

Editorial

Mahatma@150: More from Less for More

This year, the world is celebrating 150th birth anniversary of Mahatma Gandhi by paying tributes to him in a variety of ways. We therefore proposed to highlight some of Gandhi's contribution to world of knowledge, society and environment apart from his visionary contribution to the philosophy of non violence.

Mohandas Karamchand Gandhi , reverently known as Mahatma Gandhi and affectionately called as Bapu, Father of the Nation is one among the very few who has carved a niche for himself as well as the country across the world as a leader representing not only the common man, but also one of the most celebrated international visionary who founded and propagated the philosophy of non violence. He is known across the world for his diverse contribution to a wide range of areas right from being the icon of Indian freedom struggle to becoming Saint, Seer, Educationist, Philosopher , Environmentalist, Nature Cure Expert and many more. He is a man of action with culture, character and philosophy of his own. He is a 'Yugpurush' in real sense who will live in the annals of history for ever till the end of human civilization.

It is about 110 years since Gandhi gave the world his vision of the possible human society and envisioned a society in which the driving force was Love Force and used the term interchangeably with Soul Force and Truth Force. Gandhi's view on development was based on sustainability and he meant development for over all development of the human persona that would be self – regulated and development was for aiming at peace and harmony with self , with others and with nature. Gandhiji deeply concerned with people , planet, prosperity and partnership as the Sustainable Development Goals (SDGs). He laid primary responsibility with the individual and emphasized that individual has to be educated around his behavior so that she can work towards sustainable development of self, others and nature. Accordingly he believed that self –regulated individuals would build sustainable practices and institutions which would draw sustainably from nature. It was a great tribute to Gandhi when in 2007 the United Nations declared October 2 as World Non- Violence Day.

In the 150th year of Mahatma we move from *symbolism* to *substance* and for that matter in the areas of higher education we should practice and absorb some of the basic lessons of Gandhian Philosophy. It is here we have to combine practice with theory, hand with heart and head. Accordingly Gandhi viewed unless education is imparted through *engagement* with different facets of society, how will our students learn to be responsible and responsive to the persistent unmet needs. If entrepreneurship has to be promoted , and if start-ups have to emerge to meet these glaring gaps, then ecosystem for *mapping* the unmet needs, *tapping* the innovative and entrepreneurial potential and *capping* the increasing frustration of youth will have to be developed.

Gandhian philosophy is also equally relevant in today's globalised and multicultural world which generate conflicts in many levels- from local to global- and there are many sites of it ranging from the personal to public life and conflict from the interpersonal to the international , is one of the

processes of society. Thus, in conflict situation, the truth becomes the end of the process of conflict and nonviolence becomes the means to accomplish it. The logic of *Satyagraha* is based on the assumption that good ends can never be attained through the wrong means, thus *Satyagrahi* is obliged to employ nonviolence as only means in a conflict situation. Satyagraha employs self suffering as a dominant method in dealing with conflict with the positive impression that the opponent can be turned to see the truth by touching his/her conscience. It is assumed here that a more explicit image of truth will grow out of the dialectical process of conflicting parties. It needs to be mentioned that while *Satyagrahi* tries to convert his opponent, he/she also remains open for opponents in the same manner. Thus, from conflict transformation point of view, Gandhi's Satyagraha is a creative dialogue and remarkably significant if one carries out conflict along productive lines and wish to reach a win-win situation that means all the parties should be satisfied with the result of the conflict.

Here Gandhina Engineering is of profound significance as we are amassing our resources in an astoundingly high speed. It is here Gandhi's two tenets are very important for us : 'I would prize every invention of science made for the benefit of all' and 'Earth provides enough to satisfy every man's need but not every man's greed'. The first tenet referred to affordability and the second tenet referred to sustainability. Thus the essence of Gandhian Engineering is all about 'getting more from less for more and more people of the world', it means getting more (performance) from less (resource) for more (people), not just for more (profit). What Gandhi had said – benefit of all – not for just a few but for more and more people. Getting More from Less for More (MLM) should therefore be the mantra of today's world. Ironically, it was Mahatma Gandhi, that was India's greatest gift to world in the 20th Century.

On 150th years of his birth, we must resolve to follow the path shown by our Father of the Nation and that would be our rich tributes to *Bapu*.

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