



GANDHIAN MANAGEMENT

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Article DOI: <https://doi.org/10.36713/epra16971>

DOI No: 10.36713/epra16971

ABSTRACT

Scholars from all around the world have always been interested in the life of Mahatma Gandhi since it is a classic and unique subject. They have studied him from a wide range of sources and discussed him in a variety of ways in various contexts. These include articles, special workshops, international or national conferences and symposia, biographies and autobiographies, books by well-known authors, journals, and his works (a publication of the Government of India). The trilateral framework of truth, love, and non-violence that characterizes Gandhian philosophy is how the understanding of Gandhian management is expressed. The good of an individual is contained in the good of all, while the good of all is contained in the good of individuals. "We are developing, 'we are progressing' and 'we are shining' often used synonymously, without any regard to queries.

- ❖ Who is developing?
- ❖ What is developing?
- ❖ How are we developing?
- ❖ How much have we moved towards our destination? and
- ❖ What means we are using for development?

This paper is an attempt to apply principles of Gandhian Thoughts, skills, and approaches to manage the organization to make a sharable life world.

KEYWORDS: Management, Managerial Skills, Self-Search, Principles, Deadly Sins.

INTRODUCTION

Dispelling contempt for the past and dispensing with arrogance of the present if we look without prejudice into the gestalts of Gandhian management the world can still learn important lessons to avoid pitfalls and avert crisis and catastrophe in the future. He studied the genesis of the problems, the ground realities, and legal implications; only then did he decide methods and means to attend the goal. He always reinvents himself and his environment by applying checks and balances to adapt to the changes without changing the rock-solid premises of his philosophy. His approach to manage men, machine, materials, and methods were not derived from any legislation, force, or fright, but were distilled of humanitarianism and an outcome of his self-searching spirit.

THOUGHTS OF GANDHIAN MANAGEMENT

Human

Gandhi stresses the need for holistic and integrated development of every individual, at a micro level and the macro level development of community and welfare state. He considered no work as inferior and believed that working with dignity should be the only way to make one's dignity of life and work. He realized that human resources are the fountain head of all activities and therefore management must frame people centric policies and the state must promote programmes that support enhance the quality of human life. He relied on intrinsic qualitative worth of human capital.

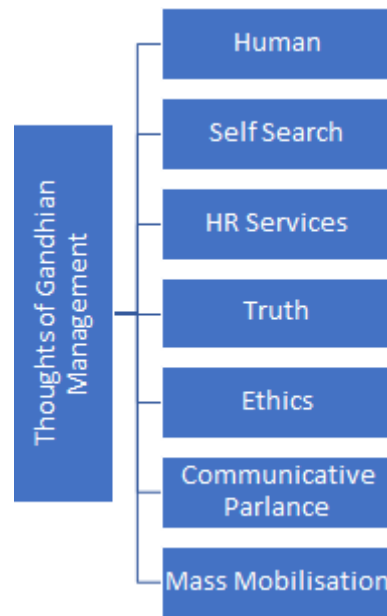


Figure 1 Thoughts of Gandhian Management

Self-Search

Self-Search, Gandhi believed, is the first training stage to prepare oneself for service to society. If we cannot perform our own work, how do we serve others? He clipped his hair and washed his cloth not because he could not afford charges of barber or washer man but because he did not want to be helplessly dependent. He willingly cleaned toilets at colonies of lower esteemed inhabitants. No order, only an act for and with inner Sympathy. Disorder can be cured by personal act. One learns to discard the crutches of dependence on others, if one tries to become self-restrained and self-reliant for one which needs to have moral uprightness, intellectual, self-assurance, emotional maturity, and physical fitness.

HR Services

He was seriously concerned with the problems of workers and working class because he was against the mechanistic approach of treating humans as a spare part of a machine. He held that workers need to be trained and retrained to improve their efficiency and thereby productivity in their job. In matter of workers participation in the decision-making process, he believed that management must solicit workers consent on the issues and matters that concerned him directly or even indirectly since they also stake their fate in success and failure of business. Non-violence does not only mean non killing non-aggression or non- injury but also being free from prejudice, jealousy, hatred, pride, and ego mechanism. Since this element can cause some kind of violence towards one's own self and others.

Truth

Science is nothing but a search for truth. Truth not only in the physical world but in the world of logic, psychology, behavior and so on. A manager must manage the affairs of the organization without ego, pride, prejudice, jealousy, hatred, coercion, fear etc. Absence of love and truth on any pretext and the presence of violence in any form would interfere with SWOT analysis and PEST analysis and would jeopardize setting of smart goals.

Without any official position and power, he remained an unchallenged and unmatched leader who controlled the psyche of millions of people from all rungs of society for about half a century.

Ethics

Both macro and micro level ethics would contribute to more secure, secular, and negotiable management. Individuals should practice micro-level ethics, while the entire organization and the community should practice macro-level ethics.

Communicative parlance

The above ethics are possible when there is communicative parlance. It brings out institution from autocratic framework. However, with the help of equity sharing – togetherness and by respecting the spirit of resilience democracy of the institution becomes possible.

Mass Mobilization (Satyagraha)

Gandhi's capacity to convert (arriver) into a navigable canal people through mass movement and protests with minimum collateral damage, arouses as much inquisitiveness as his capabilities to mobilize masses. The purpose of civil disobedience as Gandhi perceived is not to destroy the person but to abolish institutions or systems that work against human values and humans. We are all aware of his large-scale civil disobedience movements across the provinces of Transvaal and Natal. India movement of Dandi yatra against Salt Law. Reaching the Dandi Sea on 5th April 1930 he picked a handful of salt from the seashore, thus breaking the law. This was the beginning of the countdown and the meltdown of British colonial rule in India. He knew that disparity due to differences in wealth and wisdom would continue but he was well convinced that by one's sacrifice and dedication, it would not be difficult to form a cohesive group of people ready to come forward to work for human dignity and rights of the people.

Gandhian Skills for Managers

Gandhi had extraordinary leadership skills which should be

practiced by corporate managers of the 21st Century to ensure sustainable development.



Figure 2 Gandhian Skills for Managers Principles of Gandhian

Management

Mahatma Gandhi gave seven principles of Management which can be applicable for holistic development of an individual, Business Organisation, and society, they are the foundation for effective quality leadership, Service, Team Building, Organisational alignment, and other strategic development. What we need according to Gandhian Principles are depicted below in figure No 3.

Business should be coupled with ethics

Natural resources are limited and under those circumstances anyone possessing more than they require obviously denies others their rightful share. "There is enough for our need but not for our greed." Its observance can guide one to lead a life of simplicity. It also inculcates in the mind of the follower of this pledge the propensity to develop and the attitude of detachment, one which could gradually be extended to developing greater levels of tolerance, there by extending for harmony and peace. The dream he wanted to realize was not the spoliation of private

property owners, but to restrict its enjoyment to avoid all pauperism, consequent discontent and the hideously ugly contrasts that exist today between the haves and have nots. Machinery must have Human face. The present use of machinery tends more to concentrate wealth in the hands of a few in total regards of millions of men and woman whose bread is snatched away. Economics that hurt the moral well-being of an individual or a nation are immoral and sinful. Thus, the economics that permit one country to prey upon another are immoral. It is sinful to buy and use articles made by sweated labor. The economics that disregard moral and sentimental considerations are like wax works that being lifelike still let the life of the living flesh. At every crucial moment, these new-fangled economic laws have broken down in practice and the nation or individuals who accept them guiding maxims must perish.

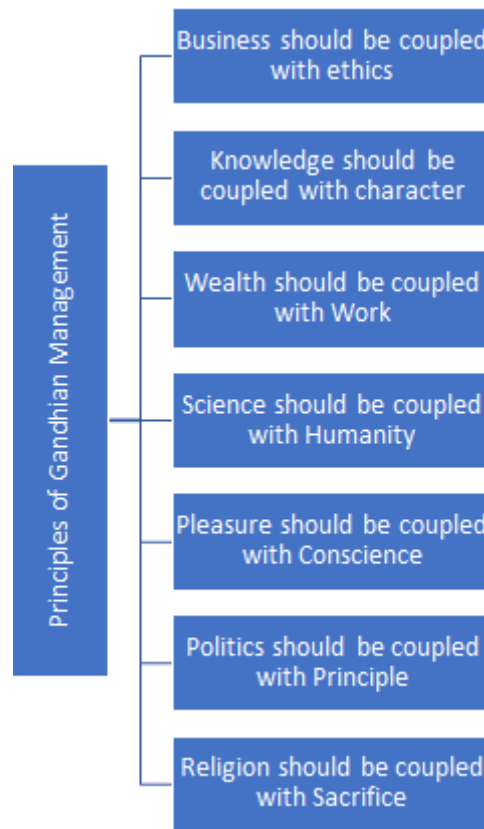


Figure 3 Principles of Gandhian Management

Knowledge should be coupled with character

Knowledge without character is a power for evil only, as seen in the instances of so many “talented thieves and gentleman rascals in the world” when setan comes disguised as a champion of liberty, civilization, culture and the like, he makes himself almost irresistible. All of us of our learning or recitation of Vedas, correct knowledge of Sanskrit, Latin, Greek, and what will not avail us nothing if they do not enable us to cultivate absolute purity of heart. The end of all knowledge must be building up of character and innocent youth is a price-less possession not to be squandered away for the sake of momentary excitement, miscalled pleasure. As per Gandhian scheme of things the hand will manage tools before it draws or traces the writing, the eyes will read the pictures of letters and words as they will know other things in life, the ears will catch the names and meaning of things and sentences. The whole training will be natural, responsive, and therefore, the quickest and the cheapest in the world. If we are to reach real peace in this world and if are to continue a real war against war, we shall have to begin with children; and if they will grow up in their natural innocence, we won’t have to struggle, we won’t have to pass fruitless idle resolutions, but we shall go with love to love and peace to peace, until at last all the corners of the world are covered with that peace and love for which consciously or unconsciously the whole world is hungering. Real education consists in drawing the best out of yourself. What better book can there be than the book of humanity?

Wealth should be coupled with Work.

Gandhi was regarded as a social scientist, for he never used any Adhoc method in his search for solution the problems which he has not encountered in his own life. He studied the genesis of

the problem, ground reality and legal implications; only then he decided methods and means to act and attend the goal. His approach for managing men, machine, materials, and methods were not derived from any legislation, force or fright but were the distillate of humanitarian thrust and an outcome of self-reflection, self-actualization and introspection sustained by inner force and inner self discipline. Every man has an equal right to the necessities of life even a bird and beasts have and since every right carry with it a corresponding duty and the corresponding remedy for resisting any attack upon it, it is merely a matter of finding out the corresponding duties and remedies to vindicate the elementary fundamental equality. The corresponding duty is to labor with my limbs and the corresponding remedy is too non-cooperate with them who deprives me for the fruit of my labor. America is the most industrialized country in the world and yet it has not banished poverty and degradation. That was because it neglected a universal workforce and concentrated power in the hands of the few who amassed fortunes at the expense of many. The result is that its industrialization has become a menace to its own poor and the rest of the world. If India must escape such disaster it had to imitate what was best in America and other western countries and leave aside its attractive looking but destructive economic policies. Therefore, real planning consisted in the best utilization in the whole workforce of India and distribution of raw products in India in her numerous villages instead of sending them outside and rebuying finished articles at fabulous prices. If true and non-violent combination of labor would act like a magnet attracting to it all needed capital, Capitalist would then exist only as trustees, when that joyful day dawns, there would be no difference between capital and labor. The labor



will have ample food, good and sanitary dwellings, all necessary education for their children, ample leisure for self-education and proper medical assistance.

Science should be coupled with Humanity

The world has changed drastically in the last sixty years. An objective view of this issue will convince one that while the external circumstances have undergone sea change, mankind's essential tendencies, aspiration, reaction, desire, cravings, including instincts have continue to be doggedly unchanged. While inventions and discoveries have changed the face of the world for the better, they have also exponentially increased the potential for the disaster and untold harm. It is from this viewpoint that science without Humanity and its relevance directly address the core of human nature, and will forever be valid, relevant, and enlightening to those who follow. It provides an all-time blueprint for happiness, joy, peace, love, and truth to prevail over all humankind with its diverse communities, beliefs, and weaknesses. Gandhi objects to the craze for machinery, not machinery as such the craze is for what they call labor saving machinery. Men go on „saving Labor“, till thousands are without work and thrown on the open streets to die of starvation.

Pleasure should be coupled with Conscience.

An innocent youth is a priceless possession not to be squandered away for the sake of momentary excitement, miscalled pleasure. Drugs and drinking are the two arms of the devil with which he strikes his helpless victims into stupefaction and intoxication. People drink because of the conditions to which they are reduced. It is the factory laborers and others that drink. They are forlorn, uncared for and they take to drinking, smoking is a vice. It deadens One's conscience and is often worse than drinking that it acts imperceptibly. It is a habit which is difficult to get rid of when it seizes hold of a person. It fouls the breath, and sometimes even causes cancer. Drinking, Smoking, Prostitution, drugs all these vices are for momentary excitement and root causes of all physical problems. Everyone indulged in these vices is aware of the fact. One should never act against self-conscience for momentary enjoyments. You should always respect your inner voice.

Politics should be coupled with Principle.

Power is of two kinds; one is obtained by the fear of punishment and the other by the arts of love. Power based on love is a thousand times more effective and permanent than one derived from fear of punishment. In matters of consciousness, the law of majority has no place. Possession of power makes man blind and deaf; they cannot see things which are under their very nose and cannot hear things which invade their ears. There is thus no knowing what power intoxicated governance may not do. So patriotic man ought to be prepared for death, imprisonment, and similar eventualities. Whilst power, super imposed, always needs the help of police and military, power generated from within should have little or no use for them. All is well with you even though everything goes deadly wrong if you are spare for yourself. Reverse, all is not well with you although everything outwardly may seem to go right if you are not spare

with yourself.

Religion should be coupled with Sacrifice

The one religion is beyond all speech. Imperfect men put it into such language as they can command, and their words are interpreted by other men equally imperfect. Whose interpretation is to be held to be the right one? Everybody is right from his own standpoint, but it is not impossible that everybody is wrong. Hence the necessity of tolerance, which does not mean indifference to one's own faith, but a more intelligent and purer love for it. Tolerance gives us spiritual insight, which is as far from the south. True knowledge of religion breaks down the barriers between faith and faith. It is not necessary for toleration that I must approve of what I tolerate. I heartily dislike drinking, meat eating and smoking, but I tolerate theses in Hindus, Mohmends and Christians, even as I expect them to tolerate my abstinence from all theses, although they may dislike it. Religion which takes no account of practical affairs and does not help to solve them in no religion.

CONCLUSION

Management in all organizational activities is the act of getting people together to accomplish desired using available resources efficiently and effectively. The Management comprises planning, organizing etc., The Mahatma Gandhi knew the importance of management very well. He applied it in his every Ashram and in constructive work. He taught his every associate about management. Mahatma Gandhi wrote about management in this word; *“I am sorry to say that the management of these houses is far from satisfactory and consequently they are not doing a swinging business. And I should like educated traders who have a good knowledge of English to go there, mix with the people, see the secret of their success, and then return to India, open branches in England and India in an improved style. I have been told that we stand a fair chance of doing good business selling carved wood and stones and feathers in England. Everyone knows how many feathers are daily wasted away in every part of India. Since they are a saleable commodity in Europe, we are wasting away real wealth simply through sheer ignorance or indifference attitude. And he regards as soldiers in this campaign. It is not possible for you to reason things for yourselves. You have come to the Ashram because you have faith in the management. That does not mean faith in me. I am not a manager. I am directing the movement as far as ideals and general direction are concerned. Your faith therefore must be in those who are managers for the time being also.”*

To apply the Gandhian model would require a revamping of current management practices. This is true that Gandhi has nowhere formulated a theory of management as such. Hence, a model can be evolved from his social philosophy, Principles, Ethics, and his thoughts.

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