



## Gandhian Corporate Culture and Management

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**Abstract:** Mahatma Gandhi, explored the vast field of his activities, and analysed his life in search for a purpose. His famously high administrative calibre and global management values, which he applied in human resource management and hierarchical improvement for developing another general public of higher request, where morals and human values find respectable place in interactions and business transactions. The bedrock of Gandhian management is the Gandhian philosophy, which is a monolithic structure of truth, love and non-violence. Gandhi applied his philosophy as a litmus test to confirm his principles, and as a fire-test to warrant his practices. It is the integration of this philosophy with his principles and practices that adds a new dimension to the field of management. It defines a new set of management values and hence a new school of management thought. Most corporates and competing institutions often issue their mission statements in which they declare their philosophy by defining their identity and stating in broad terms their intent or goal, competitive edge or strength, target groups and markets. The importance of the human factor in contemporary management can be seen in its finest form in Gandhian management. His humanitarian canvas was so global, and clarion call for natural justice was so intense, that he became an institution by himself much before the world discovered this reality. This paper describes the Gandhian corporate culture and management.

**Keywords:** Global management values, Human resource management,

### Introduction:

Gandhiji was a versatile personality. The outward effortlessness of his life and his resolute dedication to peacefulness shrouded multitudinous profound streams of thoughts, controls, loyalties and aspirations. He was without a moment's delay holy person and progressive, government official and social reformer, business analyst and man of religion, educationist and satyagrahi; aficionado alike of confidence and reason, Hindu and interreligious, patriot and internationalist, man of activity and visionary of dreams. He was an extremely extraordinary reconciler of alternate extremes and he was that without strain or imitation. He adored

extraordinarily and acknowledged energetically that truth can live in alternate extremes. Nobody has yet endeavored a complete investigation of his perplexing and heavenly identity. We have all come a lot under the spell of the bewildering coordination and solidarity of the man inside himself. It was Rabindranath Tagore who once composed that those controls are the most complex which at long last prompt the utter effortlessness of an awesome melody. One has as it were to take a gander at the individuals who learn music to see the monotonous routine of hard teach through which they should go before they draw out a profound melody.



Gandhiji's life was one long and constant adventure of try in which he included, a little bit at a time and piece by piece, to his stature finishing in the propelling completion of his identity. There was nothing spiritualist or wonderful about his improvement and development, from a typical man into the unparalleled mahatma of our history. It is open to every one of us to perceive how he propelled, regulated, assembling countless parts of truth one by one and sorting them out in the cauldron of his life, prepared to take a gander at actualities, comprehend their criticalness, face any result in the quest for a cause, languish any punishment over a misstep, recoup lost ground once more, yet continually propelling, liberal and without trepidation what's more, devoted benevolently to reach and hold reality of a matter at any expense. He was, thusly, not conceived a mahatma. He developed into one. He was a typical man who pulled himself up to most remarkable statures. He was no god, however got to be a divine being man.

Gandhiji knew this about himself and that was the reason he called his biography, "The Story of My Experiments With Truth". Experimentation was one of the most profound interests of his life. He explored different avenues regarding sustenance, wellbeing and cure, garments and dress, governmental issues and financial aspects, instruction and change, association and unrest, morals and deep sense of being, with just about everything that his life knew as a feature of life. With constant rationale and boldness he broke new ground in each bearing but then had the profundity and width of brain to particular rout from achievement, the false from the genuine,

the stunning from the genuine and to incorporate every one of his points and accomplishments into the solidarity of his identity.

The three cardinals of Gandhian philosophy, truth, love and non-violence, are so coherent, cohesive and co-focal, that all together they stand like a solid rock. The absence of even one breaches the wholesomeness of the structure. However, all these elements ought to be understood across a much wider plane and in a much deeper sense beyond the threshold of their common meaning.

Truth is difficult to listen, more difficult to speak, and most difficult to practice, yet it is simplest, purest, and clearest since it is irreducible, irrevocable and irreversible. Knowing 'truth' means knowing the 'reality'. Humans by nature are truth seekers, and they have always been inquisitive, investigative and argumentative to probe more than what they know, to go deeper than what they see in themselves, others and their surroundings, and anything else with which they can interact through physical senses and mental processes. Truth is the aim of a scientist; truth is the goal of judicature; and, for a saint or a prophet, truth is the name of God.

Love, which too has fluctuated implications and shades in various social orders, and for various gatherings of individuals. One may quickly relate it to preferring, affection, energy, captivation, connection and veneration though, in Gandhian context, we should extend its horizon to encompass compassion, empathy, sympathy, kindness, reverence, esteem and devotion. We have to change our attitude from energy to sympathy, from abhorrence to compassion and from distinction to majority with a specific end



goal to comprehend the clarified significance of adoration.

Nonviolence, which does not only mean non-killing, nonaggression or non-injury, but also being free from prejudice, jealousy, hatred, animosity, pride and ego, since these elements too implicitly cause some kind of perturbation, a sort of violence towards one's self or others.

#### **Gandhian corporate culture:**

Most corporates and competing institutions often issue their mission statements in which they declare their philosophy by defining their identity and stating in broad terms their intent or goal, competitive edge or strength, target groups and markets. IBM aims at supplying intelligent information, hence their innovations give foremost consideration to accuracy, quickness, compactness and security which are crucially important in making decisions in a competitive environment.

Microsoft overcomes the barriers of languages by stressing on research and development in many such softwares that are user-friendly and which use symbols and icons to convey similar meanings in different languages. It has, therefore, gained worldwide acceptability and popularity.

Nokia cell phones are 'connecting people', and BPL is 'believing in the best'. Johnson & Johnson promotes its baby products with an accent on body care 'with tender love'. Sony believes in people-oriented policies so that a person hired by an organisation can be accepted as a whole and is not dichotomised in virtuous-self and vicious-self. The Tatas, leader in the Indian automobile sector, combine robustness with sophistication.

The Birlas promote their products through cultural and religious activities.

Bajaj Auto advertises its products with focus on family Gandhi, too, carved a philosophy, which he nurtured and upheld throughout his life, only to be known later as Gandhian philosophy.

#### **Gandhiji's relevance today:**

It is no simple undertaking to consider the importance of the Gandhian prescriptions and strategy for the contemporary world. Be that as it may, on the off chance that one acknowledges R.R. Diwakar's showing that satyagraha made Mahatma Gandhi, and not the opposite, and that it would outlast him, the Gandhian model offers standards and methods for our age. Among the general contributions is a nationalism of universal rules, no little accomplishment in a time when nationalism, particularly in the new States, recommends that the imperfections of previous standards legitimize the formation of another arrangement of parochial benchmarks for household and outside conduct. For instance, the play-off round of the uncommitted with the superpowers is non-Gandhian, however justifiable it might be as far as monetary and military shortcoming. Both vast and little powers can profit by the Gandhian lesson that right connections maintain a strategic distance from viciousness and militarism, and inactivity and conciliation. Solidly, the arms control field is a zone where Western pacifism, which Gandhi condemned for its effortlessness and either-or qualities, may profit through a reevaluation of unilateralism and the careful geometry of atomic discouragement and peace-keeping. Surely the Gandhian model is without this prevention, however it additionally



proposes how those with an issue can bit by bit remove themselves from a great weight without giving up honor. The current period of "shared case" in American-Soviet endeavors to accomplish at slightest surface advancement towards demilitarization is in the Gandhian convention, in spite of the fact that ideas of mental bartering are included that compensation inadequate consideration regarding Gandhian trust in the adversary.

#### Conclusion:

Gandhiji knew that common masses cannot manage themselves for perfect non-violence, and elements of imperfection are unavoidable. The bedrock of Gandhian management is the Gandhian philosophy, which is a monolithic structure of truth, love and non-violence. Gandhi applied his philosophy as a litmus test to confirm his principles, and as a fire-test to warrant his practices. It is the integration of this philosophy with his principles and practices that adds a new dimension to the field of management. Gandhiji is to be regarded as a social scientist, for he never used any ad hoc method in his search for solutions to the problems he encountered in his life. He studied the genesis of problems, the ground realities and legal implications; only then he decided methods and means to attain the goal. Also as a social engineer, he was always reinventing himself and his environment by applying checks and balances to adapt to the changes without changing his rock-solid philosophy. His approach for managing man, machine, materials and methods, were not derived from any legislation

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