

“COMPARATIVE STUDY OF GANDHIAN PHILOSOPHY AND ENVIRONMENTAL CONCERNS WITH SPECIAL REFERENCE TO MODERN MANAGEMENT STREAMS”

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Abstract: Gandhian management is based on Gandhian philosophy of love, truth and nonviolence. His philosophy is integrated with his principles and practices that add to new dimension to the fields of management. It is essential to understand his qualities of management style. It is for the betterment of the country and business to interpret and adopt these principles correctly. In the first part we shall study various Gandhian principle of management. In the Second part efforts are made to compare these principles with modern management streams.

In the age of globalization, if anybody talks about ethical management and code of conduct, then it is not so easy to implement the same. This is because ethical management and value-based management requires clear-cut base of ethics and values. Even today business gurus are talking about Gandhiji's principles, to consider Gandhiji as role model of nation. But application of Gandhiji's principles in today's management is a matter of discussion or debate.

Keyword: Management, Ethics, violence, communication

INTRODUCTION:

The voluminous work of Mahatma Gandhi explored vast field of his activities. Gandhi was well known political leader and spiritual personality. He was characterised as a religious leader and also an apostle of peace. The integrated Gandhian philosophy, principles and practices have added to the field of management. The study exhibits his eminently high managerial calibre.

Most of the corporate often issue their mission statement in which they declare their philosophy in terms of their goal, competitive edge, strength, target groups and markets. Various companies aim at different key note. Gandhi carved his philosophy which he nurtured and upheld throughout his life, known as Gandhain philosophy. In the Gandhain philosophy prejudice, hatred, coercion and fear have no place because they all reflect violence in one or the other form. The three cardinal principles of Gandhian philosophy are truth, love and nonviolence are so cohesive and coherent that the absence of one breaches wholeness of the structure. The meaning of these elements is to be understood beyond the threshold of their common meaning.

Truth is difficult to listen, more difficult to speak and most difficult to practice. Knowing truth means knowing the reality. The general meaning love has different shades like fondness, passion, attachment. In Gandhain context love must expand its horizon to encompass compassion, empathy, sympathy, kindness, devotion. Thus

truth, science and scientific management are closely linked to each other. The third element is non-violence which does not only mean non-killing, non-injury but free from pride, jealousy ego and predilection. The importance of the human factor in contemporary management can be seen in its finest form in Gandhain management.

Objectives:

The Objective of present paper is to study various Gandhian principle of management in the first part. In the Second part efforts are made to compare these principles with modern management streams.

Methodology:

The study is based on literature review, observations, discussions, dialogue with experts. Several data sources are used for this study. It includes work by contemporary exerts, work by Gandhian experts, collections and compilation, of speeches, writings of M. K. Gandhi, news paper writings, information from internet.

1. Organisational Management:

Absence of truth, love on any pretext and presence of violence (while competing) in any form would interfere with SWOT and PEST analysis and jeopardise with the setting of SMART goals which are important tools of Organisational Management. (Pratap Ram, 2009)

SWOT (Strength, weakness, opportunity, threat)

and PEST (Political, Economical, Social, and Technical) are analytical tools. These tools are used in survey and decision making by profit and non-profit organisations to know the position or truth about financial and other status of organisation. SMART (Specific, Measurable, achievable, relevant, time bound) is goal achieving tool of organisational management which are very base of modern corporate management. It is to access management performance. The ability of Gandhi to move the masses was his strength. Gandhi was aware that illiteracy is the weakness and curse to the people of the country. He was aware that education will give proper opportunity to earn otherwise the abject poverty is inevitable threat. Hence he started Khadi movement. It was to provide alternate source of income to people for eradication of poverty.

Some of these tools were successfully implemented in Gandhi ashrams for welfare of the people. The management of Gandhi ashram was based his on 11-vows including truth, nonviolence for observance of ashram mates. At the millennium World Peace summit held at UN head quarters, New York condemned violence and unanimously affirm the dire need to establish peace and harmony in the world. (The times of India, 31-8-2000)

2. Effective Communication:

Gandhiji was aware of importance of communication. His communication was by word of mouth (oral), message through his followers or notes. His communication was clear, concise, crisp creating awareness and knowledge.

For effective, quick and well spread communication he turned to print media and taken responsibility as writer, editor, publisher of daily, bi-weekly, weekly in various languages like Gujarati, English, Hindi and Tamil. The articles were published in Harijan, Young India and Indian Opinion. Many times these were banned by Britishers. (Articles on Jalianwala Baugh episode, Salt March to suppress the reality) The electronic media was not famous and approachable.

Gandhi created the awareness and raises the cognition level amongst common man by providing necessary inputs through oral communication and print media. The discussions often on political, social economical and legal issues were first taken up in public and then for debate with government. The information was disseminated to the people through publications.

Gandhi's dress was simple and scanty. His scanty clothes spoke of his body language (Kinesis – motion of body). Even his silence and fasting communicates fast to show his disapproval for wrong committed by him or his followers. He was selected as brand ambassador after about sixty years of his death as “Apple Gandhi” instead of 'Apple Macintosh' and as “Telecom Italia Gandhi” instead 'Telecom Italia' in Italy. (Pratap Ram, 2009)

In communication subject management students are taught barriers to the communication like language, physiological, psychological, physiological, emotional, use of jargons, lack of attention etc. Gandhiji succeeded in combating all barriers to communication viz language, distance, ego, perception, motive and hierarchy. His message

was clear, concise and effective. His communication was lateral and vertical for diverse group of public. The non-verbal communication can be compared with his body language (kinesis), silence (mauna) and fasting (uposhan). This was most effective way of communication.

According to him sole aim of journalism should be service. The press has great power. But with slip of pen on part of editor or reporter and slip of tongue on part leader it can cause irreversible damage to Society. (Indian Opinion, 3-6-1903) He was also against obscene, immoral, falsifying literature. [Navjivan (Hindi), 6-3-1930]

3. Ethics in Strategic Management:

The word 'Strategy' originated from Latin word called as 'stratagem' which means manoeuvring to achieve goal. It has military origin to plan to outwit opponent in warlike operations and it is unsound to talk about ethicality in strategy. It has no rules at all. Several events in the course of world history suggest that ethicality and strategy is pole apart. But in corporate world manager avoid talking about ethics in businesses because it is commonly believed that business with ethical practice cannot yield their desired profit margin. (Exceptions are organisations like Tata, Godrej- one opinion).

It is time to study Gandhian concept of ethics in Strategic Management. The characteristics of Gandhian strategies are as follows:

i. The Gandhi's strategy is candid, transparent and ethical. Gandhiji's epical Dandhi march was bold and strategic but ethical too because it was for humanitarian cause. It was transparent for his adversaries. Gandhi gave ultimate to government (Letter dated 2-3-1920 to Viceroy) in clear terms “On the 11-3-1930 I shall proceed with such workers as to disregard the provision of Salt Law and in the event it is open to you to arrest me.”

So, his simple and transparent strategy was first to remind lawmakers of their folly and lack of common sense in attacking the fundamental right to livelihood and appeal to their conscience to revoke the law. Besides, to pick up a handful of salt from seacoast he waked unusually long distance not just to surprise but also give enough time to the authorities to review their decision and it gives breathing time to his followers, anxious people to gather all along his route. (Vincent, 1982)

ii. Mass action. (An article by Sir Marin Conway) Gandhi has immense capacity to gather masses. In India's Freedom struggle he already became centre of attraction in the country and abroad. He was famous as 'Crowd Puller'. His action started at appropriate location and opportune time, so that his admirer and follower could assemble conveniently and easily. (Young India 24-4-1930)

iii. What I say is what I do (WISIWID). It means there is no difference between saying and doing.

iv. Vigorous campaigning against wrong doer does not mean violence.

v. Adopting and abandoning policies well within the scope of ethicality is permissible. Gandhi execute his plans only after he had analysed the environment, collected full information and found related factors in place and under control. In civil

disobedience campaign in Bardoli and then in Bombay (now Mumbai), Gandhi inform Lord Reading on 1-2-1922. But as clashes took place between irate mob and repressive police on 5-2-1922 in chauri-chaura district U.P., he did not hesitate to withdraw his plan and suspended the campaign sine die due to non-violence which was major hindrance to his strategic implementation. (Vincent, 1982) Thus to sustain their high spirit and restoring their confidence he interpreted his strategy openly and said “In great wars, one strategy after the other is adopted and abandoned. The aim behind all is one and the same. It is sometimes necessary to abandon the strategy as it may have been to adopt it.”

(CWMG, 22:471) In any business, trade, programme, plan the ethicality is related to propriety of resources and means (man, money, methods, material and market) are absolutely important.

4. Service to mankind:

Service to mankind is important part of Gandhian philosophy. Gandhi said “the customer is most important visitor on our premises. We are not doing any favour by serving him. He is doing us a favour by giving us an opportunity to ser him”. He was the greatest servant to humanity of century. Thus, the service to humanity results in the oneness. It brings hope and life to the downtrodden and the disheartened. When peace and harmony becomes the main cause of every kind of service rendered to the nation and its people, it becomes the service to God. When an orphan gets a cuddling hand to light their life, it becomes a Godly gesture. When a deprived lives blissfully along with the rest of the humanity, it is the kingdom of God.

In Young India (1924) Gandhiji wrote, “I want to identify myself with everything that lives.” He had an incredible experience with the people, their lives not only in India but across South Africa and England as well. He believed that the salvation of his life is through serving the nation and people whom he loved beyond anything else in the world. His communication and connection with the people was so splendid. Gandhiji provided the service to all that is rich or poor, literate or illiterate, Indian or a foreigner and his principles stand even today as a bond connecting people belonging to various communities, nations and races. He remains dispelled every where around the world as the tallest symbol of humanity.

The modern world is full of greed, commotion, distress and distrust. The people are preoccupied with our television, mobile phones, computers, etc., spending less time with the fellow humans. Our direct interactions with our children, neighbours, and friends are taken away by this massive modern hi-tech living style. The humanity is accepted in principle but have no meaning in our life. Individual has no time to spend for the service of humanity, prayers, meditation etc. Throughout his life, Gandhiji was a humble servant of humanity.

(<http://www.mkgandhi.org/articles/servicetohumanity.htm>) It is worth noting that Gandhi and his followers offered voluntary services to entire humanity in the world. It is service to the society. In the present days services offered are paid services which come under ambit of service tax. Free services are rare.

The subjects like Volunteerism and Service Sector Management are taught to management student. (www.slideshare.com) But here services rendered are charged in some or the other form. Service sector is vast and job intensive sector. Hence it is easy to offer free services wherever possible and save on service tax.

These services are restricted to organisation, differ from organisation to organisation, and limited to customers and product only. As per Theodore Levit “There are no such things as service industries. There are some service industries whose service component are greater (or less) than those of other industries. Everybody is in service.” The point that Levit was trying to put across is that with almost every tangible physical product an intangible service component is associated. Therefore every body is in service. Philip Kotler considers pure service is teaching.

(www.scribd.com/doc/17342649/Service-Sector-Management-Theory)

Gandhian services are selfless throughout his life and directed towards service to humanity. Good service cannot exist without strong character. (Gandhi, 1952) Gandhi summarised his views on service “Personal service when it merge into universal service is only worth service.” (Gandhi, 1961) In Gandhian ashrams selfless services are rendered to all the people whether ashram dwellers or visitors. Thus, Gandhian concept service is super service.

5. Industrialisation:

According to Gandhiji the technology and machinery must be environmental friendly, energy saving, non-exploitative of natural resources, employment generative and less waste generating. This is sustainable development. (Hind Swaraj, 1922) Gandhi opposed automation. He was against treating human as machine. He said “if heads, hands, hearts work together it can create miracle.” Hence he was favouring handicraft work and mean production to prevent exploitation and environmental degradation. (CWMG 41:220)

Gandhiji was of opinion that highly populated country like India should not imitate western culture. The Small country like England and big country like America with sparse population can afford urbanisation and industrialisation not big country like India with teeming population and ancient rural tradition. (Young India 25-7-1929)

Gandhi opined that mass production leads to automation and expulsion of labourers. This creates unemployment, poverty, conflicts and crimes like theft. He suggested “Instead of mass production, there should be production by masses.” This prevents expulsion of labourers to prevent unemployment. It is socio-economic effect of Gandhian philosophy. (Harijan 18-8-1946; CWMG, 85:133-34)

Gandhi explains the scientific way of disposal of waste like glasses and iron pieces etc. should be buried deep in soil. Twigs and sticks used for cleaning teeth to be washed, dried and used for fuel. The rags and paper pieces can be used as raw material for paper factories. The kitchen waste should be buried shallow to turn it into manure. (Navajivan 2-11-1919; CWMG 16:271,273) Gandhi has given detailed

procedure for turning human urine and excreta into manure. Human excreta and urine should be buried in earth no deeper than 9-12" (Dr. Poore). The effect of minute life, air and light will turn excreta into good manure in one week. It is profit material without much labour (CWMG 16:272, 273)

This will keep the premises clean, disease free, increase fertility of soil, no much labour work. It helps in saving of lacs of rupees on fertilizers. These things are converted into manure due to minute life and bacteria present in the soil. (Harijan, 8-2-1935; CWMG 60:191, Talimi Sangh 16-2-46; CWMG 83:143) He explained further that vegetable peels and excreta cannot turn into manure by burring together because worms do not operate on the two in the same manner. (Harijan 1-3-1935; CWMG 42:371) It can be concluded that Gandhian thoughts were scientific, thrifty and for benefit of the society.

Now the subject called as Ergonomics taught to management student is based on Man, Machine and environment. Human intervention is necessary for flexibility in solving problems during production as machines are rigidly programmed. Also product quality can be maintained by involvement of human factor. The product and environmental quality can be judged by ISO standards. ISO-9000 is related to quality aspect and operates within factory premises whereas ISO - 14000 operates outside factory premises dealing with protection of environment. This is possible through proper harmonisation of man, machine and environment. To keep environment clean the methods of 4-R's is suggested that is Reduce, recycle, reuse and resale.

6. Extension Management:

Gandhiji realized that agriculture is seasonal and must be supported by village cottage industries to absorb extra labour force in employment and prevent migration of village people especially the youth. These industries can be apiculture-honey collection, sericulture-silk worm, poultry, aquaculture, paper, oil, match box making, vermi-compost, organic manures etc. (CP: Its meaning and place 13-12-41, P.41) Khadi making was based on similar ideas. Khadi making was part of rural development. These supportive industries are independent giving sustenance to one another. It is alternative source of income for agriculture. Khadi and Village Industry is employment generative providing jobs to about 4.7 million employees as against 4.3 million employees of central Govt. (www.kvic.org.in and dget.gov.in)

Now subjects like Agricultural Extension and Extension Management is taught to management students The subject includes water conservation techniques, rural sanitation and hygiene, making agricultural equipment, agriculture insurance, primary and skilled education, primary health care, use of organic manure etc. The rural development programme launched by Government includes Integrated Development programmes, Employment generation Programme, Minimum Need Programme, Self employment Programme etc. Gandhiji had answer for all these programmes and that is chakra for making khadi.

5. Trusteeship:

Doctrine of Trusteeship: Gandhiji said that should

act as a trustee of nature for preventing exploitation of natural resources. (Harijan, 3-6- 1939, Young India 26-3-1931)

Gandhi opined that legal and moral ownership are distinction. Legally wealth belongs to the owner and morally to whole society. Hence property owner should utilise part of profit (except for their basic needs) for the benefit and welfare of the society. It is must come voluntarily. It is not a charity. If property owner refuses to be trustee then state has to deprive him of his possession by using minimum force. It is a definite political approach to economic problem. (Harijan, 16-12-1939, The Hindu, 11-10-1934) Even money given for the purpose of education is no philanthropy. But it is investment of best kind - Mahatma Gandhi.

The basic idea is the industry does not operate in vacuum. The manufacturing industry requires raw material and labour. The raw material is obtained from natural resources. It is, therefore, our responsibility to use natural resources sparingly. The labour is drawn from society. Hence it is the responsibility of the owner to have welfare measure for society to fulfil societal obligation.

Gandhi was not against capitalist but against capitalism. Hence he want to destroy capitalism and not capitalist. He explained that if capital is engine then worker is driving force to carry it out. The capital and labour are complementary as well as supplementary to each other. One can not fully replace other. Gandhi further clarified that if the worker is made sole owner, he may kill the goose that lays the golden eggs and destroy the industry. Inequalities in intelligence and even opportunities will last till the end of time. (Young India, 26-3-1931) The labourer can be made co-partners of wealth and not owner. They can be made party in decision making process. For the good health of organisation capitalist, workers and bureaucrats have to work in harmony. It is, therefore, essential to create an environment of mutual trust, respect and harmony. Many times state ownership is better than private ownership but state may use too much violence against those who differ from it. (Young India, 5-12-1929)

Gandhi requested textile mill owners for voluntary participation in welfare measure of labourers. The owners were appealed to keep a portion of their profit for welfare of public because Gandhiji says "Consumer on your premises is God and he is obliging you by visiting your premises, you are not obliging him by selling the products. This is because it is buyers market and not sellers market (theosophytrust.org)

Now it is called as CSR - Social Corporate Responsibility-The enactment makes the issue mandatory for companies by amending The Companies Act, 1956. (Sec. 217 - SS-2AA and clause - 49) Under this Act company has to preserve 2% of their profit for welfare measures of the society. Hence many corporate like Tata, Godrej, and Reliance etc. are actively working in rural area for health, safety, environmental protection and education etc. through NGOs' in some of the states. (Annual Report, 2010)) It is one of the subjects for management courses. CSR is similar to Gandhiji's doctrine of trusteeship (appliedgandhi.blogspot.com, [http:// tafva.org](http://tafva.org), www.sunpharma.com)

This concept has been standardised in form of ISO-26000 which provides practical assistance related to internationalising social responsibility and can assist organizations in contributing to sustainable development. (www.indiacsr.in, www.ekobai.com)

JRD Tata of the Tata Group was influenced by Gandhi's idea of trusteeship. His personal and professional life based on this idea. JRD Tata was leaving in small house of parsipahcayat. His successor Ratan Tata is also leaving simple life in as small flat in Mumbai. Tata group is professionally sound and actively working in the field of social welfare since long. The Tata Iron and Steel Company have undertaken various for the betterment of its employees. It has modified the rural Jamshedpur into an advanced urban development. Various developments have taken place in the areas of housing, health, education, recreation and transportation. (The Economic Times, 26-8-2008) Tata is a symbol of quality and reliability (en.wikipedia.org) Against this back ground Mukesh Amban's Antilia 27-storied building receive criticism from experts and industrialists (The Maharashtra Times 24-5-11) "It is sad that Mukesh Ambani lives in such opulence: Ratan Tata." (http://en.wikipedia.org/wiki/Antilia_building) Recently, Azim Premji, the founder member of Vipro contributed Rs. 12,300/= crores from his won funds for welfare of public. These funds will be utilised for education, public health, environment protection etc. in various states. Azimbhai leads simple personal life inspite of being bilinear. (The Maharashtra Times 24-2-13)

7. Business Ethics:

Morality is the essence of Gandhain philosophy. Commerce without morality is sin. The profit margin is motto of any business. Any debate on morality can not ignore this ground reality. In any fair trade moral issues and ethical practice are continently overlooked by developed countries. But George Bush Jr. stressed that "free trade is moral imperative". Former Prime Minister of India A. B. Vajpayee, discussed with the then President of Singapore for entering into free trade agreement. In such agreement morality ought to be given due place. (The Times of India 5-1-2003) It is good to practice truthfulness in business. Gandhi during his stay in Pretoria made his first public speech in 1893-94 on 'truthfulness in business.' (Goswami, 1971) Montgomery and Catherine prepared a survey report on new trend in job selection by MBA students of North American Universities. Student joins companies giving more salaries. Report also revealed that now a new generation of MBA student willing to forgo about 12 to 20% of salary and joined the companies that have a reputation for high ethical standard caring for employees and communities. Eventually corporate governance has to seriously ponder over and redefine corporate ethics. (Montgomery and Catherine, 2003) Now Business Ethics is the subject for management student. It is to sensitise the Student on the various ethical aspects concerning the Functioning of Business Enterprises, within the Organisations and in their Relationship with the external world. It contents topics like Ethics and Organisations, Employee Duties and Rights, Marketing Strategy and Ethics, Ethics and Finance,

Corporate Responsibility, [Social Audit](#) and Ethical Investing, Computers and Ethics etc.

This study explores the leadership qualities of Mahatma Gandhi in relation to six behavioral dimensions of the Servant Leadership Behaviour Scale (SLBS) model of servant leadership, proposed by Sendjaya, Sarros and santora (2008), and highlights the importance of servant leadership qualities like service, self - sacrificial love, spirituality, integrity, simplicity, emphasizing follower needs, and modeling. It is a literary investigation of the life and leadership qualities of Gandhi, based on various books, personal correspondence, and statements including the autobiography of Mahatma Gandhi — The Story of My Experiments with the Truth — by using the model of SLBS. This research study demonstrates that

Mahatma Gandhi personified the Servant Leadership Behaviour Scale model and illustrates the Indian contribution to servant leadership. It elucidates the need to include the concept of servant leadership in the curriculum of business schools and advocates the practice of servant leadership in different leadership positions (Barnabas and Sundararajan, 2012)

Tata groups are bound by ethical codes of conduct like equal opportunities to employee, political non-alignment, maintenance of quality of products and services, providing health, safety, environmental sustainability and welfare to people, employee to honour the commitments etc. There are 25 clauses in ethical code of conduct. (<http://www.tata.in/aboutus/articles/inside.asp>)

8. Adaptability to Change:

Gandhi was against replacement of worker with machine. No retrenchment with introduction of new machinery. But workers to be trained and retrained to improve their efficiency and productivity and give them time to adopt change. No retrenchment or lay off without sufficient reason. (Ram Pratap P. 39)

According to Gandhi Change form Agriculture to Village industries must be accepted by villagers and adapt to situation for subsistence (Harijan Sevak 8-7-39) Adaptability to changes is the sign of progress. Gandhi states that adapting and abandoning the policy or move in search of new truth is admissible well within the scope of ethicality. In corporate world the good manager should react immediately to the changes such as political, economical, social and technological. He should not wait for things to happen but rather make the thing happen. Also business operation and managerial decisions aimed at multiplying profit and overriding competitors should be well within the ethicality.

9. Leadership:

"Leadership means influencing people to follow" as defined by authors of Harold Koontz and Cyril O'Donnell of 'Essentials of Management'. It includes qualities like managing, delegating, instructing etc. But Gandhian leadership includes some thing more that is ethics, emotional stability, endurance, courage, intellectual capacity, friendliness, integrity, decisiveness. Gandhiji not only posses all above traits of leadership but rate attributes of super leadership. (Ram Pratap, 2009) Throughout the life of

Gandhi demonstrated an infallible presence of all these qualities in him. Gandhi possessed not only all above traits of leadership but rare attributes of super leadership. Lord Mountbatten, the last viceroy of British India remarked about Gandhi "One man boundary force" as millions are attracted into his aura due to loop of his will power. (Kripalani, 1985)

According to George R. Terry, leader should be able to induce masses to follow him willingly while Hodge demands that a leader to have the ability to change the attitude and behaviour of others. Gandhi fit perfectly in above said format of leaders. Hence Gandhi was attributed "A leader providing single window super leadership and Mahatma Gandhi had immense capacity to go against odds that made him great leader". (Tom peter - International Management Guru) Lord Mountbatten remarked "Gandhi is one man bounty force." (Kriplani, 1985)

Gandhi was revolutionary maker as he led many mass movements successfully with his powerful weapons truth and non-violence. Gandhi's capability was to canalise people's anger through mass movement and protest with minimum collateral damage. According to Gandhi all men are equal. Gandhi wants to show that leaders are not superior but first amongst equal. Once Gandhi said "the movement is based on the faith that when a whole nation is aroused and on march no leader is necessary". Thus, during independence moments all prominent leaders were in jail. The movement was leaderless. (Young India 3-4-1930)

The great leaders are not good manager and good managers can be a good leader. Gandhi was great leader and good manager. In him threw a confluence of many attributes such as moral, ethics, truth, love, non-violence on one had and courage action determination, transparency and sacrifice on other hand.

Gandhi was miles away from fear and hatred. (CWMG, 35:543) This is most essential quality of leader which present leader should inculcate in him and his followers. The motto of present leader should be "What I practice is what I preach." Gandhiji's Plans were open and strategies were transparent.

Team spirit has to be promoted so that the efforts of all members of a team converge synergistically to produce desired result. Each member of the team has to pay due respect to the leadership and has to acknowledge supremacy of the organisational goal. Gandhiji was grass root level worker. Hence mass movement led by him was successful. The people accepted him as their family members due to his constant interaction with grass root level workers.

In organisation employee participation in management issues is meagre, if there is no direct effect of management on their life style. But react sharply if decision is affecting adversely their promotions, positions, work etc. Gandhi provides remedy and advises workers to reciprocate by renouncing part of their freedom and privileges reposing confidence in management to take final decisions on important and urgent matters. Development of organisation should be multidimensional and not single dimensional. Gandhi approach of development country was bottoms-up, multidimensional and holistic including education, health, self discipline and labour dignity and service to community

especially disadvantaged group, women and children. At many gatherings he had been emphatic on gender equality, equity and justice. In ashram set by him major initiative taken was for integrated development for both men and women. The market driven views of industrialisation alone can spur growth and development is not supported by Gandhi. Gandhi supported social reforms. The implementation of which does not require huge investment but only concern, commitment and convictions on the part of decision makers, managers and people. The world has taken leaps in medical sciences, space technology, IT and nuclear armaments but millions of men women and children across the world are often victims of famine, drought, potable water shortage, increasing pollution in environment. US commission on Human Rights reaffirmed in 2000 that right to development is integral part of human right. (UN News Letter, New Delhi, 15-4-2000) Gandhi had strong conviction adhering to the principle, but his belief in adhering to people is stronger. He held every person including leader is responsible and accountable for not observing organisational rules and principles. His ways of non-violent conflict management often culminated into solution, faith and empathy. A leadership without wisdom is to harvest support from people is like amusement park without children.

10. Supply Chain Management:

Gandhi gave importance to propagation of proper and complete information. He empowered common man by providing inputs through oral and written information for enhancing their awareness and raise their cognitions level. His package of information was properly designed, gathered and delivered. Information must be accurate. Any distorted information may cause havoc in the public.

In supply chain management there are three types of flows such as product flow, fund flow and information flow. The information is important aspect of the supply chain. The information flow is from manufacturer to consumer and reverse in the form of feed back. It is essential part of supply chain management. Information must be quick, accurate and complete. It should not be distorted otherwise it will affect smooth working of supply chain. Gandhiji realised and underlined importance of information years ago which now endorsed in the subject of supply chain management.

11. Conflict Management:

The industrial revolution and technological surge increase the interaction among the people of vast diversity. Interaction brings up dialogue, interpretations, and misinterpretations. Due to WTO world became like village. Hence there needs to be clear method of conflict resolution with the public at large. Conflict resolution has become one of the most noted aspects of Gandhian management.

Leys and Rao (1969) stated that the Gandhian leadership was inspiring to all who hope for the non-violent resolution of the conflicts. His non-violent way of conflict resolution was of philosophical and ethical orientation which recommends abstention from real and symbolic violence. (Bode, 1987)

The Gandhian approach to conflict management,

resolution and communication based on nonviolence and adherence to truth that is satyagraha. The nonviolence was by action, speech and thought and satyagrahi was trained accordingly. Gandhi's opponent could be individual or Government. The conflict was resolved by public discussions personal dialogue with authorities. Gandhi insisted for heart to heart communication during conflict resolution among individuals, ashram dwellers or organisations. He wrote to ashram member and persuades him to worship virtues instead of individual. Thus his non-violent way of conflict management often culminated into a solution, forgiveness, faith in people second chance and empathy.

Now some universities are conducting diploma and certificate courses in conflict management. Georgetown University offer diploma and certificate course in Conflict Resolution. All students will complete four core courses in Conflict Resolution, both in theory and practice. In addition to the core, students may choose from a wide range of elective courses, depending on the student's individual interests. (conflictresolution.georgetown.edu/courses/) Certificate Program in Conflict Management also offered by [University of Waterloo](http://www.uwaterloo.ca) are skilled based as follows:

1. [Certificate in Conflict Management and Mediation](#)
2. [Certificate in Conflict Management and Congregational Leadership](#)
3. [Certificate in Conflict and Dispute Management for Project Managers](#)

In the report given by Susan Barthos said that he learned 10 times more about communication and conflict management in your program than in MBA course. It is a simply wonderful program with superb instructors, interactive participants and good experience of workshops.

The Institute for Conflict Management is a non-Profit Society set up in 1997 in New Delhi, and is committed to the continuous evaluation and resolution of problems of internal security in South Asia and is presently headed by [Mr. K.P.S. Gill](#), IPS (Retd), President. The primary activities of institute are - Research on terrorism, low intensity warfare, sectarian and other conflict, dissemination of information, data and research results in the areas mentioned above through national and international media to create greater awareness, consultancy services on terrorism, low intensity warfare and other issues related to internal security, publications, conducting seminars, conferences & workshops and training programmes for security personnel, civil services and mid-career professionals.

(www.uwaterloo.ca/conflict-management/node/1)

The two-year diploma programme in Conflict Transformation and Peace Building (CPTB) programme offered by Lady Shri Ram College, New Delhi for those who want to work towards resolving conflicts. The course includes subjects like introduction to conflict Analysis and Conflict Transformation, Skill-Building: dialogue, mediation, facilitation and negotiation, non-violence and human Rights, a research project, a viva exam and an internship etc. (www.indianexpress.com/contact-us) Thus, various conflict management courses are conducted by many institutes for resolving world wide conflicts as contemplated by Gandhi.

Conclusion:

Gandhain strategy and management is candid, transparent, and ethical. For the good health of an organisation, the capitalists, bureaucrats and workers have to work in harmony and feel concern about each other. Malicious and exploitive attitude would be atrocious, proactive and mutually ruinous. It is, therefore, essential to create an environment of mutual trust, respect and harmony. In target oriented corporate, to achieve goal, appropriate methods, means and practices to be used. It is necessary for orderly functioning of management. It is to be adopted voluntarily in our practices, since it cannot be enforced by any legislation. A conscious decision has to be taken by corporate groups that methods and means used by them to profit and promote business conform to ethical norms are globally valued. This has to go to psyche of managers and reflected in their actions. Only then business and trade can be made free from fraud, force, falsity and deception.

All above can compare well with Gandhain philosophy based on truth, non-violence, love and ethics. It is felt that this philosophy has been slowly but defiantly accepted and adopted by corporate to promote the business and for welfare of people. (Now called as Corporate Social Responsibility)

Thus, from Gandhain management world can still learn few important lessons to avoid pitfalls and avert crisis and catastrophe in the future.

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