



CRITICAL STUDY OF EDUCATIONAL THOUGHTS OF GANDHI AND RAJNEESH

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ABSTRACT

Mahatma Gandhi and Acharya Rajneesh had different areas of work. Both favoured the development of human sensibilities excellent human qualities and inherent powers that genuinely make humans. Both Gandhi and Rajneesh have not considered education as a means of earning a living. Both consider education as a means of developing unlimited possibilities for humans. According to Gandhi, knowledge should be useful for the welfare of humankind, and education should be free from all kinds of Slavery. Gandhi considered experience as a means of practicable. Rajneesh considers education to be essential for human development. According to him, the nature of the human race rests on education. He says "The basic Reason why humankind is trapped in its ugliness and disability is hidden in education itself. According to Gandhi, the main aim of education is character building. He considered the character to be the centre of education."He says that your education is meaningless. If it is not given on the concrete plane of truth and purity. According to Rajneesh, women should not imitate men. It is necessary to do some work in the direction that a woman is available in her nature, with full dignity. Being educated like a man, the woman becomes a fake man could not be a real woman. In this article, researchers tried to explore various thoughts of Gandhi and Rajneesh about education.

KEYWORDS: Education, Mahatma Gandhi, Acharya Rajneesh, Aim, Objective

CONCEPT OF EDUCATION

Gandhi considered the ancient educational concept as Vidyaaya Vimuktaye necessary. He called it Satya Anubhuti by which human being can achieve the highest goal of life Moksha. According to Gandhi, knowledge should be useful for the welfare of humankind, and education should be free from all kinds of Slavery. Gandhi considered experience as a means of practicable. The means of earning a living should not be the aim of education. The goal of education should be self Development. Where there will be self-development there means of livelihood will be generated.

Rajneesh considers education to be essential for human development. According to him, the nature of the human race rests on education. He says "The basic Reason why humankind is trapped in its ugliness and disability is hidden in education itself. Rajneesh further says--about education "One gets birth, life has to be created. Therefore, man needs education. Education has only one meaning that we can learn the art of living life."According to Rajneesh, today's education does not teach the art of living, and education human gets worse

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than an illiterate human being stressed out depressed. This shows that in the process of education, there are some basic mistakes.

Both Philosophers have used the term education in a broader sense. Both have related education to the advancement of human life. Both believe that solutions to the problems of human life are embedded in the right education. Education builds human life. Both Gandhi and Rajneesh have not considered education as a means of earning a living. Both consider education as a means of developing unlimited possibilities for humans. According to Gandhi, education means the first development of the human body, mind and soul. The same Rajneesh education believes in human enlightenment to help in achieving inner bliss. Gandhi considers education as a means of socialization and says that education should prepare the child for the benefit of society. At the same time, Rajneesh opposes this educational ideology of Gandhi. Rajneesh is against the socialization of humans. They say make the person a tool for society. We are giving education keeping in mind the structure of the society, just as the society has to be made, no we do not want to keep the society at the centre. What is required to be done for the ultimate musical achievement of a person, happiness, peace, happiness, health, will be in our attention? Rajneesh says that education teaches man how to related to another, but does not explain how to similar to loved ones. The society gives all education in such a way that all the learning of society is of utility. Your knowledge and the pleasure drove from that knowledge have no utility for society. Therefore, it has no place in the objectives of education set by the society.

AIMS AND OBJECTIVES OF EDUCATION

Gandhi was satisfied with the education system prevailing in the country. He felt that the education system of the country was promoting the bondage the education system embedded in the slave element mould is not helpful in the development of the personality of the people of India nor can is lead the countrymen on the path of progress. He determined the objectives of education, keeping in view the shortcomings and weaknesses of the preceding education system. According to Gandhi, the main aim of education is character building. He considered the character to be the centre of education."He says that your education is meaningless. If it is not given on the concrete plane of truth and purity. If you students are not careful about the personal sanctity of your life, ignore the virtue of your thoughts then I will say that you are destroyed even if you do not come out of school by becoming proper legislation." They add up correctly to the character formation of the child. Gandhi wanted to upgrade the human character through education so that the human mind could be purified with wards and deeds he has considered the character formation of human as the end of knowledge.

Gandhi also emphasizes on the physical development of children. They say that the education of the brain and heart should be done through the creation of a structured body. According to the health is the residence of the mind in health. They combine physical hygiene with the physical formation and physical health. Only a physically healthy, clean child can develop a healthy, clear idea. Gandhi has established coordination in personal and social purpose. Gandhi gave paramount place to the development of individual privacy, but according to him, both the development of own privacy and the development of society depended on each other. Gandhi believed that the development of society could not take



place without a person; therefore, Gandhi believes that the nature of education should be such that a person can develop his sense of responsibility towards the society.

Gandhi considered a woman like a man he was always in favour of her education. He considered woman education as Indispensable for the progress of society. Honoured the woman because she believed him as an expression of divine power he said, "till the woman is not part of our subject material and kitchen our life becomes a partner of companion half-life and misery till than all our attempted false. Education is the only means and remedy for improving the condition of women. According to him, education will generate confidence in them, and they will be to help themselves.

Gandhi said that the caste of women is more origin than men because even today, the image of sacrifice is a living silent of reverence and knowledge of meekness. He believed that about the curriculum of the liberation women of India, he thought that the majority of elementary education might be respected. However, in addition to this, he believes so much if the proper arrangement is made to provide education to women than surely India's pride will increase, and it will undoubtedly be a pioneer.

Rajneesh says about female education; it is a natural variation for men and women, which is very important. Therefore, he presents his full view of women's education. They say women were denied the right to education for many countries. However, even now, women are not being taught according to their natural qualities, they are being given education like men. This education will produce a dangerous woman even than an uneducated woman. This type of education deprives them of their natural bestowed qualities. Therefore, the woman becomes the champion of a new civilization, but that hope will also end, and the woman also gets initiated like a man. According to Rajneesh, women should not imitate men. It is necessary to do some work in the direction that a woman is available in her nature, with full dignity. Being educated like a man, the woman becomes a fake man could not be a real woman.

Rajneesh asks for both men and women to be the same. This will allow boys and girls to know each other. Student life is the best time to understand each other. While Gandhi was in favour of co-education at the primary and higher levels, he refused to utter the co-education as a teenager. He had experimented with studying boys and girls together and accepted the possibility of education based on it. Acharya Rajneesh considers the aim of the present education system to have a meaningless ineffective for the supreme development of human being he seems to be opposed to Gandhi educational ideology. When he says that education should not be a means of socialization. What is education today? As the failed society is today, children will be able to repeat a similar society. It is undoubtedly a complicated matter to break this effort. Society gives all education in such a way that something is born. Self- knowledge and enjoyment from that knowledge have no utility for society. Therefore, the objective of education prescribed by society is to help the man in achieving enlightenment and happiness. According to his ideology, it should be based on the individual rather than society; only a blissful person can serve society. They say that education should be such that every person is gradually eager to find himself and should be helpful in the search.



According to Gandhi, the ultimate aim of human life is liberation self-realization enlightenment or self-realization. The ultimate goal of physical, mental, social, cultural, character development etc. is also to help human beings to realize themselves.

Spiritual development in the field of education means to make man aware of the reality of this entire universe, to make him aware of his self –the power to make him aware of the ultimate mighty power at that supreme subtlety no effort is made to achieve this objective. However, with the education of literature history, civilization, culture, it all becomes knowledge. Its education is informal. He believed that the aim of spiritual development of education is the highest. With this, we can make a human being. Our education is utterly unsuccessful in spiritual terms. This education is unable to make our eyes see the soul. Keeps us unfamiliar with our self-power. Education should be such that children can gain spiritual freedom by imparting knowledge and self-realization of God.

Rajneesh, presenting his specific view on the criteria of human values says, "I accept all, in the vision created by God, everything is auspicious whatever it is accept it even if it is inauspicious because this form is also divine. They say unlucky blocking is auspicious. Rajneesh does not consider a person's conduct to be valuable; they say the end is valuable if the soul change. The behaviour changes automatically. If you change within, then there is a change outside - the external personality which is not valid whereas the real morality is the improvement of the soul. Rajneesh asks the world to put an end to evil but not harshly or forcefully their way is not to praise good or condemn evil, and this work can not be done even by reading the text of countries or morals. There has been a period of double standards in the ancient period, so, the human could not be ethical. According to Rajneesh, do this preach or moral education of policy does not do it, it has no value. Opposing the ethical principles, they are Ineffective they say "The first thing in the science of the mind is that what you will deny to the mind, the mind will be attracted to it prohibition is an invitation".

Rajneesh asks the human to accept instinctively and in privacy. Suppressing the depraved desires created in the human mind is violence to words oneself and fulfilment will be against the policy. Instead, Rajneesh suggested refining the inner feeling. Only good wishes will arise from this. Rajneesh opposes the morals brought, but he is opposed to freedom. According to him, the real morality is the development of consciousness, which will be uploaded by the manifestation of meditation and love. After the elevation of consciousness, they recognize freedom.

Acharya Rajneesh says setting the purpose of religious education, creating a non-competitive mind, be non- violent, be it paul be contestant, love should be full of compassion. Rajneesh, like Gandhi, places the privacy of a person at the centre of education. When Rajneesh teaches values to talk moral education, he says that this education will be the education of the values of the personality and not the values of the society. As Rajneesh, Gandhi puts the privacy of the person at the centre of education, when Rajneesh takes of values education and moral education, he says," this education will be the education of values of personality, not values of society. Gandhi, speaking against the past-oriented, traditionalist education, Says that it is dangerous to make a human according to the society, to make it morally dutiful is expensive, it bring hypocrisy insanity. The human mind remains the same from the inside, pretending to be moral from above starts. They say that a man will be born



only if we can move him in the direction of realization and awareness and joy, and psychoanalysis, education and psychosis are necessary to achieve this condition. One of the essential objectives of Rajneesh's education is to plan the power of youth. They say that there is the extra power in today's generation. One challenge before education is the planning of this additional power. How can extra power move on new routes on meaningful routes in new directions? They want to turn the power of youth towards creative, creation should be done physically, mentally, emotionally and spiritually. According to Rajneesh, in the current education system, physical activities, sports, routine etc. have not got enough space this needs.

Rajneesh wants to coordinate spirituality and materialism so that the mind can live a blissful life. The efforts made through the East and West cultures in this direction draw attention to the success of hollowness. Rajneesh calls for the attempt to coordinate spirituality and materialism in the link of the purpose of education. Gandhi does not support materialism in education. They insist on the student to be masters in cottage industry handicrafts for earning money and for earning a living.

Mahatma Gandhi says in the context of disciplining the student discipline means truthfulness. Through this, gentle nature and harmony is development. Socialism enters character. According to Gandhi, real discipline is self-motivated. They are the support of discipline but never supported severe discipline. He opposed giving physical punishment to the students. From his point of view, the development of real discipline can only be done by an effective method. In the process of disciplining the student by punishing teaching become a symbol of animal power because there is a feeling of anger behind the punishment, he believed that in such an environment the child could never learn discipline. To discipline children, first of all, they should be kept in a purely natural environment and social environment. In this type of environment, the child will adopt high ideals and high behaviour by simulation. However, then if the child walks on the wrong way than the teacher should use self –power to get him in the right way. He thought that the conduct of the student has the most effect on the conduct of his teacher. While Acharya Rajneesh, while giving his views on discipline in education, says-"Discipline causes a man to be dead. The more disciplined a man is, the more dead." They refuse to imposed discipline on children. They say they refuse to impose discipline on children and see love brings discipline; discipline comes from within. They were calling to awaken the conscience of children.

CONCLUSION

Gandhi emphasized on intellectual development, an essential dimension in the objectives of education. They say that culture is a fundamental aspect of education. He calls for the adoption of Indian culture and exceptional attention to its development. According to Gandhi, the child aims to harmonize the development of the personality, physical, mental, social, emotional and spiritual powers. Gandhi was a humanist; he was in favour of developing the spirit of Vasudev Kutumbakam and universal brotherhood among the student. Rajneesh values a man's natural behaviour in a manner compatible with his inherent nature. For Rajneesh, all that is valuable, because of which or with the help of which human consciousness is moving towards higher-level step, there is nothing worth stopping due to



which the development of human consciousness is blocked. They are friends only in the deep gaps of our subconscious.

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