
A STUDY ON MADAN MOHAN MALVIYA IDEAS AND ROLE FOR INTRODUCING NATIONAL EDUCATION POLICY 2020 TO THE HIGHER EDUCATION SYSTEMS IN INDIA

Dr. Milton Kumar Acharjee

Assistant Professor, Department of Political Science, Tripura Govt. Law College, Agartala

ABSTRACT

A staunch nationalist, journalist, social worker, lawyer, statesman, educationist and learned scholar of ancient Indian culture, Mahamana Pandit Madan Mohan Malaviya stands as a colossal figure in the history of the nation. He represented a unique amalgamation of the ancient and the modern, of the Eastern and the Western cultures. He was a true sage in his beliefs and his profound religious attitude steered his actions but he was open to modern ideas. This study aims to explore the role and ideas of Malaviya's for introducing and implementation of NEP 2020 in the Higher Education systems in India. Challenges and constraints for proper implementation of NEP 2020 in the Higher Education systems in India.

Keywords: NEP2020, Higher Education Systems, Ideas etc.

INTRODUCTION

Madan Mohan Malaviya was born on December 25, 1861, in Allahabad to Brijnath Malaviya and Moona Devi. He grew up in Lal Digg (now Malviya Nagar), adopting the surname "Malaviya" from his family's Malwa origins. He began his education at Mahajani Pathshala, later graduated with a B.A. from the University of Calcutta, and wrote poetry under the name Makrand. Madan Mohan Malaviya worked as an assistant master at the Government High School in Allahabad in July 1884. He graduated in law in 1891 and excelled as a lawyer due to his meticulous case preparation and persuasive arguments. Mahatma Gandhi honoured him with the title "Mahamana". Madan Mohan Malaviya was also bestowed the title of Pandit as a sign of respect. Madan Mohan Malaviya Contributions. Madan Mohan Malaviya was an important leader in India's fight for independence. He was known for his strong nationalism, educational contributions, and social reforms. In 1916, he helped establish BHU in Varanasi to empower Indians and preserve traditional learning. An active member of the Indian National Congress, Madan Mohan Malaviya championed constitutional methods and participated in key freedom movements. He also dedicated himself to social reforms, uplifting the underprivileged and promoting equality in Indian society.

In India, which is called the world guru, the education system deviated from its original goal due to the invasion of foreign invaders and suffering the slavery of the British for 200 years. During the British period, many types of education systems were created which were mainly politically motivated. During this period, many social workers and educationists proposed their own educational plans and systems. Among these, Mahamana Madan Mohan Malaviya holds a prominent place. In his era, he presented a detailed educational plan with broad objectives of education. His educational ideas included free and compulsory education, Indian knowledge tradition, importance to fine arts, research-oriented students and new dimensions of science and technology. His ideas are clearly reflected in the National Education Policy 1968, 1986 and currently in the New Education Policy 2020.

According to Malaviyaji, the aim of education is to develop the youth physically, mentally, religiously, morally and spiritually in the higher education system in India. NEP 2020 overall objective is to develop children's physical development, cognitive, emotional, moral, character and cultural development as well as early language and literacy for communication.

OBJECTIVES OF THE STUDY:

1. This study aims to explore the role and ideas of Malaviya's for introducing and implementation of NEP 2020 in the Higher Education systems in India.
2. Challenges and constraints for proper implementation of NEP 2020 in the Higher Education systems in India.

The Role And Ideas of Malaviya's For Introducing And Implementation Of NEP- 2020 In The Higher Education Systems In India.

Malaviyaji as a Visionary Educationist among Malaviyaji's many achievements, the most monumental was the establishment of the BHU or Kashi Hindu Vishvidyalaya. In the course of his lifetime BHU came to be known as a Capital of Knowledge acknowledged across India and the World. Pandit Madan Mohan Malaviya created history in Indian education with this institution - the first of its kind in the country. He chose Banaras as the site,

because of the centuries old tradition of learning, wisdom and spirituality inherent to the place. His vision was to blend the best of Indian education called from the ancient centres of learning Takshashila and Nalanda and other hallowed institutions, with the best tradition of modern universities of the west. Great minds and personalities like Annie Besant, Mahatma Gandhi, Rabindranath Tagore, Shyama Charan De and many others joined hand with him in his quest for knowledge, arousing the national spirit in India and winning freedom with the power of education and righteousness. In the year 1911, the Maharaja of Darbhanga along with Annie Besant incorporated his scheme with that of the Hindu University-he personally too took great interest and met Lord Harding {then Governor-General} with plan of University and received his consent easily as this top notch British official was comparatively flexible in his demeanour. Albeit his Education Secretary, Sir Harcourt Buttler became alarmed to see, the prominence of Hindi in proposed University-he gave mandate for English, as medium of education in BHU which in equanimity was accepted by Mahamana. He had stout vision for changes and it's tantamount on entire education system-so, at least for temporary compulsions dropped his plan to use mother tongue. Finally the dream came true on the Vasant Panchami day, February 4, 1916 and foundation stone of BHU was laid by the Lord Harding in the presence of august gathering and thousands of city dwellers. His other temporary compromises like, conferment of Doctorate of Letters to Prince of Wales on December 13, 1921 was an unusual decision which received criticism within the political and academic circle albeit he stood on his reason as he thought universalization of education, a key factor for human development. (Padmini, 2010) Vision on Compulsory Elementary Education Malviyaji was champion of educational cause of India from very beginning of his active life which later reflected in his commitment to establish the BHU. In fact he supported elementary education bill moved by Shri Gokhale on 19th March 1912 and suggested to refer it to select committee. One of the apprehensions of some muslim members of the council were that by passing the interests of Urdu Language may injure. Malviyaji was of the view that Hindi and Urdu are the Medium of Education without any problem. Similarly caste and numerous creeds in this country will welcome the act. He also allayed the fear that compulsory education may be resented. But justification for the adoption of compulsion lies in the assumption that elementary instruction ought not merely to be vigorously extended but ultimately, to be made universal and that this is impossible without compulsion, that there will always be a proportion of parents, weak or apathetic or shortsighted or greedy who will neglect their duty. Vision on Higher Education According to him, higher education is the basic building block in the creation of an inclusive, equitable and diverse knowledge society. This is particularly true in today's world where knowledge is gradually emerging as the primary production resource. The new realities of 21st century however have given birth to a host of complex issues and challenges in higher education like internationalization, privatization, quality assurance, governance, fostering of research and innovation, competition for scarce human and financial resources etc. The Indian higher education system cannot afford to insulate itself from these changes. At the same time it should be able to meet the expectations and challenges of an increasingly globalizing world without endangering local culture and values. Every care should be taken to ensure that the objectives of higher education do not become subservient to the forces of the market. The Indian vision of education has always encouraged plurality of views as well as a rich tradition of dialogue and debate. BHU symbolizes this heritage of acceptance, integration and realization of the essential unity of mankind while at the same time preserving our unique identity. The scheme of education proposed by Mahamana assumes renewed significance today when higher education is facing challenges as never before. It is widely accepted that higher education is the basic building block in the creation of an inclusive, equitable and diverse knowledge society. As the final communique adopted at the end of World Conference on Higher Education (2009) emphasizes "higher education must pursue the goals of equity, relevance and quality simultaneously."

Vision on Higher Education

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

of an inclusive, equitable and diverse knowledge society. As the final communique adopted at the end of World Conference on Higher Education (2009) emphasizes “higher education must pursue the goals of equity, relevance and quality simultaneously.”

Amalgamation of Ancient and Scientific Knowledge in Higher Education:

Malaviya was a firm believer of in ancient Indian culture and tradition and also most modern then ultra modern in his future vision for higher education. He does not believe in Macaulay theory and totally opposing his concept, look the address of Lord Macaulay to the British parliament on February 2, 1835, we get surprised at the objectives of Macaulay. He stated in his address, “I have travelled across the length and breadth of India and I have not seen a person who is beggar, who is thief, such wealth I have seen in this country; such high moral values. People of such caliber, that I do not think we would conquered this country, unless we break the very backbone of this nation which is spiritual and cultural heritage and therefore I propose that we replace her old and ancient education system, her culture, for the Indians think that all that is foreign and English is good and greater than their own, they loss their self esteem, their native culture and they will become what we want them, a truly dominated nation. Malaviya yet born after the Macaulay period but he knows about his views, So he again and again said reshape the education system in all spheres bringing back our ancient education practices and moral as well as spiritual values. His vision is seen in BHU. Malaviya initially formulated the objective of this University is to promote the study of Hindu Shastras and of Sanskrit literature generally as a means of preserving and popularizing for the benefit of Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India. According to him, the objective of higher education should be: To promote learning and research generally in Arts and Science in all branches, To advance and diffuse such scientific, technical & professional knowledge, combined with the necessary practical training as is best calculated to help in promoting indigenous industries & in developing the material resources of the country & to 5 promote the building of the character in youth by religion & ethics as an integral part of education. These objective shows Malaviya Vision on higher education i.e. on one side reflect Veda, Upanishad, all ancient scriptures & text & on other side reflect science technology & integration of medical engineering agriculture & technical education. (Dwivedi, 2010) Vision on Technology Education In instituting technological education at the BHU, his magnum opus, he proved himself years ahead of Jawaharlal Nehru, who commissioned the IITs in the 1950s and 1960s. Not until Subhas Chandra Bose, at the 1939 Haripura Congress (when he spoke of Planning Committee, forerunner of Planning Commission), any Congress president had said anything like this. In his dissent note to the Industrial Commission (1916-1918), of which Sir Thomas Holland was the president, Malaviya made important observations as a member. Therein he advocated both Science and Technological education in existing universities and colleges, setting up of an imperial polytechnic, provision for scholarships and so on. BHU is the institutionalised legacy of Malaviya. It was planned as a university where Hindu scriptures and treatises, Sanskrit language and literature would be pursued along with modern scientific, technological and professional knowledge; where advanced research could be pursued in branches of arts and science; and, where ethical education aimed at character-building should be imparted. Malaviya was a visionary far ahead of his time. The inclusion of departments on Mining, Metallurgy, Industrial Chemistry and Geology alongside pure science subjects like Physics, Chemistry, Botany and Zoology speak volumes about his farsightedness. (Dwivedi, 2010) Practical Approach for Higher Education Syllabus The vision of Mahamana so far sighted that he knew the basic problems of higher education as well as of the student. He knew the problem of his time for what we are crying today. The problem of the unemployment and qualitative higher education is of greater concern today. Yet we are search for the solution. But at that time of Mahamana the sources of the study were to be so fixed that a student of average intelligence: taught on the modern methods may become skilled in some art of producing wealth: and versed in the principle upon which it is based. Malaviya dreamt of a new kind of curriculum taught by a new kind of school for self reliant society. This made him to provide tentative patterns of vocational studies in which cultivation of initiative and self help are dominant objectives.

National Education Policy 2020 comprehensively materializes Malviyaji's love for Indian knowledge, science and philosophy. National Education Policy clearly states that 'Knowledge of India' will include the knowledge and contribution of ancient India towards modern India and its successes and challenges. Under this, subjects like mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, technology, linguistics, polity conservation etc. will be included in the entire school curriculum, incorporating Indian knowledge system, especially tribal knowledge and indigenous and traditional methods of learning. The biggest recommendation regarding the structure of higher education in relation to large and multidisciplinary universities and higher education institutes, clusters, which will enable India to become an educationally, economically, culturally integrated and strong India by bringing back its ancient university tradition emphasizes

developing human capabilities in the 21st century by incorporating various technical and vocational subjects in the context of quality higher education. At the same time, the development of qualities like character, ethical and constitutional values, creativity, spirit of service has also been underlined, which is inspired by Malviyaji's objectives of overall development of personality and development of national spirit makes the biggest recommendation regarding the structure of higher education in relation to large and multidisciplinary universities and higher education institutes, clusters, which will enable India to become an educationally, economically, culturally integrated and strong India by bringing back its ancient university tradition.

Challenges and constraints for proper implementation of NEP 2020 in the Higher Education systems in India:

1. Structural Challenges: The structural challenges refer to the difficulties in reorganizing and restructuring the higher education system in accordance with the NEP 2020.
2. Integration in vocational education.
3. Pedagogical shifts and curriculum reforms.
4. Infrastructural challenges.
5. Pedagogical challenges.
6. Faculty training and development.

CONCLUSION:

Thus, we see that the standards set by Mahamana regarding education are still relevant today. The effort to bring his educational ideas into reality through the New Education Policy 2020 is a good initiative. Compulsory and free education was kept in the SSA. It was also kept as a mandatory condition in NEP 2020. Malviya ji considered the all-round personality development of the child very important, which has also been told in the new education policy. In the new education policy, fine arts, research, science-technology and Indian knowledge heritage have been given a prominent place, which Mahamana has given a prominent place in the education curriculum. We hope that the new education policy can bring the educational ideas of Mahamana in front of everyone in a practical way. His ideas can be incorporated in the behavior and sentiment of every Indian student and bear fruit.

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

REFERENCES:

1. https://www.researchgate.net/publication/385812033_Educational_Philosophy_of_Mahamana_Pandit_Madan_Mohan_Malaviya_And_Its_Relevance_In_NEP_2020.
2. <https://vajiramandravi.com/upsc-exam/madan-mohan-malaviya/>.
3. [file:///C:/Users/drmil/Downloads/EducationalPhilosophyofMahamanaPanditMadanMohanMalaviyaAndItsRelevanceInNEP2020%20\(1\).pdf](file:///C:/Users/drmil/Downloads/EducationalPhilosophyofMahamanaPanditMadanMohanMalaviyaAndItsRelevanceInNEP2020%20(1).pdf).
4. <https://globusedujournal.in/wp-content/uploads/2019/04/JJ14jyoti.pdf>
5. Users/drmil/Downloads/Challenges%20and%20Opportunities%20for%20Implementing%20NEP%202020%20in%20the%20Higher%20Education%20Sector_%20A%20Comprehensive%20Analysis.pdf