

## Communication and Leadership "Mahatma Gandhi as a Great Leader"

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**Abstract:** In this article the author explored communication and Leadership qualities of Mahatma Gandhi. Based on the literature review, the author started with a brief history of Mohandas Gandhi, then how Mahatma Gandhi used effective communication as a leader to create effect impact on the people as well as other leaders in India and abroad.

Mahatma Gandhi personified the Servant Leadership Behavior. He was broadly perceived as one of the twentieth century's most prominent political and profound pioneers. Regarded in India as the dad of the country, he spearheaded principle of Satyagraha—resistance to tyranny through mass peaceful common rebellion.

More than whatever else his request for truth was, the real administration quality which he attempted to soak up in his supporters and second rank pioneers alike. Gandhi all through his profession trusted that he is not an additional conventional person and he resembles his other individual compatriots. He trusted that in the event that he has turned into an honorable identity then he has progressed toward becoming it since he pursued a few standards honestly, and any individual who can tail it can turn into a respectable and holy person like-individual as was he. The dialect, the style of Gandhi and his utilization of the verbal and non-verbal assets for informative purposes anticipate watchful examination. To comprehend his viability as a communicator one may likewise think about concentrates his thoughts and musings.

**Keywords:** Communication, Leadership, Mahatma Gandhi, Leader, Satyagraha.

### Introduction

We talk of India Mahâmana 'great mind' for important intellectual but Mahatma 'great soul' for a spiritual personality size. Atma is the same root as the word 'atmosphere', and directly evokes the breadth of views and openness heart of a large scale (Rudolph, L.I., 2010).

One of the keys to becoming an effective leader is becoming an effective communicator. Effective communications involves verbal and non-verbal communication (Martin, J.N. and Nakayama, T.K., 2013). Leaders so communicate clearly with charisma, power, and passions. They must communicate to superiors and followers alike. Along with communicating their message, they must be responsive to the messages of others (Hollander, E.P. and Offermann, L.R., 1990). Effective leaders and communicators pay attention to non-verbal cues that make impressions on their listeners' perception. Ralph Waldo Emerson said, "Speech is power: speech is to persuade, to convert, to compel. It is to bring another out of his bad sense into your good

sense.” Effective communicators and leaders alike share this belief that communication can change and inspire others (Fisher, W.R., 1970).

Mahatma Gandhi was a great communicator and it has often been observed that Gandhi’s success as a communicator was due to the various strategies that he had insightfully designed to communicate with the people of India (Chakravarty, N., 1995). Those strategies worked primarily because it was Gandhi who used them. The language and the style of Gandhi and his use of the verbal and non-verbal resources for communicative. His ideas and thoughts, although communication theorists tend to neglect the content or the interest value of what is being communicated in their attempt to build models of communication (Gandhi, M., 1939). It has often been asserted that Gandhi’s impact on the people he met and spoke to was simply electrifying. These people were not just freedom fighters and politicians, writers and thinkers; there were among them slum dwellers and villagers, farmers and laborers, little-educated people and illiterates. But Gandhi wasn’t a populist, saying what he thought his audience would like to hear; he was on the contrary quite capable of saying things or doing things that were rather incomprehensible to the people at large or were considered unacceptable, which may not be surprising since he was a great deal more than the leader of a freedom movement; he was a social reformer too (Steinberg, B.S., 2005). The current article aimed to explore the communication and leadership qualities of Mahatma Gandhi.

### **Article Structure**

Based on literature review, author start with brief history of Mohandas Karamchand Gandhi, then how Mahatma Gandhi used effective communication as a leader to create Oimpact on the people as well as other leaders in India and aboard.

### **Brief history of Mohandas Karamchand Gandhi:**

One of the greatest figures of the twentieth century, and perhaps of the millennium, Mohandas Karamchand Gandhi, who could argue but that the man dedicated his entire life to waging peace, in his heart, in his home, in his country, and in the world (Gandhi, M., 1986).

Mahatma Gandhi was born on October 2, 1869 in Purbandar, India. He studied law and defended the civil rights of Indians both in their homeland under British rule and in South Africa. He became leader of the Indian Independence Movement, where he campaigned against British institutions in peaceful forms of civil disobedience, He was killed by a militant in 1948 (Puri, R.S., 1987).

He advocated non-violence which is "the extreme confines of humility". He developed the satyagraha, which usually results in non-violent struggle, but that means just hold on to the truth, in other words hold the line of truth. In the stories founders of Hinduism, one speaks of satyalok, paradise of truth, as

seventh heaven, the highest heaven. The motto of the Vedas Satyameva jayate, 'the truth only victorious is included on most banknotes, as currency even India. Graha can also mean 'possession', and so the sense of satyagraha can become "good to be possessed by the demon of truth" ... The notion Truth has developed Gandhi was not dogmatic, he wanted to be consistent with its inner reality and a more flexible experience of the Divine; it was more of a value as a belief. I feel that if there is indeed a fruitful and important subject for dialogue inter-religious, it is the search for common values beyond beliefs, ie a Basic credible ethics as base. For this, the monks who like to refer directly to their personal experience will make a significant contribution. We then talk about intra-religious dialogue, or the path of the other becomes internalized by convenient. We can read about the monastic interreligious dialogue, considered a Christian point of open view, the fairly recent book by Fabrice Blée *The Desert interiority* (DDB). Gandhi, when he returned to India in 1915, had a program that was Indian inspired much more than Christian or Western, "It was to the moral regeneration in the line of Indian thought, but no barrier between India and other nations. It excluded by cons as much as possible the influence of the West, with its industrial slavery, its material civilization, its worship of money and wars " "My experience in South Africa convinced me that this would be the question unity between Hindus and Muslims that would put my ahimsa most severely to the test, and that this problem was the one who had the largest field in my experiences ahimsa (Gandhi, M.K., 2012).

Gandhi was from Gujarat, he was influenced by the Jain doctrine indeed present in this region of India, especially the non-exclusive, year- ekanta, which represents the real drug that can cure the disease of religious fanaticism. Mahatma gave it to the honor and has taken the world of his time. Non-violence Gandhi does not mean passivity in the satyagraha, satya means truth and root graha is the same as to grasp English and grip in French; in clear terms, he This is a good tussle for the truth. I know that there are young people for example who are interested in this book, and who really want to know: I want to win them time by indicating as directly as possible the center of what seems true, it is not to embark them for a ride more and talking to a half or fourth of words (Hay, S.N., 1970).

In mid-November 2009, the Dalai Lama was invited to speak in Arunachal Pradesh the northeast of India to the borders of Tibet. For him, the trip was full of memories, for it was in this province, the Tawang Monastery, he fled the invaders Chinese and was able to take refuge in free countries. Yet those he referred to his critics from the beginning his first speech there, were not the Red Guards of the Revolution cultural, but Christian missionaries who managed to convert 40% population of the region, while claiming to be persecuted by the Buddhists. He has

strongly reaffirmed the right to simple and traditional peoples not to be subject Campaign conversions that seem more effective to destroy a culture ancestral, that the revolution Maoist Red Guards. It is this idea that we're going develop throughout this book (Kellett, A., 2010).

The Dalai Lama is as a follower of Gandhi and said that non-violence is part of his daily practice 'Helping others and have consideration for their rights and needs is not only a question of responsibility, but also a question of his own happiness. "

Moreover, the maxim of Vivekananda 'Elevation masses without injuring their religion "has certainly inspired directly Gandhi (Green, P., 1997).

### **Satyagraha, perseverance in the truth of the Mahatma.**

Gandhi described the weapon of satyagraha priceless and incomparable. He stated: "On 6 April 1919, the Satyagraha was born in India. One may not agree with the civil disobedience but nobody can disavow the essential doctrine of Truth Love leads not to hurt. With satya combined with ahimsa, you can bring the world at your feet. Satyagraha in essence is nothing more than the introduction of truth and gentleness in politics, ie in national life. " (Singh, N., 1997).

... This is an essentially active movement, much more active than what involves the use of murderous weapons. Truth and nonviolence are perhaps the most active weapons you have in the world ... They are far removed from the cowardice, I would prefer violence to cowardice. "

In his conception of nonviolence, Gandhi became stricter. He supported the Boer War in South Africa, because he thought it would help alleviate the plight Indians, he participated in the war of 14-18 in the English humanitarian services. However, in 1919, after the tragedy of Jaliyanbagh in Amritsar, where 600 civilians were killed by the English and where the leader who ordered the killing was acquitted, he decided to do more work with the occupying colonizer. He refused to endorse the commitments Indians with the English army during the Second World War. He has even proposed to the allies to go to Hitler and Mussolini, which was at least strange, we quote his words below (Singh, N., 1997).

### **Gandhi's Preparation techniques:**

#### **1- Selecting a clear cause:**

Not only must select a clear cause, but it is obviously just morally, to trigger a movement of non-violent non-cooperation. The independence of India would have been too vague by revoking against the tax on salt was one of the good causes. In choosing them, the Mahatma showed a flair often touched engineering (Chandra, B., 2004).

#### **2- Recruitment and Mobilization:**

Gandhi was more interested in quality than quantity satyagrahis (Chandra, B., 2004).

### **3- Organization:**

Gandhi was a very good organizer, did not hesitate to launch new organizations and to stop if he saw they were not functional. He was aware that accounts are very clear (Chandra, B., 2004).

### **4- Training:**

"The training is also important for satyagraha for armed revolt." Gandhi created ashrams, first at Sabarmati near Ahmedabad in 1917 and then to 1933 Wardha in central India, a place called Sevagram, the village of the service. They became the model for a network, which was the ferment of nonviolent action Mahatma (Chandra, B., 2004).

### **Gandhi's Purification techniques:**

Gandhi wanted India to be worthy of independence, *sva-Raj*, literally 'his own kingdom', a term which can also mean 'self-control'. - Fasting: fasting days preparing the actions of satyagraha but Gandhi reserved the great fasts for himself. There was, for example, a case immorality in Ashram Sabarmati. Instead of punishing, to exclude from conceal or pass, which would have had disastrous consequences, the Mahatma had 7 days of fasting. For the Independence Day August 15, 1947, where he could be tempted by pride and sense of omnipotence before the success of the work of his life, was nicknamed the 'Father of the Nation', he fasted. Gandhi also used fasting as a political weapon, 25 times in his career (Wolpert, S., 2002).

This tradition continues. There are three months a religious Hardwar where I live often where the Ganges emerges from the Himalayas, has been successful for prevention of the construction of dams on the upper Ganges. These may give in case of earthquake - which are common in the area - and create downstream of disasters. Fasting should be used as a weapon to move people with whom we have an established relationship, not with sworn enemies that would be too happy to see you starve (Oberoi, H., 1994).

The silence he practiced every Monday, but could meet demands urgent by brief notes. In 1926, he practiced a year of political silence. And again in 1946. - The strike (*hartal*). Gandhi did not want inflation of this weapon using it too often. Public prayers: there invoked different gods. Riots between religious communities were for Gandhi pathology evolves through crises, from fear, and prayer in common was an effective way to dissolve these fears (Fischer, L., 2010).

### **Gandhi's Communication and Negotiation Qualities**

Gandhi has used book publishing and print media for the dissemination of its message. Although *Nava Jivan* in Gujarati and *Young India* in English have not fired a large number of copies, they were 'network'

with about 37 newspapers in English and 115 in Indian languages, which reproduced the most items important. It was the Internet before the Internet (Galtung, J., 1992; Weber, T., 1993).

Gandhi regularly made major tours of India; he loved travel third class, and even when he was a little time to walk from village to town. He confessed that this was the way he valued most. He encouraged his following on a morning walk in groups in their villages or their city neighborhoods while singing, echoing an old tradition of Baul, the singers and wandering mystics of traditional Bengal. It could be classified in the media symbolic actions such as walking salt. During it, the Mahatma has managed to hold spellbound for a long time the Indian masses as the government colonial (Gonsalves, P., 2010).

Gandhi not only readily agreed to meet with the government British India, but announced very clearly the movements he would launch, and his colleagues discouraged politicians disappearing in nature if had an arrest warrant issued against them. He regularly wrote open letters the government knew and give ground. For example, in late 1940, he suspended the anti-English movement for 6 weeks because of the Christmas period, by respect for the religious feelings of his opponents (Majumdar, R.C., 1977).

#### **The main communication techniques used by Gandhi.**

- 1- Must be the change you wish to see in the world. When Gandhi was thrown from a first-class train carriage for a European white race, although he had a valid ticket, he expressed his desire to fight against apartheid. As Gandhi observed racial segregation at all levels of society, he created an Indian conference Natal who developed his theoretical conviction to peacefully protest against the political behavior. Twenty-one years later, on his return to India, Gandhi developed his faith in non-violent civil disobedience that led to demonstrations against British teachers and encouraged the boycott of British goods and promoting economic independence asking the manufacture of drugs to replace imported textiles from Britain. He even invented a small portable spinning wheel to ensure the economic independence of textile workers (Pirie, G.H., 1988).
- 2- "No" is given by the deepest conviction Best "Yes" just to plead to please, or worse to avoid trouble. While Gandhi was the leader of the Indian National Congress party in 1921, he refused to participate in sporadic violence on the part of some members. When the violence has violated his convictions, he said the end of the movement. In the years that followed, he continued to lead in accordance with its own strict beliefs despite opposition from the frustrated and growing minority. He categorically refused to tolerate violence of minorities and publicly retract every time (Prabhu, R.K. and Rao, U.R. eds., 1967).
- 3- Man is the product of his thoughts what he thinks, becomes. Although born in a distinctive environment, he embraced his faith and refused to participate in the apartheid in which he grew up. The eloquence of Gandhi and his perpetual embrace of his Spartan lifestyle of peace, prayer, meditation, non-violence,

Hinduism and botanisme earned him the respect of his followers, who called Mahatma Gandhi (Paige, G.D., 1999).

- 4- The power does not come from physical capacity but from indomitable will. The main beliefs of Gandhi which led to his rise in politics and as a national and world leader were formed by non-violence and non-cooperation. Gandhi fasting methods in the thirties and early 1940s led the British authorities to negotiate directly with him to fight against poverty, granting rights to the center and improve the rights of women. His will to fast, demonstrations and boycotts inspired the movement of non-cooperation that led directly to the fall of Raj in India. Live as if you will die tomorrow. Learn as if you live forever. Lifelong learning Gandhi had many influences that led her actions. In London, the Company followed the botanical associations and theosophical societies and studied Buddhist and Hindu literature. Has been deeply influenced by his wide reading, including Tolstoy and the pursuit of international politics. The Gandhi legacy can be seen from his learning, his beliefs and his actions since then. Martin Luther King, Nelson Mandela, Aung San Suu Kyi and Steve Belko followed the nonviolent movements and uncooperative Gandhi to lead the change towards people of their own country (Paige, G.D., 1999).

### **Gandhi and Leadership Qualities**

Leadership is the ability of an individual to influence the behavior of others. It motivates them to work willingly and enthusiastically for achieving predetermined targets and goals. Leadership plays a significant role in management. Any institute need effective leaders for their survival growth and prosperity. Leadership helps an individual or a group to identify its goals and then motivates and assists them in achieving these goals. Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent (De Jong, J.P. and Den Hartog, D.N., 2007).

When Mahatma Gandhi was assassinated on January 30, 1948, the world hailed him as one of the greatest spiritual leaders, not just of the century, but of all time. Gandhi's legacy includes not just the brilliantly waged struggle against institutionalized racism in South Africa, the independence movement of India, and a ground-breaking path of interreligious dialogue, but also boasts the first widespread application of nonviolence as the most powerful tool for positive social change. Gandhi's nonviolence was not just political: It was rooted and grounded in the spiritual, which is why he exploded not just onto India's political stage, but onto the world stage, and not just temporally, but for all times. He pursued truth, proclaiming that the best way to discover truth was through the practice of active, faith-based nonviolence (Nair, K., 1994).

Gandhi had that effect on everyone. He kept trying to plumb the depths of nonviolence, beginning with his own heart and soul. Along the way, he unleashed a new method of social change, which he called

“Satyagraha” (from the Sanskrit for truth force.) He led a movement against racial injustice in South Africa and then brought about a nonviolent revolution in India that secured independence from the British Empire. His example and teachings inspire everyone (Gandhi, M. and Desai, V.G., 1950).

More than anything else his insistence for truth was the major leadership quality which he tried to imbibe in his followers and second rank leaders alike. Gandhi throughout his career believed that he is not someone extra-ordinary and he is like his other fellow countrymen. He believed that if he has become a noble personality then he has become it because he followed some principles truthfully, and anyone who can follow it can become a noble and saint-like-person like he was (House, R.J., 1976). The language and the style of Gandhi and his use of the verbal and non-verbal resources for communicative purposes await careful study. To understand his effectiveness as a communicator one might also consider studying his ideas and thoughts. Albert Einstein correctly said about M.K.Gandhi that "Generations to come will scarce believe that such a one as this walked the earth in flesh and blood". The message and communication of such leaders is all the more relevant in today's world plagued by terrorism, weaponization and narrow parochialism (Bligh, M.C. and Robinson, J.L., 2010).

## **Conclusion**

M.K.Gandhi was a leader who not only enthused people but also took the blame when he saw that they were faltering. He had immense belief in them and only a leader who had such belief could have used the latent power of these millions of people against the mighty British Empire. His journalism was from the time when neither radio nor television was in vogue and newspapers had obvious limitations of reach. Nonetheless his Soul Communication transcended boundaries of space and reached to the millions. When many times the fatigue of masses was evident in the long drawn political movements he did not lose faith in their capabilities and suspended movements readily only to start them later on with renewed vigor. As a leader he did not discard people who did not believe in him but tried to win them over. As spiritual leader he sought the spiritual roots of political struggle. He knew that he was merely applying the ancient spiritual teachings of Jesus, Buddha and other religious figures to today's political crises. His great achievement was simply the scientific, systematic, steadfast application of ancient spiritual truths to widespread national and international problems. In other contexts Gandhi argued that the “Rights of Man” be replaced with a “Charter of Duties” and said that “a duty well performed creates a corresponding right”. Of course, the UDHR is testament to the fact that his suggestions were not popular at that time. He was not a populist leader like today's leaders. He considered it important to awaken people and did not just say what he thought would be liked by masses. His communication was unique in the sense that he related to the downtrodden masses and he communicated with the educated and sophisticated classes. He believed that whatever he could do



people can do also be done by any other commoner. His this belief in innate qualities of layman led him to base his political struggle for independence on the solid base of poor and downtrodden masses of India unlike the earlier leaders who thought of mobilizing only the classes of India. His intrapersonal communication in which he pondered over his actions and thoughts gave his ideas a broad outlook and made him a Universalist or internationalist. That's why probably he did not hate the British people but only their policies. That also reflects in his patriotism which at the same time is national as well as international. National in the sense that he loved his motherland till the end and international in the sense that he did not hate other nations or people in them. Furthermore his introspection while he tried to interpret the depth of his swearing to his mother that he would not eat meat or some other small events like these helped him in forming ideas about the conduct a leader should do while interacting with other people.

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## التواصل والقيادة "المهاتما غاندي كقائد عظيم"

الملخص: هدف هذا المقال إلى استكشاف صفات التواصل والقيادة للمهاتما غاندي. واستناداً إلى مراجعة الأدبيات، بدأ المؤلف بتاريخ موجز عن موهانداس غاندي، ثم استخدم المهاتما غاندي التواصل الفعال كزعيم لإحداث تأثير على الشعب وعلى قادة آخرين في الهند، وجسد المهاتما غاندي سلوك القيادة الخادمة. كان ينظر إليه- على نطاق واسع- باعتباره واحداً من أبرز رواد السياسة العميقة في القرن العشرين. نظر إلى الهند بصفته أباً للبلاد، وتولى قيادة مبدأ ساتياغراها- مقاومة الاستبداد من خلال تمرد جماعي سلمي شامل.

أكثر من أي شيء آخر كان طلب غاندي للحقيقة هو نوعية الإدارة الحقيقية التي حاول امتصاصها مؤيدوه ورواده من الرتبة الثانية على حد سواء. لقد وثق غاندي طوال مهنته أنه ليس شخصاً تقليدياً. وأثبت أنه في حالة أصيلة مبدعة: فقد تقدم نحو تحقيق ذلك منذ أن اتبع بعض المعايير بأمانة. إن لهجة وأسلوب غاندي واستغلاله للموجودات اللفظية وغير اللفظية لأغراض إعلامية، يستلزمان امتحاناً سافراً. لفهم مدى قدرته على البقاء كقائد يملك مهارات التواصل والقيادة وقد ظهر ذلك في تركيز أفكاره وحسن تأمله.

الكلمات المفتاحية: التواصل، القيادة، المهاتما غاندي، القائد، ساتياغراها.