

## Revisiting Gandhian Ethics from Administrative Perspective

Milind Pandey\*  
St. Stephens College, Delhi University  
 milindhindu@gmail.com



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### ABSTRACT

**Purpose:** The concept of Gandhian ethics holds huge importance to the organizations. Most successful organizations were able to create one or more successful brands under their umbrella which provides them brand equity and a loyal customer base, which acts as a competitive edge for a brand over others. In recent times, especially the organizational ethics saw revolutionary changes in terms of administration, foreign influences and new players coming and giving a plethora of options to the leaders and managers. There is a scuffle among many existing and new players for gaining market share in India and the trend shows an alarming situation for marketers and brand managers. If proven true, it can change the entire trend of Gandhian ethics. Hence the research attempts to study the Gandhian ethics from administrative perspective to determine the factors influencing administration.

**Methodology:** The study followed a descriptive empirical research design. This research paper explains the psychological and emotional effects of Gandhian ethics from administrative perspective. The research held with respect to this dissertation was an applied one, but not new. Rather, numerous pieces of previous academic research exist regarding the Gandhian ethics in promoting and managing administration, leadership and management, not only for India in specific, but also for other places of the world. As such, the proposed research took the form of a new research but on an existing research subject.

**Conclusion:** Awareness of ethics and higher risk appetite of today's leaders and managers have prompted them to try newer options with morality

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### \*Corresponding Author (Milind Et. Al)

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## Introduction

According to Gandhiji, there is no water tight compartment between **personal, private and social ethics**. For him, **Dharma is everything** and he used the concept of *dharma* in three senses – as **duty, religion and ethics**.

Morality in the sense of virtuous behavior is commanded by Dharma in the Indian tradition. Mahatma Gandhi elevated dharma to a higher plane, defining it as a trait that enables us to understand “our responsibility in human existence and our religion with other selves.”

Purushartha, as enunciated by Lord Krishna and described in the Bhagwad Gita, underpins Gandhi's whole ethical discourse and ethical action. Gandhiji's ethical ideals include nonviolence, humanism, truth, personal responsibility, and a resolute rejection of modernity's distracting problems. Let's have a look at Gandhi's views on public administration ethics.

Nonviolence in a political context – According to Gandhi, nonviolence in a political context is submitting to a virtuous life guided by the search of truth. He emphasizes that nonviolence was not about explicitly fomenting revolution, but rather about upholding the rule of law by virtue-driven practical action presented as a principled disagreement with its application. Nonviolence, as an ideology of nonviolent opposition, means graciously taking responsibility for breaking the law but also explaining cogently one's reasons for disapproval. Furthermore, nonviolence is abstaining from all thoughts or behaviors that cause physical or mental harm to any other living being.

Maintaining a nonviolence posture, according to him, necessitates ongoing monitoring of one's thoughts and deeds, which necessitates values like as truth seeking, humility, responsibility, and satyagraha.

### Principles of Gandhian Administration:

- Business should be coupled with ethics
- Knowledge should be coupled with character
- Wealth should be coupled with Work
- Science should be coupled with Humanity
- Pleasure should be coupled with Conscience
- Politics should be coupled with Principle
- Religion should be coupled with Sacrifice

**Economic governance** - For Gandhi, participation with the economy meant engaging with a “proper” economy, one in which moral growth kept pace with material progress and technology did not replace humans but rather reduced their labor and suffering. The idea of Swadeshi was coined by Gandhiji to express this sentiment. Gandhiji believed that

public officials must be dedicated to nonviolence, provide continuous public service to the nation and the globe, be humble, engaged, and take responsibility for their acts.

**Minister-ship** - Gandhi ji emphasised that this is not a political trophy, but rather “avenues to service,” which must be handled with care. Gandhiji envisioned the Congress to rule not via the police and military, but with moral authority based on the people greatest goodwill ‘earned through’ their service.

**The Seven Social Sins** – as quoted by Mahatma Gandhi – are extremely significant to bringing ethics to public governance and strengthening the ethical condition of government administration. These are as follows;

- Politics without principles
- Wealth without work
- Pleasure without conscience
- Knowledge without character
- Commerce without morality
- Science without humanity
- Worship without sacrifice.

Ethics is concerned with human activities and the morality of human behavior, which must first be distinguished. Human action ethics is exclusively concerned with purposeful actions, not with unintentional or ignorant actions. Ethics cannot be formed and maintained in a vacuum. The heuristic process needs a conducive atmosphere in which public opinion is influential. The components of ethical behavior must be defined and their dynamics worked out in every field of action. Efficiency, economy, effectiveness, justice and equality of treatment, transparency, purity, impartiality, and perfection are all considered fundamental components in the conduct of public life. Ethics, in its broadest sense, is concerned with moral responsibility and obligation.

The Social Ethics stressed that what is ethically acceptable is decided by societal forces on individuals. Gandhian ethics are incomparably superior to the two streams. There are no such things as personal, private, or societal ethics, according to Gandhi ji. Ethical behavior has a broader and more constructive scope. “The topic of corruption alluded to by the correspondent is not new,” Mahatma Gandhi cautioned the people during his prayer meeting only four days before his assassination. It's just that it's become a lot worse. Outside restraint has all but vanished. Corruption will go away when a big number of people who engage in unethical behavior understand that the country does not exist for them, but they exist for the country.

It necessitates a strong moral code and a high level of vigilance on the part of those who are not corrupt and



have influence over corrupt personnel. It is unlawful to be indifferent to such problems. If our nightly prayers are sincere, they must play a significant role in exorcising the demon of corruption from our midst." Regrettably, the warning was ignored. This is a soul-searching issue.

In Gandhi's ethical framework, the practice of altruism/self-sacrifice is the "highest expression of morality." It was never enough for Gandhi for someone to simply avoid doing evil; they had to actively promote good and actively prevent evil. It might be difficult to remember in a conflict scenario to forego prospective enjoyment by actively preventing harm from being done to the opponent by working for the welfare of all parties. In the history of philosophical research, the issue of why one should act morally has consumed a significant amount of time. Happiness, religion, and riches, according to Gandhi, are dependent on self-sincerity, the lack of animosity toward and exploitation of others, and constantly behaving "with a pure mind." As a result, Gandhi's ethics are not based on a logical deductive formula. "Treat people as you would like to be treated."

Gandhi ji himself sums it up beautifully: he alone is holy, joyful, and prosperous; he alone is true in himself, bears no hatred, exploits no one, and always acts with a clean mind. Only such persons can serve humanity. The realization of the need to justify one's existence may be characterized as ethics, and the decision to be ethical requires the selection of a specific value: "the sense of pleasure received from knowing that one may assess his own life as he would judge another's and find it good."

## A basic overview of Gandhian ethics:

Gandhi is regarded as one of India's finest moral philosophers. The following are the main tenets of Gandhian ethics:

- Gandhi constantly emphasized the importance of pure methods and aims. In order to attain suitable goals, improper tactics must be used. As a faulty road will not get you to your desired goal.
- Satyagraha is the pursuit of truth on a constant basis. It consists mostly on self-sacrifice, peace, and nonviolence. Satyagraha can only be followed by someone who has the desire and commitment to do so.
- Trusteeship: Wealthy individuals should behave as Trustees of Trust, looking after the well-being of the general public.
- Seven-sins concept: Wealth without labor, pleasure without conscience, knowledge without character, commerce without morals, science without humanity, religion without sacrifice, and politics without principle are seven evils that should be eradicated from society.

- Sarvodaya is a Sanskrit word that signifies "universal upliftment of everyone." Many of society's ills may be eradicated via inclusion.
- Dignity of Labor: Gandhi attempted to achieve equality among everyone by requiring everyone to do bread work.

## Gandhian ethics' role and importance in conflict resolution:

- Satyagraha, which has been interpreted as passive resistance, nonviolent resistance, and other Gandhian conflict resolution techniques, is a Gandhian method. Gandhi defined Satyagraha as "hanging on to the truth."
- A satyagrahi has a level of freedom that others don't have because he becomes really fearless. He will never accept to be someone else's slave once his mind is free of fear. He will never submit to any arbitrary action once he has acquired this condition of mind.
- Satyagraha is more than a conflict-resolution strategy that lends itself to scientific scrutiny. It is, in reality, an ethical theory that places a high value on the quality of interpersonal relationships.
- For conflict resolution, Gandhian ethics emphasize the need of mutual satisfaction with the outcome.
- In the process of conflict resolution, nonviolent action is the most significant technique. Nonviolent action is a way for protesting, resisting, and intervening without resorting to physical violence.
- Participants refuse to do activities that they normally perform, are expected to perform by traditions, or are obligated to perform by law or regulation.
- Acts of commission—that is, participants commit acts that they would not normally do, are not expected to do by custom, or are prohibited by law or regulation.

Nature, according to Gandhi, gives just enough for our daily requirements, not more. He opposes exploitation, the relentless pursuit of economic prosperity and personal aggrandizement, huge technical advancement, fierce competition, excessive consumerism, and wealth and power consolidation. Greed, he believes, is harmful to the general good, and political freedom without economic equality is meaningless. Economic justice is what economics means to him. He highlights the need of decentralized self-reliant entities tied together by mutual cooperation and interdependence. Individual and societal growth is, in his opinion, inextricably linked. Sarvodaya was his ultimate ambition (the development of all in all facets of life). During his visit to India in 1959, Martin Luther King was asked a question at a press conference "Where is Gandhi today? We see him nowhere." His reply was "Gandhi is inevitable."

If humanity wants to progress, Gandhi is a must. We may ignore Gandhi at our own risk." This insight is of crucial importance to all of us in our times.

Gandhi was opposed to the employment of machines that replace mankind or make them their slaves. He promotes the wise use of machinery, as well as basic, indigenous, non-exploitative technology that is in sync with nonviolence. He believes in a decentralized economy and emphasizes the value of whatever may be produced locally. He promoted the use of the spinning wheel and Khadi for self-sufficiency, moral renewal, and economic regeneration. Gandhi envisioned a world devoid of exploitation, based on collaboration and ethics.

Gandhian ideals influenced the development of institutions and procedures that allow everyone's voice and viewpoint to be heard, tested, and transformed. Democracy, he claimed, gave the weak the same chances as the powerful. Several other contemporary democracies have followed suit, operating on the premise of voluntary collaboration and dignified and peaceful coexistence. In addition, his focus on political tolerance and religious plurality is still relevant in Indian politics today. The four pillars of Gandhian ideology are truth, nonviolence, Sarvodaya, and Satyagraha, as well as the relevance of each.

Several other contemporary democracies have followed suit, operating on the premise of voluntary collaboration and dignified and peaceful coexistence. In addition, his focus on political tolerance and religious plurality is still relevant in Indian politics today. The four pillars of Gandhian ideology are truth, nonviolence, Sarvodaya, and Satyagraha, as well as the relevance of each. In all organizational actions, management is the process of bringing people together to achieve a goal while utilizing existing resources efficiently and effectively. Planning, organizing, and other aspects of management are included. Mahatma Gandhi was fully aware of the importance of management. The Gandhian model would necessitate a complete overhaul of present management techniques.

## Conclusion

Mahatma Gandhi is regarded as a brilliant ethical philosopher. Let us wrap off this paper with a summary of Mahatma Gandhi's ethical principles. Nonviolence, according to Mahatma Gandhi, is a way of life that is devoid of physical and psychological violence. Violence harms people by murdering them and causing bodily and psychological harm. Nonviolence fosters vegetarianism and a reverence for all living things. Nonviolence in the globe prevents wars, murders, exploitations, inequities, and injustices. Nonviolence is a search for the truth. The path to truth is via nonviolence. The law of our existence is truth. God is truth. Which is the truth? Nonviolence and truth are as old as the hills. It is a

virtue to be truthful. The truth is self-evident, but we have grown blind as a result of our ignorance.

The thoughts and deeds of Mahatma Gandhi highlight today's and tomorrow's business concerns. There are few corporate executives who can match Mahatma Gandhi's ethical leadership standards. Corporate governance is a set of agreed standards by management about the shareholders' inalienable rights as actual owners of the firm and their own responsibility as trustees on their behalf. In the administration of a corporation, Gandhian economics advocates for a dedication to ideals, ethical leadership behavior, and transparency, and distinguishes between personal and corporate finances.

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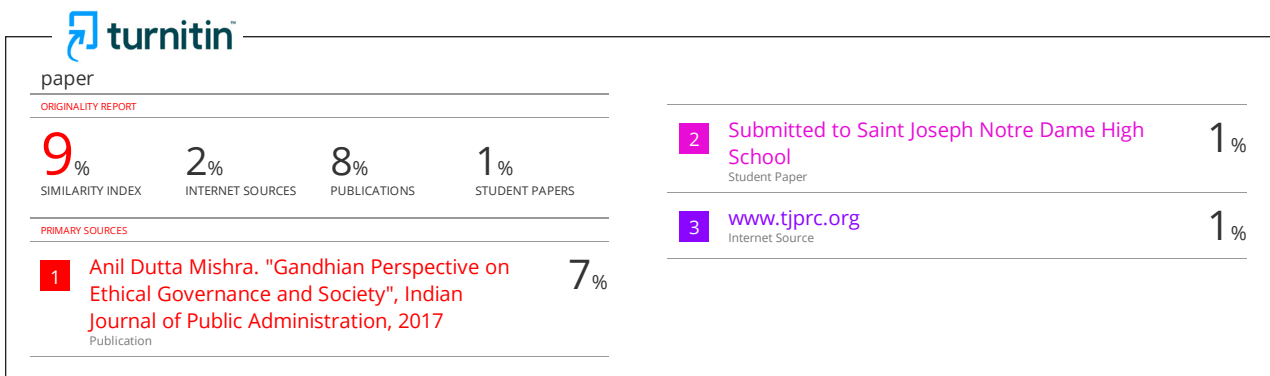
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## Annexure 1

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### Reviewers

#### Memorandum



**Reviewer's Comment 1:** The paper focuses on Gandhian ethics. The author has highlighted the ethics of Mahatma Gandhi in different administrative situations. The study can be further elaborated with more detailed information about the relatability of Gandhian ethics in different administrative setups.

**Reviewer's Comment 2:** The study is a very narrow approach towards Gandhian Ethics. The author can go for further literature and make the study stronger. However, widening the scope of the study can add more value to the work.

**Reviewer's Comment 3:** The author has made immense efforts on connecting Gandhian ethics from an administrative perspective. The author has brought up the importance of Gandhian ethics in conflict resolution. The study is short and can be strengthened by comparing the ground realities to the Gandhian ethics.



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**Editorial Excerpt**

The article has 9% of plagiarism which is the accepted percentage as per the norms and standards of the journal for the publication. As per the editorial board's observations and blind reviewers' remarks the paper had some minor revisions which were communicated on a timely basis to the author (Milind) and accordingly all the corrections had been incorporated as and when directed and required to do so. The comments related to this manuscript are noticeably related to the theme "**Revisiting Gandhian Ethics from Administrative Perspective**" both subject-wise and research-wise. The paper brings to light the Gandhian ethics from the administrative perspective and its principles. The author also highlights the role of Gandhian ethics in conflict resolution. The study can be made more robust by adding more administrative perspectives. The author leaves scope for future studies. After comprehensive reviews and editorial board's remarks the manuscript has been categorized and decided to publish under the "**View Point**" category.

**Acknowledgement**

The acknowledgement section is an essential part of all academic research papers. It provides appropriate recognition to all contributors for their hard work and effort taken while writing a paper. The data presented and analyzed in this paper by (Milind) were collected first handily and wherever it has been taken the proper acknowledgment and endorsement depicts. The author is highly indebted to others who had facilitated in accomplishing the research. Last but not least endorse all reviewers and editors of GJEIS in publishing in a present issue.

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