

GANDHI'S PHILOSOPHY OF MANAGEMENT

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Introduction

Gandhi's Philosophy and thinking about management rests upon on affection, belief and service of mankind. On human behavior, he argued that mutual love and trust can mold human behaviour. Gandhiji has a greater certainty in self regulations than all the external controls put together. He was also a great supporter of cultural and spiritual tradition and its major ethics. He always believed in the basic goodness of man and his capacity to move toward perfection by overcoming some of his apparent faintness. Gandhi's philosophy highlighted that he studied the beginning of the problems, the ground realities and legal implications; only than he decided 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. In this context, this paper is an attempt to understand the Gandhi's philosophy of management in various arenas.

Rationale of the study

Gandhi's philosophy has been a great contribution for the society development and the development of various sectors. His philosophy remains a classic interest for the scholars of different subject matter and his philosophy towards workers, services, truth, non-violence, communication

parlance, self-reliant, ethics are widely acceptable in different times at different situations. The present paper tries to co-relate the Gandhi's philosophy with the discipline called management. So, the present paper can contribute a new insight to the literature.

Objectives of the study

The study aims at understanding the Gandhi's philosophy of management.

Methodology

The methodological frame work is an important aspect of any research. It is a descriptive research. So critical and philosophical analysis would be followed to get the expected results of the study. The present study is based on secondary sources of information which includes various research articles from journals relevant to the present study.

Discussions

Gandhi's philosophy of Management highlighted the significance of 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 realised that human resources are the fountain head of all activities and therefore management must frame people centric policies and state must promote programmes that support to enhance the quality of human life. He relied on intrinsic qualitative worth of human capital.

If we cannot perform our own work, how do we serve others? Based on this philosophy of Gandhi he showed us that disorder can be cured by personal act, i.e, one can learn how to be self reliant or independent.

Gandhi's philosophy shows that how serious he was towards the problems of workers and working class. He was against the mechanistic approach of treating humans as a spare part of a machine. He focused on the inherent skills within the human beings and treated human as a resource. He emphasised on the need for training and retraining of workers to improve their efficiency and thereby productivity on their job.

Gandhi's philosophy of workers' participation in management rests on the assumptions that workers are either directly or even indirectly associated with the business as they also risk their fortune in success and failure of business and as such the management must seek workers assent on the issues and matters that impact on them.

Non-violence, another principle of Gandhiji, doesn't also denotes 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. A manager has to manage the affairs of the organisation without ego, pride, prejudice, jealousy, hatred, coercion, fear etc.

Gandhi's principles of Management are the foundation for effective quality leadership, Service, Team Building, Organisational alignment, and other strategic development which can be applicable for holistic development of an individual, Business Organisation and society.

Conclusion

Mahatma Gandhi knew the significance of management very well. He applied it in his every Ashram and in constructive work. He taught his every associate about management. In order to apply the Gandhi's philosophy in management a current management practices must be analysed. His philosophy and his philosophy towards workers, services, truth, non-violence, communication parlance, self-reliant, ethics are widely acceptable in different times at

different situations and can also be applied in management with proper planning and organising.

References

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nationalism, progress and rigid domestic walls of social order. The poet aspires that the entire world should stand united and it should not be broken into diverse fragments under the name of caste, creed and religion. Every people should have dignity and self-respect as an ideal citizen of this nation.

According to him knowledge should not be restricted to particular caste or class, but should be free to all without any bias. He seems to appeal that people of this nation should strive untiringly towards excellence and their mind should be led into widening thought and action forever. The poet seeks the awakening of country in the heaven of freedom. Thus, the poet wishes his country to have all such qualities to fulfill his vision of ideal nation. The appeal of this lyric poem seems both- personal and universal. The poem is subjective, however, its appeal remains universal. The poet says "into that heaven of freedom, My Father, let my country awake" which refers the pre-independence phase of India. Though, the name of specific country has not been mentioned, hence it can also be relevant to all countries. To that sense, the poet seems to communicate his feelings that the world should not be broken into the narrow walls of casteism, racism or nationhood. The poet indirectly implies the entire universe in general.

Objective of the Study:

To understand humanism from the perspective of Rabindranath Tagore.

Discussion:

Tagore humanism is mainly expressed through his concept of interpersonal relationship. He has reflected comprehensively and intensely on the ontological status of man in idiosyncratic dimensions and the revelation of the meaning in relation to nature and to modes of interpersonal relationship. It is said that the Philosophy of Humanism is a product of Renaissance in Western Europe. Although the inner essence of the Humanism in the East, it is found that it puts much emphasis upon the mental existence of man expressing his mental and spiritual freedom. In this paper I shall discuss the Humanistic Philosophy of Rabindranath Tagore and its importance in modern society, which is largely expressed through the concept of interpersonal relationship. Rabindranath Tagore the poet and the humanistic philosopher, the concept of religion is based on his idea of God and the significance of man given by him. Tagore religion is the Religion of Man. It is the religion by which man can realise his innermost essence. For Tagore religion is a very simple gift of God to man, but it is we the human beings because of which religion has become so much complex. The assertion of the primordial relationship is the essence of Tagore humanism, and he calls his humanism the 'Religion of Man'. But the term 'Religion' does not suggest that man is under the control of an infinite spiritual being like God. The function of religion is to bring the individual into harmony in reason, in love, indeed with the Supreme Man, the Universal being. The reality of the Supreme Person is as much dependent upon the personal being as the latter is dependent upon the former. So God is also a personal being like man. Tagore believed that the state of realize our relationship with all through the union the divine is the ultimate end and fulfilment of humanity. Therefore the spirit of One in God has the many for the realisation of the unity and the truth behind this spiritual union is love. He thinks that man is above all a lover, his freedom and fulfilment is in lover which is another name for perfect comprehension. Through love, human society is for the best expression of man, and that expression according to its perfection leads him to the full realisation of the divine in humanity.