

Mahatma Gandhi: A Role Model in Revolutionary Management

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Abstract

In this research aimed to present "Mahatma Gandhi", globally accepted as a role model with his traits, meaning and view of about lifestyle, beliefs, way of solving the problems social life. He had tried universal understanding for peace and tolerance and the value. He had been attached to human beings, and his quality, thus, from the values he possessed, to set forth an educational view. The study was conducted based on the method of document review by the qualitative approach to research. As a result of this study, it has understood that Mahatma Gandhi accommodated in his personal quality with many global values such as love for his fellow humans, peace, non-violence, freedom and tolerance, and when faced with certain situations in his lifetime, exhibited an attitude that is compatible with his principles related to these values. In this context, it can speculate that introducing and conveying Mahatma Gandhi's thoughts of real life and the gem of values. He had to students via various educational movement and biographies can make the processes of knowledge for peace and values more effective. Mahatma Gandhi was a pure heart, who was a symbol of peace, spirituality and morality. He has always remembered for the exceptional contribution of his hard work, simplicity, faith in truth, non-violence, humanity, and unity. His working style and Satyagraha movement, Non-cooperation movement, Quit movement, Dandi March, have left an indelible mark throughout the world. He had a burning spirit and patriotic fervour; his service to humanity was numerous. Gandhi has aptly hailed as A Revolutionary Transformer of Management. He was a spiritual mentor and knew as a management anarchist. His contribution to management is remarkable and marvellous for history as well as the present era.

Gandhiji had a fantastic management style, and he used to this in his work. He is the politician, the social thinker, the socialist and the strong leader. He classified new dimensions of management that displays its significant in the corporate world and set a whole place in it. No doubt, he has a magnetic personality which has a set of behaviours and skill and outstanding knowledge of management. This research is a brief description of Gandhi's role of revolutionary transformation in management, activities and apparent motion which possess new dimensions in modern business management concept.

As practical case of Gandhi's social and political transformation ideas implementation in 21th century, is explored the Armenian peaceful revolution of 2018. It is concluded that Gandhi's world perception continues to persist and still gives fruitful results in modern changing societies.

Key Words; Time Management, Resource Management, Wealth Management, Stress management

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INTRODUCTION

Peace is one of the vital aspects for humanity has not failed to grasp adequately and extensively, nor has he deflected it to his personal life effectively. Because of this, there are still conflicts in some part of society. Today and individuals prefer means of offence with violence and pecuniary sources, instead of listening to the opinions of everyone or creating common intellectual grounds. Our lacking of empathy and global values become more important with these sorts of ways. It is a lousy truth known by societies that in the course of history, violence and struggle appears in many areas in many times like World War I and II. However, in the face of mundane issues, humanity continues to exhibit far away from peace and global values, ignoring all these tragic events. When we look present world, Syrian war appears as suitable examples of this manner. Likewise, lots of people are migrating or dying due to conflicts worldwide. According to the United Nations High Commissioner for 65.3 million people forcibly displaced worldwide by the end of 2015. In this context, it has understood that people are prone and eager to groups each other because of differences in activities such as religious sects, beliefs, races, opinions, and worldviews, treating each other in ways that clash with the culture of peace and global values.

Regarding these issues, subjects of "value education " and "peace education ", which have become apparent in the education area, and the importance of which cannot be discarded, attracts significant attention from educators. It stands an undeniable fact that peace cannot prevail over the world in an immediate, and cannot maintain its presence in the whole world. Therefore, prospective suitable planning processes and educational activities are thought to be practical tools about the upbringing of whole world people who will contribute to continuity and prevalence of universal values. At this point, it should not miss that education for values and education for peace are two valuable learning domains. Fountain (1999) explain peace education as a process that makes youngsters, and adults prepared to prevent struggles, and that requires technique, skills, knowledge, attitudes, and values that provides development of understandings for peace and peaceful conflicts solutions. Peace education is both a strategy that achieves peace and an excellent method to prevent violence-based conflicts. Value education, on the other hand, is the expression for conveying required values to contribute to universal peace and to exhibit moral behaviours through the proper context at schools and emphases in curricula.

It has predicted that, with the usage of biographies, both educational settings and the attitudes of students towards life will enrich. It has speculated that, with the usage of biographies in educational processes, the motivation of students will enhance processes of taking famous people as models will emerge, and individuals will have the opportunity to acquire global values and to shape their values. In the international arena, it has seen as a necessary and practical approach for the attainability of the goals of education for values, peace. For creating a more livable global society to use figures as role models. Who has been appreciated and accepted by authorities, who have been embraced by peoples of the world, and who have obtained permanent status in the history? In this reference, Mohandas Karam Chand Gandhi, who is also known as Mahatma Gandhi, is seen as one of the essential leaders who can become role model for societies and can contribute to ordinary people life socially and politically. With his better humanistic values, which he internalized and wished to become widespread, such as respect, tolerance, non-violence, justice, freedom, peace and equality, Gandhi has contributed to global peace and drew the attention of the all the nations with his stance throughout his life.

Who could have known that a person who was Indian born in 1869 was to re-write Indian history? Born in Porbandar (Gujrat), Gandhi, after his death, has left an India who has its rights and has set a model for other British and Non-British colonial countries. As a result of this independent struggle, he received appreciation and praise from the lower section of society, politicians and scientists with high influence at the time. His soft attitude in the face of all these was one of the essential qualities of his personality. Especially his understanding of "non-violent struggle", thanks to his emphasis on his unwillingness against condition like war, which clash with human dignity, has drawn a considerable amount of attention. Having gone to London to LLB in 1888, Gandhi came back to India in 1891, after his proficiency exam. Trying to practice as a lawyer for two years after he had arrived in India, Gandhi made one of the most radical decisions in his personal life

and went to South Africa. The racist mentality he encountered here was very influential on the shaping of Gandhi's personality. The effect of the environment on the shaping of character, which has also elaborated in educational

REVOLUTIONARY MANAGEMENT

Mahatma Gandhi displayed managerial and leadership quality in the most numerous trying circumstances. Gandhi heightened management quality in his entire life. Self-Management, Stress-Management, Time Management, Resource Management, Wealth Management, Communication and Emotional Intelligence and Turnaround qualities, all of the management disciplines are involved in their work and practice. These are the following.

i. **Self- Management** - Self-management and a persistent conflict towards improvement was the trademark of Gandhi's thoughts and patterns. His vows; Satya (Truth), Ahimsa (Nonviolence), Asteya (Non-Stealing), Brahmacharya (Self Discipline), Aswada (Control of the Palate) Aparigraha (Non-Possession), Sharirshrama (Bread Labor), Sarvatra Bhayavarjana (Fearlessness), Swadeshi (Use Locally Made Goods), Sparshbhavana (Remove Untouchability), Sarva Dharma Samantva (Equality of All Religions) which was used by him with spartan. These vows elucidate Mahatma's self-management concept that firmly followed by him in his whole life.

An example of Gandhian self-management, when he went to the London for higher education, before that he made a commitment to his mother, Putlibai and his uncle, Becharji Swami that he would desist from eating meat, taking alcohol, and engaging in promiscuity. He kept that promise lifelong and became a strict vegetarian. Self-management is about, acknowledging oneself, recognizing and accepting one's responsibilities, and mistakes also to moving onward in life. It is not only the work of perfection and faultless but also determines tolerance for others' weaknesses.

According to Gandhian self-management – First, a manager is a man and then a manager. He must have to learn to know itself, which had helped him too controlling itself. It is essential to understand the needs of self-management that a man can have managed himself; only then he will be able to manage, control and supervise others. It is a subjective division of management. In the Indian business world, institutions and organization should learn insights into self-management and then another management area that can be the term to perceived and practised.

ii. **Time Management**-Mahatma Gandhi was very punctual with esteems to the time and used to keep a dollar-watch in his pocket. He used to receive abundantly of letters and postcards from all spheres of society, which was sent by the children, the artisans and the farmers too, he used to respond all those letters, without delay. It was such effective time management practised by Mahatma Gandhi. Whenever he saw an injured or ill person he admitted them in the infirmary, and when he visited the hospital to meet them he set beside them, he did not waste his single minutes of the spare time and used their idle time in reading books or replying to the pending letters. He continued doing this practice of replying to the letters even after becoming a barrister too.

Mahatma Gandhi never said to anyone that he is always busy. Whenever people came to interact him for some work or any issues, he did not avoid them; even he had met every person. An open book is the best example of his life. He always held up to the moral values that he used regardless of the situations.

That preaches by him to everyone. His concept of "walk the talk" had numerous followers in the Britishers, and many of them used to take swear of Gandhi's truthfulness. All of this occurred due to his powerful and effective time management.

iii. **Wealth management**-Gandhian philosophy of wealth management has based on the Trusteeship theory. According to Gandhi, if a one person had enough wealth, trade, inheritance, and industry, he just realized that all that prosperity did not belong to him; what belongs to him was the right to a decent living, nothing better than that delight by millions of others. The excess of his prosperity belonged to society and must utilize for the welfare of society. Gandhi wanted the rich to grab their assets and properties as Trustee.

Money cannot earn without worker. Gandhi Ji knew that the labour power was in its unity. When labour has organized together, it becomes more potent than capital. The principle of trusteeship is bilateral. It is entirely a mutual affair of Capital and labour that determines that both labour and capital will be trustee, and will trustee of consumers also. According to this theory, capitalist and workers, both consider themselves as the trustees on behalf of the society in the entire process of production and distribution. It is an attempt to build up a magnificent structure of equality based on industrialism.

In today's corporate world, the concept of Corporate Social Responsibility (CSR) is essential lies in the principle of Trusteeship, which connects the Corporate Sector to the Social Sector. It is getting prevalent in our society today, which does not encourage inequalities to grow. It asserted the fact that the business sector, which earns profit by selling their goods and services in society, also have some responsibility towards it. Gandhi focused on highest consumption of resources without exploitation of labour. It is crucial to achieving an inclusive society to promote growth with equity. The significance of trusteeship lies in the transformation of the present capitalist system of society into an egalitarian one. It allows reforming the present owning class. It had founded on the trust that human tendency is never beyond redemption.

iv. **Resource Management-**When Indian economy was not as good, and most of the population sited idle, and youth became unemployed, Gandhi realised that it was planning of the British to demolish the Indian textile market. It was a pure fait accompli that textile of India had gained ground in Britain and the British agencies were at a loss severely, so they had also banned the use of Indian textiles. Thus, Gandhi emphasized more on the khadi industry because he knew that it could redevelop as a small-scale industry, and people get maximum employment, and no one can sit idle.

Gandhi initiated the views of noncooperation, and he knew that to make the people adhere to it, he needed to bring them under the swadeshi fold. He knew that the operating of British goods could barricade for encouraging people to resuscitate and revitalize their own business. Gandhi focused on full consumption and maximum utilization of resource without exploitation of labour. Gandhi Ji knew the importance of producing sound and its results even from limited resources that also a thing which made Gandhi as a successful business leader.

v. **Stress Management-** Gandhi Ji had a good sense of humour, which he used to reduce stress. When he felt disconsolate, he read Bhagavad Gita. Gandhi was a karma yogi who usually tried various Yama and Niyama; He did yoga asanas, simple pranayama, massage, drinking water through the nose. To maintain his body fit and free from diseases and fatigue. Gandhi believed in Dhyana (meditation), samadhi (attainment of the superconscious state), and Dharana (concentration of the mind) its avoid depression and mental exhaustion, attain and maintain physical and mental wellness and relax them. Yoga enables to discover empowering to the individual physically, mentally and spiritually. Gandhi Ji used remedies such as positive thinking, meditation, internal peace and skill of nonviolent to reduce stress. Today's managers should conduct the laughing class, yoga class for employees or Gita path as stress busters.

vi. **The Practice of Gandhi's Perception of Peaceful Revolution in Modern Times** - In 21st century Gandhi's conception on the transformation of society as peaceful and non-violent revolution is still actual. Therefore, even nowadays his ideas continue to be implemented in social and political practice all over the world. As most recent proof of that can be considered the "Velvet" revolution of 2018 in Armenia. This peaceful revolutionary transformation was called "A Revolution of Love and Solidarity". It is really important to note that during this process there was no death. All changes were made by only peaceful and non-violent methods. As Gandhi mentioned in one of his famous speeches: "Whenever you are confronted with an opponent, conquer him with love... We have resolved to utilize all our resources in the pursuit of an exclusively non-violent struggle. Let no one commit a wrong in anger."¹ In depth of its conceptual core the Armenian revolution certainly can be explored in the ideological context of Gandhi's perception of social and political transformation.

As manifestation of non-violent participatory culture, the "Velvet" revolution in Armenia was a confrontation between molded and free thought, it was a conflict of values and socialization between old and new generations. That was a conflict between denying the old and striving the new. This situation was

¹ Gandhi M., Dandi March Speech (11 March, 1930). Retrieved June 24, 2019 from: <https://www.mapsofindia.com/my-india/society/5-famous-speeches-of-mahatma-gandhi>

objective because when social, political, even juridical and economic problems permanently are not solving in evolutionary way, get ignored or depressed, it does not mean that problems disappear. They are continuing to be compressed in people's consciousness, and one day these problems turn into revolutionary political behavior. It should be noted that in this case that the people's behavior had only peaceful and non-violent character. It is not important that how much time that situation would take because even on that days the public consciousness got changes, and even such social groups were politically activated which previously constantly have been showing only passive behavior. The Armenian revolution methodology was "soft". Noticeable the youth's strive for the new, democratic values. As Gandhi rightly pointed out "A non-violent revolution is not a program of seizure of power. It is a program of transformation of relationships, ending in a peaceful transfer of power."²

In this context we have to note that in Armenian case the transfer of political power was done in extremely peaceful way. This popular movement was the most effective demonstration of participatory culture in terms of applied political technologies and achieved results, which proved that the sovereign is not the government, but the people itself. Gandhi truly notes that a successful bloody revolution can only mean further misery for the masses.³ That's why in the Armenian revolutionary process the violence from people's side was strongly prohibited by the leader of popular movement. The applied methodology in revolutionary process has shown that "non-violence tool" never could provide backward in all respects. In this respect we have to refer to Gandhi's true words: "First they ignore you, then they laugh at you, then they fight you, then you win".⁴

CONCLUSION

In this research paper, based on the importance of education for values, it was aimed to examine Mahatma Gandhi and his realistic views, who was a role model in education areas for value and peace. Perhaps the essential objective of education for values is providing society with a culture of coexistence. This goal is met slowly on popularizing the democracy culture and internalizing fundamental democratic values. Education for values is about the moral qualities a person needs to have in order to be a virtuous human. Gandhian philosophy and his actions give to world new dimension in the field of management, his massive structure of truth, love and non-violence gave a critical change not only in management but in human life also. It is a revolutionary transformation in the area of management. It defines new core values of management. Equally, we recognize that most of the corporate and competing institutions often issue their mission statements in which they declare their philosophy by defining their identity and staying in broad terms their intent or goal, competitive edge or strength, target groups and markets in the economic system.

As practical case of Gandhi's social and political transformation ideas implementation in 21th century, the explored Armenian peaceful revolution of 2018 has shown that Gandhi's world perception continues to persist and still gives fruitful results in modern changing societies and developing countries that announced democratization as only proper way of modernization.

- i. If in a large number of industries or business, men should understand the relevance of trusteeship theory that helps to resolved labour conflict in India.
- ii. The corporate sector should accept and follow the ethics of corporate social responsibility (CSR) and establish the working environment heartiest, comfortable, peaceful, undiscriminating, and moralistic.
- iii. A manager should be in discipline and have control of their emotions. Self- management is an essential part of management.
- iv. Leaders should recruit his team based on production capacity and ability of them and the contribution of their work to achieving organizational goals and objectives, rather than who they are and which culture they adopt.

² **Gandhi M** Thomas Merton (2007). "Gandhi on Non-Violence", p.40, New Directions Publishing

³ **Gandhi M** (1967). "Collected Works".

⁴ Famous quotes of **Mahatma Gandhi**. Retrieved June 24, 2019 from: <https://www.mapsofindia.com/my-india/india/famous-quotes-of-mahatma-gandhi>

If the corporate world will understand the relevance of Gandhian concepts of management and pressed into service his theories in an organization that helps to provide a better platform and ethical, spiritual, valuable and moralistic environment for capitalist, labour and consumers, and it will ensure success as easy as blinking of eye to every business unit or organization. In the corporate world, every business expert admires Gandhian Concept of Management. Modern business gurus are talking about a new role model: Mahatma Gandhi A multidimensional personality. The Father of the Nation now becomes the master strategist, an exemplary leader, and someone whose ideas and strategies had given revolutionary transformation in the corporate sector in India.

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