

GANDHI'S DOCTRINE OF TRUSTEESHIP : ANALYSIS

Himabika Rabha
Asst. Prof. (Contractual)
Dept. of Philosophy
Dudhnoi College
Goalpara, India

Abstract The Trusteeship theory is based on Gandhi's concept of socialism. Through the Trusteeship system the rich and the wealth were given a dignified legitimate places. They were to renounce their possessiveness and make themselves the vehicle of social change. The Trusteeship approach primarily voluntary and not compulsive. It relies much on the purity of personal conduct of the possessing class. It was based on the conviction that human nature was essentially good and it could be actually reformed for the good of society. It is an innovation that aims to securing an egalitarian society.

Introduction

The most important point in the economic philosophy of Gandhi is the theory of Trusteeship. Gandhi was against capitalism, but he was not against capitalists. He thought to use their genius as managers of industries. He did not want accumulation of wealth by violence. He knew the dangers of state capitalism and therefore prescribed decentralization of industries. Gandhi's ideal was equitable distribution if not equal distribution. According to him labour is the master of the means of production and not a slave of labour; Capital is the servant of labour, not its master. Therefore, he advised the labourers should be united, for a struggle of non- violence.

Keywords Compulsive, Egalitarian society, Socialism, Trusteeship, Voluntary, Class struggle, Possessiveness etc.

Objectives of study

Here the main objective of the study is to analyze and to discuss the strength and weakness and remedies of trusteeship.

Material and methods

The information regarding the doctrine of trusteeship of Gandhi has been collected from the secondary sources of data available from books, internet, newspaper etc.

Discussion

One of the basic point of Gandhian ideals on economic development is the idea of Trusteeship. Gandhi believes that labour is always best to capital and doing labour is a kind of dignity. He is not in favor of inciting labour against capital. He does not believe that class struggle is the basic principal of social development. Society has to be based on love and mutual trust, He did not permit any violent. For Gandhi, society must be based on moral considerations. Class- struggle will breed distrust and hatred, if these forces are let loose, they will go out of control and this will have a disastrous effect on society. So Gandhi bring into notice the doctrine of the Trusteeship of the rich. He found the idea of Trusteeship in his early life while he was in England and also in the Gita.

Gandhi thought that rich people are after all human beings, so they also have in them an element of essential goodness, that every man necessarily possesses. If that element is awoken and if the capitalists are also own over by loves, they would be persuaded to believe that the wealth in their possession should be utilized for the good of the poor. Then the capitalists should be comprehend that the wealth in their hands is the fruit of the labour of the poor man. This comprehension would make them to see that the good of the society lies in using capital and the capitalists for the good of others, not for one's personal comforts. Then the rich people would act only as trustees for the poor. They would then keep all surplus wealth in trust and this would guarantee both economic solidity and economic equality.

Gandhi's trusteeship theory strongly influence on the concept of socialism. Gandhi hold that if the wealthy and the possessing classes hold their surplus wealth on behalf of society as trustees and use their talent and creativity for earning wealth for the society. He had confidence in the potency of this technique of social change, that he is said to have observed " I am confident that it will survive all other theories."

Gandhi subscribed to the view that the wealth sections of the community should work as trustees for their surplus wealth on behalf of the society and spend the same not for their own comfort but for the good of the community at large. If the rich people and the possessing classes act in a spirit of service and with the mental make up trustees the rigour of the capitalist system is exploitation, inequity and poverty for millions would banish and the road to socialism would be duly proved. Gandhi said, "Indeed at the root of this doctrine of equal distribution must be that of the trusteeship of the wealthy for the superfluous wealth possessed by them."

Gandhi's theory of trusteeship was not intended to be used as an instrument to safeguard the vested interests. It is not a Gandhian set of instruments to patch up the conflict between labour and capital. So that the sympathies of the capitalist and land lords were not alienated and a united and solid front nationalists was forged against the British Govt. at the time of the liberation or freedom struggle.

Gandhi's theory of trusteeship was derived its inspiration from the Bhagavad Gita, The Upanisads Indian cultural heritage, snail's, equity and the lift and masses to Tolstoy and Ruskin. It stood on five pillars provided by his concept of *sarvodaya* and particularly the moral uplift of all his theory of Bread-Labour, his doctrine of non-violence socialism, his faith in the goodness of all individual and their reformability and the pragmatic consideration that trusteeship was more than any other method.

By the system of trusteeship the rich people and the wealthy were given a dignified and legitimate places. They were to renounce their possessiveness and make themselves the vehicles of social change. Trusteeship provided a man's for transforming the capitalist order of society into an egalitarian one. If perfect trusteeship was not attainable and every few people were worthy of practicing it in actual life much of the exploitation and social inequality would be removed and the world would be a better place to live.

Gandhi thought that the capitalists were capable of leading a life of trustees for the society. Gandhi did not consider the concept of trusteeship of the rich as a wishful thinking and were romanticism of some inspired and impractical idealist unrealisation in real life. Trusteeship was not only attainable in real life, but if honestly pursued, it could solve the problem of society which had to much inequality. It was infernal for Gandhi as to how many people were living the life of trustees or how many were capable of leading such a life in the day to day world.

It is apparent that the Gandhian concept of trusteeship is one of the most important contribution to the relation of his social thought. The trusteeship approach primarily voluntary and not compulsive. It relies too much on the purity of personal conduct of the possessing class. It was based on the conviction that human nature was essentially good and could be actually reformed for the good of society. Gandhi's theory of trusteeship is an innovation which aims to securing an egalitarian society.

Gandhi's concept of trusteeship is based on a sense of morality and love. It is a sincere working out of the doctrine of non-possession. The capitalists can made to realise through a loving process, the merit of non-possession. People might say that Gandhi's theory is based on the assumption of honesty on the part of the capitalist. But there is no criticism because Gandhi's entire beliefs are based on the pre-supposition that every man inwardly is good. He has tried to demonstrate this by different ways and he does not want to exclude the capitalists from that, every people are good only their good sense has to be awakened.

Conclusion

In conclusion it can be said that trusteeship can be a solution for class conflicts. Voluntary Acceptance of trusteeship was a temporary property. Satyagraha was permanent and effective remedy for all kind of injustice in society. So, by the doctrine of trusteeship Gandhi come to compromise between rich people and poor people in the society. But it is sometimes moved by utopian consideration. But it is sometimes moved by utopian consideration. Trusteeship can hardly be considered as a practical approach to the problem of the relation between labour and capital. And now a days industrialization can not all together be rejected.

References

1. TMP Mahadevan & G.V. Saroja (1981): Contemporary Indian Philosophy: Sterling publishers Pvt. Ltd. New Delhi.
2. R.N. Sharma (1996) : Contemporary Indian Philosophy: Atlantic Publishers and Distributors, New Delhi.
3. Jyotshna Bhattacharya (1997) : Somosamoyik Bharaliya Darshan : G.C.Bhattacharya, Nilgiri Mansion, G.S.Road. Ghy.
4. Basant Kumar Lal (1973) : Contemporary Indian Philosophy: Motilal Banarsidass Publishers Pvt Ltd, Delhi. s