

**A STUDY OF ORGANIZATIONAL EVIDENCES OF GANDHIAN  
MANAGEMENT PERSPECTIVE WITH SPECIAL REFERENCE  
TO BHEL**

**Ph.D. THESIS**

*by*

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ROORKEE – 247 667 (INDIA)  
NOVEMBER, 2018**

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TO BHEL**

**A THESIS**

*Submitted in partial fulfilment of the  
requirements for the award of the degree*

*of*

**DOCTOR OF PHILOSOPHY**

*in*

**MANAGEMENT**

*by*

**SHASHI KANT**



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# INDIAN INSTITUTE OF TECHNOLOGY ROORKEE ROORKEE

## CANDIDATE'S DECLARATION

I hereby certify that the work which is being presented in the thesis entitled “**A STUDY OF ORGANIZATIONAL EVIDENCES OF GANDHIAN MANAGEMENT PERSPECTIVE WITH SPECIAL REFERENCE TO BHEL**” in partial fulfilment of the requirements for the award of the Degree of Doctor of Philosophy and submitted in the Department of Management Studies of the Indian Institute of Technology Roorkee, Roorkee is an authentic record of my own work carried out during a period from January, 2014 to November, 2018 under the supervision of Dr. Vinay Sharma, Associate Professor, Department of Management Studies, Indian Institute of Technology Roorkee, Roorkee.

The matter presented in this thesis has not been submitted by me for the award of any other degree of this or any other Institute.

(SHASHI KANT)

This is to certify that the above statement made by the candidate is correct to the best of my knowledge.

(Vinay Sharma)  
Supervisor

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**Chairman, SRC**

**Signature of External Examiner**

This is to certify that the student has made all corrections in the thesis.

**Signature of Supervisor**  
**Dated:** \_\_\_\_\_

**Head of the Department**

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---

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I would also like to thanks to all the Corporates, Gandhian Scholars and other respondent who helped in collecting relevant information and shared their experiences related to research.

**Shashi Kant**

## ABSTRACT

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This research underpins the importance of establishing Public Sector Undertakings (PSU) in India with special reference to one of the key industrial organizations, Bharat Heavy Electricals Ltd (BHEL), which focuses on elements which inculcate the Gandhian management perspective. The contemporary competitive world is taking BHEL and other industrial PSUs through a transitional phase of enhancing their productive competitiveness, both through the process and product innovation for sustainable growth. This requires introduction and adaption of non-conventional or modern modes of management based on the principles of Mahatma Gandhi. Mahatma Gandhi's fundamental philosophical approach might not be radically different from that of others but it exists in the form of an approach that structurally recommends a pathway of wealth generation, productivity, wealth distribution, and economic prosperity for all. If one observes closely, one can find out the traces of Gandhian principles of trusteeship, truth and non-violence, self-reliance, and participation in the working style of PSU management but these principles have not been seen or observed with the lenses of Gandhian principles and perspective.

The financial crisis of 2008 has also given important insights on how businesses get affected if organizational values are not created and propelled within the structure and functioning of the business organizations and this being done deliberately by business leaders to satiate their "greed" which results into financial crisis (The perils of fragmentation, 2012; Dallas, 2012). The most important aspect subsequent to global financial crisis and in today's business era comes with the frequent intervention of words like sustainability, ethics, trust, transparency, truthfulness and morals in the organizational values throughout the globe. Customers and shareholders have started compelling business organizations to be ethical and transparent while doing business otherwise disassociating themselves, if finding any mismatch in organizational values. Drucker (2001) also iterates that "*organization, to be effective, needs individual values to be compatible and aligned with the organization's value and these values are to be valued by all the associated stakeholders, may it be customer, shareholders and employees*". This is where

the principles, thoughts and philosophy of Mahatma Gandhi plays an important role and finds a connect with the development of leadership in a large manufacturing industrial organization. Leaders in an organization, taking reflection from philosophy of Mahatma Gandhi can ensure that one's values and beliefs along with expectations are in concert with the value of the organization for focused vision and goal (Hallinger, 2011). Key principles which have been underlined by Mahatma Gandhi's life are *'truth'*, *'non-violence'*, *'self-reliance and participation'*, *'welfare of all'*, *'humility'*, *'moral and ethics'*, *'knowledge of working environment and culture'*, *'building of character'*, *'discipline and establishment of self-power'*, *'devotion towards own words'* and *'positive attitude'*. This research thoughtfully observed the traces of Gandhian management perspective. The research also tries to emphasize the modes of strengthening the Gandhian elements of industrial organization management.

This study identifies and addresses the important factors that underpin the Gandhian management perspective in business organization with respect to following:

- Factors of organizational management closely associated with Gandhian philosophy and principles and with which organizational leadership can be developed are needed to be studied (Kumarappa, 1951; Prahalad and Mashelkar, 2010).
- Organizational profitability and productivity is interrelated with the relationship between the ethical and sustainable leadership (McCann and Sweet, 2014).
- Understanding leadership, ethics and identity as intrinsically dynamic and connected with leaders at different stages in their careers, and with different frames of reference in an organization (Koning and Waistell, 2012).
- Relevant principles of Gandhian philosophy which are most relevant in business world and framework are needed to be underlined accordingly (Bhole, 2001; Bansal and Srivastava, 2008; Bansal and Bajpai, 2011).

Research objectives of this research were as follows:

- To observe and find the awareness level about Mahatma Gandhi's principles among corporates and employees and other eminent personalities with special reference to BHEL. For achieving this objective, the reflection of Mahatma Gandhi's philosophy and his key principles were observed.
- To identify factors related to Gandhian Leadership which relate to their work life as a leader and a manager and how they foresee themselves in future while executing their responsibilities. This objective enabled the research in finding the relevance of Gandhian principles and philosophy in organizational management perspective and for the identification of key elements of Gandhian management perspective.
- Implementation and percolation of Gandhian philosophy in an organization.

Researcher, during his working experience of 7 years with BHEL in industrial relations and HR department, has come across several issues of production and productivity. And because it has been one of the initial most assignments of the researcher, the concern has always been related to optimism. The researcher wanted to initially look for fundamentally strong solutions, because problem identification through observation justifiably revealed that an exploratory study for radical change proposition has to be done, which should bring the recommendations for leadership rather than functionaries. The literature reviews also justifiably suggested, as also projected in the thesis, that Gandhian philosophy holds the key. Researcher used qualitative research following reflexivity (Harley et.al, 2004) and reflexive methodology for deep understanding through experiences, learning, attitude, assumptions and perspective of respondents. This study characteristically used 'Reflexivity' (Alvesson, 2003) as a methodology for conducting primary research. The increasingly popular concept of reflexivity is used in variety of ways (Brewer, 2000; Brewer, 2003) and emphasizes that "*the researcher is part of the social world that is studied, and this calls for exploration and self-examination*" (Alvesson, 2003) and thus this study also has made an extensive usage of '*a reflexive pragmatist approach*'



(Alvesson, 2003). Researcher made an attempt to understand the information that emerged from the data using qualitative methods which allowed him to study the selected issues in depth and openness. Researcher's focus was on to understand the unique and personal experiences of the participants through discussion or personal interviews. Purposive or judgmental sampling was used which is in synchronization with the goal and logic of qualitative research (Frankel and Devers, 2000) where the purpose is to reach the information rich respondents. Thirteen interviews of BHEL Senior officials were conducted in BHEL Haridwar plant location. Eleven interviews of industry experts other than BHEL holding the position either of HR Head or Plant Head were conducted in cities like Bangalore, Ahmedabad and Haridwar. Five Gandhian Scholars and followers associated with Sabarmati Ashram were interviewed. Three FGDs were also designed and conducted in order to allow gaining more insight, from a middle level manager's and even trade union's perspective, into the various factors those emerged from earlier phases of the study and review of the literature. The data was audio and video recorded using Sony make handycam and transcribed verbatim in MS word resulted in 410 double space pages with times new roman font format and font size of 12. Content of transcripts were critically approached and analysed through method of reflexivity (Alvesson and Skoldberg, 2000).

During discussion some key elements were identified which are required to implement a philosophy like that of Mahatma Gandhi in organizations which includes top management's commitment and leadership, employee's participation, Management's perspective towards stakeholders, organizational culture, transparency, discipline, vision and goals, training and development, evaluation of employees, and individual alignment with organization's vision and goals.

Following was concluded:

Awareness level of Gandhian management perspective in general and with reference to an industrial organization and work philosophy in particular is primitive and substantially low and respondents have acknowledged during discussion and interviews that Gandhian philosophy exist only in nomenclature. Therefore, a prime conclusion is that the modes of generating

awareness about Gandhian philosophy for industrial segments have to be developed either through course structure, or through practices and even through Gandhian philosophy based audits. It has to be concluded that though the research did not attempt to compare philosophers/philosophies in particular but still during discussions and as also substantiated by literature review, it emerged that Mahatma Gandhi's fundamental philosophical approach might not be radically different from that of others but exist in the form of an approach, which structurally recommends a pathway of wealth generation, productivity, wealth distribution, and economic prosperity for all.

Gandhian principles were found to be unknowingly followed and acknowledged as identified during the discussion and interviews of the top management of BHEL and many other contemporary organizations taken as respondents. Gandhian principles are the benchmark of stature which has the capability and capacity to pull and steer an organization out of or through recessionary phases without degenerative repercussions and subsequently make them move towards growth. For example, it has been observed that organizations like BHEL have not only moved out of recession but have excelled towards achieving Maharatna status aided by fundamental principles given by Mahatma Gandhiji, fundamentally imbibed in its character.

Following recommendations were made:

1. Recommendations for generating fundamental awareness about Gandhian principles.
2. Recommendations for associating the generated awareness with relevance to the objectives of organizations like BHEL.
3. Association of generated awareness with life in BHEL.
4. Association of Gandhian principles with the productivity of BHEL.
5. Structural adoption of Gandhian principles by the leadership of BHEL for achieving growth and potential.
6. Percolation of preceding adoption of leadership levels to the levels of functions.

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## ABBREVIATIONS

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Abbreviation	Description
ABB	Asea Brown Boveri
B.Sc.	Bachelor of Science
B.E.	Bachelor of Engineering
B.Tech.	Bachelor of Technology
BHEL	Bharat Heavy Electricals Limited
CISF	Central Industrial Security Force
CMD	Chairman and Managing Director
CPSE	Central Public Sector Enterprise
ED	Executive Director
FGD	Focus Group Discussion
GAIL	Gas Authority of India Limited
GDP	Gross Domestic Product
GM	General Manager
GoI	Government of India
HR	Human Resource
HUL	Hindustan Unilever Limited
IOCL	Indian Oil Corporation Limited
ITC	Indian Tobacco Company
JCM	Joint Committee Meeting
LPG	Liberalization Privatization and Globalization
M.E	Master of Engineering
M.Tech	Master of Technology
MBA	Master of Business Administration
MoU	Memorandum of Understanding
MW	Mega Watt

NTPC	National Thermal Power Corporation Limited
ONGC	Oil & Natural Gas Corporation Limited
PSB	Public Sector Bank
PSE	Public Sector Enterprise
PSU	Public Sector Undertaking
SAIL	Steel Authority of India Limited

# **CHAPTER 1: INTRODUCTION**

---

### 1. INTRODUCTION

This chapter gives an overview of the establishment of Public Sector Undertakings (PSU) in India and how they found a philosophical connect with Gandhian thought, also, giving a glimpse of how PSUs like Bharat Heavy Electricals Limited (BHEL) are in transition phase to address the issue of productivity and innovation. Further, it also explains in brief the background of the research, research methodology adopted, and organization of thesis and limitations of the research.

Chapter has been divided into the following:

1. Foundation of PSUs in India.
2. Evidences of Gandhian philosophy based development in PSUs.
3. Evidences of how and when PSUs due to the reasons (understood through this research work) got drifted away from Gandhian philosophy.
4. Gandhian management and leadership perspective.
5. Background of the research.
6. Methodology and objectives.
7. Organization of thesis.
8. Limitations of research.

#### 1.1 Foundation of PSUs in India

Government of India, after independence of India in august 1947, aspired to have a self-reliant economy. Policies were framed to ensure sovereignty and autonomy in the country (Ghouse et.al, 2008).

However, the economy in India was primarily dependent on agriculture and what was needed was a focus on expansion of industrialization on a large scale to boost the Indian economy (Kaur and Singh, 2015). Consequently, after independence, India's capitalist political economy has been shaped by Mahatma Gandhi's vision of decentralized and self-sufficient production and the then Prime Minister Jawaharlal Nehru's vision of state-guided Indian socialism (Girdner, 1987).

Subsequently, Government of India, specifically emphasized upon the establishment of Public Sector Undertakings (PSUs) to boost industrial and economic development in the country (Mishra, 2014). PSUs got embedded into the social and economic system to such an extent that they have presence in all the sectors in the Indian market, and established "*a socialistic pattern of society*" occupying the "*commanding heights*" of the economy (Mishra and Raj, 2008). These PSUs were setup based on the fundamentals of Gandhian vision for economic growth with self-reliance, social justice, and alleviation of poverty (Mishra, 2014). The development policy of India at that time comprised three distinct visions of India's economic future: the Gandhian vision of decentralized small-scale production, the socialist vision, and the liberal-capitalist vision (Hardgrave and Kochanek, 2007).

The PSUs are corporations or companies owned by Government of India or by any of the state or territorial governments, or by both, with a major shareholding of 51% or more. The PSUs are categorized into three types: Public Sector Banks (PSBs), Public Sector Enterprises (PSEs) and Central Public Sector Enterprises (CPSEs). Administration of PSBs is with the Ministry of Finance, Government of India; PSEs with the respective Ministry of Government of India in which the PSEs operate; and CPSEs is with Ministry of Heavy Industries, Government of India. Moreover, three different statuses- Miniratna, Navratna, and Maharatana, are accorded to these CPSEs by Government of India, based upon their financial health and economic viability which acts as a performance indicator for the markets (Table 1.1).

**Table 1.1: Guidelines for awarding *ratna* status by Government of India**

STATUS	Maharatna (7 CPSE)	Navratna (17 CSPE)	Miniratna	
			Category-I (56 CPSE)	Category-II (17 CPSE)
<b>CRITERIA</b>	<p>1. Must be a Navratna PSU</p> <p>2. Must be listed on the stock exchange with minimum shareholding from public, as stipulated by SEBI</p> <p>3. In last three 3 years, there should be a turnover of INR 200 billion annually.</p> <p>4. Annual net worth should be at least INR 100 billion.</p> <p>5. In last 3 year, annual net profit must be more than INR 25 billion</p>	<p>1. Must be a Miniratana PSU.</p> <p>2. Must obtain a score of 60 out of 100, which include six parameters i.e (1) net profit to net worth, (2)profit before interest and taxes to turnover, (3)profit before depreciation, (4)interest and taxes to capital employed, (5)earnings per share and inter-sectoral performance</p>	<p>Must have made profit on continuous basis in last 3 year</p> <p>In last 1 or 3 year, CPSE should earn a net profit of INR 300 million or more</p>	<p>Have made profits continuously for the last three years and should have a positive net worth</p>
<b>BENEFITS</b>	<p>1. Can invest up to INR 50 billion in a project independently</p> <p>2. Can enter into joint ventures, float subsidiaries and form alliances</p>	<p>1. Can invest up to Rs 1,000 core or 15% of total net worth can be made on a single project without taking approval from Government of India.</p> <p>2. Freedom to enter joint ventures, form alliances and float subsidiaries abroad</p>	<p>Can invest upto INR 5 billion or equal to their net worth, whichever is lower</p>	<p>Can invest up to INR 3 billion or up to 50% of their net worth, whichever is lower</p>

**Source:**

1. Menaka,R. (2015), Financial performance of navratna companies in India – central public sector enterprises, *International Journal in Management and Social Science* ,Issue 3,488-504.
2. *Department of Public Enterprise, Government of India*

**Seven Maharatna PSU of India:** “Bharat Heavy Electricals Limited (BHEL), Coal India Limited, Gas Authority of India Limited(GAIL), Indian Oil Corporation Limited(IOCL), National Thermal Power Corporation Limited(NTPC), Oil & Natural Gas Corporation Limited(ONGC), Steel Authority of India Limited(SAIL).”

([http://dpe.nic.in/publications/list\\_of\\_maharatna\\_navratna-and\\_miniratna](http://dpe.nic.in/publications/list_of_maharatna_navratna-and_miniratna))

**Source: Department of Public Enterprise, Government of India**

Out of Ratnas, Maharatna status signifies that the concerned PSU have been the most consistent in getting sustainable turnover and profits. All together these PSUs have contributed to one tenth of national income in the year 2013-14 and looking at the contribution of entire industry sector in India, which is about 26% of the gross domestic product (GDP), it can be said that PSUs will be the most important entity, which will have major contribution towards development of Indian Economy (Mahanti, 2016). However, Government of India now emphasizes on PSUs to be self-sustainable in the competitive world and challenges like competition, productivity enhancement, creativity and innovation will be there to address (Planning Commission of India, 2011). It is evident, that, only those industrial PSU organizations have sustainable business growth, which are innovative and highly productive, but also sound value system in their management principles (Yadav and Dabhade, 2013; Yadav et al., 2014). Srivastava et al. (2006) also suggested that “*strategy is required to be developed for enhancing competitiveness of PSUs by resource and constraints and identifying the principles and percepts*”.

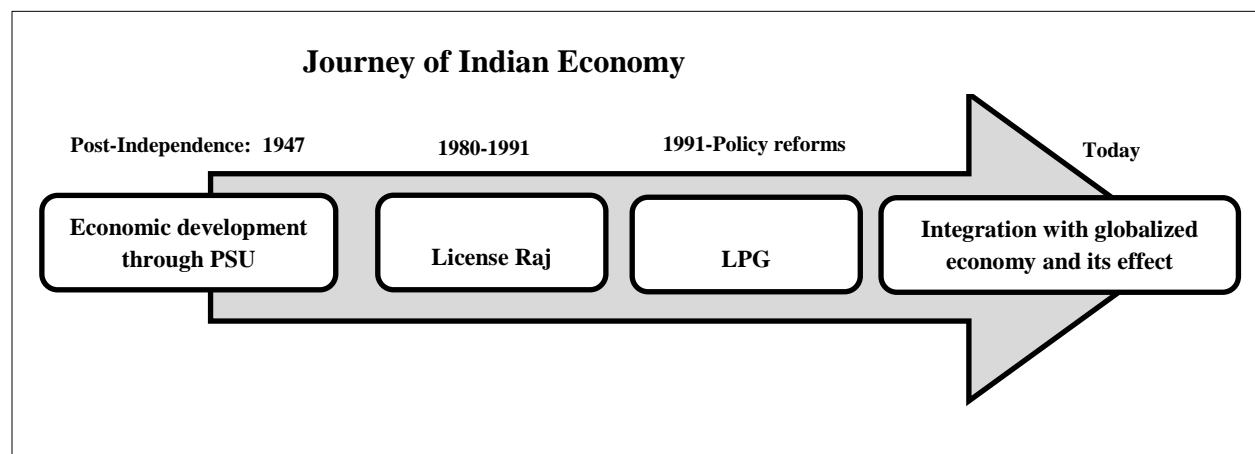
This is where principles of Mahatma Gandhi hold value not only with respect to PSU organizations but also to every business organization in the world if implemented with right perspective. Mahatma Gandhi’s fundamental philosophical approach might not be radically different from that of others, but exists in the form of an approach which structurally recommends a pathway of wealth generation, productivity, wealth distribution and economic prosperity for all. Mahatma Gandhi was a true leader and many of his principles, which he practiced, still have relevance in today’s business scenario wherein business is supposed to be done on the basis of ethics, trust and transparency. Gandhian philosophy can be a key contributor in developing future business leaders with strong value system.

The biggest challenge for Government of India post-independence in the year 1947 was to boost economic development of the country (Mishra, 2014). A government body was thus formed “*Planning Commission of India*” (now called Niti Ayog) to put thrust to have a robust and sustainable economy. Subsequently, in December 1952 “*a rapid expansion of the economic and social responsibilities of the state*” to satisfy the “*legitimate expectations of the people*” was recommended. Country was predominately dependent on agriculture and economic situation was bleak. The level of productivity in agriculture in India was also very low (Morris, 1963) and this



was primarily due to lack of technology and well equipped methods of agriculture. Through the adoption of “*Industrial License Raj*”, Government of India had very stringent policies and getting investment from private enterprise was difficult, which could have fostered the industrial growth. Therefore, to have a self-reliant economy, Government of India introduced Industrial Policy Resolution in the year 1948 and 1956 under the leadership of Jawahar Lal Nehru, the first Prime Minister of India. In the industrial policy resolution of 1948, which later got revised in 1956 after adoption of the Indian constitution, PSU’s establishment were envisaged not only for self-reliant economic development through industrial development but also to bring equitable growth in the market (Mahajan, 2001) . As a result, there has been a considerable growth of Public Sector Enterprises at the Centre and the State level (Planning Commission of India, 2002). PSUs persuaded people to run in the interest of the society and nation at large, which not only meant for profit maximization but to also for the welfare and betterment of the society (Mahajan, 2001). A glimpse of journey of Indian economy is depicted as Figure 1.1.

**Figure 1.1: Journey of Indian Economy**



Post-independence, Indian economy was slow paced till 1991. This was primarily because of government conservative policy and era known as “*license raj*”( Aghion et al., 2008). There were stringent laws for any private entity to take license and run a business in the country. Private investments were negligible during “*license raj*” period (Majumdar, 2004). Industries were mainly dominated by CPSEs, established by Government of India at the state and central level. In 1991, Government of India was facing a problem of fiscal deficit and country’s economy was in the lurch as country faced liquidity crisis (Seema et al., 2011; Gupta and Gupta, 2017). By dismantling the license raj policy, Government of India introduce a new model for

economic reforms called LPG (Table 1.2) i.e. liberalization, privatization and globalization was introduced with an objective to reform the economy of India (Rodrik and Subramanian, 2004; Gollakota and Gupta, 2006).

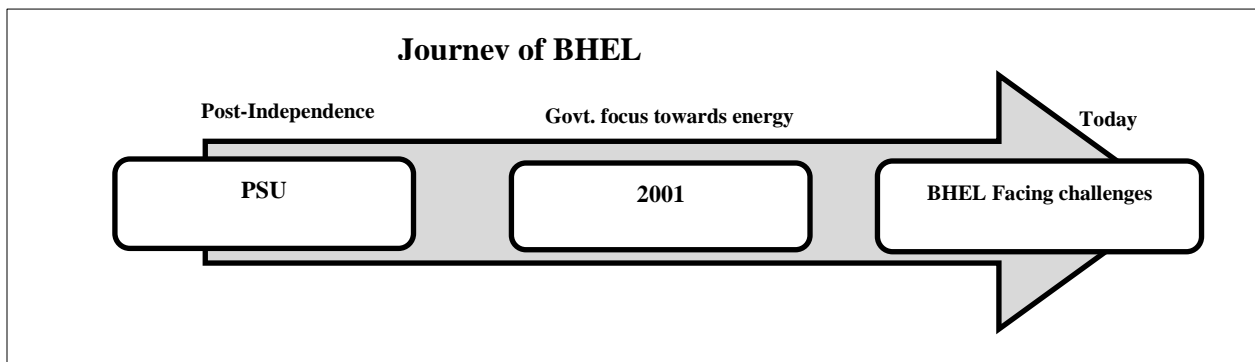
**Table 1.2: Three pillars of economic reforms of Indian Economy introduced in 1991 (LPG)**

<b>Liberalization</b>	This ends the era of Industrial License Raj/Rule by easing out government regulations for industry. This ensures hassle free process for industrial development and establishment which began since July 24, 1991.
<b>Privatization</b>	Indian economy was opened to private entities for doing business in India. Ownership of Government of India in Public Sector was also transferred to the private sector as well.
<b>Globalization</b>	Opportunities to participate in global market in alignment with and with the help of consolidation of various economies.

*Source: Department of Public Enterprise, Government of India*

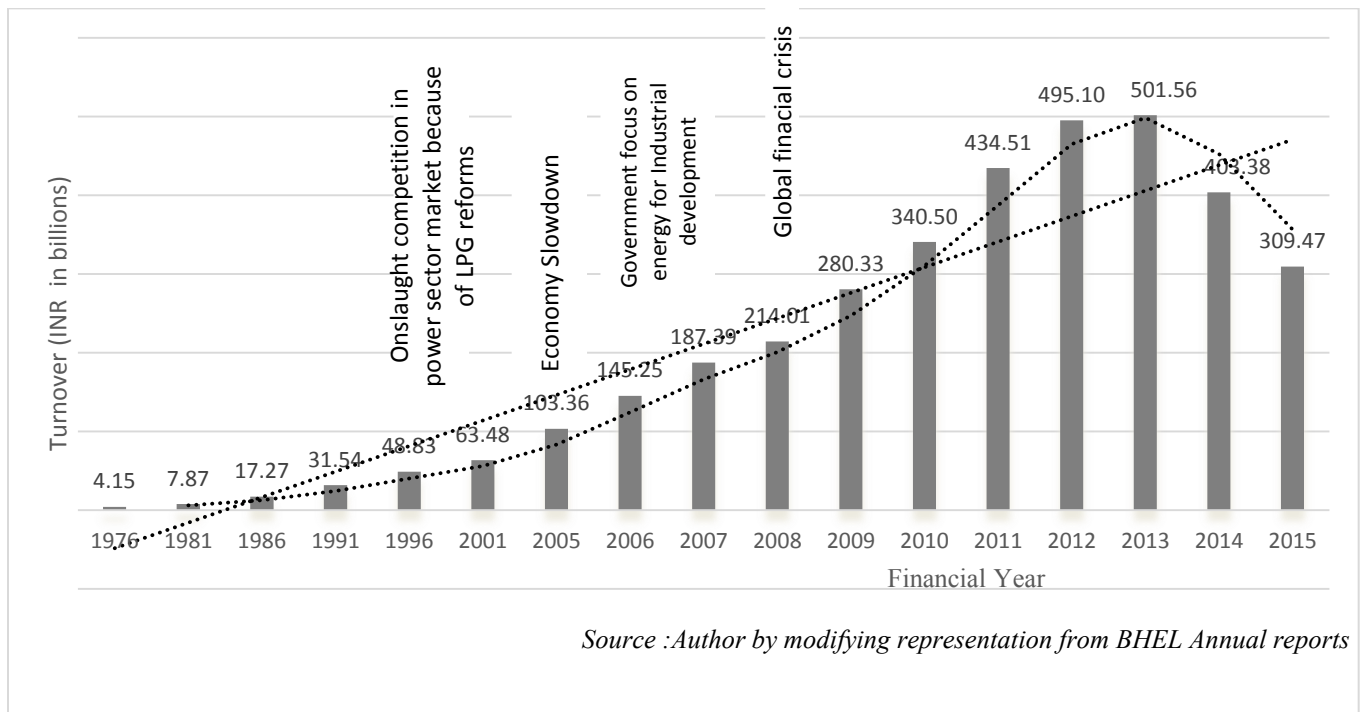
Government of India established PSUs in various important industry related fields like Coal, Railways, Oil and Gas and Power Generation etc. One of the key PSU established in 1964 to cater to the field of power sector was Bharat Heavy Electricals Ltd (BHEL). BHEL has a legacy of more than 40 years and has been a market leader in the power sector market of India. BHEL is a well-known Maharatna PSU organization, which constantly booked profit in last four decades except the financial year 2014-15. This journey has not been easy for BHEL (Figure 1.2).

**Figure 1.2: Journey of BHEL**



Emphasis of Government of India on LPG reforms in 1991 brought a wave of privatization in various industrial sectors. Market dynamics changed in industry and BHEL along with other PSUs also had to face various challenges to achieve sustainable growth, especially in terms of competition from private players in the power sector market (Mahanti, 2016). Since then, BHEL management has been continuously putting thrust on making important organizational changes like policy transformation, introducing new technology for productivity enhancement, expansion in existing infrastructural facilities, and technological advancement through Memorandum of understanding (MoU) and merger and acquisitions along with innovative business practices involving participation of all the stakeholders. As a result, BHEL witnessed linear growth especially from the year 1991 (Figure 1.3).

**Figure 1.3: BHEL growth history**



Also Government of India specifically focused on energy sector in year 2001 to boost the industrial growth in the country provided BHEL an opportunity to be on path of growth. Subsequently, BHEL went aggressively for capacity enhancement (Table 1.3) of its existing production facilities and also recruited manpower on year on year basis to maintain adequate strength (Table 1.4) in the organization to meet the production targets in different manufacturing units in response to the market demands.

**Table 1.3: Capacity augmentation of company**

<b>Capacity enhancement of Company in field of Power Generation (MW)</b>	10,000 MW	15,000 MW	20,000 MW
<b>Completion</b>	Achieved in Dec, 2007	March, 2010	March, 2012
<b>Capital Investment (INR in billions)</b>	9.61	29.40	15.93
<b>Phases</b>	1	2	3

Source: BHEL Annual reports 2007 to 2016

**Table 1.4: Manpower Details**

<b>Financial Year</b>	<b>2008-09</b>	<b>2009-10</b>	<b>2010-11</b>	<b>2011-12</b>	<b>2012-13</b>	<b>2013-14</b>	<b>2014-15</b>	<b>2015-16</b>
<b>No. of Employees</b>	45666	46274	46748	49390	48399	47525	44905	42200

Source: BHEL Annual report 2008 to 2016

As a consequence, BHEL played a major role in Industrial development of the Indian economy; specifically by catering to the power sector, which provided a boost to industrialization in India. From year 2001, the turnover of BHEL increased manifold from INR 63.48 billion to INR 501.56 billion, i.e., about seven times in the year 2013. Even when, the power sector market was hit by the financial crisis of 2009, BHEL was able to maintain desired growth in turnover till 2013. Changes in government policy of land acquisition in year 2012 and issues related to environmental clearances and coal shortage to power projects, resulted in low order inflow for the company thus impacting the overall business growth (Table 1.5).

**Table 1.5: BHEL Order Receipt and Outstanding**

<b>Financial Year</b>	<b>2007-08</b>	<b>2008-09</b>	<b>2009-10</b>	<b>2010-11</b>	<b>2011-12</b>	<b>2012-13</b>	<b>2013-14</b>	<b>2014-15</b>	<b>2015-16</b>
<b>Order Receipt (INR in billions)</b>	502.70	596.78	590.37	605.07	220.96	316.50	280.07	308.14	437.27
<b>Order Outstanding (INR in billions)</b>	852	1170	1443	1641	1353	1151	1071	1010	1107

Source: BHEL Annual report 2007 to 2016

BHEL, now facing a challenge to keep innovating new processes and products to remain competitive in the market, had to make special efforts to remain as one of the leading organizations catering to core sector in global market (Mahanti, 2016). Being a reputed PSU, it has a good brand value and is one of the renowned companies and rated high on employee satisfaction in India. *“BHEL’s growth has been synchronous with achieving self-sufficiency in the indigenous manufacturing of heavy electrical equipment. Out of the available 35,000 MW per annum capacity for power plant equipment manufacturing in the country, BHEL alone constitutes a mammoth 20,000 MW per annum capacity. A widespread network of 17 Manufacturing Divisions, 2 Repair Units, 4 Regional Offices, 8 Service Centres, 6 Overseas Offices, 6 Joint Ventures, 15 Regional Marketing Centres and current project execution at more than 150 project sites across India and abroad corroborates the humungous scale and size of its operations”*(BHEL,2016a) (available at <http://www.bhel.com/about.php>).

## **1.2 Evidences of Gandhian philosophy based development in PSUs**

PSUs evolved in the Indian economy on the basis of Gandhian philosophy of self-reliance. PSUs not only played crucial role in shaping the Indian economy post-independence but various PSU organizations like Bharat Heavy Electricals Limited (BHEL), Coal India Limited, Gas Authority of India Limited(GAIL), Indian Oil Corporation Limited(IOCL), National Thermal Power Corporation Limited(NTPC), Oil & Natural Gas Corporation Limited (ONGC), Steel Authority of India Limited(SAIL) etc. have also been appreciated for their valuable contribution to the society in terms of employment, equitable economic growth, and as sustainable profit making organizations in the respective industries. If one observes closely, one can find out the traces of Gandhian principles of trusteeship, self-reliance, truth, and participation in the working style of PSU management but these principles have not been seen or observed with the lenses of Gandhian principles and perspective.

For instance, BHEL in 1973 evolved a model of worker participation in management. This model created forums wherein the workers’ representatives were provided a platform to participate in decision making on issues related to the employee’s, either related to work or for their welfare. Even one of the trade union leaders being included in the board of directors of BHEL in 1973, speaks volumes about the idea behind it. These participative fora have been not only acting as a platform to express workers’ feeling or giving feedback about management

decision making, but also to build an environment of trust between the management and its employees. This initiative hugely benefited the organization even when Indian economy was opened in 1991, and there were challenges to deal with competition and to be competitive and self-reliant by acquiring new technology and competency. Other PSU organizations also followed a similar model of worker participation in management. Participative environment is very essential for the development of any economy with the help of building sense of entrepreneurship among the members of the society to build social and equitable economy (Bharti et al., 2014). This participative environment can be developed on the basis of development of shared leadership in organizations (Bhattacharyya, 2005). Shared leadership is about enhancing team work and organizational performance along with team effectiveness (Ensley et al., 2006; Hmieleski et al., 2012; Pearce & Ensley, 2004). Although Indian PSUs embarked on these essential principles of self-reliance, participation, and karma without invoking the name of Gandhi, it is a known fact that these very principles form the core tenets of Gandhian philosophy (Kumarappa, 1951).

Renowned academician Prof C.K Prahalad recommends that every organization should create a forum, where employees can identify common problems and look for solutions, which would enable an environment of participation and innovation thereby forcing managers to focus on ideas and talents, and not on the capital and physical assets (Dastoor, 2013). Shared leadership, developed in team based structures, is appropriate for dealing with competitive environment and changes (Pearce and Conger, 2003; Pearce, 2004; Pearce and Manz, 2005). Innovative behaviour of team members is one of the possible outcomes of shared leadership and innovation influences organizational capability to adapt to change and to remain competitive in a changing environment (West and Farr, 1989). Oslo Manual (OECD, 2005) describes innovation as “*An innovation is the implementation of a new or significantly improved product (good or service), or process, a new marketing method, or a new organizational method in business practices, workplace organization or external relations.*”

Innovation can arise at any stage of a product's life cycle. If it is at the starting stage, it leads to improvement in existing product by innovative processes; if it is in the maturity stage, it leads to either an improved existing product (continuous innovation) or a new product (radical innovation) which then starts its own life cycle. Supporting innovation can help in building

competitiveness and enhancing productivity (Hall, 2011). Criscuolo (2009) considered innovation as one of the main drivers of productivity growth which contributed towards the firm performance, measured as its productivity, growth, and market value. To remain competitive, the business should be supported by trust, an strong moral values so that it can identify its core competency, can stick to it, and can use the same source of sustained competitive advantage.

In the Indian market, innovation requires to be developed on the basis of “*affordability*” and “*sustainable development*” which is a reflection of Gandhian philosophy on innovation (Ostraszewska and Tylec, 2015).

Ruppel and Harrington (2000) surveyed 111 managers to test “(1) *whether ‘right,’ ‘just,’ and ‘fair’ treatment influences trust, both directly as well as indirectly via communication, and (2) whether trust influences perceptions of commitment and innovation*”. Subsequently, it was implied that moral management may be a good management. Clegg et al. (2002) reproduced earlier findings by Axtell et al. (2000, cited in Clegg et al. 2002), and conclude that “*personal and job variables predict idea suggestion, whilst organizational variables predict implementation*”. A study by Dreu (2002) study further showed team to be more creative and innovative with their divergent thought process in team. Further, innovation in pockets will not help. Innovation cannot occur individualistically. Employee driven innovation in team has far superior results (Kristiansen and Bloch-Poulsen, 2010). Innovation among groups, teams, departments, units, companies, industries and ultimately nations would help in creating a better world. Moreover, for an innovative product to be successful, it needs to be accepted by the masses. The idea for an improved process needs to be supported by many to bring about a permanent change in the process. Creative leadership plays an important role in maintaining the same. One should have a great vision so that unexplored territories can be explored, should have courage to take bold decisions which shall be ethical and moral, shall be able to manage successes and failures, shall maintain trust with stakeholders by maintaining transparency, integrity and nobility(Vohra & Rao, 2009). APJ Abdul Kalam has shared the seven qualities required to be a ‘Creative Leader’:1.Great vision; 2. Travel to unexplored territories; 3. Manage success and failures, 4. Courage to take decisions; 5. Nobility; 6.Transparency; 7.Do everything and get success with integrity (Kalam, 2014). By following Mahatma Gandhi’s principle “*be the change you want to see in yourself*”, leaders in organizations can ensure that one’s values and

beliefs along with expectations, are in concert with the values of the organization, thus creating focused vision and goal (Hallinger, 2011). C. K. Prahalad states “*set the challenge in the context of the strategic intent and encourage the employees in team to innovate and go beyond their usual roles in the organization*” (cited in page no. 26 Dastoor, 2013). Prahalad and Mashelkar (2010) also emphasized the use of Gandhian innovation which addresses two facets of Gandhian philosophy, which is “*earth provides enough to satisfy every man’s need, but not every man’s greed*” and “*every invention in science is meant for the benefit of all.*” There has to be a deep commitment in organizational leadership, which focuses on inclusive growth with a vision that includes clarity of human dimension and focus on development of people, and not just profit.

Mahatma Gandhi always involved masses in his movements with his innovative methods of communication for getting the desired result. He ensured the participation of individuals with a common feeling that everyone holds the same importance and belongingness towards the freedom struggle of India. Gandhiji with his followers travelled to different parts of country for the plea of non-cooperation with British and preached through social welfare programs like use of homespun cloth called khadi, ending discrimination against untouchability and unity of society irrespective of religion (Barnabas and Clifford, 2012). He played an influential role in developing political leadership to the likes of Jawahar Lal Nehru (Barnabas and Clifford, 2012). As a leader, he accepted his mistakes honestly and never feared admitting them openly, which made him more receptive to the masses (Sendjaya, 2005). An organization with the help of shared leadership reflects a situation where multiple team members engage in leadership, and is characterized by collaborative decision-making and shared responsibility for outcomes (Hoch, 2012).

In this context, Prof C. K. Prahalad on the occasion of Mahatma Gandhi Day on October 2, 2005, 22<sup>nd</sup> Mahatma Gandhi Memorial Lecture at University of Michigan has said,

*“[....He mobilized all people- men women and children. He believed in participation of all. He democratized the freedom movement..... The essential parts of his leadership are his commitment to know who he is and what he stands for... and the most interesting aspect of his leadership was his constant search for truth and self-doubt... Gandhi was an innovator. He set new rules of engagement between the colonizers and the colonized. He did not, as some did, support an armed insurrection. He preached two cardinal rules of engagement against*



*oppression; Ahimsa (nonviolence) and Satyagraha (peaceful disobedience)....His genius was not just to involve all people but organize them into a disciplined system..J”(Shukla, 2012)*

On the occasion of NRI Day in Delhi, Prof. C.K Prahalad again said *“It is very important to implement Gandhism for the overall development of our society. If we want to accelerate our GDP, we need to follow Gandhian philosophy.”* (Shukla, 2012 p.3) Reflection of these statements can also be observed in setting up the PSUs, as they opined for self-reliance and having a trust worthy environment in the Indian economy with participation of all stakeholders involved in an organization. A holistic development of the Indian society was ensured along with the growth of PSUs as many people got employment; even today it has a positive impact on societal development. BHEL, now a Maharatna company, has evolved in the last four decades by following Gandhian philosophy. The vision, mission and values established by BHEL also show the true reflection of it:

*“Vision: A global engineering enterprise providing solutions for a better tomorrow.*

*Mission: Providing sustainable solutions in the fields of Energy, Industry and Infrastructure.*

*Values: Governance, Respect, Excellence, Loyalty, Integrity, Commitment, Innovation, Team Work.”* (BHEL, 2016c) (Available at <http://www.bhel.com/vision.php>)

### **1.3 Evidences of how and when PSUs, due to the reason now known, get drifted away from Gandhian philosophy: a first experience of the researcher while working with industrial relation function in the PSU organization.**

The researcher had been associated with the industrial relation management of one of the manufacturing units of BHEL. Instances had been observed wherein it was observed that organization finds itself in a position of standstill where it is not able to figure out, how to move ahead and what philosophy needs to be followed. For example,

#### **Case 1: Biometric attendance system implementation**

Discussion on implementation of biometric attendance system was initiated in 2009. Need was felt that a system should be in place to monitor the attendance of employees and for controlling unauthorized entry into the factory premises. Numerous discussions were held, but

communication was improper and unions felt that the system was being implemented to restrict the movement of workers. Management failed to convince the unions primarily due to poor communication without any proper thought, which resulted in distrust. Also, there was limited participation of unions and employees. Communication fora were created for discussions with the unions and no communication was done with the employees. Matter later resulted into several violent gate protests, agitation and strikes in 2014 and 2015. This not only affected the production but eventually created an environment of distrust between management, unions, and employees.

**Case 2:** When company incurred losses for the first time in 2014, it was decided by the management that measures should be taken for cost cutting. Management in its communication was unable to convince employees about the need of cost cutting as considerable expenses have been incurred on the modernization of office buildings in the same period. Management had no proper answer, on why on the one side they want to cut cost especially on matters related to employee's welfare like increasing coupon price of meals, maintenance of township etc. and on the other side management spending on construction activities which were not needed. There was a mismatch between what management said and what it did.

Various other incidents happened and were observed from 2010 to 2016 by the researcher while working in the organization and dealing with different industrial relation situations. Every time a need was felt to develop an indigenous model of management on principles, which would ensure proper employee participation, clarity of communication based on truth, transparency in decision making, non-violence and alignment of individual values with organizational values. Solution to these situations were found when some of the Gandhian principles of truth, non-violence, trust building, walk the talk etc. were adopted by the management. Active association of all employees in various aspects of productive operations in true participative spirit is essential for the creation of a climate of involvement and commitment, which alone can motivate them to contribute their best for the sustained growth and prosperity of the organizations (Cotton et al., 1988). Leaders in an organization, taking cues from the philosophy of Mahatma Gandhi "*Be the change you want to see in yourself*", can learn to use one's values and beliefs along with the expectations in concert with the values of the organization for focused vision and goal (Hallinger, 2011).

#### 1.4 Gandhian Management and Leadership perspective

In today's business scenario, factors such as increasing competition, productivity enhancement, management of cost and quality, and rapidly changing economic environment across the globe needs to be addressed on a regular basis. It is very obvious that size of an industrial organization will keep on increasing. There is a tendency of an “*abrupt stop*” as organization size increases day by day and a radical change is required in organizational leadership to cope up with the competition. The most important factor for the success of a business organization is to keep its values intact. Organization's values and policies should be explicitly defined which encourage participation of employees to achieve sustainable economic growth (May et al., 2007). This can be observed in the US financial crisis of 2007–2009, where one of the largest financial firms short-sighted and engaged in unethical behaviour, and because of “*greed*”, they deceived the stakeholders in the market (McCann and Sweet, 2014; Ravi, 2011). Even though the financial firm had all the innovative processes, systems, and competent qualified executives to generate business, because of the “*greed*”, it collapsed and the whole economy suffered. Investors and customers across the globe then started thinking critically about their linkages or associations with business organizations in terms of societal values like trust, transparency, truthfulness, and governance.

Resource management and effective governance (Ravi, 2014) is a key factor for the organizational management for survival (Ha and Jose, 2017). Nobel Laureate Milton Friedman asserts that “*There is one and only one social responsibility of business—to use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud.*” (Friedman, 1970). Kumar Magalam Birla, Chairman, Aditya Birla Group of Companies in September, 2006 in “*Values: the driving force for success*”, a conference organized by Ahmedabad Management Association, said

*“Days are long past gone, when business of business was just business. The idea that a corporation is merely is a legal abstraction, devoid of heart and soul no longer has legitimacy. The corporation may be an economic wonder kind, but it falls short and often falls apart, if it does not meet to the needs of society, or if does not act with the social consciousness. Today, no stakeholder be it shareholder, employees, community or*

*government would accept a business whose rational is limited to profits at any cost or only to compulsion to immediate business.*

*Today most CEO & Corporations are at-least aware of softer issues of ethics, consciousness and values. This leads to the premise that values and business objectives are not mutually exclusive. Doing business with strong set of values is win-win game for everyone. Customer, employees, suppliers and investors trust organization that lives by clear set of values". (Ahmedabad Management Association, 2006)*

Narayana Murthy, the founder of Infosys Private Ltd., also emphasized that corporations need to be fair, and transparent in their governance and need to create an open environment to communicate which will build respect and trust among the shareholders, employees, vendors, customers and society (Jose, 2016). The only possible solution for sustainable business growth is through development of righteous management practices and leadership based on a sound value system, which are relevant, viable, and feasible and hold validity today and in future with in organizations (Jose, 2016). Management of organizations need to have a clear cut understanding of ethics and values to develop ethical and value-based management which is essential to create an environment of mutual trust, respect, and harmony (Bhise et al., 2013). Significant changes required in organizational management for improving organization performance and for sustainable business growth (Ha, 2014). This is where the principles or philosophy of Mahatma Gandhi become more relevant. Even though his principles and values, such as truth, non-violence, trusteeship, knowledge, and discipline are used and practiced for different purposes and have been widely accepted, but these are uniformly and coherently implemented across the globe (Bansal and Bajpai, 2011). And there is a need to develop management models and leadership development models based on Gandhian philosophy (Bhole, 2001). Values, which are relevant to society at large, will always, be relevant for any business or industrial organization across the globe especially for PSUs in India, who at present are struggling with current market scenario.

Mahatma Gandhi, a great visionary leader of India, awakened the masses through the strength of non-violence and showed the world the true importance of truth and non-violence. He was a charismatic leader, who led the Indian independence movement by taking people along with love, respect and integrity (Bligh and Robinson, 2010).

Gandhian leadership includes something more than ethics; it is emotional stability, endurance, courage, intellectual capacity, friendliness, integrity, and decisiveness as he ensured that he had touched the emotional chord of the people of India with truth and non-violence, and involved them in the movements with trust, respect, dignity, integrity, courage, and ethics (Shukla, 2012). Such leadership principles will surely have an impact on developing corporate leadership for a better tomorrow. Even one of his favourite poems shows more relevance today:

“वैष्णव जन तो तेने कहिये जे पीड परायी जाणे रे।पर दुःखे उपकार करे तो ये मन अभिमान न आणे रे”

***“People who believe in god are those who feel the pain of others, and help those who are in misery, but never let ego or conceit enter the mind.”***

Every business leader has to take a decision by taking perspective of all stakeholders associated with the organization into consideration which induced the same kind of ownership among all. Narayana Murthy also says *“Mahatma Gandhi was someone who demonstrated the tremendous power of leadership by example”* ( Jose, 2016, pp 50).

*Thus Gandhian management is a management perspective which reflects important tenets of Gandhian philosophy providing organizations a clear cut understanding of ethics and values which let them to develop ethical and values based management essential to develop an ecosystem of mutual trust, transparency, respect, and harmony* (Bhise et al.,2013; Pratap, 2009; Gandhi, 1931; Desai, 2011; Dhiman, 2015).

He was a person of secular thought who always wanted people to be treated as equal. Renowned leaders like Martin Luther King Jr. and Nelson Mandela, who drove their peaceful protest for the betterment of society, were inspired by Mahatma Gandhi. When US President, Mr. Barack Obama visited India in 2010, he honoured the contribution of Mahatma Gandhi for guiding him to the presidency of the world's oldest democracy.

When a student asked Mr. Obama in 2009 about the person he would like to have dinner with, he said *“Mahatma Gandhi”*. He said, *“...He’s somebody who I find a lot of inspiration in. He inspired Dr. King, so if it hadn’t been for the non-violent movement in India, you might not have seen the same non-violent movement for civil rights here in the United States.”* (Stancati, 2012)

Martin Luther King, Jr emphasized the impact of Mahatma Gandhi on his thinking. *“The Gandhian philosophy of nonviolent resistance”*, he wrote in a 1957 letter, as *“the only logical and moral approach to the solution of the race problem in the United States”* (Stancati, 2012). Barack Obama, while accepting Nobel Peace Prize in year 2009, described himself as *“living testimony to the moral force of the nonviolent movement embodied by Dr. King and Gandhi”* (Yardley, 2010).

Albert Einstein, the famous scientist, says the following about Mahatma Gandhi:

*“Mahatma Gandhi’s life achievement stands unique in political history. He has invented a completely new and humane means for the liberation war of an oppressed country, and practiced it with greatest energy and devotion. The moral influence he had on the consciously thinking human being of the entire civilized world will probably be much more lasting than it seems in our time with its overestimation of brutal violent forces. Because fasting will only work for such statesmen, who wake up and strengthen the moral power of their people through their example and educational norms”* (Kumar, 2008).

## **1.5 Background of research**

Industrial organizations are in search of triangulating models across various perspectives for improving productivity. At present, the Gandhian philosophy and its application to industrial organizations have added significance in the light of India emerging as an economic superpower. PSUs in India have emerged primarily on the basis of Gandhian philosophy of *“self-reliance”*, being driven by Government of India post-independence. BHEL is one of the most prominent and reputed PSUs, recognized in India for its phenomenal growth during the last four decades. Journey of BHEL has been a true reflection of success of a large PSU in India. However, a need has emerged to find and observe the relevance of Gandhian management perspective in Indian industrial organizations.

Creating future leaders in business organizations and in society has become essential and Gandhism in leadership has more relevance, when leadership development has to be based on ethics, building trust, mutual love and respect. There have been studies on Mahatma Gandhi focusing on spiritual leadership (Fleming, 2003) and self-sacrificial leadership (Matteson and

Irving, 2006), but it is a need of today's business era to specifically study Gandhian based corporate leadership for developing future leaders and managers.

Mahatma Gandhi is a well-known personality and has a wider acceptability worldwide not only in thoughts but also in corporate management. Various peaceful movements got successful results by following Gandhi's principles of truth and non-violence. Corporate leadership also required to imbibe some of his principles and philosophy in developing leaders for future. Gandhi's principles need to be studied and interpreted with business perspective of an organization.

This research identifies the factors which will be helpful in developing leadership programs based on Gandhi's relevant principles, thus would help in developing ethical, moral and sustainable leadership.

The research is an attempt by the researcher to delve on the importance of Gandhian management perspective in an Indian industrial organization by taking the case of BHEL as an organization. The research study has been based on interviews and focus group discussions conducted by the researcher not only in BHEL but also in various other industries to find the conclusive evidences of Gandhian management perspective in a business organization. References have also been drawn from eminent Gandhian scholars or personalities who have been closely associated with Gandhian philosophy in their lives.

Industry experts initially drew and emphasized upon the need of values and development of leadership in an industrial organization through the lenses of Gandhian philosophy. Also reflections were drawn on finding out a model of management based on Gandhian philosophy.

### **1.6 Methodology and objectives**

Places of importance related to Mahatma Gandhi's life were first visited to understand the Gandhian philosophy. Sabarmati Ashram and Kochrab Ashram located in Ahmedabad, Gujrat established by Mahatma Gandhi were visited. These Ashrams are centres for students, Gandhian scholars and Gandhian followers for understanding the Gandhian philosophy and importance of his principles. Researcher met the key management people running these Ashrams to understand the importance of Gandhian philosophy in daily work life and to get an idea about practical

applicability of Gandhian philosophy in an industrial organization management. Important keywords were identified and subsequently search for studies were done using keywords related to Gandhian management using library database like Proquest, Google scholar, SCOPUS and EBSCO. Terms which were searched included Gandhian principle, Gandhian management, leadership development, ethics, management values, management of public sector undertakings, role of public sector undertakings, relevance of Gandhian philosophy in management, Gandhian values and challenges in leadership development in business organizations. Full text English language empirical and conceptual papers were searched for the study. The initial search resulted into numerous papers which were then contextually read and filtered on the basis of qualitative and quantitative, conclusions, chronology and issues addressed. The papers which do not address the objectives were removed.

Books related to Gandhian philosophy like *My Experiments with Truth* (Gandhi, 1927), *Gandhi in the Mirror of Foreign Scholar* (Mathur, 2007), *Gandhian Thought: New World, New Dimension* (Kumar, 2008), *Leadership Wisdom* (Sharma, 2003) and *New Mantras in Corporate Corridors* (Sharma, 2007) by renowned authors were also read to structure the thought process. Conference papers, articles in magazines and newspapers, where reference has been specifically taken with respect to Gandhian principles, were also referred to develop a theoretical base for the research.

As the problem is not clearly defined, exploratory research design has been used for this research. However, various problems have been discussed in available literature, which continues to exist. Alvesson and Skoldberg (2000) referred to exploratory research design to manifest problems for providing greater insight and understanding of the evolved concept. The purpose is to evolve a comprehensive understanding about the concept of interest using detailed perspective of individuals, group or description of process (Devers and Frankel, 2000). To gain insight from respondents, purposive sampling technique or judgemental sampling technique used as explained in Maxwell (2012).

Subsequently based on the researcher's judgement, time and cost constraints, and peer review, personal interviews with 13 senior officers of the rank of General Manager and above from BHEL, 11 personal interviews with other industry practitioners in different industries, who are either heading HR function or working as Plant Head in the organizations, 5 Personal interviews



of Gandhian Scholars, who are associated with Gandhian philosophy and practicing in their day to day lives, 2 focus group discussions (FGD) of 12 employees each and 1 FGD with union representatives in BHEL were also conducted. This helped in interconnectedness about the relevance of Gandhian philosophy in an industrial organization management. The data was recorded with Sony make handy cam, wherein video and sound data was captured in the hard disk of the device, which later was transcribed in MS word by the researcher. Data was approached through using reflexive methodology (Alvesson and Skoldberg, 2000). Researcher is an integral part of the research in reflexive methodology, which interprets the interpretations of the respondents by background of his knowledge about the subject matter and constantly refers to the related literature to make inferences. Data was further corroborated through respondents and trustworthiness of research ensured by researcher by his continuous involvement in the subject matter and through respondent validation. Researcher is also an industry practitioner and has been thoroughly witnessing instances where in reflection of Gandhian philosophy is observed.

### **1.6.1 Objectives**

- To observe and find the awareness level about Mahatma Gandhi's principles among corporates and employees and other eminent personalities with special reference to BHEL. For achieving this objective, the reflection of Mahatma Gandhi's philosophy and his key principles were observed.
- To identify factors related to Gandhian leadership which relate to their work life as a leader and a manager and how they foresee themselves in future while executing their responsibilities. This objective enabled the research in finding the relevance of Gandhian principles and philosophy in organizational management perspective and for the identification of key elements of Gandhian management perspective.
- Implementation and percolation of Gandhian philosophy in an organization.

## **1.7 Organization of thesis**

The thesis has six chapters which include introduction, review of related literature, research methodology, data collection, interpretation and discussions, and conclusion, recommendations and future scope. The first chapter elaborates the establishment of PSUs with reference to Gandhian philosophy of self-reliance and gives an insight how PSUs found a philosophical connect in their working with Gandhian philosophy or thoughts. This chapter presents the outline of research which includes research backdrop, methodology used, and thesis structure along with the limitation of the research. The second chapter provides the contribution of authors who underpinned the relevancy of Gandhian philosophy in leadership development, organizational management and provide a way further led to this research. The third chapter outlines the methodology adopted by the researcher for conducting study on the subject matter. The fourth chapter outlines the findings of the researcher and explains Gandhe accomplishment of the research. The findings were presented in the fifth chapter wherein evidences of Gandhian management perspective are presented in an industrial organizational context. And the last chapter summarises the whole study and provides an illustration of the study along with recommendations or strategies to be adopted by the organizations for future.

## **1.8 Limitations of the research**

Researcher has made efforts to put significant issues related to Gandhian management perspective in an industrial organization especially in a PSUs context in India. However, researcher being an integral part of research, personal bias may have a mild influence on the findings of the study concluded. Most important art of interviewing and interpreting qualitative data requires precision and skills for analysis which always has a scope of improvement for ensuring trustworthiness in such type of a research (Mandal and Bhattacharya, 2013).

The study was primarily done taking BHEL as a PSU organization for reference to find traces of Gandhian philosophy in an organization's management. This was done because of cost and time. Several other PSU organizations may also be included which would give larger sample for conclusive study on the subject matter. Also rigor of the study is difficult to explain. Sample was

restricted in PSU context to BHEL only, wherein senior ranked officers were interviewed and therefore influence of one organization may have a reflection in the study.

# **CHAPTER 2**

## **REVIEW OF RELATED LITERATURE**

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### Review of related literature

This chapter addresses the factors related to Gandhian philosophy in an industrial organization management identified through research done by previous contributions of researchers. Literature leads to the development of theoretical base required to carry out the research and provide the methodological justification. The chapter has been divided into the following aspects:

- Mahatma Gandhi and management of organization.
- Gandhian thought relevance in management.
- Presence of Gandhian thought in PSU management.
- Research gap.
- Summary of review.

### 2.1 Mahatma Gandhi and management of an organization

21<sup>st</sup> century is witnessing the “*era of development*” with all sorts of problems like production and consumption, economic inequality, discrimination and social justice. There will be evil effects of the rapid industrialization in the globalized world wherein moral rights and values are being compromised and exploited to gain sizeable profits by the organizations (Kumar and Vijayalakshmi, 2016). World has witnessed the same during the US financial crisis of 2008. Stakeholders associated are compelling organization to be ethical and transparent in their working rather than just making profits. An abrupt stop has been clearly seen when organization’s size increases, which requires a radical change to intact the organizational values to move further. The financial crisis of 2008 has given important insights on how businesses get affected if values are not created and propelled within the structure and functioning of the business organizations and this being done deliberately by business leaders to satiate their “*greed*” which results into financial crisis (The perils of fragmentation, 2012; Dallas, 2012). Employees in various organizations today want their leaders and managers to be trustworthy. Today, challenges exist for every industrial organization in every country, where emphasis or impetus is to be given to developing future leaders in organizations on a sound value system,

who can do business with ethics and high morals for sustainable growth by involving cross sections of employees in decision making (Pant and Ojha, 2017). It can be argued that any organization may have the best of technologies in place, best of the qualified and talented workforce of the world, and substantial scope of growth in the industry its dealing in, but will eventually fail if values are compromised because of “*greed*” (McCann and Sweet, 2014). Organizations collapse because of greed, corruption, cronyism and lack of responsibility and accountability of leaders running the organization (Mohamed et al., 2014). The most important aspect subsequent to global financial crisis and in today’s business era comes with the frequent intervention of words like sustainability, ethics, trust, transparency, truthfulness, and morals in the organizational values throughout the globe. Customers and shareholders have started compelling business organizations to be ethical and transparent while doing business otherwise disassociate themselves, if find any mismatch in organization values. Drucker (2001) also iterates that “*organization, to be effective, needs individual values to be compatible and aligned with the organization’s value and these values are to be valued by all the associated stakeholders may it be customer, shareholders and employees*”.

In contemporary times, the key challenges for any industrial organization, has not only been the path of growth in an expanding global market but also in keeping their business values intact, developing future leadership on the organization values, and developing business environment based on ethics (McCann and Sweet, 2014). Governance in organization should focus on development based on principles like ethics, transparency and integrity (Singh, 2018). Therefore, one of the possible solutions today is to develop a model of management and leadership which is based on sound value system relevant to the society, customers, investors and other stakeholders. This is where the principles, thoughts and philosophy of Mahatma Gandhi plays an important role and finds connect with development of leadership in a large manufacturing industrial organization. Leaders in organization, taking reflection from philosophy of Mahatma Gandhi can ensure that one’s values and beliefs along with expectations are in concert with the value of the organization for focused vision and goal (Hallinger, 2011). Righteous leadership based on ethics and values is the need of every business organization to achieve business goals and the same to be percolated down the line. Organizations are passing through a transitory phase where they have to stand alone with competitive edge enhancing their business as well as organizational

efficiency and productivity. Management of organizations are required to develop leadership based on Gandhian principles and philosophy which will build trust in relationship among stakeholders by providing a shared vision with commitment and contribution (Dhiman, 2015). This requires introduction and adaption of non-conventional/modern modes of management inviting conflict through resentment and resistance to change, wherein, subjects based on principles like Gandhian thought are not subtle things to disclose. This research thus focuses on the important elements which will help in providing insight for developing a model for driving and implementing Gandhian philosophy in organizational management.

Peter Drucker also said *“The focus of management is to motivate people and guide them. Management works at the root level of society. For implementing policies, any management, a manager should understand the ideology, traditions, culture of workers and formulate policies accordingly. I am working with a lot of different companies for long years. On the basis of my experience, I can say that the management is a spiritual quality. There is an angel and a demon within a human being. Through management he should be provided the freedom in such a way that he can use his knowledge, his freedom and his leadership quality to its best.”* (Shukla, 2012, p.11)

Mahatma Gandhi guided masses for the common cause of achieving independence of India with his principles of truth and non-violence. He is one of the few leaders in the worlds who practiced his principles before preaching them, and which are globally followed. Similarly, in a business organization, it is ideologically expected of the organization leadership to *“walk the talk”* or else management decision making is in question. Gandhi arrived in India in 1914, from South Africa, but did not initiate his idea of freedom struggle until he could understand the country’s dynamics. He travelled the length and breadth of the country and interacted with the common people to understand the ground level issues. This way, he could gather realistic information about the political and economic condition of the subjugated Indians. Subsequently, he acquired sound knowledge and awareness about the country’s political and economic health. With this knowledge he began his struggle for freedom, in which he united masses through principles like trusteeship, love, mutual respect, equality, morality, and discipline. Management of any organization, in a similar manner, needs to analyse elementary things before the commencement

of any mission related to business. A management guru has to first formulate the principles to serve the organization and society best, then has to follow them, and then preach the follower (Drucker, 2014).

Management of any organization needs to develop trust in its employees about management decision making. Trust can only be developed when two entities are transparent to each other and transparency exists when they are truthful to themselves, which then results in an ethical behaviour (Cicala et al., 2014). Leadership has to be developed in the organization with the core values of Gandhian philosophy: deep knowledge about the subject, love, truth, non-violence, self-reliance, walking the talk, discipline, sarvodaya (welfare of all), non-discrimination, morality and trusteeship (Shukla, 2012; Singh, 2007). All of these need to be impregnated in the management practices of any organization.

Leadership in organization should be developed with a focus on inclusive growth, vision based on human dimension, and people development, and not just on profit (Prahalad and Mashelkar, 2010). Even though Gandhian principles are known and applauded the world over, they have never been implemented in business organizations as a philosophy. However, they can be used for generating profit. Today, organizations at large are striving to develop their leadership on the basis of a sound value system, ethics, and truthfulness.

## **2.2 Gandhian thought relevance in management**

Bust of Mahatma Gandhi was installed next to the podium of general assembly hall of United Nations in 2007, has been a tribute to the legend on the occasion of second international day of non-violence. Importance could be understood by the fact that it was the first time in the history of United Nations that image of any leader being installed and displayed in general assembly hall.

Philosophical approaches of Mahatma Gandhi although primarily evolved in political context but indeed are adaptable and can be extendable and implementable by the profit making corporates across the globe.



Mahatma Gandhi was one of the few leaders in the world who before preaching to the world first practiced himself. His life is a message to masses but the context has been society which at large is relevant to business organizations. His preaching to the world has been relevant in the society. Key principles which have been underlined by Mahatma Gandhi's life can be explained as per the following:

### **2.2.1 Truth or Satya**

Mahatma Gandhi, in his biography, emphasizes on the importance of truth:

*“My religion is based on truth and non-violence. Truth is my god. Non-violence is the means of realizing him.”* (Gandhi, 2016/1925, p.41)

*“There should be truth in thought, truth in speech and truth in action. To the man who has fully realized this truth, nothing else remains to be known because all knowledge is necessarily included in it.”* (Gandhi 2016/1931, p.112)

Gandhi dedicated his whole life in practicing the ideals, truth and non-violence, in which he believed. His religious inclination was towards the Hindu scripture of *satyam vada*, which means “*speaking the truth*” (Bansal and Srivastava, 2007). Leadership in an organization is expected to be truthful to their stakeholders and this can only be done if truth is practiced in working (Bansal and Bajpai, 2011). One needs to develop an environment conducive for people participation where discussions are held transparently. Genuine participation enhances the administrative competence which includes service and management competence (Manaf et al., 2016).

He always advocates that always tell the truth and never lie but with a caveat that not necessarily all the facts to be revealed if disclosing such facts may hurt life in the process or otherwise lead to a major undesirable consequences (Prabhu, 1955). Leadership in an organization is expected to be truthful to their stakeholders and this can only be done if truth is practiced in working. One needs to develop an environment conducive for people participation where discussion is held transparently. Bennis (1989) also stressed that organizational leadership must encourage disagreement, dissent, and truth from its employees and teams in order to search truth.

### **2.2.2 Non-Violence or Ahimsa**

Mahatma Gandhi believed that truth can only be realized if the path of non-violence is followed (Bhattacharyya and Ghosh, 2007; Gandhi, 1928). Non-violence not only includes physical violence but also other forms of violence stemming out of discrimination and hatred (Bansal and Srivastava, 2008). He explained non-violence (ahimsa) as:

*“Total non-violence consists of not hurting some other one’s intellect, speech or action by own thoughts, utterance or deeds and not to deprive some one of his life.”* (Kumar, 2008, p.34)

Leadership in business organization should focus on creating blue ocean “*uncontested market*” (Kim and Maubourge, 2004). Organizations will have high sustainable performance in the overcrowded market if leadership focus on creating new uncontested markets rather than competing in there (Bansal and Srivastava, 2008).

### **2.2.3 Self-reliance and participation**

Gandhian philosophy advocates the principles of self-reliance, participation and karma (Kumarappa, 1951). Participative environment is very essential for the development of any economy with the help of building sense of entrepreneurship among the members of the society to build social and equitable economy (Bharti et al., 2014). Government now also emphasizing on democratizing values and evolve an environment of participation (Manoharan and Ingrams, 2018). This participative environment can be developed on the basis of development of shared leadership in an organization. The concept of shared leadership is to enhance the team and organizational performance along with team effectiveness (Ensley et al., 2006; Hmieleski et al., 2012; Pearce et al., 2004). Shared leadership, developed in team based structures, is appropriate for dealing with competitive environment and changes (Pearce, 2004; Pearce and Conger, 2003; Pearce and Manz, 2005). Innovative behaviour of team members is one of the possible outcomes of shared leadership and innovation influences organizational capability to adapt to change to remain competitive in changing environment (Axtell et al., 2006; Pathak, 2008; West and Farr, 1989). Mahatma Gandhi always involved the masses into the movement with his innovative

methods of communication for getting the desired results (Desai, 2011). He was very innovative in convincing people to comply with his principles.

#### **2.2.4 Welfare of all (Sarvodaya)**

Sarvodaya (a concept within Jainism) is a system which is based on truth and non-violence and does not have any space for competition, diversity, conflict and persecution (Kumarappa, 1954). Mahatma Gandhi advocates for a society wherein welfare of all the associated stakeholder are being addressed (Yakkaldevi and Jagtap, 2013). He always put efforts to develop an environment of cooperation and healthy atmosphere for a sustainable culture of peace. Business organizations also need to promote sustainable leadership wherein leadership focus not only on current and future profit but also improving the lives of all the concerned associated with the business of the organization (McCann and Holt, 2011, pp. 209). It is also important for the business organization to ensure sustainable growth along with improving the welfare measures of employees, contributing activities to the society and overall value enhancement for the shareholder and investor by effective utilization of capital (Mahajan, 1998). Effort needs to be made to develop a cooperative environment which resolves conflicts in communities, society and nation. And this has to be done on the basis of morality wherein benefit is seen for all the associated stakeholders. Mahatma Gandhi always put efforts to develop an environment of cooperation and healthy atmosphere for a sustainable culture of peace. He specifically quoted

*“Man should earnestly desire well-being of all God’s creations and pray that he might have the strength to do so. In desiring the well-being of all lies his own welfare; he who deserves only his own or his community’s welfare is selfish and it can never be well with him.”*

#### **2.2.5 Humility (Vinamrta)**

Humility has been referred to by Mahatma Gandhi as the “*quality of a man free from ego and pride*” (Kumar, 2008, p.35), which ultimately leads to non-violence. Ego and pride has no place in non-violence (Ahimsa), it is a necessary condition for a person who claims to be non-violent to practice humility in his daily routines.

Mahatma Gandhi quoted

*“Humbleness means respecting your opponents, simple behaviour, protecting their interest and behaving accordingly.”* (Shukla, 2012, p.69).

Praising others, accepting mistakes, treating everybody equally, etc., were his rare qualities that earned him the glory of being the most dynamic persona of his time (Desai, 2011). He always fought for truth and opposed falsehood.

In teams one should have humility to accommodate and understand the opposing view point of members. There should be mutual respect and feeling of care and love between team members, although different view-points may exist. Gandhiji believed in *Sarva Dharma Sambhava* in order to bring *“harmony among the people belonging to different faiths or communities”* (Kumar, 2008, p.110). In business organization, management needs to focus on developing a process of dialogue and negotiation to amicably resolve problems, managing conflicts and settling dispute. Gandhism is in complete agreement with this method; furthermore it adds a new dimension according to the demands of time and space by making it more comprehensive and adaptable.

In today’s globalized world, no economy can isolate itself from others and it is observed that citizens from different countries are coming close to each other in this globalized world. Manhoran et al.(2018) iterates that ethics, accountability and development will be considered vital elements for the success of organization in the globalized world. Dependence on each other will keep increasing and business organizations also needs to work in close association in globalized market to have sustainable business growth with love and respect for competitors. Relationship between business and government subsequently hold the key to success which requires in depth understanding public administrative reforms in the globalized world (Manoharan et al., 2018). Development of mutual cooperation with humility is the need of the hour for the business organization whose motive should not only be to generate business but to add value to customer, investors and to market as well (Fernando, 2016).

### **2.2.6 Moral and ethics**

Mahatma Gandhi emphasized on *“high morals, self-control and right thinking”* with responsibilities towards one’s elders, for example, parents, teachers, and others, as well as with

loving and dependable conscientiousness for the younger ones(Andrews and Gandhi, 2015). He strongly encouraged the pursuit of moral and ethical knowledge even after one's formal education, calling upon everyone to seek knowledge till the last breath of life.

He advocated morality by corroborating:

*“There must be an iota of arrogance about our fair works nor should be rated in any kind. However, there must be a constant desire to be better and serve others more than earlier. The works done in pursuance of such desires are called morality.”*  
(Shukla, 2012, p.36)

His thought was to have a young India wherein young men and women become self-reliant which would lead to a self-reliant economy. ‘*Charkha*’ was the symbol he advocated for self-pride and self-reliance. This not only results in the development of self but also development of society at large. Business organization also tried to create an entrepreneurial environment for enhancing productivity and innovation wherein leadership development is to be done on the basis of high moral and ethics which help an individual in aligning with the organizational values in the right way (Parker et al., 2015; Fernando, 2002; Fernando, 2012; Fernando, 2016).

### **2.2.7 Knowledge of working environment and culture**

Mahatma Gandhi before reaching to any conclusion used to do thorough study about the subject and this has been observed while making mass movement that lead to “*Salt Satyagarh*”(Andrews and Gandhi, 2015). It's very important for a leader to have connecting chord with masses and Mahatma Gandhi did the same way (Desai, 2011). He travelled length and breadth of the country to deeply understand the issues of people before involving masses into the movement.

Similarly in business organizations, before moving ahead towards any mission, one should analyse things at an elementary level. Right decisions cannot be made until and unless environment scanning is not done. Also leaders shall never ask his team member to do things that they cannot. Thus it is very important to formulate principles and follow them afterwards.

Actual analysis of the working environment is also required to be done to have synchronization with teams. Message should be uniformly understood and must be motivating to make people working in teams.

### **2.2.8 Building of character**

Mahatma Gandhi asked everyone to be careful of the seven sins: “*creating wealth without labor*”; “*pleasure without soul*”; “*knowledge without character*”; “*business without morality*”; “*science without humanity*”; “*sacrifice without religion*”; and “*politics without principle*” (Bansal and Bajpai, 2011). His emphasis was on building individual qualities which should be appreciated by the society. Organizations, to be successful, need to have leaders who opt for the right path with high moral values that can guide others to move in the same path.

For organizations to be successful, they need to have leaders who opt for right path with moral values which can guide others to move in the same path.

### **2.2.9 Discipline and Establishment of Self-Power**

Organizational abilities and emphasis on discipline enabled Mahatma Gandhi to lead the masses. He believed in two types of discipline: “*physical*” and “*mental*” (Shukla, 2012). He said:

*“No institution can run efficiently in the absence of discipline. Actually discipline is the key of unity and ladder of development.”* (Shukla, 2012, p.40)

*“Self-discipline is the mother of all disciplines. Do not expect disciplined behaviour until you yourself do not follow that.”* (Shukla, 2012, p.40)

One of the most important aspects of Gandhian thought is that he never galvanized the masses or the followers for power and resources. This can be a big lesson for leaders in business organizations today (Andrews and Gandhi, 2015).

Gandhiji throughout his freedom struggle and life maintained discipline. He possessed power in his words which moulds other people’s thoughts to diverge them to his.

His simple choices of words appealed masses to get united in the same sense which it meant to be. Managerial capabilities with effective communication appealing to masses transformed his ideas to the “*ideas of masses*” defined him to be called a successful leader (Andrews and Gandhi, 2015). Reflection could be observed from the famous Dandi March, where in, he propelled his thoughts to the masses which is well understood and united the entire nation. But this was not done in a day or two. He travelled the length and breadth of the country and understood the real issues of the people, and thus developed an understanding after due discussion with stakeholders.

This way he collected data, analysed it with respect to Indian psychology and devised policies which were based on truth and non-violence. He even warned his followers by stating that

*“ if you want to follow me, then there may be chances to fire your own houses to meet the requirements. So, come with me only those who are prepared to sleep without beds, wear khadi, eat simple meal and even are ready to clean the night soil of their own.”*

Lord Mountbatten, British viceroy of British India, also got inspired by Mahatma Gandhi's personality and thoughts and he referenced Mahatma Gandhi as “*Great Budha*” and “*Jesus*” in the history of mankind.

Mahatma Gandhi is one of the few leaders in the world who first practiced his own ideas, lifestyle along with his understanding of common masses then preached to the world to follow those, which transformed him into the greatest leader of that era.

#### **2.2.10 Devotion towards own words**

Organizational leadership gets questioned when there is mismatch between saying and their doing while doing business. This ultimately has impact on its employees, customers, vendors and shareholders. Leadership is followed in the organizations if there is no difference between words and efforts. Leadership in the organization plays a crucial role in developing human resources which not only enhance the performance of the organization but also reflect ‘*blind trust*’ of its employees on the organization (Ahmad et al., 2017). Faith thus gets built up accordingly. Mahatma Gandhi's leadership was because of his devotion to his words.

Mahatma Gandhi developed his internal capabilities and qualities by understanding the secret of development in his life. He remained conscious about his words throughout. He believed that no matter what the cost is, one must follow his own words based on truth (Kumarappa, 1954). The final result of truth remained always good, as he found.

### **2.2.11 Progressive thinking and futuristic view**

Mahatma Gandhi quoted,

*“Roots of ideas must be positive. If the results are not as per your desire, there must be some other desire awaiting you.”*(Kumar, 2014)

He never opposed modernization; he opposed the evil things in the name of modernity. His economic philosophy focused towards development of society on equality and sustainability (Kumarappa, 1954; Prabhu, 1955). He advocated that economic policies made with vision so that it serves in the larger public interest which would ultimately bring sustainability factor in decision making. He advocated leadership should think beyond short term goal and always look towards alternatives for brighter future.

### **2.3 Presence of Gandhian thought in Public Sector Undertaking (PSU) management**

Indian government planned for economic development with a focus for reducing the gaps or disparity in income and this lead to government dominant role in establishing PSUs in all important industries (Ghouse et.al, 2008). These PSUs were influenced with Gandhian philosophy of “*self-reliance*”, where the then Prime Minister of India, Jawahar Lal Nehru emphasized on building a self-reliant economy (Girdner, 1987). Post-independence of India, PSUs were conceived to address the problem of unemployment, economic and social disparity in society, and technological backwardness (Reddy and Bhalla, 1994). So, Indian political leadership built a road map of economic development with reflection of Gandhian thought of building a self-reliant economy. Reflections of Gandhian philosophy were also observed on PSU’s focus on worker participation in management. PSUs set a benchmark in industry for welfare measures and social security of its employees (Jain et al., 2014). All PSUs have a well-established guidelines and policies for employee-employer relationship through “*Worker participation in Management*” scheme (Rathnakar, 2012). This has evolved as a system and created a platform for communication and also for grievance redressal. BHEL in 1973 believed that active association of all employees in various aspects of productive operations in true participative spirit is essential for the creation of a climate of involvement and commitment which alone can motivate them to contribute their best for the sustained growth and prosperity of the organizations. This belief found its nurturing ground in the bi-partite forum created initially to



discuss and negotiate the wage revision in 1973 and helped the forum develop itself into a permanent scaffold for promoting the participative spirit. The progression through various stages of this process of participation has today brought us to the setting where the corporate objective is:

*“To evolve a participative style of management which will ensure good working conditions and job satisfaction to all employees, wages commensurate with their performance career advancement and hood will amongst all employees and respect for the human individual.”*

has been translated into the real practice.

With the appointment of G. Ramanujam, an eminent labour leader, on the Board of Directors, the employees’ participation scheme stands implemented in BHEL right from the Board level down to the Shop floor. Employees’ participation in Management has many firsts in BHEL through:

1. A Joint Committee (JCM) at the apex national level

JCM Seats are allocated to each unit on the basis of union elections. Union elections are organized wherein representative union gets elected. Chairman of JCM is Chairman and Managing Director (CMD) of the company. Functional directors and head of units are also the members of JCM. Participation of eminent central trade union leaders is also there in JCM

2. A plant council in each manufacturing unit

Member: GM/ Production heads and members from a recognized union, supervisory association and executive association.

Following matter used to be taken care

- Matters related to production, productivity and targets of the plant.
- Welfare and safety of plant.
- Unresolved issues of shop councils.

3. A shop council in each major area of work in the various plants

*SOURCE: BHEL –Scheme for Employees’ Participation in BHEL, Personnel Manual (Year-1985)-6.6.1*

## **2.4 Research Gap**

From the literature review, it has become clearly evident that there is an abundant scope for research on Gandhian management perspective in organizational management. Gandhian thoughts or principles, as subject of study, have been taken either for developing organizational leadership or has been referred for some of the management principles. There have been limited studies found which underpins Gandhian management perspective to be seen and observed in an industrial organization in Indian context.

Following gaps have emerged after the literature review:

- Factors of organizational management closely associated with Gandhian philosophy and principles and with which organizational leadership can be developed are needed to be studied (Kumarappa, 1951; Prahalad and Mashelkar, 2010).
- Organizational profitability and productivity is interrelated with the relationship between the ethical and sustainable leadership (McCann and Sweet, 2014).
- Understanding leadership, ethics and identity as intrinsically dynamic and connected with leaders at different stages in their careers, and with different frames of reference in an organization (Koning and Waistell, 2012).
- Relevant principles of Gandhian philosophy which are most relevant in business world and framework are needed to be underlined accordingly (Bhole, 2001; Bansal and Srivastava, 2008; Bansal and Bajpai, 2011).

## **2.5 Summary of literature review**

Organizations like BHEL are passing through a transitional phase of enhancing their productive competitiveness through process and product innovation for productivity enhancement. Public enterprises like BHEL are integral part of process of economic development in India and they have played a crucial role in shaping sustainable economic development in the country through continuous product and process innovation (Mishra et al., 2014). Large PSUs especially in the areas of heavy industries entered into a transitory competitive phase which compelled them to focus upon their management perspective and processes. Because of the reason that they had a philosophical connectivity with the organizational management principles of Mahatma Gandhi

they found strength in the same process through the transitory phase. This research thoughtfully observed the traces of Gandhian management perspective. The research also tries to emphasize the modes of strengthening the Gandhian elements of industrial organization management. This research reflects the key essentials for driving Gandhian management perspective or Gandhian philosophy in organizational management and emphasizes on important elements of Gandhian philosophy which needs to be inculcated in organizational culture. It also presents the holistic view of corporates and Gandhian scholars about Gandhian management perspective in an industrial organization.

# **CHAPTER 3**

## **RESEARCH METHODOLOGY**

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### RESEARCH METHODOLOGY

This chapter explains that how on the basis of insights taken from Chapter 2 as well as feedback and suggestions, and informal discussions with corporates and academicians; this particular research was carried out.

Research methodology essentially caters to;

- Research problem
- Research objectives
- Scope of the study
- Research approach
- Research design
- Research type
- Sample
- Data collection method and approach
- Data analysis

#### 3.1 Research Problem

Research problems have not only been identified through literature review, but also through personal understanding and experience of the researcher. Strauss and Corbin (1998) emphasize that the research question in a qualitative study is a statement that identifies the phenomenon to be studied.

This study identifies and addresses the important factors that underpin the Gandhian management perspective in business organization with special reference to BHEL.

### **3.2 Research Objectives**

Research objectives of this research are as follow:

- To observe and find the awareness level about Mahatma Gandhi's principles among corporates and employees and other eminent personalities with special reference to BHEL. For achieving this objective, the reflection of Mahatma Gandhi's philosophy and his key principles were observed.
- To identify factors related to Gandhian Leadership which relate to their work life as a leader and a manager and how they foresee themselves in future while executing their responsibilities. This objective enabled the research in finding the relevance of Gandhian principles and philosophy in organizational management perspective and for the identification of key elements of Gandhian management perspective.
- Implementation and percolation of Gandhian philosophy in an organization.

### **3.3 Research Scope**

Broad areas of investigation which constitute the scope of study are:

- BHEL as an organization used as the subject for study for understanding the relevance of Gandhian management perspective.
- Identifying evidences related to Gandhian management perspective.
- Identifying factors/enablers required for implementation of Gandhian management perspective in organization.

### **3.4 Research Approach**

This research pursued few essential elements for following all of the above with specific orientation as described in subsequent pages and explained in Chapter 1 and Chapter 2. This research has been pursuing evidences of Gandhian perspective in organizational management of organization like Bharat Heavy Electricals Ltd in lieu with other corporate organizations, hence had to be:

- i) Projected in an educative mode, and;
- ii) Exploratory in nature.

Therefore, the research was conceived in a manner, wherein initial most of the research included educative seminars on Gandhian management perspective conducted in discussion mode at random in groups and with individuals who were supposed to be prospective respondents of the research.

This solves three important purposes:

- a) A word of mouth spread amongst various stakeholders especially within BHEL and specifically at Haridwar plant and as well as in corporate offices that such kind of a research is being conducted, hence creating a word of mouth initiating an identification spree of Gandhian management perspective within the organization.
- b) A sort of pilot study got initiated by itself wherein the presence of Gandhi as a thought among the workers and working environment of the concerned organization started emerging.
- c) The need, importance and implication of Gandhian perspective in an industrial organization got reemphasized. Further an important point which justifiably emerged was a learning for the researcher that how and where (in which kind of environment) the interviews (Gubrium and Holstein, 2001) and focus group discussions (Millward, 1995) must be conducted, which actually played a very specific role in understanding the subject by collecting the data and simultaneously establishing the reliability and validity of the research process and the research itself. Trustworthiness in qualitative research has been seen with skepticism by positivists. But “*rationality, rigor and fairness can still be sought*” in qualitative research (Smith, 1994). According to authors like Smith(1994), Shenton(2004), Agar(1986), Lincon and Guba(1985) trustworthiness can be determined in qualitative research by credibility, transferability, conformity corresponding to internal validity and external validity.

As mentioned that the perspective of Mahatma Gandhi is known to some, context is known to many, reference is known to all but awareness, daily life adaptation and follow up especially in work life and industrial set up had to be found out because of the reason mentioned in preceding paragraph that while conducting educational seminars it emerged as a striking realization that many people do not know largely anything about Mahatma Gandhi except for few proverbial

aspects taught in their primary classes. As revealed in Chapter No. 1, almost all the people seen as prospective respondents acknowledged to have learned about Mahatma Gandhi through movies like “*Munna Bhai MBBS*<sup>1</sup>” that based on the importance of following Gandhian principles in daily life can actually benefits individuals and society at large, gain popularity in masses. Therefore, looking at the objectives as well as scattered awareness about Mahatma Gandhi and Mahatma Gandhi’s perspective among respondents and prospective respondents, this study resorted to exploratory research design with reflexive research approach.

### **3.4.1 Emergence of reflexive methodology as the basic approach for the research**

Alvesson (2017), Alvesson (2011), Mahajan (2014), Sengar (2014), Bharti (2015) and Joshi(2015) have referred to reflexive pragmatism and reflexivity not only with the perspective of reaching to the problem but also with the context of acknowledging researcher as the part of subject, in the midst of exploring and finding his position and elements of thought in the subject while reflecting upon the same and being reflected upon by the subject through the insight of the respondent.

Reflexivity involves reflecting on the way in which research is carried out and understanding how the process of doing research shapes its outcomes. It means that the researcher should think about his own thinking, should be critical of his own work since he is a part of the research process from the very beginning and his thoughts, perceptions, motivations are bound to affect the research process. Reflexivity, thus, is awareness of researcher’s influences on the research.

Alvesson and Skoldberg (2000) focus on reflexivity on the basis of fundamental of “*interpretation of interpretations*” by the researcher who is deeply involved in the subject while interacting with respondents for in-depth discussions.

Basic approach of reflexivity (Alvesson and Skoldberg, 2000) has following characteristics:

- Careful understanding of the subject which leads to careful interpretation and reflection.
- Focus on furnishing opportunities for new findings rather than concluding by establishing results.

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<sup>1</sup> Munna Bhai MBBS is an Indian Bollywood movie released in year 2003, which explained briefly about the importance of implementation or imbibing Gandhian philosophy in daily work life and benefits to individuals living in the society at large.



- It also draws focus on relationship between the process of knowledge production and the context in which the study is being carried out by the knowledge producer.
- Knowledge development process in reflexivity includes elements related to social sciences and theories.
- Interpretation of data has to be done on a certain frame of reference.

The researcher tries to develop a concept to describe the phenomena which he experienced in a particular context. Theory is formulated on the basis of concept development by interlinking concepts to each other.

### **3.4.2 Reflexive pragmatism**

This study characteristically used ‘*Reflexivity*’ (Alvesson, 2003) as a methodology for conducting primary research. The increasingly popular concept of reflexivity is used in variety of ways (Brewer, 2000; Brewer, 2003) and emphasizes that “*the researcher is part of the social world that is studied, and this calls for exploration and self- examination*” and thus this study also has made an extensive usage of ‘*a reflexive pragmatist approach*’ (Alvesson, 2003).

This study takes clue from the fact that:

*“Actually aware of the social and historical positioning of all subjects and the particular framework through which they are rendered visible, the researcher can only produce knowledge already embedded in the power of those very frameworks.”* (Hardy and Clegg, 1997)

As stated by Alvesson (2003),

*“This sometimes leads to a preoccupation with the researcher self and its significance in the research process, which can lead to forms of writing that place the researcher’s personal experience in the center (confessional tales; Van Maanen, 1988) or to the exploration of various researcher selves that are active in the process (Reinharz, 1997)”.*

At worst, this may lead to researchers’ being inclined “*to give a cleansing account of their positions, pre-conceptions and interests*” (Lee et.al, 1999). Alvesson (2003) has further stated that ‘*Reflexivity*’ stands for conscious and consistent efforts to view the subject matter from

different angles and avoid or strongly a priori privilege a single favored angle and vocabulary. Pragmatism here means a willingness to postpone some doubt and still use the material for the best possible purpose(s). Pragmatism builds on the awareness that time, space and patience are limited. It also means the occasional bracketing of doubts and self-critique for the achievement of results. There is an adaptation to the constraints and willingness to compromise between reflexive ideals and the idea to “*deliver knowledge*”. Results are, however, informed by reflexive considerations of how the empirical material can be interpreted. The knowledge produced may thus be quite different from what was intended at the start of the research process. Research results may also be multiple in characters.

*Reflexive pragmatism calls for epistemological awareness rather than philosophical rigor. Jumping between paradigms is a very difficult sport, but it is not impossible to widen and vary one’s horizon, looking self critically at favored assumptions and lines of inquiry. In order to facilitate such a reflexive pragmatist approach, we need to have a fairly broad and multi-angled theoretical understanding of the research interview (and, by implication, similar social interactions in general). A reflexive approach means working with a framework involving a set of potential lines of thinking and theoretical ideas for how to understand a subject matter, rather than a definitive theoretical formulation and privileged vocabulary for grasping it. It means opening up and acknowledging the uncertainty of all empirical material and knowledge claims, but also offering alternative lines of interpretation for how to use the interview material in thoughtful and creative ways. A reflexive approach does not privilege a particular ontology but can in principle be combined with various paradigms and specific theories, although reflexivity in action may well mean that various “substantive approaches” are not left intact, since reflexivity means challenging and reconsidering assumptions and beliefs of what data are all about. In this sense it shares some characteristics with critical theories and post-modernism questioning received wisdoms, thus opening the way for a plurality of meanings (Alvesson and Skoldberg, 2000; Boje et al., 1995). Reflexivity aims to inspire a dynamic, flexible way of working with empirical material and escapes a simple theory/method divide.*

Alvesson (2003) finally concluded that:

*“ Instead of relying strongly on the researcher to optimize the interview as a technique or tool and/or to work hard in interview encounters at getting interviewees to be honest, clear and consistent, the hard work should be conducted at the desk and that this is not primarily a matter of coding and processing data in an objective way. Fieldwork is of course, important, but the complexities and pitfalls involved call for careful, ongoing reflection—not just a well-thought-out and well-executed design. There is a strong need to think through:*

1. *Our basic theoretical stance on interviews;*
2. *The possible research tasks that we can expect to carry out in interviews, avoiding putting too heavy a burden on the meager shoulders of the interviewer and the interviewee and realizing that language cannot really mirror reality; and*
3. *How we relate to empirical material emerging out of interviews—that is considering a variety of possible meanings in an open and (self-) critical way.”*

### **3.4.3 Environment for conduction of research**

As revealed earlier, it was an interesting journey of witnessing evidences of Gandhian perspective in an industrial organization because of few reasons such as:

- a. In an era of targets, production, efficiency, systems, operations and value chain management where tasks and responsibilities are specifically divided and people/stakeholders have intense focus on their task to be executed, one cannot expect them to think with the perspective of absolute and long term goals.
- b. Plant environments are very typical wherein heat of furnace, molten iron, heavy machinery, lots of sounds, psychological stress and lots of resentment does not always allow subject like Gandhiji to be discussed especially for research purposes.
- c. Organizations like BHEL are passing through a transitory phase where they have to stand alone with competitive edge enhancing their business as well as organizational efficiency. This requires introduction and adaptation of non-conventional/modern modes of

management inviting conflict through resentment and resistance to change, wherein, subjects based on principles like Gandhian thought are not subtle things to disclose.

- d. Another aspect is of leadership. Past two decades have seen leadership transiting from role of coordination into leadership itself. Therefore, initiation and responsibility are the elements which have taken back seat in the light of objective decision and hence the said subject bears a typical connotation of deliberate consonance among the top cadre respondents.

*Because the reason that this research was pursued by the researcher, who has been a part of department of Industrial relations of BHEL and worked in the said function for around 7 years, between year 2010 to year 2017, and faced several occasions of conflict and productivity enhancement while also conducting several training programs which enabled him interacting, knowing and entering into structured and non-structured discussions with almost all the employees of the plant by the time research started. Therefore, initiating informal discussions was an effortless job for the researcher.*

The environment of conduction of research were usually plant site and offices and sometimes the board room of BHEL other than the interviews conducted with the senior management officials of other plants.

Initially discussions and informal interviews were floated on the shop floor amidst the noise and chaos. Initiating the discussions with the casual notes wherein discussion almost always started with the passing greeting converting into discussion related to some grievances and converging towards the policies of the organization further transcending into the contemporary business, industrial and competitive scenario, reaching to the levels of where the future of organization was discussed, generally with a tone where BHEL would be heading in five years from now.

This used to be the point of discussion which always would lead towards retrospective analysis of what supposed to be what and what has been done? And this usually always was the juncture wherein philosophical bend of discussion of the industrial philosophy, purpose of organization like BHEL, their role in nation building and several other aspects used to emerge, where the researcher used to bring in the fundamental principle thought of Mahatma Gandhi furthering it towards questions related to objectives of the study.

Here, it is imperative to mention that in large industrial plant where Generators of 660 Mega Watt capacity are being manufactured, there is so much commotion that such discussion tends to become emotional, meaningful and meaningless as well with the flow of discussion in the influence of the environment.

### **3.5 Research Design**

Research is a systematic process, resolution to a problem, answer to a question or understanding of problem sought through the support of data (Leedy et al.,1997).

Blanche et al. (2006) defined research design as

*“A plan for action that is developed by making decisions about four aspects of the research: the research paradigm, the purpose of the study, the techniques to be employed and the situation within which observation will take place.”*

Research design provides a basic framework on how to carry out the research in order to provide answers to question or understanding about the phenomena.

Schuerman (1983) also supported by stating that

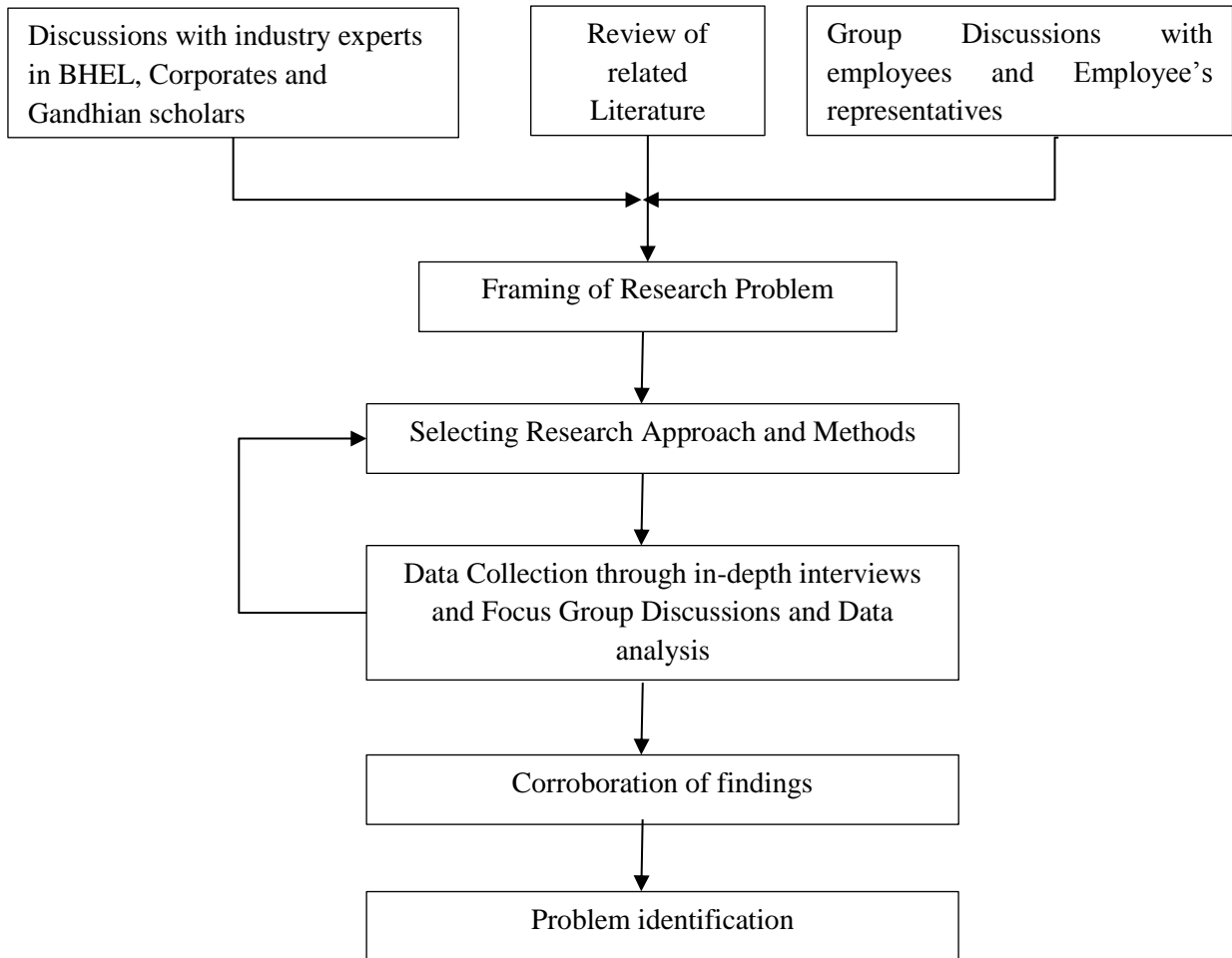
*“The design for a research project is the plan for answering the research question. It specifies what information is needed from whom, and when it is to be gathered.”*

Maxwell (2012) with respect to qualitative research supported that,

*“Qualitative research doesn’t lack design; it simply requires a broader and less restrictive concept of design than the traditional one.”*

In the light of above, research design for conducting the study emerged as **Figure 3.1**

**Figure 3.1: Research Design**



### 3.6 Research Type

Emphasis of Qualitative research using reflexivity (Harley et al., 2004) is on deep understanding through experiences, learning, attitudes, assumptions and perspectives of respondents.

Qualitative research has been defined by the management decision and research centre as:

*“Qualitative research is characterized by an emphasis on describing, understanding, and explaining complex phenomena – on studying, for example, the relationships, patterns and configurations among factors; or the context in which activities occur. The focus is on understanding the full multidimensional, dynamic picture of the subject”.*

The main focus of the researcher in qualitative research is to develop a deep understanding about “*what is going on*” rather than producing result (Hayes, 2000). Thus emphasis is on importance of communication between researcher and respondents and the social processes which took place between them. Denzin and Lincoln (2008) justify the use of qualitative research when topic cannot be quantified and variables associated cannot also be quantifiable, rather this helps in identifying variables or develops theoretical linkages between them. Merriam (2002) also advocated that,

*“In attempting to understand the meaning a phenomenon has for those involved, qualitative researchers build toward theory from observations and intuitive understandings gleaned from being in the field”.*

The basic purpose of using of qualitative method is not to test the question rather than it is method used to discover new questions, processes and their interrelationship which give holistic overview (Schurink, 1998; Blanche et al., 1999). Guba and Lincoln (1994) defined qualitative research as

*“A multimethod in focus, involving an interpretive, naturalistic approach to its subject matter”.*

Thomas (2006) also supported qualitative research as inductive and explained as

*“The researcher’s role is to gain a “holistic” (systemic, encompassing, integrated) overview of the context under study: its logic, its arrangements, its explicit and implicit rules”.*

Data used was collected in writing or in the form of recording and analysed by identifying and categorizing themes.

Researcher makes an attempt to understand the information that emerges from the data using qualitative methods which allow him to study the selected issues in depth and openness. Researcher’s focus is to understand the unique and personal experience of the participants through discussion or personal interviews. That’s the reason focus is given to few participants who match the characteristics of the field in qualitative research (Grinell and Unrau, 2005). Shared meaning is generated after deep rooted understanding which flows from the experience of the participants about the social reality. Subsequently, the researcher develops concept on the

basis of his interpretation about the experiences of the participants in the context. Linkages are established in the developed concept to formulate a theory which gets established. The uniqueness about the qualitative research is that it focuses on developing a deep understanding about events, actual social context are considered by the researcher (Pope and Mays, 1995; Thomas, 2006; Mandal and Bhattacharya, 2013; Guha Roy et al., 2018).

Pope and Mays (1995) further state that

*“The goal of qualitative research is the development of concepts which help us to understand social phenomena in natural (rather than experimental) settings, giving due emphasis to the meanings, experiences, and views of all participants”.*

Every research whether it's quantitative or qualitative seeks to find the truth about the reality. Miles et al. (2013) provide a significant difference about these methods of research and stated that

*“The researcher in quantitative research often administers standardized measuring instruments in controlled settings. The general understanding favoured by quantitative, positivist researcher comes from the empirical verification of observations, not subjective experiences or internal states (emotions, thoughts, etc.) of research participants. In Contrast, the qualitative researcher often is the instrument, relying on and his skills to receive information in natural contexts and uncover its meaning by descriptive, exploratory, or exploratory procedures”.*



Overview of Qualitative Research (Schuerman, 1983; Schurink, 1998, Thomas,2006; Miles et al., 2013) is as per Table No. 3.1

**Table 3.1 : Overview of Qualitative Research**

General framework	<ul style="list-style-type: none"> <li>• Process of discovery i.e. explore phenomena rather than testing hypothesis</li> <li>• Focus more on understanding about the events through personal experience of participants</li> <li>• Instruments use more flexible, iterative style of eliciting and categorizing responses to questions</li> <li>• Methods used for data collection are in-depth interviews, participants observations and focus group discussions</li> </ul>
Analytical objectives	<ul style="list-style-type: none"> <li>• To describe and explain relationships</li> <li>• To describe individual experiences</li> <li>• To describe group norms</li> <li>• To emphasize description and generalization rather than statistics</li> </ul>
Question format	<ul style="list-style-type: none"> <li>• Open-ended</li> </ul>
Data type	<ul style="list-style-type: none"> <li>• Textual (obtained through transcription from audiotapes, videotapes, and field notes)</li> </ul>
Flexibility in study design	<ul style="list-style-type: none"> <li>• Some aspects of the study are flexible (for example, the addition, exclusion, or wording of particular interview questions)</li> <li>• Participant responses affect how and which questions researchers ask next</li> <li>• Study design is iterative, that is, data collection and research questions are adjusted according to what is learned</li> </ul>

## 3.7 Sample

### 3.7.1 Sampling

Sampling is defined by Grinnell and Williams (1990) as “*a process of selecting people to take part in a research study, and units or people picked out is samples*”. Ideal situation in research is to cover the whole population for getting the result but due to resource and time constraints, it is very difficult to study the entire population, thus requires selection of sample from the population which can represent and explain the phenomena about the population. Arkava and Lane (in Strydom and Venter, 2002) stated that,

*“A sample comprises the elements of the population considered for actual inclusion in the study. The sample is included in an effort to understand the population from which it was drawn, therefore not describing the sample as an end in itself, but as a means to understanding facets of the population”.*

Babbie (1990) defined sampling as deliberate selection of participants from the population on the basis of “*knowledge of its population, its elements, and nature of research goal*”. Fossey et al. (2002) referred to qualitative sampling,

*“Qualitative sampling is described as purposive (or purposeful) when it aims to select appropriate information sources to explore meanings, and theoretical when its aim is the selection of people, situations or processes on theoretical grounds to explore emerging ideas and build theory as data analysis progresses”.*

Frankel and Devers (2000) advocate the use of purposive or judgemental sampling in qualitative research as it is “*in sync with the goal and logic of the qualitative research*”. Even though there is limitation of researcher’s judgement in qualitative research, it is also important to derive understanding for the larger population by selecting appropriate information rich participants for the research (Mahajan, 2014). Researcher should reach to the respondents who can understand the purpose of the study and provide the conclusive information about the central importance of the purpose of the research (Patton, 1990).

The data saturation of the respondents will help in ascertaining exhaustion of sample collection. Indeed, the lack of generalizability in qualitative research has led to criticism of its usefulness (Giacomini et al., 2001; Mays and Pope, 2000).

The sampling technique used for the study and selecting the participants or respondents for the study was purposive or judgemental as explained by Patton(1990) wherein in focus on choosing information rich respondent which could “*manifest the phenomena*” of the context to the interest of the researcher. D’Onofrio(2001) also explain it as

*“Sampling is purposive. One makes an effort to seek out those with credible and authentic experiences. One focuses on whose voice will tell a representative and complete story. One might seek out deviant cases along with centrally positioned respondents in order to create a multifaceted sense to the story of a place”.*

Researcher needs to be very particular and thoughtful while selecting the participants for the study as understanding about the context to be developed on the basis of unique experiences shared by these participants. Creswell (in Strydom and Delport, 2002: 334) contributed that,

*“The purposeful selection of participants represents a key decision point in a qualitative study. Researchers designing qualitative studies need clear criteria in mind and need to provide rationales for their decision”.*

### **3.7.2 Sample Size**

The determination of the sample size in the qualitative study is a matter of subjectivity. The sample size is not determined by the need to ensure generalizability, but by a desire to investigate fully the chosen topic and provide information-rich data (Grbich, 1999). Purposive or judgmental sampling is in sync with the goal and logic of qualitative research (Frenkel and Devers, 2000), where the purpose is to reach information rich respondents. Fossey et al. (2002) suggested that qualitative study may involve small number of participants, while it may happen that amount of data collected is large, with long discussions through with experts and participants observed through interviews, focus group discussions or observation based field study.

These authors further state that,

*“No fixed minimum number of participants is necessary to conduct sound qualitative research; however, sufficient depth of information needs to be gathered to fully describe the phenomena being studied”.*

Patton (1990) refer that,

*“There are no rules of sample size in qualitative inquiry. Sample size depends on what you want to know, the purpose of inquiry, what’s at stake, what will be useful, what will have the credibility, and what can be done with available time and resources”.*

In qualitative research, the researcher by using his own judgement and understanding about the subject selects the respondents who best meet the purpose of the study (Bailey, 1982). Researcher must be able to justify the selection of participants used for study in qualitative research and there is no limitation of maximum or minimum sample size (Bryman, 2012). So determining the sample size remains with the researcher involved in the study but he has to ensure that he arrives to a theoretical saturation while collecting data. Theoretical saturation arrives when no new information or concept emerges from the data and theories and concepts also get emerged from data have been well supported by identifying themes (Compare Strauss and Corbin, 1998; Smith and Stewart, 2001; Brown et al., 2002). Strauss and Corbin (1998) provide substantial description of “*saturation*” as,

*“Saturation is more a matter of reaching the point in the research where collecting additional data seems counterproductive; the ‘new’ that is uncovered does not add that much more to the explanation at this time”.*

This was also referred to “*the point of redundancy*” by Lincoln and Guba (1985).

In accordance to the literature available and practice followed in qualitative research, it was decided to select key decision makers or senior officers from BHEL who have served at least as “*General Managers*” or “*Executive Director*” in the organization and having a work experience of more than 25 years in the same organization. Organizations other than BHEL, were also selected to observe the reference of the study in similar context and criteria of selection was only officials who were either working in the capacity of “*HR Head or Plant Head*” of organizations with minimum 20 years of work experience in their related industry. It was also decided to

include key Gandhian scholars or followers, who practiced Gandhian thoughts in their lives. However, the sample size was not pre-determined by the researcher and efforts were made to reach to the respondents who are rich in information and can contextually provide insight about the study on logic and rationale with their experience. The range of respondents initially emerges from 20-40. Eventually on the researcher's judgement, time and cost constraints 30 individual interviews were conducted along with 3 focus group discussions with 10-12 participants each. Gibbs(1997), Krueger(1988), Morgan(1996), Langford et al.(2002) , Christen and Johnson(2004), and Mahajan(2014) recommended six to ten, six to twelve and six to nine individuals in focus group discussions. The first focus group discussion comprised of 12 participants which later get reduced in the subsequent focus group discussions. Each participant have been provided reasonable time to put forth their views and concerns.

### **3.8 Data collection methods and approach**

The method used for data collection was in-depth interviews and focus group discussions. Specific data types were obtained from interviews and focus group discussions. In interviews, objective of the researcher focused on collecting data from respondents on individual's personal experience about specific events and perspectives accordingly. For generating broad overview focus group discussions were used.

#### **3.8.1 Interview**

Researcher was working in one of the leading manufacturing company in India, catering to capital goods industry, from the last seven years, between 2010 to 2017, and was been closely associated with industrial relations management in the organization. After identifying the relevant factors, in context of Indian industrial organizations, with respect to Gandhian philosophy and principles through, validation of the finding was required to be done with the help of in-depth interviews of Industry experts.

#### **Time Frame:**

The interviews were conducted from June 2015 to Jan 2017.

### **Selection criteria used:**

Personal contact of the researcher with the industry led to the identification of 30 experts based on judgemental sampling, who are working in different business verticals or functions which include experts from cadre of General Manager, Plant HR Head, Plant Head, Executive Director and Functional Director. The selection of respondents was mainly on two parameters. First, they must have association with the industrial organization involved in manufacturing. Secondly, they must either possess the position either of “*Plant Head*” or “*General Manager of key functions like Human Resource, Production, Quality and Commercial*” of the manufacturing plant. This was required for the study as these were important top management executives in the organization with ample experience (more than 30 years) in executing tasks in the organization and crucial in developing management practices and leadership development in the organization.

### **Procedure**

Following steps included for conducting interviews:

An email was sent explaining briefly about the purpose of interview and study to be conducted along with formal request of participation in interview with suitable date and time as per their convenience. Further to email, all were approached through telephonic calls. Some of the participants denied citing their time and availability constraints. Over a period of 19 months, 24 interviews of industry experts or senior officers were completed from June 2015 to Jan 2017. Response rate of conversion to interview was 80% (24:30), which is attributed to the use of personal and professional contacts of the researcher in the industry and personalized method of communication.

13 interviews of BHEL Seniors officials were conducted in BHEL Haridwar plant location. 11 interviews of industry experts other than BHEL holding the position either of HR Head or Plant Head were conducted in cities like Bangalore, Ahmedabad and Haridwar. These industry experts were from different manufacturing sectors like FMCG, Automobiles, Power Generation and Pharmaceutical. Details of Samples, respondent profile have been provided in chapter no. 4. The names of industry expert or employees involved in focus group discussions have not been mentioned because of confidentiality of information as desired by the respondents.

Prior appointments were taken for initial interaction on the subject. Subsequently, mutually agreed time was always decided for interview and discussion on the study. Interviews were conducted at the office or at the residence of interviewees. Time duration for interview ranged from 30 minutes to 40 minutes. Interviews were video and audio recorded with the help of Sony Make, High Definition Handy-Camera. Further, after completion of recording of all interviews, transcripts were done. Content of transcripts were critically analysed through method of reflexivity. Interpretation drawn by researcher about the understanding of the respondents was further shared with concerned respective industry experts for their understanding and for the corroboration of the interpretation of researcher about the understanding of the respondents.

### **3.8.2 Focus Group Discussions**

Researcher was working in one of the leading manufacturing companies in India, catering to capital goods industry, from 2010 to 2017, and had been closely associated with the industrial relation management in the organization. Based on the experiential learning in organization and literature review, further study on the subject was done with the help of focus group discussions (FGD) and In-depth interviews with the industry experts, as one of the method to pursue qualitative study (Goebert and Rosenthal, 2002). By conducting FGDs, common element of Gandhian leadership and management perspective were identified, which are relevant in the current scenario and subsequently were validated through the findings with the help of in-depth interviews of industry expert. The findings give a reflection of organization perspective towards Gandhian principles in industrial organization's management. FGDs were so designed in order to allow gaining more insight, from a middle level manager perspective, into the various factors those emerged from earlier phases of the study and review of the literature.

#### **Time Frame:**

The interviews were conducted from June 2015 to Jan 2017.

#### **Selection criteria used:**

The selected participants were the middle management executives having awareness about Gandhian principles and at least 5 years of working experience in the organization, associated with different functions of the Company like Production, Purchase, Finance, Audit, Corporate

Social Responsibility, Administration, Quality, Human Resource, Industrial Relations and Planning.

### **Procedure**

Prior permission was taken from concerned authorities of BHEL Haridwar. A formal email as an invitation to participate in the FGD was sent to all the participants along with personalized telephonic calls. Many officials declined on the ground of non-availability and time. Over the period of twelve months from June 2015 to June 2016, all the three FGD were conducted in the closed air conditioned conference hall with proper round table seating arrangement with no outside noise and disturbance. Time duration for discussion ranged from 30 minutes to 45 minutes. Discussion was initially started by the moderator (Researcher) by briefing the objective of the FGD through a presentation with the help of LCD projector. Subsequently, inputs were taken from individuals on the basis of their knowledge about Gandhian principles and their experience in organization. All discussions were video and sound recorded with the help of Handycam. Further, after completion of recording of all FGDs, transcripts were done. Content of Transcripts were critically analysed through method of reflexivity (Alvesson and Sandberg, 2011). Interpretation drawn by researcher about the understanding of the respondents, were further shared with the participants for their understanding with the interpretation of researcher about the understanding of the respondents. Subsequently relevant factors were identified especially inter-connectedness of Gandhian philosophy with organizational values that are new to literature especially in the context of Indian Industrial Organizations with respect to Gandhian philosophy and principles.

### **3.9 Data Analysis**

With the permission of the participants, responses were audio and video recorded with the help of Sony make high definition handy-cam installed at suitable position to capture the opinion and inputs of the participants. The interviews recordings were further carefully transcribed verbatim in MS Word and point of convergence and divergence were identified by the researcher on continuous basis and further reviewed by peers. This resulted in 410 double space pages with



times new roman font format and font size of 12. Subsequently, transcripts were sent to the respondents either through e-mail or through hard bound printout in person to their offices.

Content of transcripts were critically approached, corroborated and analysed through method of reflexivity (Alvesson and Skoldberg, 2000). Reflexivity involves reflecting on the way in which research is carried out and understanding how the process of doing research shapes its outcomes. It means that the researcher should think about his/her own thinking, should be critical of his/her own work since he/she is a part of the research process from the very beginning and his thoughts, perceptions, motivations are bound to affect the research process. Reflexivity, thus, is awareness of researcher's influences on the research (Alvesson and Skoldberg, 2000). Reflexivity involves reflecting on the way in which research is carried out and understanding how the process of doing research shapes its outcomes. It means that the researcher should think about his own thinking, should be critical of his work since he is a part of research process from the very beginning and his thoughts, perceptions, motivations are bound to affect the research process. Reflexivity, thus, is awareness of researcher's influence on the research. Interpretations drawn by researcher about the understanding of the respondents based on his or her knowledge of language and culture. The interpretations include point of convergence or divergence based on all the interviews. Subsequently relevant factors were identified especially interconnectedness of Gandhian philosophy that are new to literature especially in the context of Indian PSUs and industrial organizations.

### **3.10 Trustworthiness**

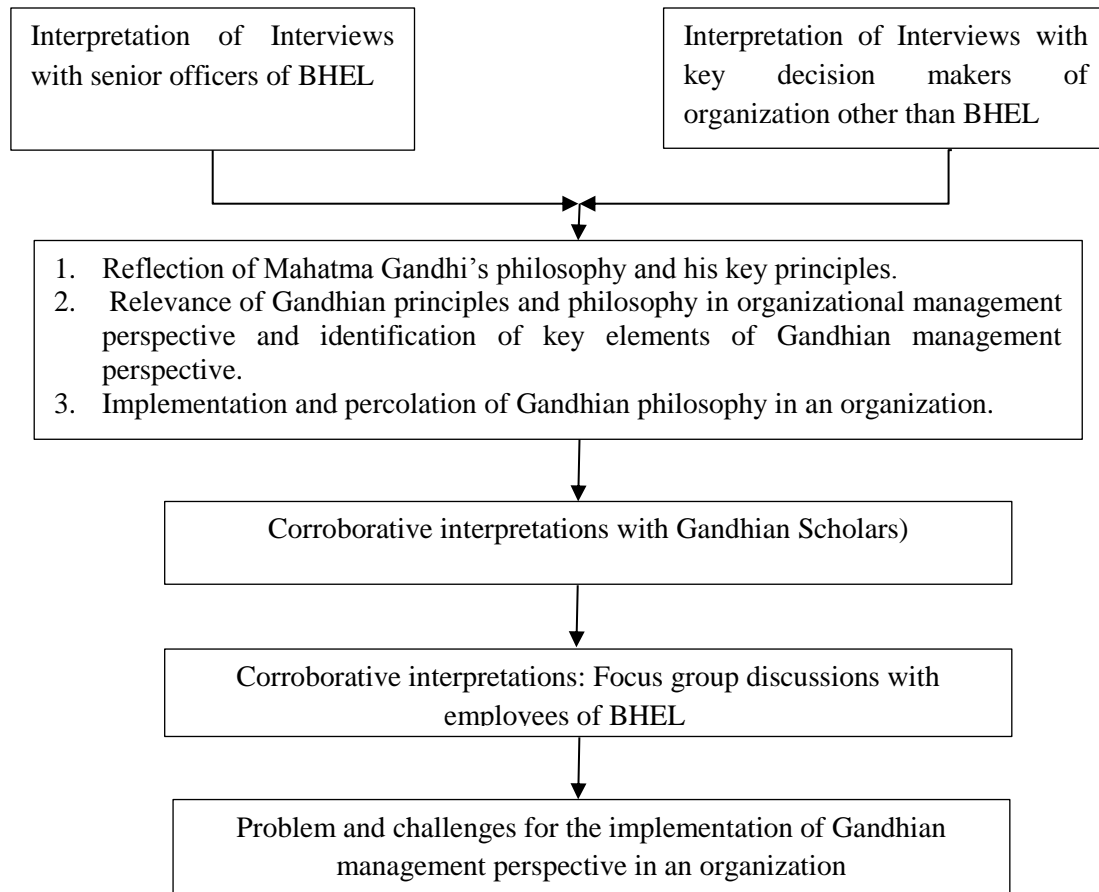
Trustworthiness of qualitative research is often viewed with skepticism by the followers of positivists. However, different methods were suggested to ensure rigor in qualitative research. As Smith(1994) wrote that standards for qualitative research like objectivity, reliability and no bias are problematic but "*rationality, rigor, and fairness can still be sought*". According to Agar (1986), different terminology is used because "*details of qualitative research*" are different from quantitative research. According to Lincoln and Guba(1985), trustworthiness in qualitative research is determined by the credibility, transferability, dependability and conformability corresponding to internal validity, and external validity.

The trustworthiness of this study was ensured by methods proposed by different researchers (Alvesson and Skoldberg, 2000; Morrow and Smith, 2000; Shenton, 2004; Lietz et al., 2006) like intensive, long term involvement with research, identification of data rich sources, triangulation by using different methods of data collection and interviewing different stakeholders, frequent debriefing sessions, respondent validation, detailed description of data collection and explanation of contextual factors and background of research.

### 3.11 Concluding remarks

This study is based on in depth investigation of small, judgmental sample of respondents and corroboration of findings with data collected from other stakeholders, using reflexivity as approach and reflexive pragmatism for analysis as per figure 3.2.

**Figure 3.2: Reflexive pragmatism**



# **CHAPTER 4**

## **DATA COLLECTION**

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### **DATA COLLECTION**

As described in the Chapter 3, data for carrying out the research was collected through interviews and focus group discussions. This chapter describes the profile of respondents and explains about the questions asked in interviews and focus group discussions, with corresponding interpretations and logic.

Data collection was categorized into four parts:

- Interviews of Senior Officers of BHEL.
- Interviews of key decision makers of corporate organizations other than BHEL.
- Interviews of Gandhian scholars.
- Focus group discussions with employees and employee's representatives i.e. unions.

#### **4.1 Interviews of Senior Officers of BHEL**

Data collection was started by interviewing senior officers with minimum work experience of 25 years holding the rank of General Manager or Executive Director or Department Head who essentially have been involved in company's financial and strategic decision making. These all selected senior officers were selected because of their leadership role in BHEL and their significant contributions towards different business verticals, which they were heading. These senior officers have a long term association with BHEL and are very well aware and apt about the organizational culture, leadership style, company's goals and vision, and business processes.

##### **4.1.1 Description of Senior Officers of BHEL**

The effective sample size was 13. The range of age was between 49 years to 80 years. Average age of respondents was 59.9 years and average work experience of respondents is 35.3 years.

Tabular details of senior officers of BHEL are as per table 4.1.

**Table 4.1: Details of senior officers of BHEL**

S.N	Name	Designation	Age (Years)	Work-ex (Years)	Qualification	Function worked
1	M.K. Mittal	Director	75	35	Graduation (B.E)	Project Management, HR
2	N.R. Edkie	ED	60	36	Graduation(B.E)	Plant Head-CFFP
3	S.K. Mishra	GM	62	36	Post-Graduation (B.E,ME,MBA)	Plant Maintenance
4	A.K. Vijh	GM-Incharge	62	37	Graduation (B.E)	Turbine Division, Commercial
5	Sant Kumar	GM	58	35	Graduation (B.E)	Quality and Business Excellence
6	Ashok Gupta	GM	54	37	Graduation (B.E)	Purchase, Commercial and Material Management
7	Ashok Das	GM	53	34	Graduation (B.E)	Turbine Division, Central Planning, and Planning and Development
8	Vivek Kumar	GM	50	32	Graduation (B.E)	Production and Engineering
9	Pankaj Gupta	GM	49	32	Graduation (B.E)	Electrical Machine and Defence Project
10	I. J. S. Sandhu	GM	58	36	PG(B.E,MBA)	Electrical Machine, Spares, Commercial
11	S.L. Gupta	ED	80	34	Graduation(B.E)	Plant Head-CFFP
12	Rajeev B. Bhatnagar	GM	59	37	Graduation (B.E)	Public Relation, Logistics and PCRI
13	A.K. Rustogi	GM	59	38	Graduation (B.Sc-Engg.)	Plant Maintenance, Fabrication and Engineering Services

**Summary description of respondents:****Cumulative age:** 779 years; **Average Age:** 59.9 years**Cumulative industry experience:** 459 years; **Average industry experience:** 35.3 years**Positions:** General Manager, Plant Head, Executive Director and Director.**Qualification:** BE, B.Sc.(Eng.) MBA, M.Tech/M.E.**Functions:** Production- Turbine and electrical machine, Plant maintenance, Engineering services, Project Management, Fabrication, Commercial, Spares, Logistics, Quality, Purchase and Material management.

*Respondent 1(M.K. Mittal)*

He served BHEL as a Director in Human Resource (HR) vertical. He was a board member of BHEL. He has a rich work experience of more than 35 years . Besides BHEL, he also has served as Chairman and Managing Director of another Public Sector Undertaking. He played instrumental role in shaping company's HR policies and under his leadership strategic HR teams were developed across all manufacturing units of BHEL.

*Respondent2 (N.R. Edkie)*

He served BHEL as an Executive Director or Plant Head in one of the critical manufacturing plants "Central Forge Foundry Plant". He spent 35 years in BHEL and with varied experience in manufacturing processes and project management. He headed some of the critical manufacturing units located at different locations in different span of time.

*Respondent 3 (S.K. Mishra)*

He served BHEL as General Manager and looked after Plant Maintenance in manufacturing plants. He also had taken up the role of Factory Manager, which is a statutory position as per Factories Act 1948 responsible for ensuring all the legal compliances in the factory. He has rich work experience of more than 36 years in BHEL.

*Respondent 4(A.K. Vijn)*

He served BHEL as a General Manager and looked after Turbine manufacturing business of the Company in one of key manufacturing Plants. He made numerous improvements in manufacturing process which over the period improved the employee's productivity in Turbine division of the company. He served BHEL for more than 37 years. He also looked after crucial profile of Defence Project.

*Respondent 5(Sant Kumar)*

He is serving BHEL as a General Manager and is heading Quality and Business Excellence vertical in manufacturing plant. He took various projects related to the implementation of 5S at all the shop floors or sections of Plant and also ensured process optimization by improving company's working standards on continuous basis. He served BHEL for more than 35 years.

*Respondent 6(Ashok Gupta)*

He is serving BHEL as a General Manager and currently heading Materials Management vertical in the manufacturing plant. He has a rich experience of more than 35 years in BHEL. He also assisted Executive Director Office and also handled projects related to commercial and purchase of the Company.

*Respondent 7(Ashok Das)*

He is serving BHEL as a General Manager and currently heading Central Planning and Planning Development vertical in manufacturing plant. He has a rich experience of more than 34 years in BHEL. He is a subject matter expert of turbine manufacturing and had also headed New Turbine Shop.

*Respondent 8(Vivek Kumar)*

He is serving BHEL as a General Manager and currently heading Electrical Machine vertical in the manufacturing plant. This department takes cares of large size generator assembly ranging from 200 MW to 1000 MW. He has a rich experience of more than 32 years in BHEL. He also served in engineering vertical for more than 15 years and contributed to process optimization using new technology in production engineering.

*Respondent 9(Pankaj Gupta)*

He is serving BHEL as a General Manager and heading Defence Project vertical in the manufacturing plant. He has a rich experience of more than 32 years in BHEL. Defence project caters to manufacturing of Guns used in naval ships. Defence Project department has been known for providing quality gun installed on naval ships and get recognition from Navy and Government of India.

*Respondent 10(I.J.S Sandhu)*

He is serving BHEL as a General Manager and currently heading Commercial and Central Dispatch vertical in manufacturing plant. He has a rich experience of more than 34 years in BHEL. He also served in production functions like Electrical Machine which assembles large size Generators and also in defence project.

*Respondent 11(S.L. Gupta)*

He served BHEL as an Executive Director or Plant Head at Haridwar Plant heading both the units i.e. Central Forge Foundry Plant and Heavy Electricals Equipment Plant. He spent 34 years in BHEL and with varied experience in manufacturing processes and project management. He headed some of the critical manufacturing units located at different locations in different span of time.

*Respondent 12(Rajeev B. Bhatnagar)*

He has served BHEL as a General Manager and headed Public Relations, Logistics and Pollution Control Research Institute in the manufacturing plant. He has a rich experience of more than 36 years in BHEL.

*Respondent 13(A.K. Rustogi)*

He is serving BHEL as a General Manager and heading Plant Maintenance, Fabrication and Engineering Services in the manufacturing plant. He has a rich experience of more than 37 years in BHEL.

#### **4.2 Interviews of key decision makers of corporate organizations other than BHEL**

The purpose of interviewing industry experts of organizations other than BHEL was to corroborate the findings obtained during the interview of senior officers of BHEL. The effective sample size was 11. The range of age was between 35 years to 52 years. Average age of respondents was around 42 years. Respondents are currently working in their respective organizations in the capacity either as Plant Head or Head of business vertical related to administration, pharmaceuticals, consumer goods and automobiles. Tabular details of respondents are as per table 4.2.



**Table 4.2: Details of key decision makers of corporate organizations other than BHEL**

S.No	Name	Designation	Organization	Location
1	Shiv Kumar	Sr. Commandant	Central Industrial Security Force (CISF)	Haridwar
2	Neeraj Jain	Country Head- Database Management	Asea Brown Boveri (ABB)	Bangalore
3	Vishwanath Karkada	Plant Head	Wipro Consumer Care & Lighting	Haridwar
4	Dipak Tikle	Plant Head	Inko Technology	Haridwar
5	Raju Birhade	Plant Head	VIP Industry	Haridwar
6	Arun Raghav	HR Head	Indian Tobacco Company (ITC)	Haridwar
7	Sandeep Jain	Director	AKUMS Drugs & Pharmaceuticals Ltd.	Haridwar
8	Digvijay Sharma	HR Head	Hindustan Unilever Limited (HUL)	Haridwar
9	Himanshu Bansal	Plant Head	AKUMS Drugs & Pharmaceuticals Ltd	Haridwar
10	Mukesh Goyal	Plant Head	Hero Moto Corp	Haridwar
11	Snehal Desai	Senior Vice President	Adani Group	Ahmedabad

**4.2.1 Description of key decision makers of corporate organizations other than BHEL***Respondent 1(Shiv Kumar)*

He is serving Central Industrial Security Force (CISF) as Senior Commandant. CISF is a unit which comes under Ministry of Home Affairs, Government of India. He is a commissioned officer. He had varied experience in providing administration to security forces deployed in different Government enterprise like BHEL. He is a renowned administrator in CISF and has been awarded with President Award in 2014. He has closely been associated with administration of all leading PSUs. He is posted in Haridwar location and has been at the helm of affairs for 4 major PSUs and Government setups in nearby regions which comprise of BHEL, ONGC, THDC and Tehri Dam.

*Respondent 2(Neeraj Jain)*

He is serving ABB Bangalore as Country Head for database management. He is an engineering graduate and also holds MBA degree from IIT Roorkee. He has played an instrumental role in developing database management centre for ABB. He has also been looking after company's channel partners and has been contributing towards business development. He has a work experience of 8 years in the industry.

*Respondent 3(Vishwanath Karkada)*

He is serving Wipro Consumer Care & Lighting, Haridwar as Sr. General Manager or Plant Head. He is an engineering graduate and also holds MBA degree from IIM Bangalore. He is also a trained professional and attended senior leadership management program at IIM Ahmedabad. He has a rich experience of more than 17 years of working in industry.

*Respondent 4(Dipak Tikle)*

He is serving Inko Technology, Haridwar as Executive Director or Plant Head. He has a rich experience of more than 30 years working in industry. He also headed ABB, Haridwar plant as Assistant Vice President and worked with other reputed organizations like Havells and Legrand.

*Respondent 5(Raju Birhade)*

He served VIP Industries, Haridwar as Executive Director or Plant Head. He has a rich experience of more than 30 years working in industry.

*Respondent 6(Arun Raghav)*

He is serving ITC Ltd, Haridwar as Divisional Manager or HR Head. He has a rich experience of more than 20 years working in industry. He worked with different reputed organizations like Duke Fashions (India) Ltd, Munjal Auto Industries, Nestle, Avon and ITC Ltd. He is a law graduate along with MBA from Kurushetra University. He is one of the renowned HR professionals in manufacturing sector.

*Respondent 7(Sandeep Jain)*

He is the founder and Director of AKUMS Drugs & Pharmaceuticals Ltd. He holds an MBA degree from University of Delhi. He has been a dynamic leader to the organization and instrumental to the phenomenal growth of the company. Akums Drugs & Pharmaceuticals Ltd was founded by him in the year 2004 and with-in a span of 14 years this company has a turnover of INR 50 billion. He has a rich experience of 24 years of pharmaceutical industry.

*Respondent 8(Digvijay Sharma)*

He is serving Hindustan Unilever Ltd (HUL), Haridwar as HR Manager or HR Head. He has a rich experience of more than 20 years working in industry. He also worked with organizations like Bharti Airtel Ltd. He is one of the renowned HR professionals in manufacturing sector.

*Respondent 9(Himanshu Bansal)*

He is serving AKUMS Drugs & Pharmaceuticals Ltd, Haridwar Plant as Plat Head for 3 manufacturing units. He has a rich experience of more than 15 years working in pharmaceutical industry. He has also worked with organizations like Madras Pharmaceuticals, Surya Pharmaceuticals and Dr. Reddy's Laboratories.

*Respondent 10(Mukesh Goyal)*

He is serving Hero Motocorp Ltd, Haridwar Plant as Plat Head for 2 manufacturing units located at Vadodra and Haridwar. He is posted at Haridwar Plant which has an annual turnover of INR 100 billion. He has a rich experience of more than 28 years of working in the automobile industry. He has also worked with reputed organizations like Punjab Tractors Ltd, Mahindra and Mahindra Ltd, and New Holland Fiat India Pvt Ltd. He is an engineering graduate from National Institute of Technology, Kurushetra and has also attended senior leadership development program at the Wharton School, Philadelphia.

*Respondent 11(Snehal Desai)*

He is serving Adani Group, Ahmedabad as Senior Vice President. He is a well-known motivational speaker, financial expert and Gandhian follower. He has a rich experience of more than 20 years in industry.

#### **4.3 Questions for interviewing senior officers of BHEL and key decision maker of other organizations**

A preliminary set of questions was drafted for interviewing the Senior Officers of BHEL based on the discussions of industry experts and literature review (Figure 4.1). The first interview was conducted with Senior Commandant (CISF) and then with Plant Head, Wipro. Questionnaire consist sets of questions broadly divided into the following categories:

**Category 1(with respect to objective 1):** Reflection of Mahatma Gandhi philosophy and his key principles.

**Category 2(With respect to objective 2):** Relevance of Gandhian principles and philosophy in organizational management perspective and identification of key elements of Gandhian management perspective.

**Category 3(With respect to objective 3):** Implementation and percolation of Gandhian philosophy in organization.

Questionnaires were continuously refined after initial interviews. By the end of third interview, conclusive set of questions (Figure 4.2) were finalized and used for collecting information or data. Researcher followed a guided intermediary approach recommended by Patton (1990) where in free flows of ideas were not interrupted and respondents are allowed to put forward their expressions or points.

The key points were taken after every interview which formed the basis for explaining findings and conclusion in the subsequent chapters. During interactions with the respondents, personal experience were also shared which contributed in understanding the overall phenomena related to organizational management.

**Figure 4.1: Schedule for interviews with industry experts**

**Schedule 1: Schedule for interviews with industry experts**

*Category 1: Reflection of Mahatma Gandhi philosophy and his key principles.*

1. How would you describe Mahatma Gandhi? As a personality, a thought?
2. What are your sources of information about Mahatma Gandhi?

*Category 2: Relevance of Gandhian principles and philosophy in organizational management perspective and identification of key elements of Gandhian management perspective.*

3. Where do you see Gandhian principles being implemented in organizational management?
4. Where do you observe Gandhian principles being followed in an organization?

*Category 3: Implementation and percolation of Gandhian philosophy in organization.*

5. If Gandhian principles are relevant, what are those and how can we percolate them in the organizations?
6. What should be done for implementing or driving Gandhian philosophy in organizational management?
7. Any other suggestions please.

**Figure 4.2: Revised schedule for interviews with industry experts**

**Schedule 2: Schedule for interviews with industry experts**

*Category 1: Reflection of Mahatma Gandhi philosophy and his key principles..*

1. How would you describe Mahatma Gandhi? As a personality, a thought? How do you find Gandhi ji's persona at work place and day to day working of the employees around?
2. If we see things with Gandhian management perspective, where do you observe Gandhian principles being followed in the organization concerned?

*Category 2: Relevance of Gandhian principles and philosophy in organizational management perspective and identification of key elements of Gandhian management perspective.*

3. Do you think that with contemporary business perspective, can we strategically use Gandhian principles for future productivity as far as manufacturing plant setup is concerned?
4. Are Gandhian principles relevant in a business organization's context? If yes, what are those and how can we percolate those in the organization?
5. If Gandhian values were relevant then why Gandhian values were never thought of in business organization's perspective? What could be the reasons we never thought of driving Gandhian values or principles in an organization?

*Category 3: Implementation and percolation of Gandhian philosophy in organization.*

6. What should be done for implementing or driving Gandhian philosophy in organizational management?
7. What should be the future plan of a leader for driving Gandhian philosophy? What all steps need to be taken?
8. Any other suggestions please.

#### **4.3.1 Interpretation of Questions**

*Question 1: How would you describe Mahatma Gandhi? As a personality, thought? How do you find Gandhiji's persona in work place and day to day working of the employees around?*

The purpose of asking this question was to understand the importance of Gandhian principles and understanding respondent's thinking about how they perceive these principles in their daily working. This provided us a glimpse on how respondents are taking Gandhian principles in their daily work life and as well as in their individual lives. At the same time, important elements of Gandhian philosophy were taken out from the observations made by the respondents.

*Question 2: If we see things with the Gandhian management perspective, where do you observe Gandhian principles being followed in the organization concerned?*

The purpose of this question was to identify the factors related to management perspective of implementing Gandhian principles in an organization. An understanding also gets developed about the critical area where Gandhian philosophy could be thought of driving organizational management.

*Question 3: Do you think that with the contemporary business perspective, can we strategically use Gandhian principles for future productivity as far as manufacturing plant setup is concerned?*

The purpose of this question was to understand the strategic importance of Gandhian principles related to productivity and growth in the organization especially with respect to manufacturing set up. This also provides the feasibility of implementing Gandhian principles in business organizations.

*Question 4: Are Gandhian principles relevant in business organizational context? If yes, what are those and how can we percolate in the organization?*

The purpose of this question was to find out the relevance of Gandhian principles in the context of organizational management. If the answer was yes, respondents were asked to provide the significant factors for percolating these principles in the organization.

*Question 5: If Gandhian values were relevant then why Gandhian values were never thought of in business organizational perspective? What could be the reasons we never thought of driving Gandhian values or principle in the organization concerned?*

The purpose of this question was to develop an understanding of why Gandhian principles have not been propelled in organizational management if they are found to be relevant today. Moderator also tried to identify the critical factors which lead to the conclusion to why Gandhian principles are required to be implemented and imbibed in the organizational management.

*Question 6: What should be done for implementing or driving Gandhian philosophy in organizational management?*

The purpose of this question was to identify the key processes for implementing and driving the Gandhian philosophy in the organizational management. This also provided the understanding of top management leadership about driving the relevant Gandhian principles in the organization.

*Question 7: What should be the future plan of an individual leader for driving Gandhian philosophy? What all steps needed to be taken?*

Moderator asked this question with a purpose to understand the leadership thought process for driving such philosophy and steering the Gandhian principles in the organization concerned. This later provided the steps to be taken for developing a concept or model of management which is based on Gandhian philosophy.



#### 4.4 Interviews of Gandhian Scholars

The purpose of interviewing Gandhian scholars or eminent personalities practicing the Gandhian philosophy in their daily work life, was to corroborate the findings obtained through interviewing the industry experts in BHEL and other organizations.

Sabarmati Ashram is located in Ahmedabad, Gujrat and draws an historical importance related to Mahatma Gandhi. This Ashram was established near to the bank of Sabarmati river by Mahatma Gandhi himself in the year 1917 after his return from South Africa. It was the initiation point of famous “*Salt Satyagraha Movement*” also known as “*Dandi March*” in the year 1930. Mahatma Gandhi developed this Ashram as a place to carry out activities, searching for truth and non-violence. This Ashram carries significant literature related to Mahatma Gandhi’s life and also important letters and books which Mahatma Gandhi wrote. Ashram was converted into a museum in the year 1963 by the Government of India. Presently Ashram is being run by trust. Various Gandhian scholars around the world often visit this place to understand the real meaning of Gandhian philosophy.

**Table 4.3: Details of respondents (Gandhian Scholar or follower)**

S.No	Name	Designation	Organization	Location
1	Damodar Bhai	Member	Sabarmati Ashram	Ahmedabad
2	Lataben	Member	Sabarmati Ashram	Ahmedabad
3	Amrut Bhai K. Modi	Trustee & Secretary	Sabarmati Ashram	Ahmedabad
4	Dr. Permanand Mishra	Gandhian Scholar	Ahmedabad Management Association	Ahmedabad
5	Sudarshan Iyenger	Vice Chancellor	Gujrat Vidhyapeeth	Ahmedabad

#### **4.4.1 Description of Gandhian Scholars**

##### *Respondent 1(Damodar Bhai)*

He is serving as a member of Sabarmati Ashram Trust. He is one of the key persons who in his childhood, has seen Mahatma Gandhi. His age is around 84 years and is a firm believer of Gandhian ideology. From a very young age he has been emotionally attached to the Ashram and practice daily activities which Mahatma Gandhi used to practice in Sabarmati Ashram.

##### *Respondent 2(Lata Ben)*

She is serving as a member of the Sabarmati Ashram Trust. Her age is around 64 years and is a firm believer of Gandhian ideology. She takes care of Ashram activities which include managing literature, library and “*prarthana sabha*”(worship/prayer meeting). She has been with the Ashram for more than 40 years now.

##### *Respondent 3(Amrut Bhai K. Modi)*

He is serving as a Trustee & the Secretary to the Sabarmati Ashram Trust. He is one of the key persons who in his childhood has seen Mahatma Gandhi. His age is around 90 years and is a firm believer of Gandhian ideology. From the young age he is attached to the Ashram and practices daily activities which Mahatma Gandhi used to practice in Ashram.

##### *Respondent 4(Dr. Permanand Mishra)*

He is serving and associated with Ahmedabad Management Association. He is a Gandhian scholar and has done research on Gandhian principles. He is practicing Gandhian principles in daily work life.

##### *Respondent 5(Sudarshan Iyenger)*

He is serving as Vice Chancellor of Gujrat Vidhyapeeth University, Ahmedabad. He is a Gandhian scholar. He practices Gandhian principles in daily work life. He served as the Director, centre for social studies, Surat, Gujrat. He has an academic experience of more than 40 years.

#### 4.4.2 Questions for interviewing Gandhian Scholars

A Brief summary was provided to the Gandhian scholars about the purpose of research study. Discussions were focused on four predetermined question (Figure 4.3) or key points prepared after the data collection from the industry experts.

**Figure 4.3: Schedule for interviews with Gandhian scholars**

##### **Schedule for interviews with Gandhian scholars**

1. What are the key principles of Mahatma Gandhi and how these are beneficial for the mankind or society? What are the qualities of Gandhi ji as a leader?
2. Do you think principles of Gandhi Ji hold relevance in business organizations? If yes, then why? If no, then why?
3. What should be done by the business organizations to drive some key principles of Gandhi Ji? What will be the benefits?
4. What should be the leadership's role in an organization if reflections of Gandhian principles are to be seen in an organization? Where will be the hindrance?

*Question 1: What are the key principles of Mahatma Gandhi and how these are beneficial for the mankind or society? What are the qualities of Gandhiji as a leader?*

The purpose of asking this question was to understand the importance of Gandhian principles and understanding respondent's thinking about how they perceive these principles in their daily working. Key elements of Gandhian philosophy could also be identified. This could also highlight the leadership perspective of Mahatma Gandhi and elicit key factors which can be used in developing organizational leadership.

*Question 2: Do you think principles of Gandhiji hold relevance in business organizations? If yes, then why? If no, then why?*

The purpose of asking this question was to identify the key elements of Gandhian principles which could be propelled in the organizational management. Also an understanding had to be drawn to why these principles are still relevant for doing business.

*Question 3: What should be done by the business organizations to drive some key principles of Gandhiji? What will be the benefits?*

The purpose of asking this question was to identify factors which will be responsible for driving Gandhian philosophy in an organizational management perspective. This also provided us the key tangible benefits from business perspective.

*Question 4: What should be the leadership role in an organization if reflections of Gandhian principles are to be seen in an organization? Where will be the hindrance?*

The purpose of asking this question was to identify the role of organizational leadership to drive the Gandhian philosophy in an organization. At the same time, factors which may hinder the implementation of Gandhian principles could also be understood.

#### **4.5 Focus group discussions with employees and employee representatives i.e. unions**

The purpose of conducting focus group discussions (FGDs) was to corroborate the findings obtained through interviewing the industry experts in BHEL and in other organizations with the views of cross section of employees and unions. Three FGDs were conducted comprising of following:

**Table 4.4: Details of participants in FGD**

<b>S.No</b>	<b>Number of participants</b>	<b>Average work experience</b>	<b>Group/Cadre of employees</b>	<b>Department/Functions covered</b>
1	12	8 years	Executives	Finance, HR, Material Management, Production, Internal Audit, Vigilance, Supply Chain, Commercial
2	12	7 years	Executives	Finance, HR, Material Management, Production, , Internal Audit, Vigilance, Supply Chain, Commercial
3	11	20 years	Workmen	Representative Unions and Association

### 4.5.1 Questions

Brief introduction was provided by the researcher through a power point presentation explaining the purpose of discussion to all the respondents. Researcher also played the role of a moderator. Matter of discussion was deliberately kept around the importance of Gandhian philosophy and its relevance in the business organizations like BHEL. Discussions were focused on five predetermined questions or key points prepared after the data collection from industry experts. Efforts were made to follow the sequence of the questions but researcher also encouraged respondents to express their feelings and thoughts about the subject matter.

**Figure 4.4: Schedule for focus group discussions with employees and employee representatives i.e. unions**

**Schedule for focus group discussions with employees and employee representatives i.e. unions**

1. Mahatma Gandhi is an implied thought? How much are you aware about Gandhian thought?
2. Do you see role of Gandhian thought in daily work life and in individual lives? What is the use of these thoughts in work life balance or daily life?
3. Do you find any relevance of Gandhian principles in organizations like BHEL?
4. Where can we see implementation of Gandhian philosophy in policy or steering Gandhian thought in an Organization?
5. What should be the method for implementing or driving Gandhian philosophy in Organizations like BHEL?

*Question 1: Mahatma Gandhi is an implied thought? How much are you aware about Gandhian thought?*

The purpose of asking this question was to understand the importance of Gandhian principles and understanding respondent's thinking about how they perceive these principles in their daily working. At the same time, a glimpse of Gandhian principles which have positive impact on their thought process was taken out.

*Question 2: Do you see the role of Gandhian philosophy in daily work life and in individual lives? What is the use of these thoughts in the work life balance or daily life?*

The purpose of this question was to identify the factors related to Gandhian principles which they observed in their daily work life and as well as in their individual lives. Respondents expressed their genuine feeling about the importance and benefits of implementing Gandhian principles in their daily work life.

*Question 3: Do you find any relevance of Gandhian principles in an organization like BHEL?*

The question was used by the moderator to understand the key principles related to Gandhian philosophy, which are most relevant in BHEL. This also provides the interlinkages of Gandhian philosophy to the organizational management.

*Question 4: Where can we see implementation of Gandhian philosophy in policy or steering Gandhian thought in an organization?*

The purpose of this question was to understand the practical importance of implementing Gandhian philosophy in an organization and for identifying the key processes through which Gandhian philosophy can be imbibed in the working and management.

*Question 5: What should be the method for implementing or driving Gandhian philosophy in an organization like BHEL?*

This question was focused on eliciting the method of implementing and driving Gandhian philosophy in the organizational management. Other purpose was also to understand the key factors which will be responsible for driving Gandhian philosophy.

# **CHAPTER 5**

## **INTERPRETATION AND DISCUSSION**

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### **INTERPRETATION AND DISCUSSION**

This chapter presents the interpretation of data, narrative and description gathered from interviews of industry experts, Gandhian Scholars, and focus group discussions held with the respondents as described in chapters 3 and 4. This chapter also discusses the divergence and convergence of views or expressions of industry experts about Gandhian management perspective in an industrial organization.

This chapter is broadly divided into two sections corresponding to the findings emerged from the interviews of senior officers of BHEL and key decision makers of organizations other than BHEL, apart from the interpretative representation of the discussions held with other respondents like union leaders and employees subsequently corroborated with the interviews of the Gandhian scholars and sequentially weighed across and corroborated with the relevant literature for closing the loop of research.

Sections related to interviews with organizational officers of BHEL and other organizations are further categorized into three categories (with respect to objective of the study) as per the following:

**Category 1(With respect to Objective 1):** Reflection of Mahatma Gandhi's philosophy and his key principles.

**Category 2(With respect to Objective 2):** Relevance of Gandhian principles and philosophy in organizational management perspective and identification of key elements of Gandhian management perspective.

**Category 3(With respect to Objective 3):** Implementation and percolation of Gandhian philosophy in an organization.

### **5.1 Interviews with senior officers of BHEL**

#### ***5.1.1 Reflection of Mahatma Gandhi's philosophy and his key principles***

Gandhian management or philosophy is implemented in organizational settings only when there is an open communication and trust amongst people and stakeholders. Walk the talk is also a key element for organizational leadership along with an emphasis on human touch by touching the emotional chord which builds an ecosystem of trust in an organization. This actually requires



persuasion, sacrifice, self-example and trusteeship from the side of management. M.K. Mittal, ex-Director, BHEL explained,

*“Values are changing continuously around the business world. Management of people with Gandhian perspective should be done by focusing on ‘communication’, ‘building trust with customers’, ‘bringing people together’, ‘human touch with mutual respect’, ‘discipline’, ‘touching emotional chord’ and lastly ‘be in other’s shoes to understand others with proper listening’. This can only happen, if management follows path of persuasion, sacrifice, self-example and trusteeship. Mahatma Gandhi was an institution in himself, who practiced truth and non-violence throughout his life for the betterment of the society. He focused upon the importance of mutual love, trust building and preached what he thought and practiced as an individual.”*

One of the basic tenets, which are the embedded part of Gandhian philosophy, is cleanliness to set the foundation of understanding amongst the people and thereby developing a participative system that can be used for realising the importance of people in achieving the goals. 5S system used in Japanese organizations has been widely practiced in industrial organizations even though this is what Gandhiji practiced in daily work life. Gandhiji advocated for giving utmost importance to customers and customer focus which is the key success factor for the organizations. Path to reach to the customer’s soul should be based on truth which reflects transparency in what has been communicated and has been fulfilled. For example, N.R. Edkie, Executive Director, CFFP, BHEL Haridwar said,

*“Gandhiji emphasized on the importance of cleanliness and if you see many good principles of management are converging towards Gandhian principles. If you referred to Japan, people call it 5S and Gandhiji simply focused on it by simply saying cleanliness for better understanding of the masses in India. Many of the industries including BHEL are working with this philosophy. Organizations focusing on implementation of 5S, is one of the basic tenet of Gandhian thought about cleanliness.*

*Gandhiji also asserted about giving the utmost importance to the customer. Gandhiji referred to the ‘customer’ as the most important person visiting the company. Every company survived and grows because of its customers. BHEL is one of the reputed*

*companies in India, which have survived the onslaught competition from Chinese and Western industries. This is simply because of special focus on customer by the company. For example, whenever there is a problem reported onsite by the customer, BHEL will never ask for placing work order or purchase order or any formal document for addressing the problem. As a matter of principle, we immediately send our team at the site to address the problem of the customer. This was specifically mentioned by many of the customers during project reviews. We have a system of customer evaluation through a system to capture customer's feedback about the product and services on continuous basis.*

*There is no discrimination of caste or class of employees in the company. Employees work in collaborative environment. We religiously provide reservation in recruitment to weaker sections of the society. We even had one Chairman and Managing Director (CMD) from the backward community in the past, who lead this organization for years. People from all castes, all religions and regions come along and work together in this company.”*

In organizational context the personality of a manager influences the working atmosphere and productivity of an organization, also developing a personality based on principles like truth and nonviolence, which promotes transparency and is much more needed than cosmetic appearance. Transparent system which reflects equality is the key. This is what Gandhian philosophy teaches. S.K. Mishra, General Manager, BHEL for example said,

*“Personality is nothing without any thought or idea. A man is nothing with a body, until and unless he does not have the thought process or principles within its soul. Gandhiji as a person is nothing, until and unless, we add his principles to his personality such as truth and nonviolence.*

*However, real meaning of truth needs to be understood first. Organizations across the globe are focusing on bringing transparency in their working. Transparency is actually the path to the truth. Transparency is what you think, you write and speak. Everywhere in the business world, organizations are stressing upon to be transparent while doing business. Organizations need to realize the importance of crystal clear communication*

*with every associated stakeholder, which builds an environment of trust. So as a leader, one should possess true reflection of what he is thinking about his employees, customers, suppliers and shareholders. Evaluation of employees should also be done on the same parameters to complete the loop.*

*Mahatma Gandhi believed in promoting equality in society. He advocated the importance of discipline. He was also a resource manager and was very particular in using things appropriately.*

*Gandhiji was a great leader, saint and persona. It is almost impossible to imbibe him. A Saint normally thinks beyond profit and loss. However, sometime in the interest of a business organization and for the benefit of associated stakeholders, one becomes manipulative. But manipulation does not mean that you totally hide the truth and take out transparency out of the equation. One needs to manage truth and not to speak a lie. You might have heard these lines;*

*‘Satyam buryat, priyam buryat na buryat satyapriyam’*

*It means speak truth but abstain from speaking complete truth which may hurt others. Also don't speak a lie, which is liked by others. If you hurt somebody, he will never respond to you in a positive manner. Similarly it happens in a business organization. An organization needs to speak truth but manipulate it in a manner which helps not only the organization but also your customers, investors, vendors and suppliers. This is called management of truth which brings a sense of trust between all the stakeholders.”*

Imbibing value system within an organization and amongst employees of the organization is a core duty of management for enhancing productivity ethically and responsibly for sustainable business operations. Leadership should put efforts in aligning individual values with the organizational values like Gandhiji. For example, A.K. Vijh, General Manager, BHEL narrated that,

*“Every organization has ethos and cultural values. Organization used to develop new recruits and other employees with the organization's ethos and values. All the good organizations and corporates have common means of developing their employees in the*

*organization. Loyalty also plays a big factor. However these days values have changed and thus society has changed. Earlier it was not the case. Organizational culture and values are going in background and materialistic values are dominating now. It's the duty of leadership and management hierarchy in an organization to mould the energy of its employees with organizational values. This requires efforts and leadership to lead from the front. You have to show them the right way.*

*It's the moral responsibility of the organization to inculcate values in individuals. This requires efforts and leadership to lead from the front like Mahatma Gandhi."*

Making profit through value system by practicing truth and nonviolence is more important than merely focusing on profit for sustainable growth. For example, Sant Kumar, General Manager, BHEL said,

*"An organization is primarily focused on achieving profits, but eventually it will get sustainable profits if it has sound value system in place, appreciated not only by its employees but also by the society. This is where principles like truth and non-violence of Mahatma Gandhi contributed in Indian organizational context. Management of BHEL also tries to build trust worthy environment by practicing truth. You need to be a genuine leader for your team to have sustainable business growth for the organization."*

PSUs initially evolved with the concept of generating employment and uplifting the society with creation of equitable wealth. Generating wealth for the development of society holds the key in Gandhian philosophy. However, in a competitive world one needs to balance out expenses on welfare and earning with respect to sustainability of the organization. This is concluded by Ashok Gupta, General Manager, BHEL as,

*"PSU establishment in India was primarily focused on upliftment of the society. Initially the starting point of PSU was not to make profit or generate wealth for the organization rather it was to generate wealth for the common people and to uplift the downtrodden. With this purpose PSUs like BHEL came into existence. If you see all the plants of BHEL, which have been established 40 years back, are in remote locations of India. Nearby areas or localities to our plants in these 40 years got developed because of us in terms of providing localized employment and school education at minimal cost for the people*

*living in close vicinities. We have created wealth and distributed in the society. Still, we are continuing with these principles as illustrated by Gandhiji in his life. We also wish to move further with the same. The most important thing we need to maintain is simplicity in the process along with the introduction of new technology. For existence in today's competitive world, we need to compete in the market. For competitive environment, we need to balance our expenses on the welfare of society to sustain in the market.”*

Indirectly, principles or philosophy focusing on customer, self-reliance, mutual love and respect, integrity, discipline, equality, sense of ownership, truth and nonviolence of Gandhiji is in practice and exist in the working of organizations, but for the sake of sustainable benefits there is a need to remodel it according to the contemporary industrial needs. Realistic commitments based on knowledge are required to be made by organizational leadership which build an ecosystem of trust. Gandhian principles like simplicity, honesty, conviction in doing things, farsightedness and hard work have a reflection in organizational management of BHEL. For example following illustrative quotes of the respondents may explain this:

Ashok Dass, General Manager, BHEL said,

*“Knowingly or unknowingly Gandhian principles are being practiced partly in organizations. For example, firstly, Gandhiji referred to customer as a VIP visiting the premises of the company. In BHEL, we religiously follow a statement ‘Grahak safal hum safal’, which means customer success is our success and this is being displayed on various notice boards of the company. Customer is not dependent on you, but you as a business entity are solely dependent on the success of your customers with your products and services. Corporate organizations are also emphasizing on customer relationship management. There should not be customer dissatisfaction at any cost and efforts should be made in delighting customer with products and services.*

*Second, Gandhiji was very particular about cleanliness. We refer to it as 5S in industry. Sawach Bharat campaign launched by Government of India is also a reflection of Gandhian philosophy. Productivity will improve if clean and systematic working environment is available with safe conditions. This motivates teams and employees to work with motivation.*

*Third, Gandhiji emphasized on “do or die” for a cause but using non-violence methods, which is nothing but the sense of commitment towards your goals. If we are committed towards something, we should follow ‘do or die’ principle. Whatever decisions are taken by the top management, we are required to support these decisions with full commitment. There should be no alternatives available.*

*Fourth, dignity of labor needs to be maintained in the workplace. Gandhiji also believed that no work is small and no work is great.*

*Fifth, Swadeshi movement of Gandhiji, today we call it “make in India”. This simply signify indigenization and making of a self-reliant economy.*

*Sixth, “don’t listen bad, don’t speak bad, and don’t see bad”. This signifies organizational transparency. If you find something is going wrong than you should protest and if something is going right than support it. This way you can bring transparency in your working.*

*So principles of Gandhiji are used in the industry but these are not in practice by the name of Mahatma Gandhi. You need to rethink it, revise it and redesign it as per the industry needs.”*

Vivek Kumar, General Manager said,

*“PSUs were initially setup after independence with an aim to generate employment in the country for inclusive growth. There are strong linkages to Gandhian principles with PSU establishment. Strength of the company lies with the emotional bonding that has been created over the past five decades. BHEL has survived in turbulent times and bounced back to glory period because of emotional attachment. Emotional attachment included integrity, punctuality, trust, truthfulness etc. and these are imbibed and percolated in the organizational values. This organization is always keen to serve its customer and ensure every customer gets benefited with its products and services. It’s a sense of extending every possible help to the customers. Employees are given responsibility and authority to execute the tasks. This brings a sense of belongingness and ownership in employees. Top*

*management makes sure that necessary support is extended to the young employees. If you see, Gandhiji did all this during his freedom struggle in India.”*

Pankaj Gupta, General Manager, BHEL said,

*“Gandhiji was a total and true institution. Whatever Gandhiji said in life, he practiced it, and followed it throughout his life. He believed in equality along with socialism with an emphasis that benefits should go to the lowest level in the society. He gave maximum importance to customers. In early 40s, he was able to visualize the importance of a customer. He said if you have customer, you will survive as a business entity. Customer is the most important entity for an organization.”*

I. J. S. Sandhu, General Manager, BHEL said,

*“Undoubtedly, he was a leader and recognized not only in India but also in other countries. Earlier India only believed in Gandhian principles and later whole world started believing in his principles and ideology. Some of his key principles, which had a positive impact, are simplicity, honesty, conviction in doing things, farsightedness and hard work. These distinguish him from others. Throughout his life, he was honest to himself and also to the outside world in the same manner. There was no contradiction in what he said and what he did and this brought credibility to his leadership for the masses. What he was from inside, he demonstrated the same and the same was reflected in his personality. He did not believe in acquiring resources for him. So for me he was a selfless leader. He was also a good communicator, punctual and a hard worker. He tried to find new ways for doing things. He first acquired knowledge about the context wherever needed and then acted upon accordingly. He never shied from doing new experiments in his life. For me he was a complete leader. Knowledge, confidence and communication altogether made him a special leader. Even in an organization, we focus on project management. Gandhiji also stressed upon making realistic commitments and putting every possible effort to deliver at the right time with punctuality.”*

S.L. Gupta, Ex-Executive Director, BHEL said,

*“Mahatma Gandhi’s philosophy has a huge impact on our thought process. His contribution towards the development of society is very valuable. Many of his principles have impacted my thought process also, especially, while working in BHEL. These were transparency, trust, truthfulness, nonviolence, self-sacrifice, and mutual love. In an organizational context, these principles are practiced but not in the name of Gandhiji. As Indian, we have never given a thought that its Gandhiji who first influenced the world with his key principles, which we often keeps in our organization’s value statements.*

*Even today, if you ask management of any organization about their priorities of doing business, then in return they will say “customer is the key” and “keeping organization values intact in long run is the challenge”. Mahatma Gandhi also conveyed the same thing and said that “Customer is the most important visitor to an organization” and he as a leader kept his values intact throughout his freedom struggle. No organization in the world can sustain for long if it does not have a sound value system which is being recognized and practiced by the society and are meant for the benefits of all concerned stakeholders. This is what Gandhiji did in his life. As a leader he put country’s interest first than his own interest and sacrificed his own comfort and luxury for the country. Similarly, in an organization, top management leadership needs to put organizational goals first rather than self-interest.”*

R.B. Bhatnagar, General Manager, BHEL said,

*“Inclusive growth and development is essential in an organization. Today is the era of participative management. Organizational culture is also a critical factor and it gets evolved from beliefs and values followed in the organization. Management philosophy should be based on ethics and should be realistic to the outside world. Whatever promises are made to customers, efforts should be made to meet those. Product as a whole should satisfy customer and build an ecosystem of trust. On the other hand, employees also should have a belief and confidence that they can create such products and services which will satisfy and make their customers happy. This can only happen*



*when we have realistic vision and goals, which matches organization's capabilities and potential.*

*Normally a company's senior management tends to project very high but actually at working level they don't have that much work involvement with in the organization. As a result organization's capabilities do not get aligned and a gap is created every time on what is promised and what is delivered to the customers. Sustainable business growth will happen, when you reduce this gap of promise and delivery by matching it with an organization's capabilities and potential. Besides this, profit and margins are market driven.*

*Today no employee works for a specific role and responsibility, rather they prefer entrepreneurial role. They want a feeling of ownership and sense of belongingness in the company and it is to be ensured that they have a feeling that their contributions are valuable to the company business. This will happen when company values/principles get percolated in the organization in true sense."*

A.K. Rustogi, General Manager, BHEL said,

*"Gandhian principles, I believe, are based on humanitarian ground, equality and respect to all. I used to follow all these while doing my duties. Equality means impartiality and this is being practiced in the organization. We are impartial to all individuals and we never differentiated employees on the basis of caste, creed and religion.*

*There was no contradiction in what he said and what he did, which brings credibility to his character. What he was from inside, he demonstrated the same with his personality. He was a selfless leader. He was also a good communicator, disciplined and hard working person. He was very innovative in his work and always tried to find new ways of doing things. He believed in acquiring relevant knowledge of subject wherever needed."*

### ***5.1.2 Relevance of Gandhian principles and philosophy in organizational management perspective and identification of key elements of Gandhian management perspective***

The principles of Gandhiji are inseparable from our culture. These principles were the roots for setting up the public sector enterprises in India and therefore, undoubtedly, they have clear significance for organizational management in our country. For example, M.K. Mittal, Ex-Director, BHEL asserts that,

*“Gandhian philosophy is in the roots of the Indian culture and is still valid today. Even though his principles had never been given a serious thought in the organizational management context but you will observe the traces of Gandhian principles, being followed and propelled in the organizations. These are transparency, trusteeship, persuasion, communication, employee participation, love and respect, integrity and bringing people together for a common objective. No organization in the world could deny the importance of Gandhian principles even though these never have been implemented in his name in an organization.”*

Another respondent, for example, N.R. Edkie, Executive Director, CFFP, BHEL Haridwar explained how the continuous communication and discipline among the employees can foster organizational growth and mutual link within the organization. Organizations have to necessarily follow right process to achieve goals with no deviation in organizational values.

*“There could be one area where his principles can be practiced. Gandhiji used to write short letters and I have read many of his letters. He used simple brief sentences which never exceeded 8 to 10 words, to communicate his message to masses. Communication is not about impressing others rather it's to express feelings or message. I always told my team members to use simple communication, which is succinct and clear to employees with simplicity. It is very important to establish a real connect with your people.*

*Other principles of Gandhiji are also relevant in industry context such as maintaining discipline in own life, mutual love, and developing leadership around you. Industry needs to practice all these. Though paradoxically over time all the industries ambitiously grew, reached to the zenith and then declined. The basic reason of this decline is compromise*

*on basic fundamentals and values of the organization. There is a need of developing an environment of discipline in organizations. In industry, we define various processes and establish processes for producing quality product and services. If processes are not followed, product quality will be compromised. Process control can be achieved only through discipline.*

*Problem with us and with the country is that we are more focused towards results. I have seen many of the top bureaucrats and business leaders, at the helm of affairs, saying “we don’t want to listen to stories and want immediate results”. This is where I disagree. If we follow proper process, result will surely come automatically. Means are more important than ends. There was one incident in Mahatma Gandhi’s life which I want to refer here. During Chaurachauri protest in Bihar, people acted violently in protest because of certain issues. Many people approached Gandhiji for his support. But Gandhiji categorically denied support and said that he will not extend support to any of the freedom movement or protest, which is based on violence. In a similar way, we should always follow right process with discipline. This is one of the fundamental principles, which Gandhiji practiced in his life. He was very specific in saying that result or no result, we must follow the right path and there should be no deviation in the process to achieve results. Same has to be followed in a business organization also.”*

PSUs were established on the fundamental principles of “self-reliance” which focuses on the development of the society. BHEL also does this by focusing on building participative environment reflecting nonviolence while communicating with employees. This has been advocated by S.K. Mishra, General Manager, BHEL who asserts that,

*“Birth of PSUs, post-independence of India, happened on the principle of self-reliance given by the Mahatma Gandhi. Gandhiji believed in the economic development of villages through Gram-Udhyog and Khadi Gram. He advocated that villages should be self-reliant which ultimately would help in the development of the society as a whole. Jawahar Lal Nehru, our first prime minister of independent India, taking cue from Gandhian principle of self-reliance focused on the establishment of PSUs. Private sector was not so futuristic at that point of time and they did not have adequate capital. Technology transfer was also not easy for private sector. So PSUs backed by Government*

*of India helped industrial development of this country. This created not only millions of jobs but also brought prosperity in the society. BHEL in a similar way contributed in the nation building.*

*I as a leader in BHEL always advocated for following the path of truth and non-violence in daily working. During communication meetings, views from all the team members were taken and a participative environment was created, where employees were allowed to put forth his views. Arguments from team members were also welcomed in meetings. This way Gandhiji's non-violence was practiced. You need to be courageous to create a participative environment and follow non-violence. Violence not only means physical violence but also the usage of bad words which may harm the image of the others and bring non-violence of thoughts. One needs to be courteous in welcoming the protest of others. You should be logically convincing to your team members. Organization necessarily needs to develop leadership on the basis of truth and nonviolence.”*

Integrity that Gandhiji firmly exemplified for improving the conditions of masses in the country is also equally significant for achieving the real objectives for which PSUs were established in the country. For Example, A.K. Vijh, General Manager, BHEL said,

*“In any organization, maximum emphasis is on integrity. Over the period, countries like Japan and US have evolved with their learning even though working conditions before industrialization were very bad. We are lagging behind these countries by at least 40 years. Development in globalized world is all because of communication. We never trained our manpower the way it should have been. Resource utilization is also not proper.*

*Gandhiji was in our culture but we never gave a thought about implementing his principles because we were struggling for growth initially. His principles are still relevant and important. All his principles are relevant in business organizations but sadly we never thought with the perspective of Gandhiji. Today, implementation of Gandhian principles becomes more important as values are changing rapidly in the society.”*

As a leader, one should develop an environment where an individual develop faith on a character with adherence to truth, nonviolence, self-reliance and communication. Leadership should build an environment of trust in teams and this is where communication plays an important role. Leadership needs to ensure dissemination of right information by speaking truth with transparency. Individual values need to be aligned with organizational values. This has been illustrated by the following respondents:

Sant Kumar, General Manager, BHEL said,

*“Business leaders need to learn from Gandhi’s life especially the way he conducted himself as a character. Whole nation relied and developed faith on his words. His adherence to honesty, sincerity, simplicity, truthfulness and non-violence set an example for the future leaders of India. Sadly, we never gave a thought about his principles which also have relevancy in organizational context. Organizations are trying to emulate all key tenets of what Gandhiji practiced and preached to the world.”*

Ashok Gupta, General Manager, BHEL said,

*“Gandhian principles are relevant in business organizations and there are evidences. Gandhiji referred to customer as the most important persons for the organizations. BHEL also endeavours for the complete satisfaction of its customers. Customers are given the utmost priority. We also believe in simplicity like Gandhiji. We always believe in limiting our expenses and work on the optimum cost to generate wealth. Gandhiji focused towards cleanliness and BHEL also is focusing towards it through implementation of 5S. Even though the name of Mahatma Gandhi has not been taken in implementing 5S, but it’s what Gandhiji explained with his thought process about cleanliness.*

*Gandhian principles are studied in political context. However these are required to be analysed with business perspective. Gandhiji lead “khadi” movement which generates employment for the masses but it does not create substantial wealth for the society. We have to work on amalgamation or combination to meet the demands of society. Gandhian thoughts need to be seen in capitalist society.”*

Ashok Dass, General Manager, BHEL said,

*“We are already practicing Gandhian principles but not by taking his name. We focus on making customers happy with our products and services.*

*We gave utmost importance to customers and try to develop customer relationship management to meet the future demands of the customers.”*

Vivek Kumar, General Manager, BHEL said

*“Organization, to be sustainable, requires a direction from top management leadership with a clear thought process which demands some actions, and mentoring in transparent manner. Leadership should build an environment of trust in teams and this is where communication plays an important role. Words used in value statements of organizations should give a crystal clear direction and demand coherent actions from employees.*

*BHEL has developed a culture of mentoring and coaching team members like Gandhiji used to do. Leadership needs to ensure dissemination of right information by speaking truth with transparency. Time and again emphasis is required on building trust among team members. While doing all these, we should focus to align individual values with organizational values. Mahatma Gandhi did this during freedom struggle.*

*Organizations tend to grow if they are efficient and acquire necessary competency to compete in the market but organizational values are required to be kept intact. With challenges, one can modify some of the organizational values but no one should think on compromising values to generate profits. “My BHEL” was one of the logo we used in the past which brought a sense of belongingness among employees. One tends to develop an ecosystem of participative working where individual feels that he is working in a company which is taking care of him and his family.*

*Coaching and mentoring is important along with adherence of value systems. Gandhiji’s idea of truth and building trust among stakeholders will remain relevant in future also.”*

Pankaj Gupta, General Manager, BHEL said,

*“Customer does not require Gandhiji, it is the organization that requires adoption of Gandhian philosophy to reach to its customers. Identity of an organization is because of its customers. Even today in BHEL, we usually say customer’s success is our organization’s success. It is a reflection of Gandhian philosophy. Customer orientation is required for the success of the organization and this is what we are trying to do in BHEL. Everybody considers this world as a utopian society, where we believe that everybody is disciplined, honest and sincere. But still you need leaders and managers with qualities of Gandhiji in the organization. These are basic fundamentals of management. It is the role of an organization to align individual values with organizational values. This has to be ensured that individual gets trained, and subsequently if assigned role which provides him satisfaction. Gandhian philosophy addresses these issues very well. He ensured that all stakeholders get satisfied whether internal or external. He wanted a self-sustaining society.*

*The most difficult task in today’s business organizations is that “what you say, you do and you adopt”. In similar lines, if you practice what you say then you will tend to become a character like Mahatma Gandhi. Whatever he believed, he did. This is not happening in the today’s business context and we have double standards. We compromise by saying it’s not practical.*

*He focused and gave importance to moral education. On the business part of it, there has to be a value system which should not only focus on profit, but also should have inclusions of words like right to justice, sense of belongingness, sense of ownership and truthfulness in management practices. Business should have emotional quotient which is beyond profit based on a value system.*

*Business needs to deliver good deeds to the society. Tata as business group did this in India.”*

I. J. S. Sandhu, General Manager, BHEL said,

*“There are reflections but not that much. I feel some of his principles required to be given importance in context of an organization. We have to write papers and thesis, by which you can tell people about having a management model reflecting Gandhian philosophy which includes elements like bringing transparency, mutual trust, honesty, collective well-being, ensuring welfare of all and mutual respect for each other. 15 year back, when we defined our organization’s values and you will observe reflection of Gandhian principles even though name of Gandhiji was not been taken.*

*An organization needs to take care of all the stakeholders whether they are shareholders, employees or customers. Vendors and suppliers should also grow along with the growth of the organization. We must share profits with our vendors and suppliers and also ensure their development. At the same time, we should take care of society while doing business.*

*Gandhiji was a global citizen. He left his well-established job of a lawyer in South Africa and came to India after 20 years and did not start preaching people by establishing an Ashram only. Rather he walked from length to breadth of this country to understand the real issues of masses and united the country for a common cause. Selflessly he worked for the benefit and social wellbeing of people of India. Magnanimity like Gandhiji is also required in a business organization. First of all, you have to earn for your sustainability, and when you start making profit more than what’s required for sustainability, than you should take care of others with the remaining wealth. But this wealth has to be generated by following a value system. You need to keep improving management style of working with honest means. We have to be honest and creative to get desired results for the organization. Speedy results are only possible with honesty and creativity. You have to conduct yourself in a transparent manner to let others follows you.”*

S.L. Gupta, Ex-Executive Director, BHEL said,

*“Gandhian principles were not only relevant in the past, but also relevant in today’s competitive world. Basic principles of doing business will remain same i.e customer care, transparency, truthfulness prevailing in decision making, and mutual respect for each*



*other. Like Gandhiji said “Customer is the most important visitor to the organization”, we also believe in giving utmost priority to our customers. BHEL achieved sustainable profits because it was able to keep its organizational values intact. As a leader, there is a great influence of Gandhian thoughts on me but I accept that we never took his name while practicing his principles. This may be because we were never taught practical applicability of Gandhian philosophy in the context of a business organization.”*

R.B. Bhatnagar, General Manager, BHEL said,

*“Some of the principles of Mahatma Gandhi are very important and relevant in an organizational perspective. He aligned individual thought process with his thought process and made everybody to work in a team. In an organization, top management used to align individual thought process with their thought process which synergizes team work and thus helps the organization to progress. Organizations need to work on basics and fundamentals of management in continuous manner. Some deviations can happen because of business requirement but you need to ensure that such deviations get corrected on regular basis. It’s a very big challenge to manage organizations in prosperity rather than in tough times. Every company should realize that after every 4-5 years, market dynamics will change. These changes could be technology, cost, quality, and competition. So organization needs to upgrade its skill set and acquire competencies to retain or grow its market share. When you realize these things and work proactively, organization will grow with no compromises on organizational values. There are many brands in India which exist because of their brand values which focused on providing quality products and services. In BHEL, we do have this reflection in our working. Quality circles were developed as platform where individual are made to sit in a team to deliberate on quality related issues. Cohesively this helps the organization.”*

A.K. Rustogi, General Manager, BHEL said,

*“Mahatma Gandhi and his philosophy will remain relevant not only in the context of the society but also to corporate organizations like us. You will surely observe the traces of Gandhian philosophy or principles being implemented in an organization but not by taking his name. This is because Gandhian philosophy never been seen as a reference for*

*managing organizations. Today, every organization is talking about doing business on ethics, truth and wants to be appreciated for being transparent to the stakeholders. This is what Gandhiji did throughout his life with adherence and commitment to his principles likes truth, non-violence, honesty, mutual love and respect, equality and ensuring welfare of the society. And you will observe that management of BHEL also is trying to inculcate and imbibe these principles through its vision, mission and values.”*

### **5.1.3 Implementation and percolation of Gandhian philosophy in organizations**

Gandhian philosophy can be percolated in the organization with the help of top management commitment, development of leadership, capabilities and training of employees which reflect and promote key tenets of Gandhian philosophy like self-discipline truthfulness, trust, mutual cooperation, integrity, and selflessness. Performance evaluation of employees should be done on the basis of Gandhian principles. Organizations have to follow right means or processes for achieving sustainable business growth and largely there should be no compromise on organizational values. Leaders who possess these qualities command respect in teams. For example following illustrative quotes of the respondents explain this.

M.K. Mittal, Ex-Director, BHEL asserts that,

*“Top management’s commitment is the foremost requirement for driving Gandhian philosophy in organizations like BHEL. Organizational values should have reflections of Gandhian principles and emphasis should be given on invoking words like truth, transparency, trust, integrity and collaboration in the value statement of the organizations. Employees, especially executives, are required to be developed as leaders on the fundamental philosophy of Gandhiji. Lastly, performance management system should also have evaluating criteria based on Gandhian philosophy. Management based on Gandhian principles will have elements like “Communication”, “Customer being given utmost priority”, “bringing people together to one task”, “human touch ensuring mutual respect for individuals”, “lead by example”, “discipline” and “touching emotional chord”.”*

N.R. Edkie, Executive Director, CFFP, BHEL Haridwar said,

*“There are various channels to develop leadership in organizations. Like in BHEL, we have implemented a program for identifying and encouraging high potential employee in the organization and called them HIPO. We also have management development program for middle management executives, which mainly focuses on developing managerial skills and leadership skills. We have introduced special training programs for supervisors and workers for their skill enhancement. We also give encouragement to our supervisors and workers through “best worker or supervisor of the quarter scheme” in the company. This way we encourage and motivate all sections of employees to participate and work in collaborative environment like Mahatma Gandhi did during freedom struggle in India. Mahatma Gandhi was very firm with discipline in his life. In manufacturing organizations, discipline is required for delivering quality products. Process control in manufacturing process can only be possible with discipline. Mahatma Gandhi always believed that means are more important than ends. Similarly, focus in industry should be given more on establishing right processes rather than giving focus to the end result.”*

S.K. Mishra, General Manager, BHEL said,

*“Japanese brought 5S as a concept of housekeeping or cleanliness and they commercialized it in the industry. Gandhiji always talked about cleanliness of surroundings, mind and thoughts. But Gandhian thoughts or philosophy were not commercialized in Indian organizational context, even though we are practicing some of his principles without taking his name. People in an organization need to be ethical to make organization sustainable. When I joined BHEL, my individual values were different from BHEL. Subsequently, as I grew in the organization, I learnt about the importance of truth, non-violence and working together in a collaborative manner to achieve organizational goals. But I do agree that we never gave a serious thought about consciously adopting Gandhian principle in management practices of BHEL.*

*Gandhian principles can be percolated down the line through developing specific training module, communication fora and model of management based on Gandhian*

*principles. But percolating by taking the name of Gandhiji might not be acceptable to all and it may affect the implementation. Many employees might have ideological difference with Mahatma Gandhi. However, this could be implemented in a manner that we communicate that Gandhiji also advocated these principles and are beneficial for the growth of the organization. We need to create or develop a model of management based on Gandhian philosophy by thoroughly studying it.”*

Gandhian principles like discipline, respect for others, leading from the front, speaking truth and integrity needs to be inculcated in workforce through demonstration from the top management. Employees are required to be developed with right values and skills for sustainable business growth. Communication with the employees should be done in a transparent manner and efforts should be made in developing in a transparent communication systems which create an environment of participation, where individuals can freely express their ideas and are able to reflect their best talent to the organization. Vision, Mission and value statement of the organization should also have the reflection of Gandhian philosophy and include key tenets of Gandhian philosophy like truth, nonviolence, mutual love and respect, transparency, people participation and discipline. Case studies based on Gandhian philosophy should be included for discussions and for training and development of employees in the organization. Respondents illustrated above as per the following:

A.K. Vijh, General Manager, BHEL said,

***“First you need to provide training which expose employees to the organizational values. Especially when you are assessing an individual’s performance, you should make necessary parameters of assessment related to Gandhian principles.***

*If you develop your people with right values and skills, you will automatically achieve sustainable business growth and this is what Tata group as an organization did in our country. Focus should be on development of workforce as human capital to leverage on business growth. These days we are not mending the things instead focusing on replacing those.*

*Individuals, who are disciplined, respect rules of the organization, and are punctual, they command their team with respect. Subsequently, focus should be given on developing interpersonal relationships. First thing you should keep in your mind while talking to your team is that they are human beings and they have to be treated respectfully. This will automatically give you a positive perspective and bring mutual respect. Mutual respect comes when you give respect to individuals. Accordingly, you need to create an environment of participation, where individuals can freely express their ideas and are able to reflect their best talent to the organization. We need to harness the positive qualities and neglect the negative qualities.*

*Leaders of the organization are required to be evaluated on parameters defined on the basis of Gandhian principles. Gandhian principles like discipline, respect for others, leading from the front, speaking truth and integrity are needed to be inculcated in the workforce through demonstration from the top. Person, who is leading, have to follow these, practice these, then only he can preach to others.*

*A good leader commands respect when he communicates transparently and creates an ecosystem of trust. The more you communicate with people; better you will hold them as a unit. You have to impose faith on your team like Gandhiji, only then you can achieve growth for the organization. Gandhian thoughts are very much relevant and if someone develops a model of management based on Gandhian principles then there will be numerous positive impacts on the organization. Growth by following the Gandhian principles will be more realistic.”*

Sant Kumar, General Manager, BHEL said,

***“Gandhian philosophy in an organization can be percolated by imbibing relevant Gandhian principles in vision, mission and value statements of the organizations which become a universal set for employees working in the organization. Recruitment of the organization should also focus on identifying talent possessing elements of Gandhian philosophy. Once an employee gets inducted, he should be constantly nurtured on the basis of Gandhian principles. Training and development should also expose employees towards implementation of Gandhian principles at large.”***

Ashok Gupta, General Manager, BHEL said,

*“You require top management commitment to drive Gandhian philosophy in the organization. Some of the principles should surely be implemented like employee participation, working without self-interest for the betterment of the organization; building trust by maintaining transparency in working, and creating wealth with a sense of upliftment of the society. If one addresses these in organizational management, than you can easily drive these principles in management practices. Focus of Gandhian philosophy, as per my understanding, is on building society with equality and making proper utilization of resources which ensure good education, equitable wealth creation and upliftment of the society. Leader needs to drive these with their actions and understand the problems of masses to build an environment of trust by taking right decisions for the betterment of the organization.”*

Ashok Dass, General Manager, BHEL said,

*“Changing people mind set or thought process will be the biggest challenge for the management to drive Gandhian philosophy. There should be proper display of important tenets of Gandhian philosophy at important locations and proper recall of these principles through internal magazines and training programs are required to be made on continuous basis. Training module should be developed based on Gandhian philosophy. This way employee will get to know about the Gandhian philosophy. After awareness, employees will surely make efforts to acquire knowledge about his philosophy. Impact of Gandhian philosophy should be on the thought of the team members.*

*It needs to be marketed like yoga which is being marketed in the right manner by Baba Ramdev. Marketing of Gandhian philosophy has not been done in India as well as in the world. This has to be driven by the top management of the organization. So commitment should come first from the top management and leadership to implement Gandhian philosophy and subsequently it will get percolated with little resistance from the team.”*

Vivek Kumar, General Manager, BHEL said,

*“In an organization like BHEL, we should focus on implementation of Gandhian principles even though we may not necessarily take his name while implementation. Gandhian principles are still relevant in business organizations where in principles like truthfulness, building trust, mutual cooperation and integrity etc are necessary part of working culture of an organization. This will surely help organizations like BHEL to grow in the right manner as found fit with philosophy of Gandhiji.”*

Pankaj Gupta, General Manager, BHEL said,

*“You need to have top management commitment to drive such principles in the organization. Everything percolates form the top management in an organization. Leaders should be reflecting these principles to their teams. Never expect it will be bottom to top. Considering the world is very dynamic, there is a need for implementation and driving principles of Gandhiji in an organization. Reflection of these principles will automatically impact the thought process of individuals in organization. University education system should also include specific courses based on Gandhian philosophy. This will automatically get translated when people join organizations.”*

I. J. S. Sandhu, General Manager, BHEL said,

*“Yes, Gandhian principles are implementable and relevant in business organizations. Successful leaders have common quality. Gandhian principles cannot be taught only through text books or class room training. You need to make it interesting for percolating it in organizations. Open debate is one of the ways, where you can bring the insight of all the participants and let them freely express what they think about how business should run. As a moderator some expert needs to correlate with Gandhian principles. We may need not to name Gandhiji rather we ask participant to name leaders, who possess important values, need to drive the business and there is every possibility that it will converge to Mahatma Gandhi. Case studies should be developed which will surely bring discussion on driving Gandhian values in the organization. But all these should be conveyed through thorough discussion. Training session should also be developed on*

*Gandhian values. Leadership gets more acceptances when they create participative environment. This is what Gandhiji did and the same way we also are required to do.”*

S.L. Gupta, Ex-Executive Director, BHEL said,

*“Top management’s commitment is required first for driving Gandhian philosophy in the organization. Leadership in an organization needs to analyse business situations, existing processes and participation of stakeholders with reflections of Gandhian thought. Self-respect and mutual respect are the prime factors while leading the organization. Thrust of a company should always be productivity, quality, diversification and product development. There should be coaching and mentoring of managers on the basis of Gandhian principles. Also, **focused training programs on Gandhian leadership are required to be developed.** Employee’s participation will also hold a key. Above all there should be no compromise on organizational values and keeping discipline intact. You have to be firm, fair and friendly with all and if you practice these then your integrity as leader will never be questionable. Gandhiji also did the same, he walked the talk with truthfulness thus building an environment of trust.*

*We can develop a model of management on the basis of Gandhian principles and it will be successful if gets implemented thoughtfully. This requires collective wisdom from the top management. Some of the principles should be necessarily imbibed in the organization management like transparency, participation, realistic approach with truthfulness, knowledge of work and mutual cooperation etc.”*

R.B. Bhatnagar, General Manager, BHEL said,

*“First focus should be on refinement of systems and processes with Gandhian management perspective. These should be properly defined and communicated. Secondly, we should focus on reducing rework and rejection in the company. Ultimately company survives and grows because of its financial strength. If I want to give better welfare, safety and benefits to employees, then money is needed. This will happen when you make quality products, with zero defects and ensure minimal wastages.*



*Management role as guardian/patron to employees is also important. It cannot be in terms of money. Giving good salary can never bring sense of belongingness among employees. Employees should be given a feeling that management is taking care of them as guardian or patron. In case of problem, they would have a feeling that management is with them. Management should work beyond manual and policies in case of problems. You should have empathy towards your employees. And when your employees get a feeling that company is taking care of them and they are secure, automatically they give their best to the company. This makes the difference. And when problems or crisis comes in company, it's your employees who bring solutions and ideas to address those problems. You need to keep correcting your thought process. This comes through participative working style.*

*So, we can develop a model of management reflecting Gandhian principles and it will be successful, if implemented thoughtfully. This requires collective wisdom of top management. Some of the principles should be necessarily imbibed in the organizational management like transparency, participation, realistic approach with truthfulness, knowledge of work and mutual cooperation etc. Employees look forward for these things in organizations and when they find any mismatch, they become negative. You have to build relationship considering human interface. Gandhiji used to work on brains and mobilize groups. And everybody used to have same level of trust on Gandhiji.”*

A.K. Rustogi, General Manager, BHEL said,

*“Leaders need to project themselves as role models. Systems in management should have a focus where in involvement of all employees is ensured. But Gandhian philosophy is difficult to percolate in an organization if;*

- *Leaders are not visionary and they don't have adequate knowledge about culture of the company.*
- *Leaders are short sighted.*
- *Priorities are more towards making profit rather than achieving profit through pure means.*
- *Involvement of few employees.*
- *Absence of feedback system.*

*You can percolate Gandhian philosophy by displaying yourself as impartial. You need to distribute benefits down the line. You have to take constant feedback of your employees and take corrective actions wherever necessary. This way you can create a trust worthy environment. Gandhian thought like ‘means are more important than ends’ needs to be driving the management practice and this is to be done with truthfulness and utmost honesty.”*

## **5.2 Interviews with key decision makers of organization other than BHEL**

### **5.2.1 Reflection of Mahatma Gandhi’s philosophy and his key principles**

The other respondents also reflected their perspective on Gandhian principles. Most of them endorsed that the basic tenets of Gandhian philosophy that Gandhiji followed throughout his life are mandatory for building a sustainable and a socially responsible organization. Like Gandhiji, these organizations also believe in working in teams with values like promoting each other’s interest, sense of belongingness towards the organization, trust and developing relationship by following truth. Organizations need to focus on developing character like Gandhiji in the organizational leadership which believes in promoting Gandhian values in the organization. For example, following illustrative quotes explain what the heads of other organizations assert:

Arun Raghav, HR Head, ITC Haridwar asserts that,

*“ Though Gandhiji’s philosophy has never been given thought with the business perspective, but still it can be said that it does have relevance even at the time of Independence, today and in future also. Business leaders need to be honest and truthful to stakeholders. They should bring an environment of participation which enhance belongingness to the organization. These are basic principles which are essential for doing business ethically and Gandhiji preached the world the relevance of these principles.”*

Neeraj Jain, Country Head for Database Management, ABB said,

*“There are various types of leaderships practiced in organizations. All depends on what business you are in. Leadership can be consultative, democratic and autocratic. Like I used to take care of channel partners for my company, I have to be more consultative and democratic in nature. I need to ensure participation of all the entities involved in the entire value chain I am dealing with. Company strategy also get formulated after due discussion with the concerned. You have to be transparent while doing all this. You have to achieve goals with due coordination and proper communication.”*

Mukesh Goyal, Plant Head, Hero Moto Corp Haridwar asserts that,

*“Some of the Gandhian principles, which Gandhiji has practiced in his life, have become important today and everybody must realize that if they adopt them, they as business leader can help the organization in the long run. In Hero Moto Corp, right from the beginning, ‘trust’ and ‘relationship’ are the two key elements which we have percolated down the line in the organization and the success of this company is based on these two things. Gandhiji also taught these principles to masses during freedom struggle in India. Mahatma Gandhi also believed in building trust by following the path of truth and non-violence. He practiced his principles and preached the same to the people in his own way. Even in today’s era, principles of Mahatma Gandhi such as truthfulness, walk the talk, and non-violence are relevant and everyone in the society would like to follow them.”*

Deepak Tikle, Plant Head, Inko Technology Haridwar said,

*“Gandhian principles are followed in every organization but not by his name. This is because we have never been taught Gandhian philosophy with organizational management perspective. Still organizations are striving for self-reliance, adequate resource management and building transparent system. This is what Gandhiji had reflected upon masses. Gandhian philosophy also focuses on elements like self-reliance, truthfulness, truth and respect for others.”*

Sandeep Jain, Director, AKUMS Drug & Pharmaceuticals Ltd Haridwar said,

*“Mahatma Gandhi is a complete script in today’s era. He never acted as an individual and always made sure that he involved people from all over the country through his management skills and leadership quality during freedom movement in India. Leadership also itself depicts ‘bring people together’.”*

Himanshu Bansal, Plant Head, AKUMS Drug & Pharmaceutical Ltd said,

*“Mahatma Gandhi was a great leader, and one can learn a lesson of leadership from his actions and his principles, which he practiced and preached in his life. Some of the key values which are relevant to the business organizations are truthfulness, building sense of ownership, employees participation, trust building, morals, mutual respect, walk the talk and non-violence.”*

Raju Birhade, Plant Head, VIP Industries Ltd Haridwar said,

*“He was a man of principle who, especially, practiced truth and non-violence in his life as a value for society. These values were not only noble in those days but also have relevance today. Nobody was ready to believe about the success of his principles. He not only practiced these but also proved the importance to the world and today whole world believes in it.”*

Vishwanath Karkada, Plant Head, Wipro Consumer Care & Lighting, Haridwar said,

*“Gandhian principles and philosophy is more of a top down rather than bottoms up. It can be bottom up approach as long as you hire people and draw them to dedicated orientation program focusing on Gandhian principles/philosophies and then you lead them to work areas and keep insisting on that philosophy or make it part of organizational procedures. In various renowned MNCs processes, systems and structures are so well defined where Gandhian principles have been imbibed unconsciously. We, being an Indian company, have adopted certain values like applying thoughts collectively and take decisions with transparency for doing business on ethics. These have been induced in the system through top down approach as decided by the management.”*

Digvijay Sharma, HR Head, HUL Haridwar said,

*“Gandhian principles or life is a guideline to the society. And if it is a guideline to the society then it is meant to be for business organizations also. Some of the key principles are having relevance today and these are ethics, firmness: being assertive and encouraging participation. Even management of HUL believes in better way of doing things by sitting across the tables with concerned stakeholders in the company, may it be internal or external.*

*There is a compelling vision which is being practiced in HUL Haridwar Plant i.e. “Hamara Haridwar” wherein inputs are being taken constantly from employee’s representatives through various communication fora.”*

Snehal Desai, Senior Vice President, Adani Group of Companies said,

*“**One has to adopt Gandhian principles; there are no debates on this.** So point is how to adopt this? You cannot implement Gandhian principles if people are not having character like Gandhiji. **If you don’t have a leader who has characteristics like Gandhiji, then it becomes difficult to adopt Gandhian principles. Principles get along with character.** People in the organizations need to evolve as a character like Gandhiji. It’s like you wanted to create Google in India and you don’t have a research culture in the country. Now the question arises, why these principles are not implemented in business organizations? Because the corporate growth and competency are not linked, it might happen who are competent may have not grown in the organization and who are not competent have grown in the organization. Another issue is agency problem.*

***Gandhiji precisely understood his area of working and gathered relevant information about the country’s political, social and economic scenario and acquired domain expertise.** Subsequently he was in a position to contribute to freedom struggle in India. **You will find majority of top management executives not doing this and also not understanding the importance of domain expertise in an organization and it’s an issue which I call agency problem.***

*When someone gets a domain expertise, he understands the business well and he will give freedom to his team members and will nurture them. This brings affection and love in the team. But this will not happen with a person who does not possess domain expertise. Such a person will try to dictate his team with his own wisdom. Domain expertise at the top management is the key. This is where, I feel, we need a character of Gandhiji at key positions in the top management.”*

### ***5.2.2 Relevance of Gandhian principles and philosophy in organizational management perspective and identification of key elements of Gandhian management perspective***

Respondents also reflected on the relevance of Gandhian philosophy or principles of managing organizational day to day working and activities. Most of them validated that the Gandhian principles are meaningful in achieving sustainable performance in all respect. However, again personality, trust, open communication, commitment, and universality are required for their implementation to the side of management and employees. Respondents also highlighted the need for Gandhian principle based models that can be replicated by other organization for implementing Gandhian principles and philosophy in a wider context. Organizations should stress upon creating character like Gandhiji who, without self-interest, keep organization’s interest first and align individual interests or actions in line with the organizations interest. Gandhian principles are a necessity for organizational management who believes in working with transparency and ethics. For example, following illustrative quotes exemplify this.

Arun Raghav, HR Head, ITC Haridwar asserts that,

*“Gandhiji is a way of life which includes principles of peaceful protest, justice, trusteeship, welfare of all and inclusive growth of all the stakeholders. Specific focus had been given on discipline and self-discipline by Gandhiji. Even in social sector, one can see the influence of Gandhian philosophy even though these are not named after Gandhiji but sub consciously one can correlate it with the principle of Gandhiji. Government initiative towards Swach Bharat Abhiyan and Skill India programs speak volumes about Gandhiji’s influence.*

*The thought process of Mahatma Gandhi still exists in every part of corporate sector but there is a gap which exists. We are not able to implement it and have failed to project it as a model of management or leadership development. Principles like trusteeship, humanity, and equality are already followed by us in the organizations, but are not implemented with the perspective of Mahatma Gandhi's thoughts, principles or philosophy.*

*Corporate ethics is the key factor for every business organization where trust needs to be maintained with customers, shareholders, government and other agencies. Trust can only be developed if you believe in speaking the truth. Truth is normally information based on facts.”*

Neeraj Jain, Country Head for Database Management, ABB said,

*“Many of the things are being told by Gandhiji. First thing that comes to the mind, which is relevant today, is non-violence. Action should not be taken which may induce aggression in others. Work gets completed when you act peacefully. There will be aberration and deviation in the system, but these have to be dealt peacefully. This is very much relevant while dealing with competition.”*

Mukesh Goyal, Plant Head, Hero Moto Corp Haridwar asserts that,

*“Building trust within the team, with customers, and with supply chain partners is the need of the hour for doing business. Gandhian principles like authenticity, truthfulness, discipline and walk the talk needs to be followed and are much needed in the organizational leadership. Implementing principles of Mahatma Gandhi will always be beneficial for the organizations. Business has to run on ethics and by building an environment of trust. Leaders who carry trust with their subordinates are more successful in life. Extra efforts in a team will only be possible, if a leader is able to build a trust with his team members. Same way trust needs to be developed with the customers, shareholders and with all the supply chain partners. Principles of Mahatma Gandhi are the need for a good humanitarian, society, social sector and even business organizations.”*

Deepak Tikle, Plant Head, Inko Technology Haridwar said,

*“Organizations do have grey areas where they are supposed to take decisions on the basis of situations with positivity. We are also striving for implementing transparent systems where there is clarity of jobs, responsibilities and results. Targets are required to be achieved but process adopted for achieving targets need to be based on ethics else there is no meaning of achieving it. Eventually organizations fail to have sustainable results if they have adopted wrong means. Leadership in the organizations should possess high level of integrity.”*

Sandeep Jain, Director, AKUMS Drug & Pharmaceuticals Ltd Haridwar said,

*“To bring same ownership in employees and to make people realize that they have taken birth and joined this industry with an ownership in a way that they are fighting with disease in the society is the objective of our organization. It is important to bring same level of thought process in the individual employee as in a business leader is having in the organization. Prime Minister through Clean India Campaign (Swachh Bharat Abhiyan) is also trying to bring the same ownership in people about cleanliness and hygiene. If you are able to bring same level of ownership in people it will automatically bring collective ownership towards achieving organization’s goals.*

*Today, if you meet any employee of our company and ask him what he/she is doing in the company, he will surely say that ‘I am fighting against disease and my struggle here is to make a healthier society’. He/she will also say he/she is not here to make profit or to merely produce medicines. He is here to make society healthier. These values are uniformly created in the company at all the levels.”*

Himanshu Bansal, Plant Head, AKUMS Drug & Pharmaceutical Ltd said,

*“The focus in our company is to bring same ownership in employees and to build an environment of participation in the organization. Decisions are taken after due deliberations and discussions in the team. One needs to understand context first, then has to act accordingly and thus finally create conducive environment of participation for*



*work, the success will be yours like Government of India is doing with 'Clean India Campaign (Swacchh Bharat Abhiyaan)'.*”

Raju Birhade, Plant Head, VIP Industries Ltd Haridwar said,

*“Truth and Ahimsa(Non-violence) will remain important factors in the society. Leadership development with Gandhian way is very essential. An organization runs with the people. Organizations are not made by the machines; it is made by its employees, and employees are the backbone of an organization. If we have to develop people in an organization, then leaders have to develop leaders. If you sell something to your customer and deceive him, then he will not come back to you again in future and your organization is gone. Leader needs to be truthful and transparent in his decision making. One principle of Gandhiji was decentralization of power. He said that power should not be centralized to one person. Same principle is applicable to organizational management also. Organizations also believe in delegation of powers or decentralizing power in management team for executing task.”*

Vishwanath Karkada, Plant Head, Wipro Consumer Care & Lighting, Haridwar said,

*“Gandhian principle of non-violence has been practiced especially while dealing with IR issues. Disciplinary matter in the company is being dealt by HR through disciplinary committee comprising of three senior managers. All the employees are aware about the procedure of the company and they respond to this positively. We follow process rather than becoming hero on our own. We usually come to a consensus after following due process before taking any decision. I specifically tell my managers that if you like to see the change, you should be the part of change. Leaders should have character like Gandhiji and have to present themselves as an example for others to follow. Before preaching any rule, one must follow that first, experience the result and subsequently implement it for its employees.*

*Gandhiji did not believe in differentiation and wanted members of the society to be treated as equals. Likewise we have a common canteen for executives, contract labours*

*and workers. We all together take lunch in the same canteen. Similarly, we have the same type of uniform for all the regular employees. Unless you follow, nobody will follow.”*

Digvijay Sharma, HR Head, HUL Haridwar said,

*“Gandhian principles were practiced for a different purpose during freedom struggle of India. These principles need to be studied and followed with the current context of business organizations, then only it can have some validity.*

*One of the key principles that is having relevance especially for organizational leadership is ‘leading by example’. There should be no difference between your saying and actions. If difference exist than it can demoralize the workforce and create an environment of distrust.*

*Like Gandhiji, HUL also practices equality. It is ensured the all the employees are treated with respect and dignity. Also most of the employees take lunch in a common canteen. Uniform is also same for all the cadre of employees. One of the program known as “CLIT” focusing on cleaning machines is an initiative by management which ensures participation of executives as well shop floor employees, which consciously brings a sense of being treated as equals.”*

Snehal Desai, Senior Vice President, Adani Group of Companies said,

*“Gandhian management principles are in fashion rather than in execution. People love to talk about it but don’t execute. It’s not there because of people’s greed. If you are not out of your greed then your individual interests or actions will not be in line with organization’s interest. This is where it is very difficult to implement Gandhian principles in the organizational management. Until and unless you really create characters or leaders like Mahatma Gandhi in the organization, you cannot implement management practices based on Gandhian principles. Today’s requirement is to create Mahatma Gandhi in the organization. **There is one agency problem which exists in business organizations, wherein individual objectives in the organization are not aligned with organizational objectives.** And thus arises a state of conflict, wherein there will be a*

*compromise on values. This can only be addressed by creating or developing characters like Mahatma Gandhi in the organizations, which can align his individual objectives in line with organization's objectives."*

### **5.2.3 Implementation and percolation of Gandhian philosophy in organizations**

Further, for practically implementing and percolating the Gandhian philosophy or principles in organizational context the respondent of this research explained their perspective. According to the respondents value system, that may infuse honesty, trusteeships, social security, and non-discrimination in the working of an organization, truth while dealing with the customers, transparency in information, and most important the commitment and integrity from top management is required for successful implementation and percolation of Gandhian philosophy and principles in organizational context. Above all commitment of top management is required at the foremost level to drive Gandhian philosophy in the organizational management. For example, following illustrative quotes explain this.

Arun Raghav, HR Head, ITC Haridwar asserts that,

*"Values like honesty, trusteeship, social security and non-discrimination need to be focal point of creating corporate governance model in organizations.*

*Gandhiji has never been thought in business practice and if someone can create some model on the basis of Gandhian philosophy than it will surely be beneficial for business organizations like ITC. Specific Gandhian philosophy based model needs to be created to help organizations in understanding Gandhian principles with organizational management perspective."*

Neeraj Jain, Country Head for Database Management, ABB said,

*"Organization can survive for long if they pursued the path of truth. This is required while dealing with customers, shareholders and employees.*

*Commitment from the top management is the key to implement Gandhian principles and philosophy in the organizations. However, it will be a challenge to implement Gandhian philosophy. **Gandhiji was packed with information and this is what is required at the***

*top management positions. They should possess information from the ground to take the right decision. Sense of “Walk the talk” needs to be imbibed in the organizational leadership.”*

Mukesh Goyal, Plant Head, Hero Moto Corp Haridwar asserts that,

*“Implementing principles of Gandhiji will always be beneficial for an organization as business has to run on ethics and by building an environment of trust among stakeholders. Trust can only be developed if two people are transparent with each other. Transparency is only possible when truth is practiced. Our education system thus needs to be designed in such a manner that it gives special emphasis on the use of Gandhian values and principles. Gandhian principles like ‘authenticity’, ‘truthfulness’, ‘discipline’ and ‘walk the talk’ needs to be followed and are much needed in the organizational leadership.”*

Deepak Tikle, Plant Head, Inko Technology Haridwar said,

*“Commitment from the top management is the key to implement Gandhian principles and philosophy in the organizations. It is well acknowledged that Gandhian principles will remain relevant to the organizations but these have to be implemented thoughtfully. Reflection of Gandhian thoughts or perspective about truth, integrity, respect and resource management requires to be imbibed in organizational management. There should be proper information sharing with all the stakeholders and participation of all stakeholders needs to be ensured. We need to emphasize matching thought processes with value marketing and values of customer. Structures and systems are required to be developed where one can steer down Gandhian thoughts in the organization.”*

Sandeep Jain, Director, AKUMS Drug & Pharmaceuticals Ltd Haridwar said,

*“Organizations should strive for sustainable business growth based on principles of truthfulness, integrity and hard work. Business by dishonest means cannot sustain in the long run. Sustainable results are possible only through sense of ownership when you follow the path of truth. You require business leaders, to be developed on the principles of Mahatma Gandhi to guide and to bring same sense of ownership in*

*individual employees about the company's vision, business goals, and values. Leaders need to believe in one of the Gandhian theory that is 'Set by examples'. This is one of the principles of Gandhiji wherein he implemented everything first on himself and only then he used to tell others to follow the same. Important is that until and unless you don't have ownership of your own thoughts and actions about achieving some objectives, you cannot make others to follow. Self-discipline in leadership is the key. Leadership has to set examples. You need to first set an example on your own. If you want to make people speak truth then you need to demonstrate and practice truth yourself than only you can tell others to implement this. People will automatically follow you. **Sustainable business growth can be achieved by following the principles of truthfulness, integrity and hard work. Business by dishonest means cannot sustain in the long run.** Aspiration with positive thought is the necessity of doing business.*

*To implement Gandhian principles in an organization, you need to create a model which includes the elements of Gandhian thoughts/principles with the right perspective. Importance lies in how you demonstrate such models to the organization.”*

Himanshu Bansal, Plant Head, AKUMS Drug & Pharmaceutical Ltd said,

*“One needs to be a role model to a team and has to create a belief that if he can do, then other can also do. Secondly, creating the participative environment is necessary. As an employer, one needs to be caring for his employees. There should be no compromise on discipline and truthfulness. Gandhian principles will always be helpful in running a business organization. Gandhian thought has relevance in organizational management and it will surely have a positive impact.”*

Raju Birhade, Plant Head, VIP Industries Ltd Haridwar said,

*“Deceiving customers for gains lasts for a short duration for an organization. Management has to be open and transparent with its employees, customers, and shareholders. And this will happen when management practices are participative in nature and are based on truth. This is what Mahatma Gandhi practiced whole of his life. Until and unless you don't involve the lower level staff, you cannot achieve the*

*organizational goals. There is a need to create a theoretical model of management based on Gandhian principles of truth, non-violence, ethics and discipline etc. which can be easily correlated by business organizations to run their business operations.”*

Vishwanath Karkada, Plant Head, Wipro Consumer Care & Lighting, Haridwar said,

*“A manager has to respond to the situation rather to react. We have to understand that every employee has a reason to be upset in the company with some of management decisions. As long as you are following the values of a company you are exempted. For us it’s very clear, if business loss happens for right reason, it is acceptable. Certain values like applying thoughts collectively and taking decision with transparency for doing business on ethics have to be induced in the management practices through top down approach as decided by the management.”*

Digvijay Sharma, HR Head, HUL Haridwar said,

*“Gandhian values/principles could become the basis of the way organizational functions intend to work for the betterment of the society along with the business. Employees need to be treated with respect and dignity. Policy needs to be uniformly implemented from top down with transparency. There should be no discrimination of any kind in the organizations.”*

Snehal Desai, Senior Vice President, Adani Group of Companies said,

*“You have to have a mind of an entrepreneur who is capable of taking people with values which makes business sustainable in the long run. You need to recruit people with value system and subsequently these are required to be trained for attaining leadership positions in the organizations. I agree that everyone has different value system but basic value system will not change irrespective of the culture you are coming from and organization you working for. It includes commitment, going into details, honesty and truthfulness. No organizational value system is against these basic values.*

*There is a need to introduce a management system derived through Gandhian philosophy which consequently let leadership to be evolved similar to Mahatma Gandhi.”*

### **5.3 Summary of all interpretations (BHEL and other organizations)**

#### ***5.3.1 Reflection of Mahatma Gandhi's philosophy and his key principles***

PSUs like BHEL initially evolved with the concept of generating employment and uplifting the society with creation of equitable wealth. Generating wealth for the development of society holds the key in Gandhian philosophy. However in this competitive world one needs to balance out expenses on welfare and earning with respect to sustainability of an organization. Gandhian management or philosophy advocated for developing systems and processes which promote open communication and build trust with customers, employees, shareholders and other stakeholders associated with the organization. One of the key principles which Gandhiji has practiced throughout his life “*walk the talks*” holds the utmost importance for organizational leadership along with an emphasis on human touch by touching the emotional chord which builds an ecosystem of trust in an organization. This actually requires persuasion, sacrifice, self-example and trusteeship on the side of the management.

One of the basic tenets, which is the embedded part of Gandhian philosophy is cleanliness to set the foundation of understanding amongst the people and thereby developing a participative system that can be used for realising the importance of people in achieving the goals. 5S system used in Japanese organizations has been widely practiced in industrial organizations even though this is what Gandhiji practiced in daily work life. Gandhiji advocated for giving utmost importance to customers and customer focus which is the key success factor for the organizations. Path to reach to the customer's soul should be based on truth which reflects transparency in what has been communicated and has been fulfilled.

Imbibing value system within an organization and among employees of the organization is a core duty of management for enhancing productivity ethically and responsibly for sustainable business operations. Leadership should put efforts in aligning individual values with the organizational values like Gandhiji.

Indirectly, principles or philosophy focusing customer, self-reliance, mutual love and respect, integrity, discipline, equality, sense of ownership, truth and nonviolence of Gandhiji is in practice and are in the working of organizations but not by his name. Gandhian principles like

simplicity, honesty, conviction in doing things, farsightedness and hard work have reflection in organizational management of BHEL.

Also key top management executives of corporate organizations other than BHEL also iterated that basic tenets of Gandhian philosophy that Gandhiji followed throughout his life are mandatory for building a sustainable and socially responsible organization. Like Gandhiji, organizations also believe in working in teams with values like promoting each other's interest, sense of belongingness towards the organization, trust and developing relationship by following truth.

### ***5.3.2 Relevance of Gandhian principles and philosophy in organizational management perspective and identification of key elements of Gandhian management perspective***

The principles of Gandhiji are inseparable to BHEL's organizational culture. They were the roots for setting up the public sector enterprises in India and therefore, undoubtedly, they have a clear significance for organizational management in our country. PSUs were established on the fundamental principles of "self-reliance" which focuses on the development of the society. BHEL also does this by focusing on building participative environment reflecting nonviolence while communicating with employees. Continuous communication and discipline among the employees can foster organizational growth and mutual link within the organization. Organizations have to necessarily follow right process to achieve goals with no deviation in organizational values.

Integrity that Gandhiji firmly exemplify for improving the conditions of masses in the country is also equally significant for achieving the real objectives for which PSUs were established in the country. Integrity comes when you make realistic commitments. Realistic commitments based on knowledge are required to be made by organizational leadership which builds an ecosystem of trust. Making profit through value system by practicing truth and nonviolence is more important than merely focusing on profit for sustainable growth.

As a leader like Gandhiji, one should develop an environment where an individual develop faith on a character with adherence to truth, nonviolence, self-reliance and communication. Leadership should build an environment of trust in teams and this is where communication plays



an important role. Leadership needs to ensure dissemination of right information by speaking truth with transparency. Individual values need to be aligned with organizational values.

Top management executives of corporate organizations other than BHEL also supported and conveyed that Gandhian principles are meaningful in achieving sustainable performance in all respect. Respondent also highlighted the need for Gandhian principles based models that can be replicated by other organizations for implementing Gandhian principles and philosophy in a wider context. Organization should stress upon creating character like Gandhiji who, without self-interest may keep organizational interest first, and align individual interests or actions in line with the organizations interest. Gandhian principles are necessity for organizational management, who believes in working with transparency and ethics.

### ***5.3.3 Implementation and percolation of Gandhian philosophy in organizations***

Gandhian philosophy can be percolated in the organizations with the help of top management's commitment, development of leadership capabilities and training of employees and communication fora which reflect and promote key tenets of Gandhian philosophy like self-discipline truthfulness, trust, mutual cooperation, integrity, and selflessness. Performance evaluation of employees should be done on basis of Gandhian principles. Organizations have to follow right means or processes for achieving sustainable business growth and largely there should be no compromise on organizational values. Leaders who possess these qualities command respect in teams.

Gandhian principles like discipline, respect for others, building trust by maintaining transparency in working, leading from the front, speaking truth and integrity needs to be inculcated in workforce through demonstration from the top management. Employees are required to be developed with right values and skills for sustainable business growth. Communication with the employees should be done in a transparent manner and efforts should be made in developing in transparent communication systems which create an environment of participation, where individuals can freely express their ideas and are able to reflect their best talent to the organization. Vision, Mission and value statement of the organization should also have the reflection of Gandhian philosophy and include key tenets of Gandhian philosophy like truth, nonviolence, mutual love and respect, transparency, people participation and discipline. Case

studies based on Gandhian philosophy should be included for discussions and for training and development of employees in the organizations.

In BHEL's context, personality of the managers influences the working atmosphere and productivity of an organization. Therefore developing a personality based on Gandhian principles like truth and nonviolence promoting transparency in working is much more needed than its cosmetic appearance. Transparent system which reflects equality is the key. This is what Gandhian philosophy teaches.

According to the respondents value system, that may infuses honesty, trusteeships, social security, and non-discrimination in the working of an organization, truth while dealing with the customers, transparency in information, and most important the commitment and integrity from top management is required for successful implementation and percolation of Gandhian philosophy and principles in organizational context. Organizations have to mandatorily recruit right people with value system having commitment, going into details, honesty and truthfulness which are the basis of fundamental values irrespective of culture. Subsequently these individuals are required to be trained to attain leadership positions in the organizations. Above all, one needs to introduce management system derived through of Gandhian philosophy which consequently let leadership to be evolved to the likes of similar to Mahatma Gandhi.

#### **5.4 Corroborative interpretations (BHEL, other organizations and Gandhian Scholars)**

Gandhian values are universal and have laid a strong foundation for the society across the globe. Gandhian follower, Sudarshan Iyenger, Vice Chancellor of Gujrat Vidhyapeeth, Ahmedabad states that ,

*“There should be equal respect and forbearance for all religions and Gandhiji introduced it as a value ‘Sarvadharmā Samabhava’ to be practiced by an individual and celebrated by the society. Values such as love, compassion, empathy and understanding come into play in determining the individual and societal happiness.”*

However, **implementation of these values has not been done so far by the name of Mahatma Gandhi in the organizational management context.**

This notion is also supported by Mr. Arun Raghav, HR Head of ITC Ltd Haridwar Plant, who said,

*“The thought process of Mahatma Gandhi still exists in every part of corporate sector but there is a gap which exists. We are not able to implement it and have failed to project it as a model of management or leadership development. Principles like trusteeship, humanity, and equality are already followed by us in the organizations, but are not implemented with the perspective of Mahatma Gandhi’s thoughts, principles or philosophy.”*

Thus organizational development, growth, and associated stakeholder’s welfare can be facilitated with Gandhian values which would need adoption of Gandhian values for the holistic development of any business organization (Bansal & Bajpai, 2011). M.K Mittal, Ex-Director , BHEL states that,

*“Gandhian philosophy is in the roots of the Indian culture and is still valid today. Even though his principles had never been given a serious thought in the organizational management context but you will observe the traces of Gandhian principles, being followed and propelled in the organizations. These are transparency, trusteeship, persuasion, communication, employee participation, love and respect, integrity and bringing people together for a common objective. No organization in the world could deny the importance of Gandhian principles even though these never have been implemented in his name in an organization.”*

Mukesh Goyal, Plant Head, Hero Motocorp Ltd Haridwar corroborated and said,

*“Building trust within the team, with customers, and with supply chain partners is the need of the hour for doing business. Gandhian principles like authenticity, truthfulness, discipline and walk the talk needs to be followed and are much needed in the organizational leadership. Implementing principles of Mahatma Gandhi will always be beneficial for the organizations. Business has to run on ethics and by building an environment of trust.”*

Organizations need to strive for an inclusive growth with a vision based on Gandhian innovation which is clear and compelling for developing entrepreneurial creativity (Prahalad and Mashelkar, 2010). Sharma (2007, p. 230) also refer to the core ideas of Gandhian philosophy, which are relevant such as “*Customer is the most important visitor*”, and “*Means-ends relationship*”. Pankaj Gupta, General Manager, BHEL supported by stating that,

*“Customer does not require Gandhiji, it is the organization that requires adoption of Gandhian philosophy to reach to its customers. Identity of an organization is because of its customers. Even today in BHEL, we usually say customer’s success is our organization’s success. It is a reflection of Gandhian philosophy.”*

Bansal and Srivastava (2007) emphasize on the importance of Gandhian philosophy for holistic development of the society. I. J. S Sandhu, General Manager, BHEL said,

*“An organization needs to take care of all the stakeholders whether they are shareholders, employees or customers. Vendors and suppliers should also grow along with the growth of the organization. We must share profits with our vendors and suppliers and also ensure their development. At the same time, we should take care of society while doing business.”*

Digvijay Sharma, HR Head, HUL Haridwar said,

*“Gandhian principles or life is a guideline to the society. And if it is a guideline to the society then it is meant to be for business organizations also. Some of the key principles are having relevance today and these are ethics, firmness: being assertive and encouraging participation.”*

Truth lends credibility if valued in an organization and also inculcates transparency in organizational leadership (Bansal and Srivastava, 2008).

Gandhian Scholar, Dr Pramanand Mishra said,

*“Today time management is the biggest worry for the organizations. Time management is equal to follow truthfulness which ultimately teaches you productivity. Transparency in organization brings profit in the long run.”*

S.K. Mishra, GM, BHEL supported the importance of truth by stating that,

*“Real meaning of truth needs to be understood first. Organizations across the globe are focusing on bringing transparency in their working. Transparency is actually the path to the truth. Transparency is what you think, you write and speak. Everywhere in the business world, organizations are stressing upon to be transparent while doing business. Organizations need to realize the importance of crystal clear communication with every associated stakeholder, which builds an environment of trust.”*

Sandeep Jain, Founder and Director of AKUMS Drug & Pharmaceuticals Ltd said,

*“Organizations should strive for sustainable business growth based on principles of truthfulness, integrity and hard work. Business by dishonest means cannot sustain in the long run. Sustainable results are possible only through sense of ownership when you follow the path of truth. You require business leaders, to be developed on the principles of Mahatma Gandhi to guide and to bring same sense of ownership in individual employees about the company’s vision, business goals, and values.”*

Ram Pratap (2009, p.23) referring to Mahatma Gandhi, says,

*“What I practice is what I preach (WIPIWIP)’ should be the motto of the head of the organization, as it makes the environment more transparent and healthy and only then people can repose trust in it.”*

M.K Mittal, Ex- Director, BHEL supported that,

*“Values are changing continuously around the business world. Management of people with Gandhian perspective should be done by focusing on ‘communication’, ‘building*

*trust with customers’, ‘bring people together’, ‘human touch with mutual respect’, ‘discipline’, ‘touching emotional chord’ and lastly ‘be in other’s shoes to understand others with proper listening’. This can only happen, if organizational management follow path of persuasion, sacrifice, self-example and trusteeship.”*

With an increase in competition and the size of the organization in a globalized world, their management practices will require to reflect Gandhian principles, which will result in sustainable profit something the stakeholder’s value.

To implement Gandhian perspective in management of an organization, it needs top management’s commitment and leadership. This can possibly be done by having reflection of Gandhian principles on organizational vision, mission and values. M K Mittal, Ex-Director, BHEL supported the statement and asserts that,

*“Top management’s commitment is the foremost requirement for driving Gandhian philosophy in organizations like BHEL. Organizational values should have reflections of Gandhian principles and emphasis should be given on invoking words like truth, transparency, trust, integrity and collaboration in the value statement of the organizations.”*

S L Gupta , Ex-Executive Director, BHEL also supported that,

*“Top management’s commitment is required first for driving Gandhian philosophy in the organization. Leadership in an organization needs to analyse business situations, existing processes and participation of stakeholders with reflections of Gandhian thought. Self-respect and mutual respect are the prime factors while leading the organization. Thrust of company should always be productivity, quality, diversification and product development. There should be coaching and mentoring of managers on the basis of Gandhian principles.”*

Subsequently, it will result in developing an organization’s culture, which is transparent and trustworthy. Employees will also align their individual objectives with the organizational objectives. R. B Bhatnagar, General Manager, BHEL supported the statement by stating that,

*“Inclusive growth and development is essential in an organization. Today is the era of participative management. Organizational culture is also a critical factor and it gets evolved from beliefs and values followed in the organization. Management philosophy should be based on ethics and should be realistic to the outside world. Whatever promises are made to customers, efforts should be made to meet those. Product as a whole should satisfy customer and build an ecosystem of trust.”*

However, there will be a need of a proper feedback mechanism, which will help in implementing Gandhian management perspective holistically. Snehal Desai, Senior Vice President, Adani Group of Companies Ahmedabad said,

*“Today’s requirement is to create Mahatma Gandhi in the organization. There is one agency problem which exists in business organizations, wherein individual objectives in the organization are not aligned with organizational objectives. And thus arises a state of conflict, wherein there will be a compromise on values. This can only be addressed by creating or developing characters like Mahatma Gandhi in the organizations, which can align his individual objectives in line with organization’s objectives.”*

Vishwanath Karkada, Plant Head, Wipro Consumer Care & Lighting, Haridwar said,

*“Certain values like applying thoughts collectively and taking decisions with transparency for doing business on ethics have to be induced in the management practice through top down approach as decided by the management.”*

An integrated model of management based on Gandhian principles needs to be developed, especially for industrial organizations in Indian context, where focus needs to be on developing business leaders according to the principles of Mahatma Gandhi. Such model of leadership development, if adopted, will always bring sense of belongingness among employees and other stakeholders. Pankaj Gupta, General Manager, BHEL supported by stating,

*“There has to be a value system which should not only focus on profit, but also should have inclusions of words like right to justice, sense of belongingness, sense of ownership and truthfulness in management practices”.*

Ethical management and value-based management requires a definitive base of ethics, which is essential to create an environment of mutual trust, respect and harmony (Bhise et al., 2013). Gandhian Follower, Sudarshan Iyenger, Vice Chancellor, Gujrat Vidhyapeeth, Ahmedabad also supported by stating,

*“Objective of adopting ethical practices and behaviour is to ensure and sustain long term profitability and prosperity for the enterprise and the stakeholders.”*

If systems and management structure are formed, by adopting some of the key Gandhian principles, such organizations will earn profit in the long run. N.R. Edkie, Executive Director, CFFP, BHEL Haridwar said,

*“Mahatma Gandhi was very firm with discipline in his life. In manufacturing organizations, discipline is required for delivering quality products. Process control in manufacturing process can only be possible with discipline. Mahatma Gandhi always believed that means are more important than ends. Similarly, focus in industry should be given more on establishing right processes rather than giving focus to the end result.”*

Gandhian Scholar, Dr. Pramanand Mishra said that,

*“Transparency in organization brings profit in the long run. Moral dimension was imbibed in every entity which Gandhiji has established like Sabarmati Ashram, Khadi Gram Udhog, Gandhi Gram and Harijan sevak sangh but he management these like professional managers with limited resources.”*

Mahatma Gandhi’s philosophy is still relevant in business with its principles like ethics, trust, and truthfulness. Damodar Bhai, associated with Sabarmati Ashram and Gandhian follower states,

*“Gandhiji is more relevant today than what he used to be in 20th century. Because values of society are changing fast and there is a challenge to keep values like truthfulness, mutual love and respect, participation, and integrity intact. You can influence others by understanding other’s perspective with love and then refute if you want to. You need courage to implement Gandhian principles in the organizations and*



*you require top management's commitment and devotion for implementing his principles in an organization."*

Raju Birhade, Plant Head, VIP Industries Ltd Haridwar said,

*"Deceiving customers for gains, lasts for short duration for an organization. Management has to be open and transparent with its employees, customers, and shareholders. And management practices should be based on truth. This is what Mahatma Gandhi practiced whole of his life."*

Gandhian management perspective can be extrapolated with a view of developing business leaders for a better tomorrow. Amrutbhai Modi, Director of Trust, Sabarmati Ashram Ahmedabad further asserts that,

*"One requires courage to implement Gandhian principles in an organization. Persuasion of truth with non-violence is the basic fundamental principle of Mahatma Gandhi. You have to be patient before convincing others with your character. Your thought process should be based on truth and non-violence."*

### **5.5 Corroborative interpretations: Focus group discussions with employees of BHEL**

The findings project a reflection of Gandhian principles and philosophy in industrial organization management with the perspective of a PSU organization. Gandhian management perspective seems to be more relevant in organizations, where businesses are to be run on sustainability, ethics, and sound values for customer satisfaction as well for other stakeholders. Gandhiji is one with whom people can correlate their actions and decision making capabilities for the betterment of the organization and to enhance customer satisfaction every time. Arun Raghav, HR Head, ITC Limited Haridwar said,

*"Corporate ethics is the key factor for every business organization where trust needs to be maintained with customers, shareholders, government and other agencies. Trust can only be developed if you believe in speaking truth. Truth is normally information based on facts."*

One of the respondents in a FGD said,

*“Individual objectives in any business organization should be in-line with the organizational objectives and this is what Mahatma Gandhi did during the freedom struggle of India. He put his individual objectives in line with the country’s objectives following the principle of truth, non-violence, discipline and trusteeship. Management of the organization should imbibe Gandhian principles where individual objectives can be aligned with the organizational objectives for sustainable growth.”*

Organizations and the leadership in organizations need to think beyond short-term profits and focus on sustainable growth for the organization. Moral, ethical, and sustainable leadership will remain a challenge for organizations to adapt to changing regulations in the global market (McCann and Sweet, 2014).

JRD Tata was also influenced by the Gandhian principle of trusteeship. He once stated that,

*“Trusteeship does not prevent an organization from pursuing a goal of maximizing wealth. However, assets in excess of one’s needs, are viewed and used as being held in trusts for meeting society’s needs. For Gandhi, wealthy people should not just be encouraged to act as trustees, they are morally required to do so”* (Gopinath, 2005, cited in Jose, 2016, p.45)..

For example, a Deputy General Manager in an FGD stated,

*“No organization can sustain for long in the society until and unless it cares for development of society. Business organizations like Tata Group of Companies have shown the true meaning of doing business to the world. PSUs in India should also focus on the similar lines.”*

BHEL has also shown reflections of Gandhian philosophy, through more focus on love, truth and ethics, in the organizational values adopted for its business. It has, for instance, taken many corporate social responsibility (CSR) projects for the betterment of the society. Moreover, wherever it has set up its manufacturing plants, it has become the main source of employment around. This is truly in line with the Gandhian principle that lay continuous emphasis on earning profits in a righteous way ensuring “*welfare of all*”. Mahatma Gandhi specifically mentioned that

the “*Economics that hurts the moral well-being of an individual or a nation is immoral and therefore sinful*” (Young India, 13/10/1921, p. 325 ). These principles need to be interpreted and adopted correctly by the business community for the betterment of country. Management of organizations need to have a clear-cut understanding of ethics and values to develop ethical and value-based management, which is essential to create an environment of mutual trust, respect and harmony (Bhise et al., 2013). Mahatma Gandhi presented the idea of worker’s participation in management through his concept of trusteeship (Gopinath, 2005). Gandhian follower, Sudarshan Iyenger, Vice Chancellor, Gujrat Vidhyapeeth Ahemdabad explained about Gandhiji’s idea of trusteeship and said,

*“A number of scholars and philosophers have thought that Gandhi’s idea of trusteeship is not operational. However, Gandhi is not arguing of the workability of the trusteeship, but he is only promulgating the theory of trusteeship. The idea of trusteeship is based on one particular value that is embedded in Indian tradition. It is the value of ‘Aparigraha’ non-acquisitive nature of the human being that has to be developed. Aparigraha becomes the integral part of the human behaviour and this has to be considered also as a part of the behaviour of the economic man.*

*The ‘Aparigrahi’, i.e., the person who is acquiring wealth but is not acquisitive, has a variety of use for his wealth. One would be utilisation for self-gratification of personal needs.*

*In communism, wealth is to be snatched from the capitalists and then to be redistributed. Through this state of capitalism emerges. The wealth creation and distribution is based on violence. Gandhiji’s trusteeship is based on Ahimsa- non-violence. If the wealthy and the capitalist do not part with their wealth voluntarily, then the seeker of justice has to offer non-violent resistance – ‘Sathyagraha’.*

*Trusteeship is essentially about how to possess and how much to possess. It is not against creation and possession. Creation and possession of wealth is justified in the scheme of trusteeship.*

*Gandhiji wanted that the owners must made labourers as co-partners of wealth. Unless it was done, labourers will be in perennial conflict with owners. The value that Gandhiji*

*was promoting was that of 'Asteya' – non-stealing. In the capitalist mode of production there is always pressure to reduce cost. In most events it is the labour cost that bears the pressure. Gandhiji suggested that if the entrepreneurs failed to meet the decent living costs of labourers who produced, it would amount to stealing on the entrepreneurs' part. A trustee would first attend to the needs of the labour and then claim profit or surplus."*

Dr. Pramanand Mishra, Gandhian Scholar also iterates that,

*"Gandhiji believes that wealth creation is for the benefit of the society. But this idea is difficult to implement. Basic philosophy is that you are not the owner of wealth rather you are trustee of wealth."*

On similar grounds, BHEL management has developed systems and policies after due deliberation with all the stakeholders. BHEL was very creative and innovative when it created participative forums like Shop Council, Plant Council and Joint Committee in 1973. These forums involve participation of the representatives of the workers and the management. Issues related to the employees are discussed with employee representatives and are addressed by the top management executives. This enhances productivity of the company and, at the same time, ensures employee's welfare. Such participative forums provide a sense of involvement to every employee through their representation in decision making and contributing towards framing company's policies. This fact has also been recognized by BHEL in its Performance report 2011-12, Global Compact Principles, Human Rights: *"Businesses should uphold the freedom of association and the effective recognition of right to collective bargaining."* BHEL management uniformly implemented a personnel manual, containing HR policies for all employees, which shows the true spirit of eliminating discrimination in employment and occupation. In one of the FGDs, an Additional General Manager stated,

*"In the context of PSUs, Gandhian philosophy is vital in developing leadership. One needs to interact with different agencies in a cooperative environment. If one needs to take a pathway in PSU, one needs to follow Gandhian philosophy."*

The Gandhian philosophy seems to be very much relevant in the context of PSUs and other industrial organizations, which strive to achieve sustainable economic growth by means of an ethical and sound value system, and has a positive impact on its stakeholders. A Gandhian

management perspective focuses on using Mahatma Gandhi's principle of "love, truth and non-violence" with a constant emphasis on earning profits with a righteous approach and ensuring "welfare of all". These principles need to be interpreted and adopted correctly by the businesses. In FGDs, a senior manager, for example stated,

*"The real problem today is that we read Gandhi, ji but we don't understand Gandhian philosophy. We need to understand the philosophy and thought process behind every message given to us by Gandhiji. For instance, in one quote he states that 'if someone slaps you on one side of your face, you need to place the other side again'. The basic philosophy behind this statement was that if you have firm belief about your statement or something than just let others exhaust all his resources and you compel him to get convinced on your point of view. Such idea behind every statement needs to understand in competitive business world to have a long term sustainable growth."*

Ethical management and value-based management requires clear-cut base of ethics and values essential to create an environment of mutual trust, respect and harmony (Bhise et al, 2013). If systems and management structure are formed, by adopting some of the key Gandhian principles, then such organizations will surely be profitable in the long run. Mukesh Goyal, Plant Head, Hero Moto Corp Haridwar asserts that,

*"Implementing principles of Gandhiji will always be beneficial for an organization as business has to run on ethics and by building an environment of trust among stakeholders. Trust can only be developed if two people are transparent with each other. Transparency is only possible when truth is practiced. Our education system thus needs to be designed in such a manner that it gives special emphasis on the use of Gandhian values and principles. Gandhian principles like 'authenticity', 'truthfulness', 'discipline' and 'walk the talk' needs to be followed and are much needed in the organizational leadership."*

Today, some of Mahatma Gandhi's principles have relevance in developing leadership and managerial skills for future business era, which if followed in the right spirit will generate ethical and sustainable leadership in the long run. Gandhian management perspective can further be studied and extrapolated with a view of developing business leaders for a better and sustainable tomorrow.

## **5.6 Problem and challenges for the implementation of Gandhian management perspective in an organization**

Philosophical approaches of Mahatma Gandhi, although they primarily evolved in a political context, are adaptable and can be extended, infused, and implemented by the profit-making corporates across the globe. Although not seen holistically from a business organization's perspective, a need has arisen to look up to Gandhian philosophy in the global competitive market. However, several key elements and steps are required to implement a radical philosophy like that of Mahatma Gandhi in organizations.

### **1. Top management's commitment and leadership**

There has to be a sincere commitment in an organizational leadership, which must focus on inclusive growth, with a vision that includes clarity about the human dimension, and also on people development, not just profit (Cappelli et.al, 2010; Kotter, 1999; Michaelis et al., 2009; Rodgers et.al, 1993). Business goals and directions are decided by the key top executives in every business organization. Commitment and the right intent are required from key officials in the leadership in an organization to drive the organization by any philosophy or thought, be it Gandhian principles and philosophy. One of the union leaders in a FGD said that,

*“Trust on leadership gets developed, when management is focused towards achieving goals through development of transparent process with the help of truth and non-violence. First top management needs to drive Gandhian philosophy in the organization and subsequently it will get percolated down the line”.*

Damodar Bhai, associated with Sabarmati Ashram and a Gandhian follower states,

*“Gandhiji is more relevant today than what he used to be in 20th century. Because values of society are changing fast and there is a challenge to keep values like truthfulness, mutual love and respect, participation, and integrity intact. You can influence others by understanding other's perspective with love and then refute if you want to. You need courage to implement Gandhian principles in the organizations and you require top management's commitment and devotion for implementing his principles in an organization.”*

Vivek Kumar, General Manager, BHEL said,

*“Organization, to be sustainable, requires a direction from top management leadership with a clear thought process which demands some actions, and mentoring in transparent manner. Leadership should build an environment of trust in teams and this is where communication plays an important role. Words used in value statements of organizations should give a crystal clear direction and demand coherent actions from employees.”*

Ashok Dass, General Manager, BHEL said,

*“Commitment should come first from the top management and leadership to implement Gandhian philosophy and subsequently it will get percolated with little resistance from the team.”*

S.L. Gupta, Ex-Executive Director also supported and said,

*“Top management’s commitment is required first for driving Gandhian philosophy in the organization. Leadership in an organization needs to analyze business situations, existing processes and participation of stakeholders with reflections of Gandhian thought.”*

Further Deepak Tikle, Plant Head, Inko Technology Haridwar said,

*“Commitment from the top management is the key to implement Gandhian principles and philosophy in the organization. It is well acknowledged that Gandhian principles will remain relevant to the organization but these have to be implemented thoughtfully. Reflection of Gandhian thoughts or perspective about truth, integrity, respect and resource management requires to be imbibed in organizational management.”*

## **2. Employees participation**

Active association of all the employees in various aspects of productive operations in a true participative spirit is essential for the creation of a climate of involvement and commitment, which alone can motivate them to contribute their best for the sustained growth and prosperity of the organization (Cotton et al., 1988). Participative environment is also very essential for the development of any economy, with the help of building sense of entrepreneurship among the members of the society to build social and equitable economy (Bharti et.al, 2013).

Gandhian follower, Sudarshan Iyenger, Vice Chancellor, Gujrat Vidhyapeeth Ahemdabad supported and advocated that,

*“Gandhiji advocated an economic system that was based on trusteeship. Gandhiji argued in this regard that both capitalism and communism were founded on violence. In capitalism, wealth creation generates violence. Communism that talks about equity also recommends violence. As against both the schools of thoughts, trusteeship principle basically stands on non-violence. Gandhiji suggested that if the entrepreneurs fail to meet the decent living costs of labourers who produce, it would amount to stealing on the entrepreneur’s part. A trustee would first attend to the needs of the labour and then claim profit or surplus.”*

One of the Union leaders in an FGD said that,

*“It’s the moral responsibility of any organizational management, especially in manufacturing organizations like BHEL, to give due importance on employee participation. This not only brings sense of ownership among union and employees but also builds an environment of trust between management and its employees. Trade Unions cohesively require to work as a team with management for achieving sustainable business growth.”*

### **3. Management perspective towards stakeholders**

Mahatma Gandhi advocated for a society wherein welfare of all stakeholders is taken care of. Organizations have also been promoting sustainable leadership to focus not only on current and future profit but also on improving the lives of all the concerned associated with the business of the organization (Carroll, 1991; Lozano, 2005; Kolk and Pinkse, 2007). It is important for the business organizations to ensure sustainable growth along with improving the welfare measures of employees, contributing to the society and overall to the value enhancement for shareholders and other investors. I. J. S. Sandhu, General Manager, BHEL supported the argument and said,

*“An organization needs to take care of all the stakeholders whether they are shareholders, employees or customers. Vendors and suppliers should also grow along with the growth of the organization. We must share profits with our vendors and*



*suppliers and also ensure their development. At the same time, we should take care of society while doing business.*

*Gandhiji was a global citizen. He left his well-established job of a lawyer in South Africa and came to India after 20 years and did not start preaching people by establishing an Ashram only. Rather he walked from length to breadth of this country to understand the real issues of masses and united the country for a common cause. Selflessly he worked for the benefit and social wellbeing of people of India. Magnanimity like Gandhiji is also required in a business organization. First of all, you have to earn for your sustainability, and when you start making profit more than what's required for sustainability, than you should take care of others with the remaining wealth. But this wealth has to be generated by following a value system.”*

#### **4. Organizational Culture**

Mahatma Gandhi, before reaching at any conclusion, used to study the subject thoroughly, and this has been observed when a mass movement took the shape of “*Salt Satyagraha*” in 1930. He first understood the basic political and social environment in India. He used the unique approach of building a culture of people participation by understanding the basic political and social environment in India. On similar lines, leadership in organizations need to first understand the organizational culture by doing an internal scanning of policies and procedures adopted for achieving desired goals with an active participation of its employees in a particular working environment (Barney, 1986; Smircich, 1983).

R. B. Bhatnagar, General Manager, BHEL said that,

*“Inclusive growth and development is essential in an organization. Today is the era of participative management. Organizational culture is also a critical factor and it gets evolved from beliefs and values followed in the organization. Management philosophy should be based on ethics and should be realistic to the outside world.”*

Snehal Desai, Senior Vice President, Adani Group of companies supported with the argument and said,

*“One cannot implement Gandhian principles if people are not having character like Gandhiji. **If you don’t have a leader who has characteristics like Gandhiji, then it becomes difficult to adopt Gandhian principles. Principles get along with character.** People in the organizations need to evolve as a character like Gandhiji. It’s like you wanted to create Google in India and you don’t have a research culture in the country. Now the question arises, why these principles are not implemented in business organizations? Because the corporate growth and competency are not linked, it might happen who are competent may have not grown in the organization and who are not competent have grown in the organization. Another issue is agency problem.*

***Gandhiji precisely understood his area of working and gathered relevant information about the country’s political, social and economic scenario and acquired domain expertise.** Subsequently he was in a position to contribute to freedom struggle in India. **You will find majority of top management executives not doing this and also not understanding the importance of domain expertise in an organization and it’s an issue which I call agency problem.***

*When someone gets a domain expertise, he understands the business well and he will give freedom to his team members and will nurture them. This brings affection and love in the team. But this will not happen with a person who does not possess domain expertise. Such a person will try to dictate his team with his own wisdom. Domain expertise at the top management is the key. This is where, I feel, we need a character of Gandhiji at key positions in the top management.”*

## **5. Transparency**

Mahatma Gandhi advocated that *“truth resides in every human heart, and one has to search for it there, and be guided by truth as one sees it.”* Therefore organizational leadership, to create trustworthy environment, must encourage healthy debating on critical issues with its employees in order to search the truth (Christensen, 2002; Cicala et al., 2014). Leadership in a organization is expected to be truthful to their stakeholders and this can only be done if truth is practiced. One

needs to develop an environment conducive to people's participation where discussions are held transparently. However management of truth needs to be given due importance in an organizational context and explained by S.K. Mishra, General Manager, BHEL as,

*“Sometime in the interest of a business organization and for the benefit of associated stakeholders, one becomes manipulative. But manipulation does not mean that you totally hide the truth and take out transparency out of the equation. One needs to manage truth and not to speak a lie. You might have heard these lines;*

*‘Satyam buryat, priyam buryat na buryat satyapriyam’*

*It means speak truth but abstain from speaking complete truth which may hurt others. Also don't speak a lie, which is liked by others. If you hurt somebody, he will never respond to you in a positive manner. Similarly it happens in a business organization. An organization needs to speak truth but manipulate it in a manner which helps not only the organization but also your customers, investors, vendors and suppliers. This is called management of truth which brings a sense of trust between all the stakeholders.”*

Lataben, associated with Sabarmati Ashram and a Gandhian Scholar supported the argument and said,

*“Gandhiji's persuasion of truth started with a small incident in his childhood when he ate non-veg with his friends and came to house. His mother offered food to him and in reply Gandhiji replied that he is not hungry and did not tell that he had eaten non-veg with friends. This was half-truth but he did not tell the other half of the truth. This is because his family was very religious and was against eating non-veg and this could have hurt the feeling of his mothers. So he spoke half-truth at that time. But later realizes his mistake.*

***Corporate sector also tends to speak half-truth because of business needs and this they tend to do because they don't want to hurt sentiments of the stakeholders. But they should have a realization of it and take corrective decision in future as ultimately truth prevails in the society. This is what Gandhiji did in his life.***

*Gandhiji used to practice what he used to think and subsequently he preached to the world. Mahatma Gandhi used to self-introspect every time he committed a mistake but subsequently he took corrective actions. This is what makes him different from others as a*

*person. Taking the right path is the key to success and you have to be persistent with your efforts.”*

A K Vijh, General Manager, BHEL supported and said that,

*“A good leader commands respect when he communicates transparently and creates an ecosystem of trust. The more you communicate with people; better you will hold them as a unit. You have to impose faith on your team like Gandhiji, only then you can achieve growth for the organization. Gandhian thoughts are very much relevant and if someone develops a model of management based on Gandhian principles then there will be numerous positive impacts on the organization. Growth by following the Gandhian principles will be more realistic.”*

One of the Union leader in an FGD said,

*“Management needs to involve employees and make them aware with the real business scenario rather than putting forward little information. The more organizational management is transparent in its working and dealing with trade unions, one will observe true industrial peace in an organization.”*

## **6. Discipline**

Mahatma Gandhi believed that discipline has two parts, “*physical*” and “*mental*,” and he emphatically said,

*“No institution can run efficiently in the absence of discipline. Actually, discipline is the key of unity and ladder for development.”*

One of the union leaders in an FGD emphatically expressed that,

*“Gandhiji with his character having elements like honesty, simplicity, walk the talk, and truthfulness etc has involved masses in discipline. Progress happens gradually in an organization when organizational leadership is self-disciplined”.*

Discipline is required to achieve business goals and the organization has to give importance to create a disciplined working environment where its employees will work abiding by the company’s rules and regulations (Arvey et.al, 1984; Skaria, 2002; Tardos, 1998).

N R Edkie, Executive Director, CFFP, BHEL Haridwar supported with his statement and said,

*“In industry, we define various processes and established processes for producing quality product and services. If processes are not followed, product quality will be compromised. Process control can be achieved only through discipline. In a manufacturing organization, discipline is required for delivering quality products. Process control in manufacturing process can only be possible with discipline. Mahatma Gandhi always believed that means are more important than ends.”*

In support Sandeep Jain, Director, AKUMS Drug & Pharmaceuticals Ltd Haridwar said,

*“Self-discipline in leadership is the key. Leadership has to set examples. You need to first set an example on your own. If you want to make people speak truth then you need to demonstrate and practice truth yourself than only you can tell others to implement this. People will automatically follow you. **Sustainable business growth can be achieved by following the principles of truthfulness, integrity and hard work. Business by dishonest means cannot sustain in the long run.**”*

## **7. Vision and goals**

Organizations looking for sustainable growth needs to have a vision and goal, primarily focuses on inclusive growth based on Gandhian innovation (Prahalad and Mashelkar, 2010). Vision and business goals are the main drivers which defines the boundaries of the organization for doing business and generating profits (Hallinger and Heck, 2002).

R. B. Bhatnagar, General Manager, BHEL said,

*“Management philosophy should be based on ethics and should be realistic to the outside world. Whatever promises are made to customers, efforts should be made to meet those. Product as a whole should satisfy customer and build an ecosystem of trust. On the other hand, employees also should have a belief and confidence that they can create such products and services which will satisfy and make their customers happy. This can only happen when we have realistic vision and goals, which matches organization’s capabilities and potential.”*

Sant Kumar, General Manager, BHEL also supported the importance of Gandhian philosophy and said,

*“Gandhian philosophy in an organization can be percolated by imbibing relevant Gandhian principles in vision, mission and value statements of the organizations which become a universal set for employees working in the organization.”*

Sandeep Jain, Director, AKUMS Drug & Pharmaceuticals Ltd Haridwar said,

*“Organizations should strive for sustainable business growth based on principles of truthfulness, integrity and hard work. Business by dishonest means cannot sustain in the long run. Sustainable results are possible only through sense of ownership when you follow the path of truth. You require business leaders, to be developed on the principles of Mahatma Gandhi to guide and to bring same sense of ownership in individual employees about the company’s vision, business goals, and values.”*

## **8. Training and development**

Learning environment in an organization is developed through proper training and development program, which focuses on achieving learning objectives aligned with the goals of the organization (Hayes and Allinson, 1997; Noe, 2010; Rao and Shah, 2012). Learning is all about acquiring new knowledge, developing new skills, competencies and attitude, which helps in developing human capital for future (Noe, 2010).

A. K. Vijh, General Manager, BHEL said that,

*“To percolate Gandhian management perspective in organization, you need to provide training which expose employees to the organizational values. **Especially when you are assessing an individual’s performance, you should make necessary parameters of assessment related to Gandhian principles.***

*If you develop your people with right values and skills, you will automatically achieve sustainable business growth and this is what Tata group as an organization did in our country. Focus should be on development of workforce as human capital to leverage on business growth. These days we are not mending the things instead focusing on replacing those.”*

Sant Kumar, General Manager, BHEL supported and said,

*“Recruitment of the organization should also focus on identifying talent possessing elements of Gandhian philosophy. Once an employee gets inducted, he should be constantly nurtured on the basis of Gandhian principles. Training and development should also expose employees towards implementation of Gandhian principles at large.”*

Snehal Desai, Senior Vice President, Adani Group of companies said,

*“You have to have a mind of an entrepreneur who is capable of taking people with values which makes business sustainable in the long run. You need to recruit people with value system and subsequently these are required to be trained for attaining leadership positions in the organizations.*

*I agree that everyone has different value system but basic value system will not change irrespective of the culture you are coming from and organization you working for. It includes commitment, going into details, honesty and truthfulness. No organizational value system is against these basic values.”*

## **9. Evaluation of employees**

To foster and achieve high level of job performance of employees, the management needs to focus on employee engagement in the direction it intends to lead them to (Gruman and Saks, 2011). Employees are to be evaluated in certain key result areas and elements of balance score card are to be designed by the leadership of the organization. The motive of evaluating employees is not just to get the required performance from employees; rather it is inclined to the orientation of the employees with the goals of the organization (Gruman and Saks, 2011; Hackman and Oldham, 1976).

S.K. Mishra, General Manager, BHEL said,

*“Organizations across the globe are focusing on bringing transparency in their working. Transparency is actually the path to the truth. Transparency is what you think, you write and speak. Everywhere in the business world, organizations are stressing upon to be transparent while doing business. Organizations need to realize the importance of crystal clear communication with every associated stakeholder, which builds an environment of*

*trust. So as a leader, one should possess true reflection of what he is thinking about his employees, customers, suppliers and shareholders. Evaluation of employees should also be done on the same parameters to complete the loop.”*

#### **10. Individual alignment with organization’s vision and goals**

Leadership in an organization requires to be aligned not only with the values of the organization, but also with vision and goal of the organization, and should enable all the employees working in the organization to work in synchronization (Hallinger, 2011). Mahatma Gandhi, leaving his self-interest aside, aligned his thoughts and objectives with a common goal, that is, freedom for India. Similarly, organizational leadership should strive to unite the workforce to achieve a common goal in the interest of the organization.



**CHAPTER 6**  
**CONCLUSION, RECOMMENDATIONS**  
**AND FUTURE SCOPE**

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**CONCLUSION, RECOMMENDATIONS AND FUTURE SCOPE**

**6.1 CONCLUSION**

Conclusion of research work can be broadly divided into two self-emerged segments;

1. The researcher chose to refer to Gandhian philosophy /principles as benchmark to be prospectively observed in an industrial organizational setting along with the intention of judging the contemporary awareness level and future reliability prospect of the same. But the question loomed at large that why Gandhian philosophy only?
2. Second aspect which emerges is specifically in relation to organizational set up like that of BHEL is that there is always a choice for such organizations to go either ways i.e. to follow conventionally renowned model and practices with the same nomenclature and approach either directed by collaborators, modern practitioners or market forces or to take a deep rooted philosophical root for excelling.

Hence, with reference to these two broader segments, this research work concludes as follows:

- a. As described in Chapter 4 and Chapter 5, the awareness level of Gandhian perspective in general and with reference to an industrial organization and work philosophy in particular is primitive and substantially low.
- b. Respondents have acknowledged during discussions and interviews that Gandhian philosophy exists only in nomenclature.
- c. Therefore, a prime conclusion is that modes of generating awareness about Gandhian philosophy for industrial segments has to be developed either through course structure, or through practices and even through Gandhian philosophy based audits.
- d. An important aspect, which has to be concluded that though the research did not attempt to compare philosopher/philosophies in particular but still during discussions and as also substantiated by literature review it emerged that Mahatma Gandhi's fundamental philosophical approach might not be radically different from that of others but exist in the form of an approach, which structurally recommends a pathway of wealth generation, productivity, wealth distribution, and economic prosperity for all.

- e. Gandhian perspective specifically elaborates on the practices which may support wealth distribution, productivity and prosperity.
- f. The principles indicated in the preceding points were found to be unknowingly followed and acknowledged when identified during the discussion and interview of the top management of BHEL and many other contemporary organizations taken as respondent.
- g. This was because of the reason that Gandhian principles have been found to be imbibed in the socio-cultural development of India on the one hand and on the other hand have been existing at the backdrop of all the industrial development policy structures, though not being structurally followed.
- h. As evident in the literature, industrial sector of India especially public sector in India has passed through cyclical phases of growth and recession before reaching to the present scenario. Many a times the recessionary phase or the down turn has been regional or due to gaps in policy (implementation) and hence could cater to through market forces, But during the widespread recessionary phases, there has to be a large and radical policy and market overhaul which is enabled by a benchmark. This study concludes that Gandhian principles are the benchmark of stature which has the capability and capacity to pull and steer an organization out of or through recessionary phases without degenerative repercussions and subsequently make them move towards growth. For example, it has been observed that organizations like BHEL have not only moved out of recession but have excelled towards achieving Maharatna status aided by fundamental principles given by Mahatma Gandhi, radically imbibed in its character. But the question remains; how structurally it can be utilized for intense excellence?

Further with reference to the second aspect of choosing a pathway by organizations like BHEL, the study conclude as follows:

- a) It is suitably easy and contemporarily required adopting the conventional industrial and business practices which organizations like BHEL also did.
- b) But as suggested in preceding paragraphs, what should be done during recession as well as for radical excellence? The answer is that even the market and business collaborators and competitors have been looking at radical changes through the eyes of scholars and philosophers like Mahatma Gandhi. Then why should not a PSU do the same while contributing towards the growth of the land of Mahatma Gandhi.

- c) Further organizations like BHEL have always revisited their objectives, which get eminence from public services they must do as one of the characteristics they hold. Because BHEL do not only exist for business but also has to pursue the national contribution through infrastructural development, wealth creation and participation in wealth distribution. Hence must be guided by the principle focusing on the same along with guiding and implementation process for its achievement.
- d) Another aspect which emerges as a conclusion is beyond making a choice and is related to creating precedence. As described in Chapter 1, BHEL has grown to be an organization “*Maharatna*” characterized by the presence of growth and excellent models as well as nurturing communities of sharp brain.
- Therefore, it is evident that many organizations especially PSUs and beyond will be looking towards BHEL for following their practices along with matching the leadership style of their leaders for executing such practices. Hence, BHEL must have structured benchmarking, based on a deep rooted philosophy to create a right decision for developing the right future.
- e) With respect to the future, as an example BHEL, nowadays is moving from production of small generator to large ones, not only for catering to the environmental needs, but also for meeting the future demands of energy capacity development.
- f) It is an important case study to be mentioned and understood about how this transition is being met while living with the complexities of BHEL’s contemporary human resource management system. The answer is to imbibe in Gandhian philosophy. For example a case study during research was developed which elaborated upon a worker’s strike, which took place to resist the Biometric Electronic Attendance System, which is a trivial issue being looked upon in the light of levels BHEL otherwise desires to achieve.
- g) But looking at the above scenario the research concludes that implementation of Biometric Electronic Attendance System went through such a phase because of larger presence of democracy, it got defused because of positive dialogue and discussion and BHEL still could maintain its production because of every stakeholder being able to identify himself as a part of larger family. All the three facets/characteristics emanate from Gandhian principles, hence compelling a conclusion that those principles are imbibed in the system and have to be structuralized at large.

### **6.1.1 Broader Conclusion**

1. Gandhian principles are compositely socio-economic-cultural in nature. Meaning thereby that Gandhian principles are capable of touching all the three aspects.
2. Gandhian principles have time and again proved their global prevalence and role, which is evident through following of the Gandhian principles in various organizations of different scale around the world.
3. These principles generate sustainable efforts, which are not liable to be affected by cyclical socio-economic-cultural transitions.
4. Mahatma Gandhi defined excellence with respect to exclusiveness. Hence differentiating Gandhian model of growth from others.
5. In an industrial set up like BHEL the study concludes that if Gandhian principles are followed structurally, then productivity with prosperity and opulence can be achieved. It has been observed that stakeholder's prosperity and value chain development through distribution of benefits can be achieved with the help of Mahatma Gandhi's perspective with specific reference to the industrial setup.

### **6.2 Recommendations**

Motivation of this research as revealed earlier has been associated with the proponent's working experience with BHEL in industrial relations and HR department. During the tenure of 7 years, the researcher has come across several issues of production and productivity. And because it has been one of the initial most assignments of the researcher, the concerned has been related to optimism. The researcher wanted to initially look for fundamentally strong solutions, because problem identification through observation justifiably revealed that an exploratory study for radical change proposition has to be done, which should bring the recommendation for leadership rather than functionaries. And literature review justifiably suggested, as also projected in conclusion chapter, that Gandhian philosophy holds the key. Therefore, this study proposes for executable recommendations with relevance to organizations like BHEL and specifically BHEL.

Here, it is mandatory to mention that these recommendations could have not been reached just on the basis of experience and observations. The research was conducted to structurally propose these recommendations through strong academic research framework which was the only way.

### **6.2.1 Recommendations proposed by thesis**

1. Recommendation for generating fundamental awareness about Gandhian principles.
2. Recommendations for associating the generated awareness with relevance and objectives of organizations like BHEL.
3. Association of generated awareness with life in BHEL.
4. Association of Gandhian principles and productivity of BHEL.
5. Structural adoption of Gandhian principles by the leadership of BHEL for achieving the growth and potential.
6. Percolation of preceding adoption of leadership levels to the levels of functions.

### **6.2.2 Recommendations for generating fundamental awareness about Gandhian Principles**

- a. It's a childlike process for learning and relearning something, which has to be incorporated at fundamental levels with attitudinal change. Therefore, it is recommended that BHEL should develop specific curriculum for propelling Gandhian principles throughout but the learning lesson should be developed with the help of stakeholders and the list of these stakeholders may be borrowed from Chapter 4 and Chapter 5 of this research work. Further to add value to develop lessons, these lessons could be vetted and developed by industry captains, who believe in Gandhian principles, wherein some of those have been contacted during this research work.(List of respondent available in Chapter 4)
- b. Human resource development Centre of BHEL has to play a vital role in delivering the programs and also for monitoring the effect of the program through structured evaluation periodically done with the help of Department of Management Studies, Indian Institute of Technology, Roorkee where this research was originated.
- c. Leadership conclave in every six month must be organized for the top management leadership of BHEL, wherein they are supposed to interact with Gandhian experts on the one hand and on the other hand they must develop case studies from their own experiences to be suggestive of Gandhian philosophies followed by them systematically and unknowingly.

### **6.2.3 Recommendations for associating the generated awareness with relevance and objectives of organizations like BHEL**

It has been observed during the research work, which is supported by literature as well, that members of the organization including the leadership tends to forget and drift away from the prime objectives of an organization in due course of time because of market generated reasons or otherwise.

Therefore it is recommended that:

- a. Program at the level of leadership and masses both should be generated
  1. For reiteration of the objectives of an organization
  2. For analyzing the achievement level of the objectives
  3. For revisiting the methodologies till now for achieving the objectives
  4. Projecting the gap in the achievement of the objectives
  5. For generating an awareness level about the requirement of methodology for successfully achieving these objectives.
- b. The above exercise has to be complemented with objective association with Gandhian principles with the prime objectives of BHEL through specific activities. For example, if objectives of BHEL consider environment protection as one of their responsibilities, then how Gandhian philosophy can be utilized to achieve the same and a system has to be designed.
- c. It is important to understand here that Mahatma Gandhi has been acknowledged as a design thinker, who designed not only the freedom struggle of India but also the future course of India. His design thinking acumen always included industrial revolution with sustainability and prosperity. Therefore, it is strongly recommended, if principles of Mahatma Gandhi have to be incorporated with the objectives of organizations like BHEL, and then the elements of design thinking must be included for the same.

#### **6.2.4 Association of generated awareness with work life in BHEL**

As evident in preceding discussions, especially in point no.1, Gandhian philosophy must traverse from generating awareness to adoption, which cannot be aptly done without adoption of those principles in the lives of the people. Therefore, it is strongly recommended that:

- a. Material well-being of the people with respect to cost benefit analysis is possibly done (in due course of time), which must be associated with adoption of Gandhian philosophy.
- b. An association should be built up with reduction of daily life grievances.
- c. This association should also be justified with sustained and contained life without many ups and downs.
- d. Association of Gandhian principles with the lives of people must be justified through larger picture along with glimpse of immediate gains.
- e. The preceding points can also be justified through apt comparison with other industrial organizations and the description of organizations existing in different countries, where Gandhian philosophy is not evident or is partially evident.

#### **6.2.5 Association of Gandhian principles and productivity of BHEL**

Preceding recommendations associating the lives with Gandhian philosophy are further recommended to be proactively associated with the productivity of BHEL. Hence, it is recommended that:

- a. Comparison of
  - Functional growth with adoption of Gandhian philosophy in comparison to the absence of Gandhian philosophy;
  - Professional growth with adoption of Gandhian philosophy in comparison to the absence of Gandhian philosophy;
  - Work and career sustainability must also be compared.
- b. Preceding comparison then must be associated with modern productivity measures. For example, productivity metric analysis can be done in this regard.
- c. This individual level productivity analysis subsequently should be associated with overall productivity of the plants of BHEL.



- d. Further plant level productivity should be measured for cohesiveness among the plants and also for measuring the productivity of integrated value chain existing among various plants of BHEL.
- e. The preceding productivity analysis should then be projected at the corporate level of BHEL.

### **6.3 Structural adoption of Gandhian Principles by the leadership of BHEL for achieving the growth and potential**

Gandhian philosophy referred to precedence as an important element. Precedence in return is set by leadership. Therefore, it is recommended that:

- a. Present leadership may enhance their Gandhian perspective and philosophy by:
  - Attending prolonged and frequent courses at Institution like Kochrab Ashram.
  - By attending the international conferences, where western scholars discuss Mahatma Gandhi and leadership.
  - There should be a specific competition for the leaders of BHEL every year which can be titled as *“How Mahatma Gandhi would have done it?”* Where leaders would demonstrate their recent decision through the eyes of Mahatma Gandhi.
- b. Middle management leadership just following the present leadership is expected to do an extra bit, wherein they must demonstrate not only what they are learning from their predecessors but also what they intend and want to teach and percolate among their successors and organization at large. Therefore, the middle management leadership is expected to annually sign a declaration on *“what would I do with reference to the context of the principles of Mahatma Gandhi”*.
- c. Future Leadership:

A fundamental change is recommended with respect to the future leadership development of BHEL, wherein recruitment and selection of middle management is destined to be the future leadership of the organization, either must be hired from sources/Institutions believing or pursuing Gandhian philosophy or must be trained in the application of Gandhian principles through their training phases especially during their initial training programs.

### **6.3.1 Percolation of preceding adoption of leadership levels to the levels of functions**

The adopted level of Gandhian philosophy must be capitalized at all the level of functionaries throughout the organization through all the stages of leadership including top, middle, and future leaders. Hence, it is recommended that key performance areas and key result areas of the leaders at all the levels should include the percolation of Gandhian Philosophy among the functionaries related to them. *For Example,*

#### **Case 1: Implementation of Biometric Attendance System**

Haridwar Unit of BHEL has been established in 1964, which have two manufacturing units Heavy Electricals Equipment Plant (HEEP) and Central Forge Foundry Plant (CFFP). Attendance system in the both the units mainly have been dependent on attendance registers, where employees used to marked their attendance in the attendance register in the designated work place. This system was going on from the day of establishment of the unit. With a need to upgrade to new technology, management of BHEL decided to install and implement biometric based attendance system in both the manufacturing units. Management having reflection of Gandhian thought believes in model of trusteeship wherein employee's representatives are taken into confidence through continued discussions before implementing any policy, processes or rules in the company. This gave a very healthy environment of participation to employees where they can give their suggestions or feedback for making improvements wherever needed. At the same time, top management also gets feedback or response from the stakeholders for implementing any system. This brings in a sense of participation amongst all. Talks were initiated by the management through Plant Council Meeting, an apex body for representatives of unions, associations and management, in the year 2013. Subsequently, feedbacks were taken in various meetings held. Suggestions were compiled and action plan was drafted, which then was shared among all the stakeholders.

Thus management arrived at an action plan for the implementation of Biometric Attendance system at the Haridwar unit. And this was done after building consensus with representatives of unions and associations. Following Gandhian thought of "*walk the talk*"; management first implemented the biometric attendance system for the white colour employees. Once system got

smoothened for executives, benefits were shared with union representatives. This way the biometric attendance system got implemented in the year 2015 with worker's participation in management.

### **Case 2: Trusteeship followed through Worker Participation in Management (WPM) forum**

Mahatma Gandhi advocated that wealth creation should be done by following trusteeship. Shukla (2012) explained a working description of a "trustee" as an individual or corporate entity placed in a position of looking after the resources of another for his or her or its benefit. Mahatma Gandhi never had an issue in generating wealth by an organization and working for profits, as long as the accumulation of wealth being is being done through what he called "pure means" which address the welfare of all. Shukla (2012), explained trusteeship as *"The principal ground for trusteeship concept was that such wealth came from societal constituents and (beyond modest personal needs) truly belonged to them, and hence should be kept in trust, prudently and productively used for the benefit of society"*. JRD Tata has also implemented this philosophy in Tata Steel Plant in Jamshedpur and Mahatma Gandhi also praised the efforts by seeing the labour relations with the management. This was done by creating a communication platform by the management for the employees.

BHEL, in a similar way, has implemented a policy of "worker participation in management" in the year 1973, wherein it has formulated guidelines for the worker participation in various management decisions making.

BHEL believes that active association of all employees in various aspects of productive operations in true participative spirit is essential for the creation of a climate of involvement and commitment which alone can motivate them to contribute their best for the sustained growth and prosperity of the organizations. This belief found its nurturing ground in the bi-partite forum created initially to discuss and negotiate the wage revision in 1973 and helped the forum develop itself into a permanent scaffold for promoting the participative spirit. The progression through various stages of this process of participation has today brought us to the setting where the corporate objective viz.

*“To evolve a participative style of management which will ensure good working conditions and job satisfaction to all employees, wages commensurate with their performance career advancement and hood will amongst all employees and respect for the human individual”*

has been translated into real practice

With the appointment of G. Ramanujam, an eminent labour leader on the board of directors, (in the past) the employees’ participation scheme stands implemented in BHEL right from the board level down to the shop floor. Employees’ participation in management has many firsts in BHEL through:

1. A **Joint Committee** at the apex national level

Joint Committee Meeting (JCM) seats are allocated to each unit as per the manpower of the respective units. Elections are organized once in 3 or 4 years, wherein representative of the union are elected to whom these JCM seats are allotted. Chairman of JCM is the Chairman and Managing Director (CMD). Functional directors and head of units are also the members of JCM. Participation of eminent central trade union leaders is also there in JCM.

2. A **Plant Council** in each manufacturing unit

Member: General Manager/Production heads and members from representative unions, supervisory associations and executive associations. Discussions and deliberations are done in the following matters:


- Matters related to production, productivity and targets of the plant.
- Welfare and safety of plant.
- Unresolved issues of shop councils.

3. A **Shop Council** is constituted in each major area of work in the various plants

Even though the size of the organization has increased in last four decades, these WPM forums still exist in the company, and it is a healthy indicator of labour relation in the company.

Detailed description is as per figure 6.1

**Figure 6.1: Workers' Participation in Management**

<p><b>1. Objective</b></p> <p>Involving workers in those decisions that affect them and by increasing their autonomy and control over their work lives, employees become more motivated, more committed to the organization, more productive and more satisfied with their jobs. Simply participation make employees responsible by which they are willing to take initiative and contribute with cost saving suggestions and growth-oriented ideas</p>	<p><b>2. Implications of Workers' participation in Management</b></p> <ol style="list-style-type: none"> <li>Workers have ideas which can be useful</li> <li>Upward communication facilitates sound decision making. Workers may accept the decisions better if they participate in them.</li> <li>Workers become responsive</li> <li>Foster a cooperative attitude amongst workers &amp; management thus raising efficiency by improving team spirit and reducing the loss of efficiency arising from industrial dispute</li> </ol>	<p><b>3. Forms of participation</b></p> <ol style="list-style-type: none"> <li>Information sharing</li> <li>Joint consultation prior to decision making</li> <li>Active involvement of workers, where they are treated as members of a decision making team</li> <li>Involving workers in all strategic, policy, operational issues i.e. workers' participation here implies self-management or self-control</li> </ol>								
<p><b>8. Enhancing effectiveness of meetings</b></p> <ul style="list-style-type: none"> <li>Identifying clear cut agenda where roles of participants are clearly defined</li> <li>Developing guidelines for decision making</li> <li>Keeping employees informed of all decisions arrived at, their implementation and the outcomes</li> <li>Evaluating progress of committees/councils from time to time</li> <li>Healthy participation</li> </ul>	 <p><b>Workers' participation in management (WPM)</b></p>	<p><b>4. Industrial Dispute Act 1947</b></p> <p>Provides for setting up of bipartite works committee as a scheme of worker participation in management which consists of representative of employers and employees. The aim is to promote measures for maintaining harmonious relations in the work place and to sort out differences of opinion in respect of matters of common interest to employers and employees.</p>								
<p><b>7. Meetings to be held</b></p> <table border="1" data-bbox="94 1360 505 1766"> <thead> <tr> <th>COMMITTEE/COUNCILS</th> <th>PERIODICITY OF MEETING</th> </tr> </thead> <tbody> <tr> <td>Joint Committee</td> <td>To be decided by Corporate Management whenever need arises</td> </tr> <tr> <td>Plant Council</td> <td>Every month</td> </tr> <tr> <td>Shop Council</td> <td>Every month</td> </tr> </tbody> </table>	COMMITTEE/COUNCILS	PERIODICITY OF MEETING	Joint Committee	To be decided by Corporate Management whenever need arises	Plant Council	Every month	Shop Council	Every month	<p><b>6. WPM Scheme in BHEL</b></p> <ol style="list-style-type: none"> <li>A <b>Joint Committee</b> at the apex national level</li> <li>A <b>Plant Council</b> in each manufacturing unit</li> <li>A <b>Shop Council</b> in each major area of work in the various plants</li> </ol>	<p><b>5. Functions</b></p> <p>To act as participative forum cum consultative bodies for the discussion related to working conditions (like tools, Job Descriptions , lighting, sanitation etc.), amenities like water supply for drinking purposes, provision of canteens, medical services, safe working conditions, Discipline issues, administration of welfare funds, educational and recreational activities for better decision making process &amp; thus maintaining Industrial harmony.</p>
COMMITTEE/COUNCILS	PERIODICITY OF MEETING									
Joint Committee	To be decided by Corporate Management whenever need arises									
Plant Council	Every month									
Shop Council	Every month									

### Case 3: Implementation of 5S system in Shop Floor through Gandhian Way

5S system is the renowned system being implemented in factory setups for housekeeping thus ensuring safety of the employees and proper resource utilization. 5S in BHEL has been rolled out many a times but remained a system which was effective on paper but not on the ground as no visible impact was seen at the shop floor level. In the year 2015, management decided to roll out the implementation of 5S through Gandhian way.

**Figure 6.2 : Method used in implementation of 5S through Gandhian way**



Top management formed a six member steering committee to drive the 5S implementation in the plant. Feedback from employees was taken through, first by personal interaction, and then through focus group discussions (FGD), which brought out the following issues:

1. Awareness program: Sensitizing employees “*Implementation of 5S is for their own benefits and not for the benefit of the management*”: being done through FGDs.
2. Response: What is there in for us? No monetary gain, already overloaded with work, prejudiced with 5S.
3. Lack of resources for 5S implementation.
4. Top management commitment: Machine not working, not being scrapped. Maintenance of machine not being done properly.
5. No reward and recognition for implementation of 5S.
6. Discipline in maintaining system.
7. No standardized process followed.
8. No authority to monitor and audit.

9. No proper awareness and literacy: Necessary training not provided to employees.
10. No sense of ownership among employees.

Gandhian way was adopted to implement the action plan by the steering committee.

### **Phase 1: Awareness and sensitizing teams**

1. Awareness Training: Class room training for Supervisors & Executives (30) and on the shop floor (60) along with the training for supervisors and workers.
2. Mapping of area in subzones and zones of ownership of some authority. Toilet and sanitation were taken separately (with total employee involvement).
3. Photographs captured. Soft copy provided to identified champions of zones and sub-zones

### **Phase 2: Implementation of 5S**

Red tag activity: Segregating wanted and unwanted items. Unwanted items were put in red zone, a dedicated area created for “*Seri Measurement*”. Items which are usable after minor repair are retained and others were disposed of by sending them to scrap yard.

Benefit shown:

- Lowering of stress level to individuals.
- Movement of body will increase.
- Tool searching time will decrease.
- Safe condition for working.
- Space created.
- Impress project reward: registering 5S project which provides monetary gain through reward money.
- 5S certification.
- Appreciation certificate to team by quality department.

### **Phase 3: Inculcating sense of belongingness**

- Worker feels elevated and motivated at shop floor.
- Visual changes in workplace were observed.
- Photograph captured were displayed (before & after).
- Monetary reward provided through company improvement project system.
- Overall generated competition among teams at shop floor.

### **Audit system after implementation for certification purpose**

**Self-Audit:** Weekly by teams. Standard audit registers were created with proper check points. Training provided for identified auditors. Everyone in the team was given a role for doing audit. This brought a sense of belongingness and ownership as workers were also doing audit of 5S in executive's areas.

**Management Audit:** Monthly and quarterly by the departmental team.

Audit findings were given to the team of zones/subzones for implementation.

Two types of findings:

1. Within control points: no action required
2. Out of control points: Management audit done. Feedback given to top management through points captured by involving every employee for implementation and audit of points.

Conclusion and recommendations at large along with the cases described in preceding sections, one realises that Mahatma Gandhi life and his teachings and philosophy have a capacity to move things in the right direction. He believed that every human being is unique and it's a matter of making one realise his worth to participate and play a particular role to the maximum possible extent and capacity.

He also believed that there is nothing which cannot be undone because all humans may be brought in for doing best and good wherein he must be reminded that one must get soulfully associated with each other.



#### **6.4 Future Scope**

Several possibilities of future research emerged from this study. Study of private organization with respect to Gandhian management perspective is one possibility. A study of comparative analysis between different PSU organizations is another possibility. Future studies can also be designed to study sustainability based management based on Gandhian philosophy.

Gandhian management perspective can further be studied and extrapolated with the view of developing business leaders for a better tomorrow. This can be done with the help of the conceptual model for industrial organization from the perspective of Gandhian management, wherein knowledge should be given utmost importance and has to be the core principle of the organization. This should further be supported with values like transparency and trust, which is possible only through the practice of truth, discipline, employee participation, and decision making with Sarvodaya (welfare of all) in mind.

The limitation of study is that variables or elements identified are from the manufacturing industry only, which might not be applicable to other industries. Moreover, there is always a possibility of other significant factors such as nature of business, product and service profile, demography, market orientation, and so on. The model arrived at through this study can further be validated statistically with the help of structure equation modelling.

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## PAPERS PUBLISHED FROM THE RESEARCH WORK

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### Papers Published/Accepted/Under review from Thesis Work in International Journals

1. Mishra, S., **Kant, S.**, Sharma, V., & Agrawal, R. (2017). Decisional dilemma in maintaining industrial peace in PSU in India. *Emerald Emerging Markets Case Studies*, 7(2), 1-15. (**Emerald**)
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