives in mind that Mahamana was equally keen to set up an institution to cater to the needs of women exclusively. After Banaras Hindu University became a reality, he announced the establishment of the women's college of the University in 1929. This institution has played a seminal role in the spread of women's empowerment through education. Its alumni have lit the candles in different corners. Its steady growth and development stands testimony to the spontaneous social revolution that has been brought about in the wake of Mahamana's vision. If the present reality allows us to encounter that dream as actuality, the efforts and vision of that man certainly stand as backbone.

It is altogether a different matter that education today in our country is standing at a cross-road. It has not only lost its heart, it seems to have lost its direction and goal. It is a sad situation for the future generation. If we are to overcome this situation, the holistic and pragmatic approach advocated by Mahamana can work as saviour. Education should aim at making healthy minds dwelling in healthy bodies instead of just making wealthy careers alone. In view of this, Mahamana will always remain a beacon of light paving us the right path.

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PANDIT MADAN MOHAN MALAVIYA PATRIOT, EDUCATIONIST AND VISIONARY*

*DR. M. N. DASTUR***

I am deeply honoured by your invitation to participate in this annual function of the Banaras Hindu University Old Students Association to celebrate Pandit Madan Mohan Malaviya's 125th Birth Anniversary.

The Banaras Hindu University to which all of us are proud to belong has been a tremendous force in our national integration. Side by side with intellectual pursuits, this truly national centre of learning has fostered a sense of togetherness, camaraderie and goodwill among all those who year after year are drawn to it from distant corners of the country.

On this day, our first thoughts are of Pandit Madan Mohan Malaviya, the revered founder of the Banaras Hindu University. It was his farsighted vision, selfless work and untiring zeal that gave us and the country this premier institution of learning and technical education. We all owe him a great debt of gratitude.

A Great Patriot

A man of great culture and understanding, Malaviyaji was a great patriot and selfless worker who won the love and gratitude of people for his intense concern and solicitude for their welfare. As he combined in himself the ideals and virtues, the hopes and aspirations of the Indian people, he was a different person to different people. He was immensely liked and held in great esteem by all - by orthodox Hindus as well as reformers, by his friends and adversaries in politics, both Indian and British, and the princes and the poor.

Viewed at this distance in time, in the modern context, Malaviyaji may give the impression of a conservative Hindu and a moderate among the nationalists of his day. He did not fully approve of boycotts, breaking law or civil disobedience, though a staunch supporter of the swadeshi movement. But his patriotism, his courage or sincerity were never in doubt. He was an ardent nationalist and was more modern than most people of his time. It was typical of his strong personality and sound, robust commonsense that while adhering to the cultural heritage and values of his land, he strove hard for India's emergence and economic re-generation through modern

technology, education and industrial development. He was not only a great visionary, but a man of purpose and dedicated action.

Malaviya's services to the country have been many and varied. I propose to speak only on two aspects of his life-long development for the economic re-generation of India and the development of technical education and creation of technical services in the country - his vision making.

Malaviya's Vision of Modern India

Malaviya's vision of a modern India envisaged the rapid industrial development of the country along with agriculture and the development of science and technology in the country through technical education. He visualised that modern factories built on western lines would bring about the economic regeneration of the country - to eradicate unemployment and to help unskilled workers. His famous minute of dissent to the Report of the Industrial Commission (1916-18) is a brilliant expose of the economic and industrial problems of India and at the same time an indictment of the British economic policy towards the country. He admirably presented India's case for early industrialisation and urged that steps should be immediately taken for developing the teaching of science and technology in the country. He did much to dispel the idea that Indians by nature and tradition lacked the capacity for industrial development and enterprise. He debunked the erroneous notion held by most westerners at that time (and some in India as well) that India is and must remain mainly an agricultural country. He deplored the past discouragement and neglect of Indian industries by the British that had led to the sorry situation then prevailing. To quote his own words: "If during the centuries of British rule, India came to be predominantly agricultural, this was due to the 'special treatment' to which she had been and not for any want of industrial capacity and enterprise among her people".

Iron and Steel Industry

Citing the example of the neglect of the iron and steel industry, he was highly critical that the British rulers

* Text of an address to the Banaras Hindu University Old Students Association, Calcutta, 13th December 1987.

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did not develop the iron and steel industry in India. In his minute dissent, Pandit Malaviya stated: "If the Government had taken up the question of manufacture of iron and steel when the schemes of railways were projected, or even later, the industry would have been established in the country much earlier and the entire industrial prospect of the country would have altered and improved. Though the success of the Tata Iron and Steel Works had pointed the way, Malaviyaji expressed his great disappointment that no further work was done by the British rulers because "unfortunately for India, it was not the policy of the (British) Government to promote Indian industries". It is interesting to note that one of the key sectors to be taken up for development immediately after India achieved her independence was the steel industry, with the establishment of three integrated steel plants in the public sector at Rourkela, Bhilai and Durgapur.

India has come a long way in industrialisation since those early years. The successive five-year plans have seen the development of a wide variety of industries, for the production of both capital and consumer goods. For building this broad industrial and technological base, the stage was set very early by the staunch advocacy of India's case of industrialisation by intellectual stalwarts like Malaviyaji, Visveswaraya, Dadabhai Naoroji and others.

Swadeshi Spirit and Self-reliance

Pandit Malaviya strongly believed that in the matter of industrial development, Indian interests should be paramount. He felt that new industries should be set up and indigenous raw materials should be utilised and that profits of such industries should remain in the country. These principles are relevant even today, after four decades of freedom. Our efforts at 'self-reliance' and import substitution in the years after independence find their echo in these principles advocated by Pandit Malaviya several decades earlier.

Engineering and Scientific Services

Similarly, in the matter of recruitment to the engineering and scientific services too, Pandit Malaviya's views speak well of his foresight and independence of thought. He felt strongly that it was the first duty of the Government to create the environment for engineering services in the country. He deprecated the indiscriminate importation of experts from England by the then British Government, as it has not only unnecessarily increased the cost of those services in India, but had the great disadvantage of preventing Indians from being trained for higher work in these services. In emphasising this, Pandit

Malaviya was advocating self-reliance in engineering and technology even in those days. India's road towards this self-reliance has been long and arduous, with many ups and downs. Indian engineers and technologists have difficult goal. If today, India has been able to achieve a good measure of self-reliance in engineering and technology, it is largely due to the visionary zeal and pioneering efforts of our thinkers and leaders like Pandit Malaviya, Pandit Jawaharlal Nehru and others that followed them.

Agriculture and Industry

Though a staunch believer in industrial development of the country, Pandit Malaviya visualised that in a country like India, the growth of agriculture and industrial progress should go hand in hand. He was deeply concerned with the poverty of the Indian masses, particularly in the agricultural sector. The high prices of food stuffs and the sufferings to which most of the people were exposed during those days, made him realise the pressing need for increasing the yield of our food crops. With the experience of recurring droughts and famines and the high mortality often accompanying them at the back of his mind, he called for immediate measures for the systematic and extensive improvement of agriculture as well as for increased facilities for agriculture education. The condition of Indian agriculture has changed for the better since. We have had the green revolution and achieved self-sufficiency in our food grains. Today, agriculture provides livelihood to about 60 per cent of the labour force and contributes nearly 37 per cent of the national product.

Pandit Malaviya had also pointed out that we must provide simultaneously agricultural education and research without which increase in agricultural production is impossible. It is gratifying to note that India has followed the steps advocated by Malaviyaji. We have now several institutions imparting training in agriculture and an agricultural university. The Indian Council of Agricultural Research established in 1927, with its network of 41 central research institutes has done a great deal to improve agricultural productivity by the development of high-yielding varieties and associated technologies of different food and forage crops, oil seeds and pulses, sugarcane, cotton etc. The vision of Malaviyaji of a prosperous agricultural sector in India seems to have been fulfilled.

Yet, despite these gains, Indian agriculture is still 'a gamble in rains'. We are frequently experiencing the devastating effects of drought, floods and near famine conditions in many parts of the country. Though the

country has adequate buffer stocks to meet any exigency in the immediate context, fears have been expressed that we may have to once again resort to food imports, after some years of self-sufficiency.

Scientific and Technical Education

As in the case of the development of industry and agriculture, not much was being done in those days by the British to promote technical education. Pandit Malaviya visualised that a sound system of technical education was a prime necessity in India. He strongly advocated immediate changes in the curricula of the schools to give a practical bias to the education and to link them with the system of technical education.

In fact, one of the main objectives of the Banaras Hindu University is to 'advance and diffuse such scientific, technical and professional knowledge, combined with necessary practical training, as is best calculated to help promoting indigenous industries and in developing the material resources of the country'. Malaviyaji was firmly convinced that in the economic conditions obtaining in India, there was prime need for scientific and technical instruction. He believed that the salvation of the country lay in the diversion of a substantial portion of the population from agricultural to industrial pursuits.

In his famous minute of dissent to the Holland Commission Report on Education, Malaviyaji proposed that steps should be universities and colleges. Realising the important role mechanical and electrical engineers will have to play in the country's industrial development, he urged that the existing engineering colleges should make provision for higher technical instruction in mechanical and electrical engineering. He also recommended the establishment of two central engineering colleges - one to cover every branch of engineering, and the other to be devoted mainly to metallurgy and mineral technology.

The sound principles of technical education espoused by Pandit Malaviya have found expression in the educational policies pursued since independence. The development of technical education has made giant strides in the post-independence years. From a mere handful of universities and engineering institutions, we have now as many as 132 universities and a large number of arts, science, commerce and professional colleges affiliated to them; 159 approved engineering colleges offering courses leading to the bachelor's degree; 105 institutions offering post-graduate engineering courses, five national institutes of technology, apart from the Banaras Hindu University

and the Indian Institute of Science, Bangalore; 16 regional engineering colleges; and 330 approved polytechnics offering diploma courses. In addition, we have a number of centres offering specialised courses in mining and metallurgy, industrial engineering, foundry and forge, architecture etc. These institutions are now providing the technical man power required to man and manage our industries. Pandit Malaviya's dream of extensive technical education has come true.

Banaras Hindu University

Pandit Madan Mohan Malaviya's services to the political life of India and its economic regeneration have indeed been great. but greater still and more enduring has been his selfless and single-handed devotion to the cause of education - the establishment of the Hindu University at Banaras, his ideal of a centre of learning, for which he gave up his large and lucrative practice at the bar and worked ceaselessly for over 25 years. Many people had greeted the scheme with ridicule, regarding it as utopian and impracticable. When it came to the collection of funds for the noble cause he espoused, he did not stand on his dignity. He set aside his personal qualms, and became the 'greatest beggar' on earth. In this respect, he was perhaps next only to Mahatma Gandhi. By his personal charm, integrity and sincerity, Malaviyaji was able to collect the large sums of money required to establish his beloved University. For many years, Pandit Malaviya worked ceaselessly to put the University on a firm basis in his quiet and unostentatious manner and guided later its destinies as its Vice Chancellor.

Malaviyaji is rightly regarded as the architect of technical education in India and the Banaras Hindu University was the first in the country to impart training in metallurgy, mining, pharmaceuticals and ceramics. From a small beginning made some seventy years ago with less than 200 students, the Institute of Technology at BHU has now blossomed into a unique institution with over 2000 students - under-graduates, post-graduates, and research scholars - under its roof. It has over the years made a significant contribution to the engineering profession in India.

BHU was also the first to establish (1978) two inter-disciplinary schools, the School of Materials Science and the School of Bio-engineering, thus heralding a unified, inter-disciplinary approach to the study of metals and materials as well as bio-engineering. This brought about the close involvement not only of the various engineering departments, but also those of the Faculty of Science and the Institute of Medical Sciences of the BHU.

To Mahamana Malaviyaji, Banaras Hindu University was 'a centre of light and life' and he expected it to train and turn out students who would be not only intellectually equal to the best fellow students in other parts of the world, but who will also be trained 'to live noble lives, to love God, to love their country'. These sublime thoughts will continue to echo in the hearts of all of us who have had the good fortune and privilege of belonging to this

great centre of learning. We continue to be guided by the high ideals and standards of excellence set by our illustrious founder. We all cherish with pleasure the fond memories of the fruitful years spent within its portals. Despite the time gap, the proud sense of belonging to BHU has continued to grow. Wherever we may be, the bonds that bind us to each other and all of us to our alma mater are even closer and stronger.



"A taching university would but half perform it's function, if it does not seek to develop the heart power of it's scholars with the same solicitude with which it develops their brain power. Hence, this University has placed formation of character in youth as one of its principal objects. It will seek not merely to turn out men as Engineers, Scientists, Doctors, Theologists, Merchants, but also as men of high character, probity and honour, whose conduct through life would show that they bear the hallmark of a great university."

– Mahamana Pandit Madan Mohan Malaviya

OUR CHERISHED GOAL CREATING AN IDEAL HUMAN SOCIAL ORDER

*P. L. JAISWAL**

The first half of the Twentieth Century witnessed the struggle for Independence when our people made supreme sacrifices under the dynamic leadership of a galaxy of great Indian leaders. The situation, however, changed with the attainment of freedom in 1947. The country, thereafter, no doubt made advances in the field of science and technology, agriculture and other spheres; however, there was a sharp decline in the social and moral standards. The spirit of sacrifice gave way to lust for power and wealth.

Corruption made inroads in all walks of life and corroded the moral fabric of the nation. The decadence has been sharp and all pervasive in political, administrative, social and educational fields. The Indian society today stands greatly demoralised. There is a crisis of confidence and the country is at crossroads. No one ever thought that the conditions will deteriorate so fast in a short span of 60 years after Independence.

Before founding the Banaras Hindu University, Malaviya ji had said “to revitalise India as a Nation, it is necessary to feed her youth with old spiritual and moral values and religion must be made a part of education based on Indian ideals. Revival of Hindu learning must precede any advancement”.

Mahatma Gandhi wrote in “Nav Jeevan” in 1925 : “The emancipation of India depends on how Hindus defend their religion”. In India religion is an essential part of its culture and any education which is not inspired by its culture and is based on the foreign model, the only objective of which is raising standards of living of people, will fail to deliver the goods. Even the Foreword of the Report of the Education Commission (1964-66) says, “Education science-based and coherent with Indian culture and values alone can provide the foundation as well as the instrument for the Nation’s security, progress and welfare”. However, after Independence, our leaders adopted a ‘pseudo-secular’ model of education and we are witnessing its consequences today. All values, painstakingly inculcated in students by the teachers of the yesteryears are no longer to be found in the present generation. Politics and corruption have made inroads into our academic institutions. The purpose of education is

totally lost and the education imparted is valueless. It has become only a means for getting some employment. The students in general lack in the basic qualities of human life and the least a national character. The result is lack of respect for teachers and indiscipline and rowdism is rampant in educational institutions leading to frequent strikes and their closures. The discontinuance of religious education in educational institutions is perhaps the one single factor which has done greatest damage to the moral fabric of the nation. Nani Palakhivala has rightly said that “Our besetting sin is secular fundamentalism. Fundamentalism is the triumph of the letter over the spirit. The letter killeth but the spirit groweth life”.

Causes of Decline in Education

The three generations born after 1947 are unaware of the sacrifices made by our people during the struggle for freedom. We have failed in passing to the younger generation the spirit of sacrifice for the Motherland and the restlessness to alleviate the miseries of crores of our countrymen living in stark poverty and to work ceaselessly to build up a strong India, restoring to it the pride of place in the community of nations.

Malaviya ji used to lay great stress on character building in youth. He used to say whatever one may achieve in intellectual effect, if it did not produce character, it has failed in its primary objective. All educational institutions should, therefore, promote building of character by making religion and ethics an integral part of education.

We don’t say that only the best things of Hindu culture and religion should be taught to students. The best teaching of other major religions could also be included but the former, as it symbolises ancient Indian culture, would constitute the dominant part of the curriculum.

In spite of high economic growth, we are facing today a deepening crisis of values in all walks of our life, both personal and societal. It is doubtful if we are moving towards our cherished goal of creating a prosperous, just and human social order.

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There are several reasons for this state of affairs. In our hurry to catch up with the material advancement of the West we adopted the western social philosophy. This thought believes that a good society and a great nation can be built on the strength of institutional arrangement only. We developed our system of higher education to produce highly competent scientists, professionals and other specialists to run these institutions. But little attention was paid to developing the emotional, moral and human qualities that make one a good human being. This aspect of enriching the human person morally, culturally and spiritually was central to the traditional Indian philosophy of education. But it did not find any reflection in the modern practice of education. As a result our universities and other institutions of higher learning are not producing sensitivities and social commitment to take the nation to higher levels of civilisational advancement. The danger of this limited vision of education was clearly visualised by Pt. Madan Mohan Malaviya more than a century ago.

In proposing the first prospectus of the Banaras Hindu University in 1905, he wrote: “.....mere industrial advancement cannot ensure happiness and prosperity to any people; nor can it raise them in the scale of nations... Formation of character is even more important for the well being of the individual and of the community than cultivation of intellect. Hence the proposed university has placed formation of character in youth as one of its principal objectives. It will seek not merely to turn out men as engineers, scientists, doctors, merchants, theologians, but also as men of high character, probity and honour. It will be nursery of good citizens instead of only a mint for hallmarking a certain standard of knowledge”.

Unfortunately, the guidelines laid down by Malaviya ji were not followed and the country today is witnessing loss of values in all sectors of social life. Values are sublime concepts of life which mould the character of people. Values may change from country to country, time to time depending on the environment but the eternal values-patience, truth, non-stealing, control of senses, forgiveness, make a person sublime leading to peace of mind and soul relate to entire humanity.

Malaviya ji believed that ethics and values play an important role in the makeup of an individual, community and Nation. Human values and ethics are positive and desirable qualities of character such as honesty, integrity, tolerance, responsibility, compassion, altruism, justice and respect - inherent in all human beings. They cultivate an

environment of trust, cooperation, caring and respect. They are the internal motivators for people to do their best in line with good character, morality and ethics. They are fundamental to our existence and span across cultures, nationalities, and classes. Because they are universal and held in common across all cultures, they strongly tend to be inclusive values that bind people together and prompt a concern for others' well-being. People are able to draw upon the depth of their tradition of culture, nationality and religion to find and express human values - an important aspect of their common acceptance among people around the world.

In fact, the foundation of these values is enshrined in Shrutis, Smritis and Puranas. If we take into consideration human society the system has universal reach. The first twenty five years of life have immense importance for comprehensive development of a child when he has to realise and advance towards healthy development of the body, mind, intellect and soul. For the intellectual development, specially stimulation of discretion is crucial. This is also the time to learn social manners and earn the glory of individual character. On the whole it can be said that life is built on the values we learn at this stage.

Centre for Human Ethics and Values

The Government of India has therefore rightly decided to establish the Centre for Human Ethics and Values in Banaras Hindu University as recommended by the National Committee constituted for the 150th Birth Anniversary of Pt. Madan Mohan Malaviya to propagate the ideals Malaviya ji lived by and to realise his vision. The Centre would take up a variety of programmes to promote human values and ethics by creating awareness and commitment to values, ethics, and human well-being.

Simultaneously the Ministry of Human Resource Development has been asked to work out a plan for moral education and character building in Primary and Secondary schools in the country.

This education can be provided, both by direct and indirect methods, by suggestion as well as by discussion and teaching. The role of indirect influence in building of character is important. As regards direct moral instructions one or two periods in a week could be set aside for instruction in moral and spiritual values. At the primary stage, such instruction can be imparted through interesting stories including stories drawn from the great religions of the world. At the secondary stage, there may

be discussions between the teacher and pupil on the values sought to be inculcated. Books on the life and work of great men, our glorious past history, freedom fighters who lost their lives, builders of modern India could be included in the curriculum. Morning prayers followed by five minutes sermon, an inspiring anecdote by a learned person would set the tone for the whole day.

The Role of Teacher

Character building in students would, however, depend much on the role of teachers who have to be men of integrity and character, who could mould the life of their disciples through their own example and make them ideal citizens of tomorrow. Their ability, honesty, dedication, beha-

viour, command of respect, all these influence the life of a student. The onus of building character in students lies on the quality of teachers. They must possess the qualities of an ‘Acharya’, who practices himself what he teaches.

Finally all the programmes of restoration of moral values and ethics through education would not make an impact on the society unless the government ensures honest administration where merit is the sole criterion for advancement and corruption is ruthlessly curbed. The reason for laying so much emphasis on moral education is that it is that system which provides the leaders of tomorrow who will shoulder responsibilities in different spheres of national life.



TRIBUTE TO MAHAMANA BY ADDRESSING THE ISSUE OF POVERTY

DR. ANUP K. MISHRA*

The new realities of 21st century have given birth to a host of complex issues and challenges in economics. 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 the economics do not become subservient to the forces of the market. The unmet needs of economics 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 economic 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. The major challenge before the economics still is the existence of poverty. The Present paper is to address the issue of poverty in India in the present situation and to give real tribute to Mahamana in his 150th birth anniversary.

Sharing Mahamana's Pain

Pandit Madan Mohan Malviya feels the pain of poverty at the time of British Rule in India. He frequently uses to address the issue of poverty in the various sessions of Congress. Mahamana use to believe that poverty is the root cause of dissatisfaction or displeasure (1904, Lucknow Session of Congress). He also argued that the ill governance of the British Rule increased the poverty in the nation.

Malaviyaji believed that the National Income was low and therefore the national prosperity was low. In his presidential speech at Lahore session of Congress in 1909 Mahamana said, "People are dying in vast numbers from plague and malaria. Famines are claiming a large toll and people are unprosperous and unhappy. That is the condition of the country. On the other hand, you find that it is a country most richly endowed with national resources. It is a country whose people are not lacking in intelligence and industry, and living most simple life, they are not addicted to crimes as some of the most advanced countries are. Can there be anything more sad and disappointing than to find that people are still in such an unfortunate condition that this country should lie so low in the scale of nations? And if that is so what is our duty to the mother land?"¹

The causes of Indian poverty advanced by British Indian Administrators were that it was either the result of nature or a product of the Indian people's own social or economic failings. However, the true causes of Indian poverty were sought by Indian nationalists like Malviya Ji.

Malviyaji believed that if manufactures were crippled, agriculture was overtaxed and a third of the revenue remitted out of the country, any nation on earth would suffer from permanent poverty and recurring famines. Mahamana explained in details how poverty was brought about in India:

(a) Payment of Rs. 20 Crore was made to Britishers in the shape of salaries and pensions etc.

(b) Much larger drain was imposed in the shape of price that was paid for manufactures. He said "The raw material of the country is exported and after being finished in other countries, it is brought back and we have to pay tremendous prices for it".²

(c) Cheap imports were another cause of Indian poverty. Mahamana described how Germany partially destroyed the indigo manufacture and was flooding the market with foreign sugar. The implications of this were that thousands of people were thrown out of employment and added to number of those living on insufficient food.

According to Mahamana, Swadeshi was important because it would encourage the consumption of Indian made articles- which will induce the capitalists to build up more industries.

Mahamana speaking at the 22nd Session of Indian National Congress said, "When you find such terrible suffering around you, when you find the drain so great and the income of the people so small, their resources so poor, I say, it is a religious duty cast upon every man of healthy feelings to promote to the utmost extent, the production of Indian manufactures by giving them preference, wherever he can find them, over foreign commodities even at some sacrifice".³

Present Situation and exploring the solution

When India gained independence 65 years ago, the major economic problems of the newly independent nation could be characterized thus: hundreds of millions of India's people lived in the depths of income poverty, in condition of hunger, illiteracy, lack of schooling,

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avoidable diseases, and subject to what were among the worst forms of class, caste and gender oppression in forms of the world.

The truly appalling feature of 65 years of independent development is that characterization of India's economic problems remains true even today. Poverty remains a serious problem even after the economy has experienced an unprecedentedly buoyancy for about a decade and a half. The percentage of poor has, of course, declined from 55 in 1973-74 to 27.5 in 2004-05 (Table-1). It is still a high level of poverty for an economy experiencing high growth. As for absolute numbers, there were 321 million poor in 1973-74, 320 million in 1993-94 and 302 million poor in 2004-05. Some of the more detailed features of this level of poverty make it even more a matter of serious concerns.⁴

State Specific Poverty

Poverty over the years has got more concentrated in fewer states including the Uttar Pradesh. Five states with high poverty ratios in 1993-94 were Assam (41%), Bihar (including Jharkhand) (55%), Madhya Pradesh (including Chhatisgarh) (43%), Orissa (49%) and Uttar

Pradesh (including uttarakhand) (41%). These are also the states which experienced the slower rate of reduction in poverty over the period 1987-88 to 2004-05. Rural poverty ratios in these states were even higher.

Together these states had 44 percent of the Indian poor in 1973-74, 48 per cent of the Indian poor in 1987-88 and 52 per cent in 1993-94. These states now account for over 60 per cent of the Indian poor in 2004-05. These are also the states that have experienced low economic growth and have been exceptionally inefficient in implementing poverty alleviation programs. It is obvious that if pursuing the objective of 'Inclusive growth', poverty has to be effectively addressed in future, especially in the above mentioned states.⁵

Among the social groups scheduled castes and scheduled tribes carry the highest burden of poverty. The poor among the scheduled castes in rural areas were concentrated in Uttar Pradesh, Madhya Pradesh, Bihar and West Bengal. These states accounted for 58 per cent of the population living in poverty.⁶ In urban areas, Madhya Pradesh and Uttar Pradesh alone accounted for 41 per cent of scheduled caste population living in poverty.

Table-1 Percentage of Population Below Poverty Line (Rural + Urban)

State	1973-74	1977-78	1983	1987-88	1993-94	2004-05
Assam	51.21	57.15	40.47	36.21	40.86	19.7
Bihar	61.91	61.55	62.22	52.13	54.96	41.4
Madhya Pradesh	61.78	61.78	49.78	43.07	42.52	38.3
Orissa	66.18	70.07	65.29	55.58	48.56	46.4
Uttar Pradesh	57.04	49.05	47.07	41.46	40.85	32.8
Andhra Pradesh	48.86	39.31	28.91	25.86	22.19	15.8
Gujarat	48.15	41.23	32.79	31.54	24.21	16.8
Haryana	35.36	29.55	21.37	16.64	25.05	14.0
Himachal Pradesh	26.29	32.45	16.40	15.45	28.44	10.0
Jammu & Kashmir	40.83	38.97	24.24	23.82	25.17	5.4
Karnataka	54.87	48.78	38.24	37.53	33.16	25.0
Kerala	59.79	52.22	40.42	31.79	25.43	15.0
Maharashtra	53.24	55.88	43.44	40.41	36.86	30.7
Punjab	28.15	19.27	16.18	13.20	11.77	8.4
Rajasthan	46.14	37.42	34.46	35.15	27.41	22.1
Tamil Nadu	54.94	54.79	51.66	43.39	35.08	22.5
West Bengal	63.43	60.52	54.85	44.72	35.66	24.7
All India	54.88	51.32	44.48	38.86	35.97	27.5

Source: Estimates released by Planning Commission.

Need For Inclusive Growth

Inclusive growth is needed because poverty is pain. Poor people suffer physical pain that comes with too little food and long hours of work; emotional pain stemming from the daily humiliation of dependency and lack of power; and the moral pain from being forced to make choices such as whether to use limited funds to save the life of an ill family member, or to use those same funds to feed their children.

The persistence of poverty is linked to its interlocking multidimensionality: it is dynamic, complex, institutionally embedded and a gender and location specific phenomenon. The pattern and shape of poverty vary by social group, seasons, location and country. Six dimensions features prominently in poor people’s definitions of poverty⁷:

First, poverty consists of many interlocked dimensions. Although poverty is rarely about the lack of only one thing, the bottom line is always hunger – the lack of food.

Second, poverty has important psychological dimensions, such as powerlessness, voicelessness, dependency, shame and humiliation.

The maintenance of cultural identity and social norms of solidarity hells poor people to continue to believe in their own humanity, despite inhuman conditions.

Third, Poor people lack access to basic infrastructure – roads (particularly in rural areas), transportations and clean water.

Fourth, while there is a wide spread thirst for literacy, schooling receive little mention or mixed reviews. Poor people realize that education offers an escape from poverty – but only if the economic environment in the society at large and the quality of education improves.

Fifth, Poor health and illness are dreaded almost everywhere as a source of destitution. This is related to the costs of health care as well as to income lost due to illness.

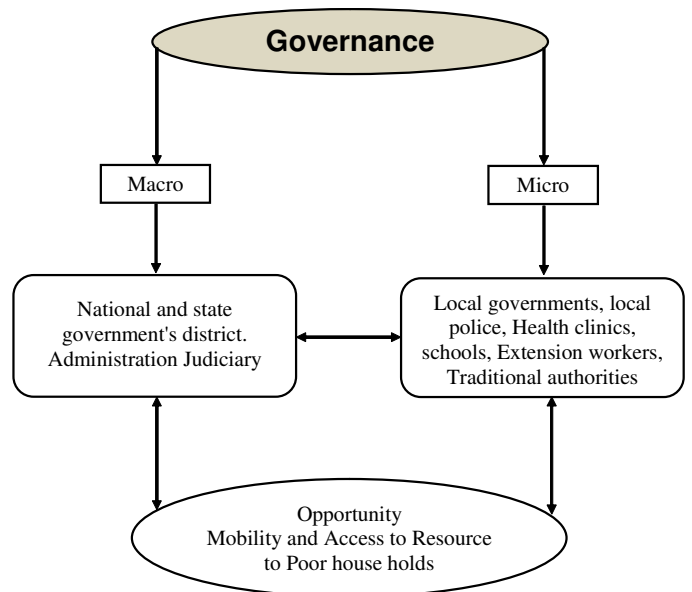
Finally, the poor rarely speak of income, but focus instead on managing assets – physical, human, social and environmental as a way to cope with their vulnerability. In many areas this vulnerability has a gender dimensions.

Role of Governance

Although the government’s role in providing infrastructure, health and education services is recognized by the poor, they feel that their lives remain unchanged by government interventions. Poor people report that their interactions with state representatives are marred by rudeness, humiliation and harassment and stonewalling. The

poor also report vast experience with corruption as they attempt to seek health care, educate their children, claim social assistance or relief assistance get paid by employers, and seek protection from the police or justice from local authorities.⁸

In many places poor people identify particular individuals within the state apparatus as good and certain programs as useful, but these individuals and programs are not enough to pull them out of poverty. The impact of a corrupt and brutalizing police force is particularly demoralizing for the poor, who already feel defenseless against the power of the state and the elite. There are gender differences in poor people’s experiences with state institutions and reflect societal norms of gender based power inequality. Women are many context report continued vulnerability to threat of sexual assault. Despite negative experiences, when outsiders arrive the poor – for the most part – are willing to trust and listen one more time, with the hope that something good may happen in their lives.



Above flow diagram presents the relationship between state institutions and those they secure is critical to an understanding of how different social grants secure different capabilities and entitlements. Rights opportunities and power – all of which state institutions can sanction or restrict – play an important role in the extent to which people can successfully use institutions for accessing resources through the medium of governance typology.

Linkages Between State and Opportunities

Poverty alleviation schemes and programs have been in place for a long time now. The programs and schemes have been modified, consolidated, expanded and improved over time. However, the effectiveness of the programs in

targeting the poor and alleviating poverty has been very different in different states. An evaluation study of the anti-poverty programs in Uttar Pradesh⁹ looked at the impact of selected anti-poverty programs on the rural poor in 1999-2000. The study confirmed that a sizeable proportion of the rural poor had never been covered under any of the programs. About 70 per cent of the households in the lowest two quintiles of per capita consumption (i.e. the real poor) had not received any coverage. It also revealed that a sizeable proportion of those who had received coverage were not poor.

At the time of the survey, only about 41 per cent of the assets acquired through credit-cum-subsidy loans were surviving. The transaction costs for the borrowers were extremely high. Bribes and deductions ranged from about 5 per cent to 35 per cent of the loans sanctioned in most cases. In the majority of the cases, loans had to pay either through asset adjustment or further debts increasing the vulnerability of the poor household. The proportion of defaults was greater among the relatively power borrowers. Targeting of beneficiaries was better in wage-employment programs. However, it was reported that the main problem here was that from the limited funds available, a substantial part (about half, on an average) was 'leaked'. This had to compromise in both the quality of public works and employment generated. Total quantum of spending on employment program was, in any case, inadequate in providing an adequate measure of employment security to the laborers. Housing programs, which absorbed the second highest quantum of resources after the wage employment programs, were better targeted among SC/ST and OBC households, though a quarter of beneficiaries would be ineligible on income criterion in this case also. However, most of the beneficiaries had to make payments to the Pradhan, the Lekhpals, Tehsil officials or police, etc. It is reported that the democratic functioning of the PRIs was still quite weak in most of the study villages. In a rankers of Panchayts based on scores for democratic functioning efficiency and transparency, 15 out of 20 of the Panchayats ranked in 'unsatisfactory' category. However, people expressed a little more confidence in Panchayats than in the development bureaucracy in selection of beneficiaries.¹⁰

Failure of the Institutions

Analyzing of the case of weak linkages between state and opportunities in BiMaRU States (Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh) reveals six major findings about state institutions and the poor –

1. Formal institutions are largely ineffective and irrelevant in the life of the poor – Where government

programs of targeted assistance exists, they contribute a little in poor people’s struggles to survey but they do not help them to escape poverty.

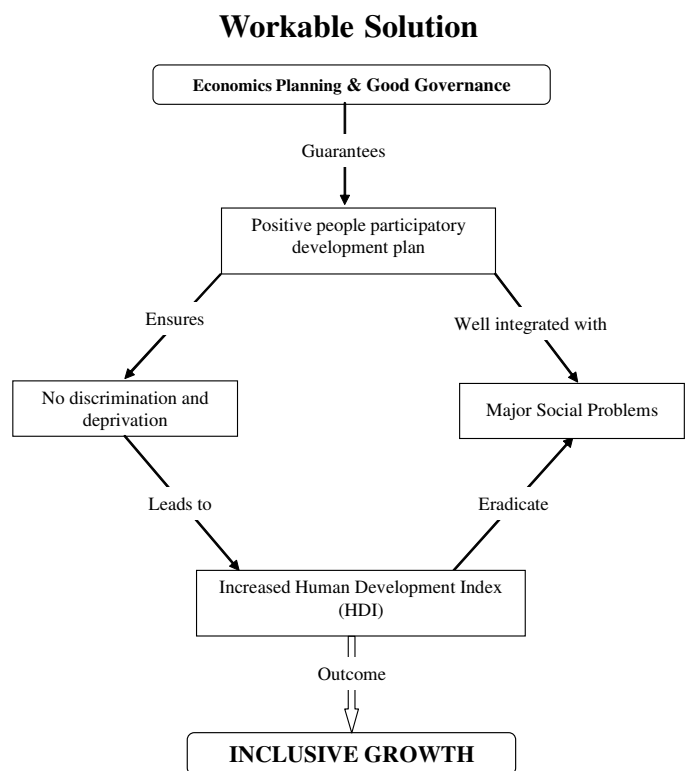
2. Corruption directly affects the poor – Poor people have world spread and intimate experience with corruption on health, education, water, government schemes and social assistance – where it is available. In addition the poor have little access to the judiciary, and they fear, rather than seek protection from the police.

3. The poor feel disempowered and humiliated – Poor people’s interactions with representatives of the state leave them feeling powerless, unheard and silenced.

4. Collapse of the State increase poor people’s vulnerability – When functioning states collapse or non-functioning, the poor are particularly vulnerable, and the new poor feel bewildered, crushed and angry.

5. The poor confront many barriers in trying to access government services – These include bureaucratic hurdles, incomprehensible rules and regulations, the need for documents to which they do not have access, and difficulties in accessing necessary information.

6. There is often collusion or overlap between local governance and the elite – If not outright collusion, local elite at least have direct access to and influence over, local officials, and resist sharing power in new decentralization and participation policies. There are also examples of caring local elite.



Till now, at the end of Eleven Five Years Plan, we received the outcome which excludes the poor and was development with social discrimination. In the next 50 years, do we need the development of a few or all? Do we need integral human development or a lopsided development? Plan well-integrated with the country's problems in the present century is to make men and women better off in their own environment without any discrimination and deprivation. The answer of above all questions is the need of behavioral model for good governance and inclusive growth.

The mentioned workable solution ensures inclusive growth through economic planning and good governance, through certain important steps. Good governance guarantees positive people participatory development plan which is well integrated with major social problems. The positive people participatory development plan ensures no discrimination and deprivation in the society which automatically leads to increased human development Index and ultimately better HDI eradicate the major social problems and also the major outcome will be the inclusive growth

Final Remarks

Better economic planning and good governance ensures increased human development and inclusive growth by guaranteeing entitlements and through positive peoples participatory development plan and failure of this lead to sources of unfreedom like poverty and tyranny, poor economic opportunities, social discriminations, gender inequality, neglect of public facilities, lack of arrangements for health care and education and denial of political and civil liberties. Let India and especially the backward states of India do away with its endless unfreedom especially in context of poverty, through guarantee of inclusive growth.

So, the immediate issue is to address fundamental issues of poverty and governance as recommended by Mahamana at the time of British rule. He believed that greater reform can be achieved by us than by the British Government. He gave the National Education, Growth of Swadeshism and Improvements in Sanitation of Village and Cities by our labour as remedies for improving the condition of India.

This is the high time to rethink and revive the line of Mahamana about the remedies for improving the condition of Poor people and of Indian Economy and then only this will be the great tribute to Pandit Madan Mohan Malviya in his 150th Birth Anniversary.

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MAHAMANA DIGITAL LIBRARY

DR. VIVEKANAND JAIN, DR. A K SRIVASTAVA AND DR. SANJIV SARAF *

Impact of Information Communication Technologies (ICT) on libraries transforms the activities and services. Now libraries convert their resources from print to digital format for wider accessibility. Digital library could be referred to as computerized network system where all the information is stored in electronic format which can be accessed and transmitted through network enabling retrieval of desired information by large number of users. Users will normally access the information, they desire, using a web browser from any terminal computer at their place of work.

Banaras Hindu University is celebrating 150th birth anniversary of its founder Pt. Madan Mohan Malaviya Ji. So, on this accession library contributed via digitization of its valuable resources related to Malaviya Ji and provide accessibility through Central Library website. Mahamana Digital Library (MDL) offer new aspects of information management, with rapidly evolving technological developments to create new information products and services. To cope up with the information needs with speed and relative accuracy and reliability, the digital library is the most important and reliable solution. BHU Library offers digital library services with UGC-INFONET

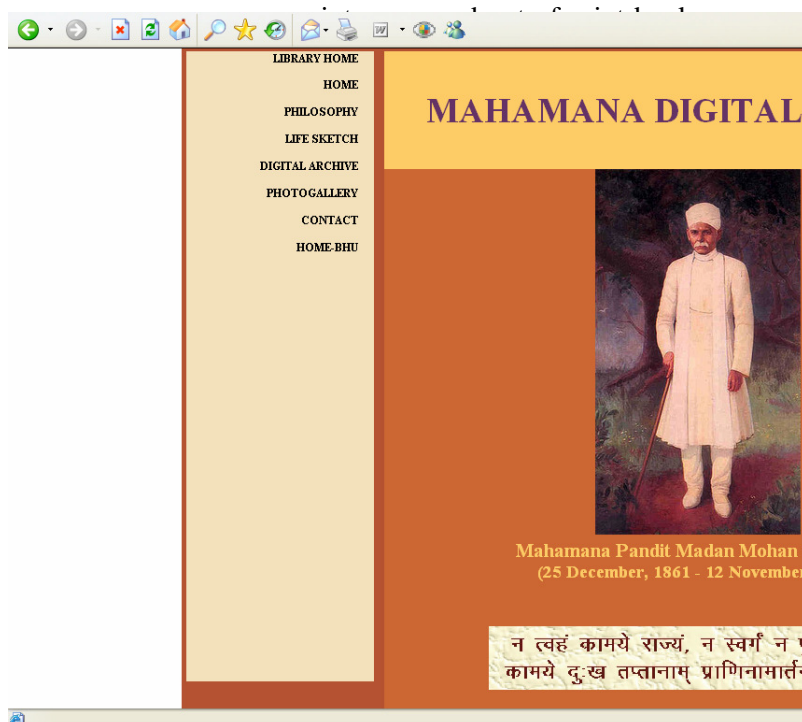
Digital Library Consortium, INDEST Consortium (Engineering, Science and Technology) ERMED Consortium (Medical Sciences) and subscription to various publishers' online journals and databases, e-books, theses, etc. Central library is providing digital contents of course material through audio CD to visually impaired students.

Advantages of Digital Library

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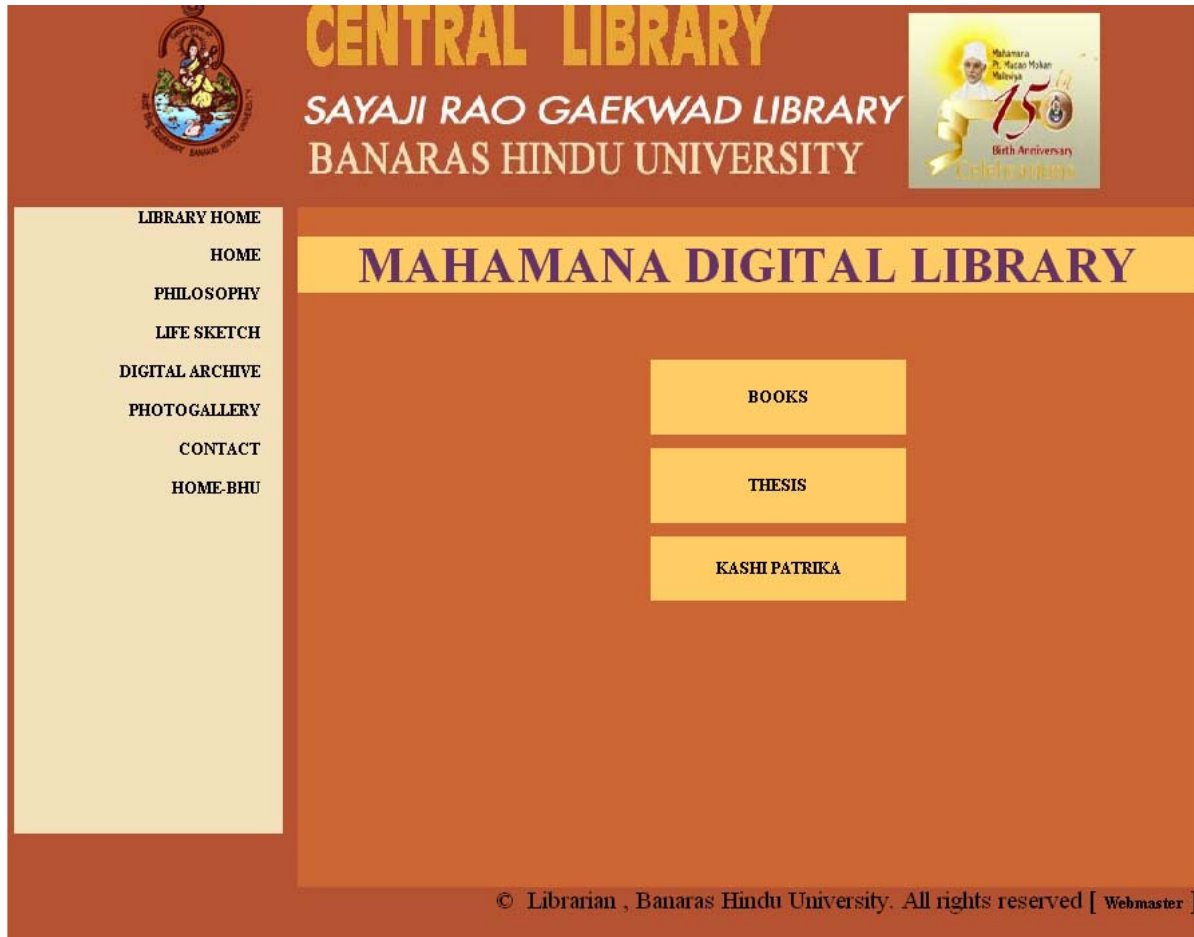
- 1- Round the clock access from anywhere.
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photo gallery, etc. so one can go further for fair use of digital resources as per his/her information need. MDL contains digital form of full text selected books which are not covered under copyright act or permitted by author/publisher.



- Mahamana Malaviya Ji from the “Torchbearers” V. A. Sundaram
- Badrinath Temple : Question of Transfer Madan Mohan Malaviya
- Homage to Malaviya Ji V. A. Sundaram
- Mahamana Malaviyaji Birth Centenary Commemoration Volume, 25 December, 1961
- Mahamana Madan Mohan Malaviya (An Historical Biography) Volume I Parmanand
- Mahamana Madan Mohan Malaviya (An Historical Biography) Volume II Parmanand
- A Criticism of Montagu-Chelmsford Proposals of Indian Constitutional Reform Madan Mohan Malaviya
- Pandit M. M. Malaviya’s Statement on Repression in India upto April 20, 1932

Contents on MDL: Life of Malaviya

Pt. Madan Mohan Malaviya was a torch bearer of India. He was a great social reformer of the twentieth century. He understood well that the social customs in Hindu society which were injurious to the community would die hard. He opposed child marriage as it greatly affected the physique of the youths. He was against untouchability and suggested several reforms for the socio-economic upliftment of Dalits. He wished to see then social and economically prosperous by raising their educational standards. He founded BHU for betterment of society through education. In his speeches and writings he always talked about the equality of men and women in our society.

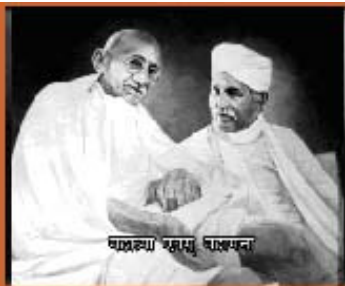
Madan Mohan Malaviya indeed occupies a unique position among the freedom fighters and social reformers of our country. He always endeavored for the development of economically weaker sections of the society. He chaired the sessions of the Indian National Congress thrice.

He was also a respected leader of the Hindu Mahasabha. He was a very fine speaker and contributed much as a Member in the Provincial as well as in the Central Councils.

He favoured the concept of charity, but opined that charity should be given to a proper for a right cause. The development of education was dear to his heart and for the collection of funds he never hesitated to contact the ‘smallest and the greatest’ man on earth.

MDL: Photo Gallery

It includes rare photographs on Malaviya Ji, their family and activities in his life time. It includes father, mother, teacher, family members, and important national leaders of Indian independence movement. These photographs revealed the multifaceted social and political personality of Malaviya Ji. We collected these photographs from Malaviya Bhawan, Bharat Kala Bhawan, BHU and other sources.



BHU Digital Library

Library provides accessibility to rare manuscripts on intranet at <http://10.4.11.202/>. BHU library digitized its manuscripts (7550), selected theses (894) and rare

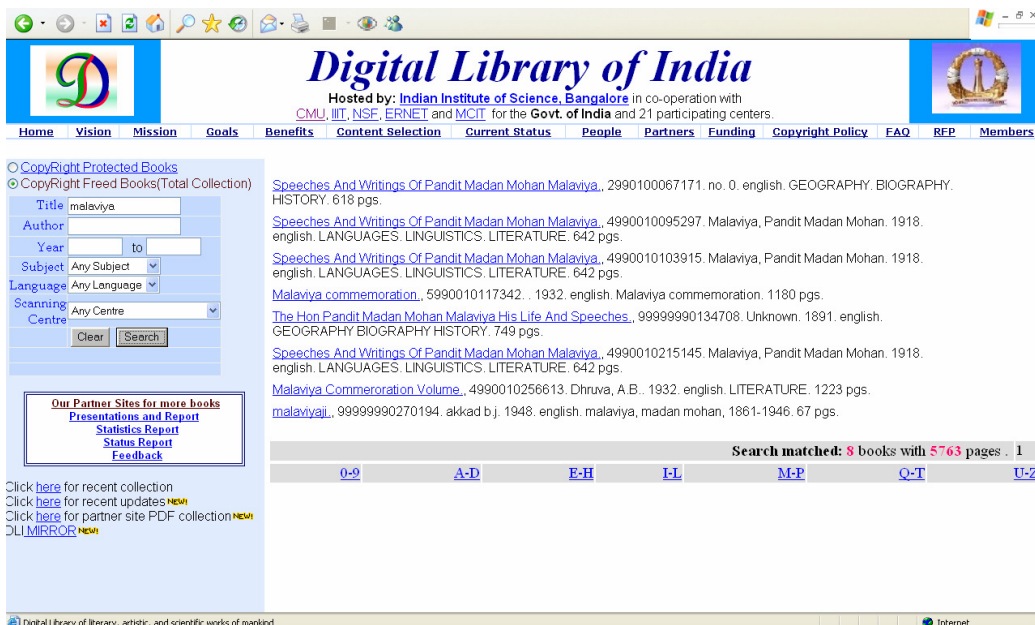
books (686). The digital documents are in PDF and JPEG format. Library used Techfocuz software for digital library. It provides various search approaches to users, so one can search easily the required document.



Digital Library of Journals and Databases

BHU faculties have access to above 13000 Online Journals and databases under Consortia (UGC-INFONET, INDEST and ERMED) as well subscribed journals by the library. It includes publications of American Chemical Society, Scifinder, Royal Society of Chemistry, Nature,

Science, Science Direct (freedom version from Elsevier Science), Project Muse (Social Science & Humanities), Emerald (Library Science), Institute of Physics (IoP), American Institute of Physics (AIP), American Physical Society (APS), Cambridge University Press, Springer-Verlag publications, Kluwer online publications, Web of Science, etc.



Malaviya Literature on Web

Digital Library of India provides free access to many books in English and Indian languages. We found scholarly resources on Malaviya Ji on Digital Library of India at: <http://www.dli.ernet.in/> It contains full-text rare books like: speeches and writings of Pt. Madan Mohan Malaviya (1918), Malaviya Commemoration volume (1932), Malaviya Ji (1948), etc.

Malaviyana: A Bibliography on Malaviya

A detailed bibliography on Malaviya was published by Sayaji Rao Gaekwad Library on the occasion of birth centenary in 1961 known as Malaviyana.

BHU library maintains a special collection on Malaviya Ji which is known as University and Its Founder Collection (UFC). In this collection following title of books are available for ready reference:

Benaras Hindu University : Silver Jubilee Edition (1942); Homage to Malaviya Ji (1949); Mahamana Ke Prerak Prasang (1996); Mahamana Madan Mohan Malaviya : Jeevan Aur Netratva (1978); Pandit Madan Mohan Malaviya : A Socio-political Study (1978) Madan Mohan Malaviya (1989) Bharat Bhushan Mahamana Pandit Madan Mohan Malaviya : Jeevan Aur Vyaktitva (1988); Honable Pandit Madan Mohan Malaviya : His Life and Speeches (1920); Alok Purush Pandit Madan Mohan Malaviya (1990); Madan Mohan Malaviya : Vyaktitva evam krititva (1989); Mahamana Sri Pandit Madan Mohan Ji Malaviya Ke Lekh Aur Bhashan (1962); Mahamana Malaviya Ji (1950); Madan Mohan Malaviya : The Man and his Ideology (1991); Mahamana Madan Mohan Malaviya : An Historical Biography (1985); Recorded Speech of Mahamana Pandit Madan Mohan Malaviya Ji on Indemnity bill in September 1919; Bharatiya Punerjagran Aur Madan Mohan Malaviya (1981); 130th Malaviya Jayanti Publication: Souvenir (1991); 128th Malaviya Jayanti Publication : Souvenir (1989); In the spirit of Mahamana : Platinum Jubilee Year : 1991-92 (1992); Mahamana Malaviya Ji; History of the Banaras Hindu University (1966); Mahamana Malaviya Ji Birth Centenary Commemoration Volume (1961); Alma Mater : Banaras Hindu University (1940); Hindu Education: Early years of the Banaras Hindu University (2005); Making of Malaviya (2010).

Doctoral Theses on Malaviya Ji

Following theses are awarded from Banaras Hindu University and other Indian Universities on Pt. Madan Mohan Malaviya Ji.

- Title : Pt. Madan Mohan Malaviya ke shaikchik vicharon ka adhyayan
Researcher: Rai, Markandey
Guide: Singh, Tribhuvan
Year of submission: 1986
Department of Education, Banaras Hindu University.
- Title: Pandit Mahamana ka Hindi mein yogdan
Researcher: Singh, Kashinath
Guide: Dwivedi, Surya Narayan
Year of submission : 1992
Department of Hindi, Banaras Hindu University.
- Title: Mahamana Malaviya evam Dr. Bhagwan Das ke samaj darshan ka adhyayan
Researcher: Srivastava, Annapurna
Guide: Dubey, Umesh Chandra
Year of submission : 1992
Department of Philosophy and Religion, Banaras Hindu University.
- Title: Malaviyamahakavyasya samalochanam
Researcher: Pandey, Chandra Bhushan
Guide: Dwivedi, Chandramauli
Year of submission: 1992
Department of Sanskrit, Banaras Hindu University.
- Title: Mahamana Pt. Madan Mohan Malaviya aur Hindu dharma
Researcher : Subhash Chandra
Guide : Gangadhar, D A
Year of submission : 2000
Department of Philosophy and Religion, Banaras Hindu University.
- Title: Politics of language and identity in higher education: Pandit Madan Mohan Malaviya and the establishment of Benaras Hindu University*
Researcher : Sneha
Guide: Raina, Dhruv
School of Social Sciences, Jawaharlal Nehru University, 2007 (*Copy of thesis available in Central Library, BHU).
- Title : Besant, Malaviya, the Maharaja of Darbhanga and the emergence of the Banaras Hindu University: The first Denominational University in India
Researcher : Chattopadhyay, Sikha
Guide : Ghosh, Suresh Chander
Department of Education, Jawaharlal Nehru University. 1982.
- Title: Madan Mohan Malaviya: His role as a social and educational reformer
Researcher : Singh, Soran
Guide : Shamra, M L
Department of History, Ch. Charan Singh University, Meerut, 1983

Conclusion

Digitalization of resources is a step to preserve our rich cultural heritage and vast knowledge treasure for coming generations. Creation of metadata is also part of digitization in which information retrieval tags created on the basis of international standards. The Mahamana Digital Library is having feature of global accessibility over Internet like other online digital resources.

The Govt. of India with whole nation is celebrating 150th birth anniversary of Pt. Madan Mohan Malaviya Ji as a great son of Mother India. The Mahamana Digital Library is homage of Banaras Hindu University Library to its founder Pt. Madan Mohan Malaviya Ji on this occasion. MDL is useful to all social scientist, researchers and common men, because Malaviya is not limited to one field but truly a multifaceted global leader.

Acknowledgement: We are thankful to all the team members responsible for creation of Mahamana Digital Library and special thanks to officers of Bharat Kala Bhawan & Malaviya Bhawan for sharing rare photographs of Malaviya.

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3. Mahamana Digital Library. Available at: <http://www.bhu.ac.in/bhulibrary/web/mdlhome.htm>
4. Digital Library of India: <http://www.dli.ernet.in/>
5. BHU Digital Library (available on Intranet): <http://10.4.11.202/>
6. Annual report: 2011-2012. Central Library, Banaras Hindu University.
7. Website of BHU Library. Available at: <http://www.bhu.ac.in/bhulibrary>
8. INDCAT: Online Union Catalogue of Indian Universities. Available at: <http://indcat.inflibnet.ac.in/indcat/>
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"It is my earnest hope and prayer, that this centre of life and light, which is coming into existence, will produce students who will not only be intellectually equal to the best of their fellow students in other parts of the world, but will also live a noble life, love their country and be loyal to the Supreme Ruler."

– Mahamana Pandit Madan Mohan Malaviya

SOCIAL VALUES CHERISHED BY MALAVIYAJI : THE FOUNDER OF BHU

*GITALI CHOUDHURY**

Society is a group of individual. That is why; Individual behavior influences the atmosphere of the society. Their behavior is a result of the values followed by the individual. For example, if one's value is truth, he always behaves honestly and never shows cheating propensity. This kind of value automatically makes a good society. And, a good society can give a good future to the coming generations.

On the other hand, if individual of the society degrade in values then it automatically affect the coming generations. In that case, the new generation will have no values to guide their life and thus, they will make a degraded society. This system will continue from generation to generation.

But fortunately prior to independence there were some great leaders like Mahatma Gandhi and Mahamana Malviyaji, who took responsibilities of a value based society. They followed few values like truth, non violence, justice etc. and influenced the people. Their selfless efforts gave some important social values to the future generations.

Importance of Social Values in Today's World

Social values are the root cause of development of a society. These are the basic principles shared, preferred and followed by the individuals of a society to maintain discipline. And, if individual do not follow the basic norms of the society, it degrades and affects the new generations.

Now-a-days, there are very few people who really care about the new generations. Due to lack in individual values societies are degrading today. Individuals are getting involved in sinful activities on the name of so called modernism. They are following norms suited to their self interest. People are that is why becoming disintegrated.

The degradation of the values is seen in every facet of the society. Non co operation, conflicts, inhumanity, cheating propensity are some common prevailing examples which indicates the degradation of values. They understand modernism in a different way. But the real meaning of modernism is progressive state for both individual and collective.

Everyone thinks what he thinks or acts is right; this act of free will and reasoning made them go beyond control and disrupted the social harmony and peace. It can be identified as lack of respect towards them and others, damage of public and private property, indulgence in intoxication, illicit relationships, and non confinement of rules and regulations of the society. Taking insight into the issue, we can analyze that the basic aspect lack of moral values in the social system. We can find many examples of social disintegration in today's society.

Today couples are divorcing due to very low respect to each other. They consider responsibilities as burden. Couples are not committed towards each other. They are lacking faithfulness and don't bother about any values. Illegal relations or extra marital affairs are increasing, which leads to imbalance of the family. Children do not get proper guidance from their parents and they too lack the value of relationship.

The role models of today's youths are not Mahatma Gandhi or Mother Teresa. Their role models are now film actors, cricketers or rich men. They are less interested in reading religious scriptures or spirituality or worshiping God, which is the reason for lacking values in today's people. All that matters is only their happiness even at the cost of creating troubles for others.

Leaders are involved in corruption. It happens due to no personal values to guide their own life. When the governing body allows the usage of intoxication, liberal the rules of marriage relationship infuse the people to take the wrong path by allowing the unscrupulous advertisements who are to blame when they fail to check the punishable offences like theft, killing, illegal business etc. The leaders take the position as an opportunity to earn money, not as a responsibility. They are lacking in service attitude to the people, to the society and to the nation.

Earlier society followed some values, which helped in maintain a healthy atmosphere. Elders thought that it is their responsibility to give values to the next generation. But, now youth neglect elder's consultation considering it as generation gap. Children don't prefer to stay with their parents and take care of them in their old age. They drive them to home for aged. Requirement of easy money and luxury life style has becoming a necessity of today

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generations. It leads to degraded actions sets a bad example and impact on others.

Now, every individual has his own value made by himself. So, it is a very big question that who will set the values for a good society? The answer to the question can be had from the study of the life of great personalities, whose contribution to the society set an example. Mahamana Malviyaji is one of them, he values our scriptures very much and made Bhagavat Gita class compulsory for the students in BHU at his time. He suggested that one must read Bhagavat Gita regularly. It helps us to guide our life with certain values. It can be noticed that the values followed by Malviyaji were very beneficial to the coming generations.

Mahamana's Values Suit the Need of the Hour

Pandit Madan Mohan Malaviyaji followed some values to manage his life and work so that the people of the society can be benefited. Values followed by Malaviyaji are: knowledge, truth, non violence, service, justice, austerity and nationalism.

1. Jnan (Knowledge)

Knowledge is the power which guides our activities in different situations. Malaviyaji was knowledgeable and he wanted to spread knowledge to all. This is the reason he established BHU. Knowledge according to him was to know oneself, to know his duty and responsibilities as a human being and as a citizen of the country. In his education system to distribute knowledge he developed both material and spiritual atmosphere. He emphasized on knowledge of scriptures which can easily build character of a person from within. Spiritual knowledge makes one's inner self strong. He said that our scriptures have the secrets to live a standard happy life. Scriptures like Gita can guide us how to live a complete life with peace. He stressed upon students to read and listen Gita everyday. According to Malaviyaji it builds our character and teaches us the real values of life. This was the reason he made Gita lecture compulsory for all students on Sunday. He told that don't think Sunday as a holiday but consider as Gita Jayanti. From his this kind of statement we can assume how much value he gave to spiritual knowledge.

Knowledge helps one to take proper decision and thus manage everything properly. It is helpful to analyze between right and wrong. Knowledge increases our confidence level to face the world.

Besides spiritual part Malaviyaji also concentrated on some material development of people. He suggested

learning English language, so that student can go abroad and gain more knowledge which is currently not available in our country. He also focused on physical knowledge to maintain one's health. If one is healthy physically his mind will be free and think creative. If mind is healthy his intelligence will work.¹

2. Satya (Truth)

Malaviyaji valued truth a lot. He said we must be truthful to ourselves as well as to others. He suggested practicing truth everyday and if sometimes one lies due to any reason, he must beg forgiveness and promise himself not to repeat it again. He always gave example in his speeches about king Yudhisthira from Mahabharata. Yudhisthira and Bhishma Pitamah both were determined to truthful life. Truth has its own power. If we choose to speak only truth in our life it will save us from great danger.²

He said truth can solve many problems and on the other hand a lie can create many problems. Because if one says truth he has no need to remember, but if he says lie he need to remember it every time.

From Malaviyaji's life we can see that even when Malaviyaji was a lawyer, he supported only truth. This we can see in the life of Mahatma Gandhi also. Though people consider post of lawyer is a post of liar, but Malaviyaji never took a case where he needed to lie. This is called determination and strong character. He became famous very soon in his career of lawyer because of his truthfulness.

In this era, people are not conscious about truthfulness. Maximum of them want to achieve their goal following any process. Truthfulness is very important to maintain good-will and good relationship. So, people should be motivated to speak only truth through education as Malaviyaji said.

3. Ahimsa (Non-violence)

Malaviyaji was also a strong supporter of non-violence like Mahatma Gandhi. He was very kind to every living entity as every living entity is part and parcel of God. He opposed eating non-vegetarian food and gave many reasons behind it. He said it is poisonous to our health.³

During those days Hindu-Muslim clashes were very common in India. He often discussed about unity between Hindu-Muslim. In his speech he said that we all are human beings and must maintain humanity by not fighting each other. We must respect other religious people as well. In the words of Dr. U. D. Tiwari, "Mahamana Malaviyaji

made efforts for Hindu-Muslim unity throughout his whole life. He was definitely desirous for the progress and welfare of the Hindu community but was never anti-Muslim. He always came forward for several times for promoting Muslim interest whenever and wherever he found that this community was facing injustice.”⁴

He suggested practicing non-violence and he followed this value strictly. Malaviyaji never killed even insects. He also strictly opposed cow-killing. Cow provides milk which forms the basis of children’s growth and all the ingredients supplied by cow are of medicinal value. So they are considered equal to second mother. He argued with several Muslims and convinced them about the utility of a cow and asked them to abstain from its slaughter. Mahamana said, “The children of the nation can not make sufficient intellectual and emotional development without cow milk. The malnutrition of children will weaken nation’s both present and future growth.”⁵

4. Seva (Service)

There were two main ‘Mantras’ in Malaviyaji’s life: (i) Devotion to the God and (ii) Service to the Nation. He believed that everyone must serve his society as he is a member of a society. Rich people of the society must help suffering and the needy. This is the reason he motivated people for charity. Malaviyaji never hesitated asking charity for social welfare.

Malaviyaji regarded his every job as service to people. When he started his career as a teacher he served his students providing best teachings. As a journalist he served people by giving proper information about the country. He motivated people for service of the society and the Nation. For Malaviyaji, journalism was not a business, but a great responsibility to guide the mass in a right path to serve the country. He always used very simple language in his newspaper so that his message can reach maximum people. He never allowed any advertisement in his newspaper which can affect mind of youth. As a lawyer he served people by fighting for the justice of people. He never took fees from poor people. He also fought many cases for social and political welfare. His main weapon was truth here.⁶

The main service started when Malaviyaji left his job. Though he was earning very high as a lawyer he left the profession to serve the society. One judge of High Court said on his sacrifice, “The Goddess of wealth was waiting at her open door, with arti and garland in hand to welcome Malaviyaji, but his ears having caught the cry of poor and the helpless, he turned back to pick up the beggar’s satchel for their sake.”

His serving attitude was developed from childhood. When he was at the age of twenty he established “Desi Tijarat Company” in Prayag (Allahabad) and appealed to all citizens of India to boycott foreign cloths. He promoted to use indigenous manufacturing and helped to organize the Indian Industrial Conferences and the Uttar Pradesh Industrial Association at Allahabad.⁷

5. Nyaya (Justice)

Mahamana Malaviyaji always concerned about the social welfare and social justice. He opposed child marriage and untouchability. He believed equality. He defeated those ‘pandits’ of Varanasi who prohibited ‘Mantra Deeksha’ to lower caste people. He supported weaker section of the society and fought for their right.

Position of a woman in the society was not so good at his time. People generally did not support higher education for women. But Malaviyaji supported it strongly. For a complete society it was very important to educate everyone. He told that education of a woman was more important than education of a man, because they are the first teacher of a child and train the future citizens. He passes a proposal for Vedic study for women, which was opposed by others.⁸

In BHU he established a system of equal treatment and justice. He never made any discrimination in selection criteria of a student or professors. Everybody was selected on the basis of their capability. Malaviyaji’s aim was to treat all equally and to develop this feeling within every heart.

6. Tapasya (Austerity)

Pandit Madan Mohan Malaviyaji always practices good qualities in his life. His truthful nature made him faithful and famous. He listened to scriptures from his childhood. His father Pt. Brijnath was a very learned man of Sanskrit and a good speaker of Bhagavat Gita. So Malaviyaji got a spiritual atmosphere from the beginning of his life, which was the root of his values and principles. He believed in scriptures strongly and practiced values mentioned in scriptures. He memorized many ‘Slokas’ in his childhood and told later on that these ‘Slokas’ always worked as his permanent property in his whole life to face any situation. These guided and motivated him to the right path.⁹

Malaviyaji never allowed any bad habits in his life. He never took any intoxication in his life, not even tea. In one of his religious addresses in 1933 he said, “The greatest gift of God to man is an intellect. What make that intellect dirty or deprives man of his intellect is called

addiction or intoxicating matter. It is desirable for man that he should never take intoxicant.”

He suggested students to be strict in building their character. He suggested leaving bed before 5am and remembers God. Everyone must practice good habits. They should not allow their mind to think wrong and must engage it in positive thinking. This is called ‘Tapasya’ (austerity). He told that students should work their weaknesses regularly. They must maintain a diary for it to note down their everyday success and failure. They should also develop a habit of hard work and good concentration.¹⁰

Mahamana suggested ‘Brahmacharya’ for all. He cited examples of Bheeshma and Arjun from Mahabharat in his speech. Austerity helps maintaining a social balance. It also helps in making a person economical, to avoid unnecessary expenses and help suffering people. Austerity balances our life and manages it in a healthy way.

7. Rastriyata (Nationalism)

Malaviyaji valued the feeling of Nationalism within people. If people think about their country then only development is possible. He said people should think beyond self-enjoyment to build a strong Nation. He himself put an example by serving the Nation and its people, established BHU to develop educational standard of the country. He concentrated making full personality of students not only physically but also spiritually. He served the nation by producing good citizens to the country. He said students must be polite, truthful, good mannered and must have a serving attitude to their Nation.

Pandit Jawaharlal Nehru said about Malaviyaji, “A giant among men one of those who laid the foundation of modern Indian Nationalism and year by year build up brick by brick and stone by stone the noble edifice of Indian freedom.”¹¹

Malaviyaji’s values based on which he lived his life. His contribution to the society and Nation is farsighted and unique. He was not only concerned about material development but also spiritual development of the people. To be a well wisher of the society one should be honest from within and spiritual knowledge gives us values.

Malaviyaji focused on four important factors of life: Dharma, Artha, Kama and Moksha. Dharma means discharge of religious duties. He said everyone must develop an attitude of gratitude towards God and practice devotion regularly. It fills our mind with positive energies. Following the religious duty make us more

social by nature and a good servant of society and country. Artha means attainment of material prosperity. To live a happy life ‘Artha’ has a very significant role. Malaviyaji focused on it. That is why he included professional course in his University. He gave importance to professional training so that the youths can start their business independently and be successful. Then it would become a great contribution for the development of the country. Third factor discusses by Malaviyaji is ‘Kama’. Kama means enjoyment of lawful pleasure. It includes enjoyment of senses but in a limited way as mentioned in scriptures. Moksha depicts salvation or self-realization, which is considered in the Hindu thought as an individual’s supreme duty to achieve.¹²

Contemporary Social Reformers & Malaviyaji’s Values:

There are some other great personalities who followed the above values to serve the society. For example, Mahatma Gandhi, who was considered as the father of the Nation, also valued Truth and Non-violence to lead his movement for freedom. Martin Luther was highly influenced by Mahatma Gandhi and decided to experiment on the concept of non-violence and truth on the western shore. He led the civil rights movement in US and fought for racial equality. His values were to establish a common platform in which people could live without anxiety. He also focused on character on people. Like Mahamana, Martin Luther believed on God strongly and engaged in serving the weaker section of the society. His strength lied on faithfulness.

Malaviyaji valued austerity, which was also values by Swami Vivekanand, the most influential personality who took the Indian religion and its varieties to the other part of the world. Man making was his mission and he strongly believed that a Nation’s future depends on its people. He also insisted discipline and dedication towards goals that led one’s way to success. Swami Vivekanand also values truthfulness. Like Malaviyaji he focused on physical healthiness of people. He said only in a healthy body healthy mind can resides. Vivekanand wanted people to maintain celibacy. As Malaviyaji told that through education we can spread moral values within people Swami Vivekanand also appealed to put in practice about the high moral values learnt through education and build powerful character setting an example.¹³

Mahamana Malaviyaji valued Seva or service. Not only Malaviyaji many other great personalities also selected this value in their life. A very good example can be Mother Teresa. She said ‘If we pray, we will believe; if we believe, we will love; if we love, we will serve.’

She served people from her heart and motivated them for a good life. Like Malaviyaji, Rabindranath Tagore, Mahatma Gandhi also focused on service of the people as a value of their life.¹⁴

Malaviyaji valued 'knowledge' to live a valuable life. Rabindranath Tagore also said knowledge is very essential. One should not be educated only for job, but for the sake of knowing. Socrates is another very good example who also included knowledge as a value in his life. He said, "The only good is knowledge and the only evil is ignorance." Socrates was the first philosopher to focus specifically on the area of values. His way of interrogation induces others to gain self knowledge and understand the truth. Socrates said that one ought not do wrong and disobey country.¹⁵

Conclusion

We can see that the values selected by Malaviyaji were also selected by many other great personalities from different country and society. From this we can understand the importance of those values to manage a life. Truth, non-violence, justice, equality and nationalism are followed by almost all great persons who want to serve people and the Nation.¹⁶ As world is a large society and men are the main element of it, the core values remain same to serve the society and to maintain a peaceful environment. From the examples of the great personalities common people of the society get direction how to live a social life. The values remain same everywhere, as the basic identity of a man is not Indian or American, or Hindu or Muslim, but only a human being.

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“महामना ज्योति पर्व”

पूज्य महामना पं० मदन मोहन मालवीय की 150वीं जयंती वर्ष पर निर्मित
“अनन्त ज्योतिः” का प्रतीकात्मक परिकल्पना

अज्ञानता के तिमिर साम्राज्य में ज्ञान की एक लौ समाज के उन्नत विकास के अनन्त मार्ग को प्रशस्त है। देह, ईश्वर द्वारा प्रदत्त वह माध्यम है जिसे सृष्टि के कल्याणार्थ कार्य किया जाना चाहिए। गुलामी, विपन्नता की बेड़ियाँ ज्ञान के प्रकाश से ही दूर किया जा सकता है। महामना का समस्त जीवन इसका प्रत्यक्ष उदाहरण है। ज्ञान का ऐसा दीप जो अनन्त काल तक प्रज्वलित होता रहे; यह काशी हिन्दू विश्वविद्यालय उस महान् तपस्वी की महत्वाकांक्षा का एक साक्षात् मूर्तरूप है।



150वीं जयन्ती का प्रतीक चिन्ह

महामना की पावन 150वीं जयंती वर्ष को यादगार बनाने की दिशा में कृतज्ञ विश्वविद्यालय परिवार, तत्कालीन कुलपति प्रो० धीरेन्द्र पाल सिंह के प्रेरणा-स्वरूप ऐसे विभूति का सांकेतिक रूपांकन करने का निर्णय लिया जिससे इस वर्ष को भी यादगार बनाया जा सके तथा इस संकेत-चित्र के रूप से महामना के विचारों, अनुभूतियों को समग्र रूप से आत्मसात् किया जा सके।

डॉ० हीरालाल प्रजापति, दृश्यकला संकाय द्वारा निर्मित इस प्रतीक चिन्ह का लोकार्पण 25 दिसम्बर 2010 को काशी हिन्दू विश्वविद्यालय के कुलाधिपति डॉ० कर्ण सिंह द्वारा एक भव्य समारोह में किया गया।

“प्रज्ञा” : नियम एवं निर्देश

1. “प्रज्ञा”, जहाँ तक संभव होगा, वर्ष में दो प्रकाशित होगी : प्रथम अंक सत्रारम्भ के अवसर पर और दूसरा अंक मालवीय जयंती के अवसर पर।
2. “प्रज्ञा” पत्रिका में प्रकाशनार्थ काशी हिन्दू विश्वविद्यालय के शोध छात्रों एवं अध्यापकों के लेख/शोध प्रपत्र सम्पादक “प्रज्ञा” के कार्यालय में प्रथम अंक के लिए 30 नवम्बर तथा द्वितीय अंक के लिए 30 मार्च तक पहुँच जाने चाहिए। शोध छात्रों के लेख/शोध प्रपत्र अपने निर्देशक एवं विभागाध्यक्ष से संस्तुत एवं अग्रसारित होना आवश्यक है।
3. “प्रज्ञा” जर्नल में प्रकाशित लेखों/शोध प्रपत्रों के लेखकों को “प्रज्ञा” की दो प्रतियाँ दी जायेगी : प्रथम लेखकीय प्रति और दूसरी प्रतिमुद्रण की 10 प्रतियों के बदले में।
4. सभी प्रकार का शुल्क, सम्पादक “प्रज्ञा” काशी हिन्दू विश्वविद्यालय पत्रिका, वाराणसी-221005 के नाम भेजें।
5. **शोध-प्रपत्र/लेख के पाण्डुलिपि निर्माण सम्बन्धी दिशा-निर्देश :**
 - (क) संगणक (कम्प्यूटर) पर टंकित शोध प्रपत्र/लेख की एक प्रति सी.डी. के साथ “प्रज्ञा” कार्यालय में जमा करना आवश्यक है।
 - (ख) पाण्डुलिपि ए-4 आकार के बाण्ड पेपर पर डबल स्पेस में टंकित होना चाहिए। लेख के चारों तरफ 2 सेमी० की हासिया छोड़ें।
 - (ग) **हिन्दी एवं संस्कृत भाषा में टंकित लेखों के लिए दिशा-निर्देश :**

ए.पी.एस.-डी.वी.-प्रियंका रोमन फॉन्ट; शीर्षक-17 प्वाइंट ब्लैक; लेखक का नाम - 13 प्वाइंट इटैलिक ब्लैक; टेक्स्ट - 13 प्वाइंट; फोलियो - 11 प्वाइंट और पाद टिप्पणी 9 प्वाइंट।

(घ) **अंग्रेजी भाषा में टंकित लेखों/शोध प्रपत्रों के लिए दिशा-निर्देश :**

‘टाइम्स न्यू रोमन’ फॉन्ट, शीर्षक - 14 प्वाइंट आल कैप्स काला; लेखक का नाम - 11 प्वाइंट सभी कैप्स इटैलिक ब्लैक; टेक्स्ट - 11 प्वाइंट ऊपर नीचे की पाद टिप्पणी और फोलियो - 9 प्वाइंट।

(ङ) **टंकित पृष्ठ संख्या : अधिकतम 10 पृष्ठ।**

6. लेखक का घोषणा-पत्र :

“प्रज्ञा” जर्नल में प्रकाशनार्थ प्रेषित “.....” शीर्षक लेख/ शोध-प्रपत्र का लेखक मैं घोषणा करता हूँ कि—

(अ) मैं लेखक के रूप में इस लेख की सभी सामग्रियों (विषय-वस्तु एवं भाषा शैली) की पूरी जिम्मेदारी लेता हूँ, क्योंकि मैंने स्वयं इसे लिखा है और अच्छी तरह से पढ़ा है, और साथ ही अपने लेख/शोध प्रपत्र को “प्रज्ञा” जर्नल में प्रकाशित होने की स्वीकृति प्रदान करता हूँ।

(ब) यह लेख/शोध प्रपत्र मूल रूप से या इसका कोई अंश कहीं और नहीं छपा है और न ही कहीं मैंने इसे छापने के लिए भेजा है। यह मेरी मौलिक कृति है।

(स) मैं “प्रज्ञा” जर्नल के सम्पादक मण्डल को अपने लेख के संशोधन एवं सम्पादन की पूर्ण अनुमति देता हूँ। “प्रज्ञा” में लेख प्रकाशित होने पर इसके कापी राइट का अधिकार सम्पादक “प्रज्ञा” को देता हूँ।

लेखक का नाम एवं हस्ताक्षर

दिनांक एवं स्थान

मोबाइल/टेलीफोन नं०

