

# GANDHIAN PHILOSOPHY OF TRUSTEESHIP

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## ABSTRACT

*The concept of trusteeship, which Mahatma Gandhi proposed, is a realistic model of development with the objective of achieving economic equality in society. This concept offers an alternative to both communism and capitalism; it prioritizes nonviolence and diversity in its guiding principles. The goal of trusteeship is to resolve the conflict between labor and capital by placing an emphasis on equitable distribution of work and wages, giving equal importance to manual and mental labor, encouraging people to work for their own bread, and creating a society in which all of the people are entitled to only as much wealth as is necessary to satisfy their needs and have time for leisure. The concept of trusteeship encourages affluent individuals to willingly relinquish control of their fortune in order to better the lives of less fortunate people. This shifts the focus from competition to collaboration. Its goal is to get people who are primarily interested in themselves to work for the benefit of the group. This concept is important to consider in light of the current climate, in which inequality is expanding the chasm that separates the affluent from the poor and diminishing the chances of inclusive growth. Trusteeship is a viable option that can help guarantee that modern society continues to advance in a way that is sustainable. The moral notion of Trusteeship that Mahatma Gandhi proposed has been subject to criticism for its execution, ambiguity, applicability, and placing an excessive amount of emphasis on the role of affluent individuals. The study examines Gandhi's concept of trusteeship and makes an attempt to provide a critical argument by employing a game theoretic framework. The findings of this study indicate that the concept of trusteeship proposed by Gandhi can only be put into practice if every trustee is committed to acting in an altruistic manner regardless of what the actions of the other trustees may be; nevertheless, this is a highly restrictive assumption. When trustees are uninformed of the actions of the other trustees, the only way for them to cooperate in order to make positive contributions to society is for each trustee to begin assigning a greater amount of importance to the selfless actions of the other trustees.*

**Keywords:** Economic Equality; Trusteeship; Gandhi;

## INTRODUCTION

Even after 150 years, Mohandas Karamchand Gandhi is still regarded as one of the most significant personalities in the history of the globe. "the only man, at least in our century, whose own life has shown a way of life that suggests a hope of solution to the outstanding world problems of today," as it has been expressed, "the only man whose own life has shown a way of life that suggests a hope of solution to the outstanding world problems of today." The "series of often intense and long-running arguments" that Gandhi's life consisted of was only one of his many aims in life. Gandhi's life was dedicated to achieving many other things. He covered everything: the East and the West, Charka and machines, Hinduism and Christianity, environment and economics, science and humanity, insanity and sanity, chastity and desire, mother tongue and English, etc. Since the current condition of human civilization "is passing through critical times; it is

confronting probably the worst-ever crisis in its existence, with its survival hanging in the balance right in front of us," his opinions are quite important and could serve as alternative remedies to the problems that are now being faced by humanity. The major focus of this research is on Gandhi's lifelong advocacy for the principle of economic parity, which serves as the study's title subject. The acquisition of this, which Gandhi considers to be the "master key to non-violent Independence," is something that he lays a great lot of significance on. In order to accomplish this objective, Gandhi established the economic concept known as trusteeship<sup>2</sup>. One may claim that Gandhi's economic views, and his philosophy of trusteeship in particular, were not as enthusiastically received as others. Because Gandhi was not an economic thinker in the traditional sense of the term and because he did not present elaborate theories that were supported by mathematical complexity, it should not come as a surprise that "the realm of economy and political economy around Gandhi is most glaring" in terms of the disregard that is shown in academic research. That he "was presenting a vision of a utopia in which economic behavior had a far secondary role to the philosophical and political purposes of his ideas" is assumed to be the case as a matter of course. According to Josiah Olfeld, who was quoted in French in 1934, Gandhi is "a hopeless ignoramus" when it comes to economics, and the general public is of the same opinion. Realists have a dim view of him because of his tendency to daydream. He is a roadblock for communists and their ideology. It was believed that Gandhi's beliefs were too conventional and unhelpful to innovation, and that the concept of trusteeship would hinder initiative and progression. In addition, it was believed that Gandhi's ideals would prevent progress. However, "despite the ridicule that has been poured upon it," Gandhi's proposed economic philosophy of trusteeship will be shown to be relevant upon deeper investigation of its meaning, origins, and aims. This will be demonstrated to be the case "despite the ridicule that has been poured upon it."

One party (the trustee) in a trust arrangement owns legal title to and administers assets on behalf of another party (the beneficiary). When managing the trust's assets, the trustee has a fiduciary duty to behave in a manner that is beneficial to the trust's beneficiaries; failing to do so may result in legal ramifications. However, despite its social and moral merits, Gandhi's notion of trusteeship is in direct contradiction to the legal system. Gandhi underlined that the only way to achieve true trusteeship was by a mutually consented-upon arrangement between equal parties, as opposed to through the use of coercion by one party over another. Gandhi's model of trusteeship was built on the principles of nonviolence, autonomy, and cooperation among trustees. In accordance with his conviction that all resources and riches belong to the society as a whole rather than individuals or businesses, Trusteeship encourages the wealthy to voluntarily sacrifice their fortune for the benefit of others who are less fortunate. This eliminates the need for competition and makes room for collaboration.

A passage from the Bhagavad Gita was reworded so that it more accurately reflected Gandhi's theological concept of trusteeship. According to him, people have no legal claim to the material advantages they generate via their work; rather, they are only trustees who are entitled to the benefits gained in their position as trustees, but they have no legal claim to the benefits generated through their capacity as owners. The idea of trusteeship as conceived by Gandhi may be broken down into three distinct categories. To begin, it is an assault on the integrity of the rich, on the grounds that their great riches could have been obtained only by dishonest means. Third, despite his intense opposition to individuals who had more than they needed, Gandhi opposed their removal because he believed it would be a violation of the 'non-violence' precept. Second, he was of the opinion that eradicating poverty would begin automatically if there was a more fair distribution of what the natural world produces. Gandhi's inspiration for his concept of trusteeship originated from his wish to create

a society that was more just and equal, one in which everyone's needs would be met and everyone would have the opportunity to be financially successful. Gandhi advocated for a more equitable society throughout his life. According to Gandhi, trusteeship is a "entirely mutual affair" in which both the trustee and the ward think that their own interests are best served by looking out for those of the other party. In other words, both the trustee and the ward believe that their own interests are best served by looking out for the interests of the other party. The notion of equality as articulated by Karl Marx is analogous to that of Gandhi's trusteeship, despite the fact that the two are applied in different ways. Gandhi promoted nonviolence as a method to achieve economic equality, in contrast to Marx's advocacy of violent class warfare as a means to achieve equality. Gandhi believed that individuals and organizations all around the world who actively participated in Trusteeship might help bring about a world that was more peaceful and harmonious. Gandhian trusteeship is deeply ingrained in modern conceptions of corporate social responsibility (CSR). However, the focus of CSR is only on corporations and businesses, but Gandhi's idea of trusteeship encompasses a far broader scope than this. Gandhi's Trusteeship, on the other hand, is founded on moral and spiritual principles as opposed to CSRs, which are required by legislation.

The concept of an individual's entitlement to their own private property is at the epicenter of the debate around economic theory. During the time that the argument was going on, academics were unable to come to a decision since it was mostly between communist and capitalist economists. For many people, this (the problem of property rights) remained more of a question of unwavering trust in ideology than of using reason. People who adhere to the first school of thought believe that the government has no right to interfere with the private property rights of individuals. They are of the opinion that every person is the best judge of his own interests and, thus, would endeavor to better both his personal circumstances and society as a whole because of this belief. Because it encouraged the growth of oligarchies and imperialism and because it kept the working class in a state of chronic poverty, the Communists did not approve of the capitalist system. They pushed for a dictatorship of the proletariat, the nationalization of the means of production, and the complete elimination of the 'bourgeoisie' as a social class. Gandhi was not a supporter of any of these schools of thought. His interpretation was that they had a history of authoritarianism, tyranny, and brutality in their early days. He was certain that the desired benefits could be realized not by changing the property relations themselves, but rather by making adjustments to the ways in which property was utilized. He suggested trusteeship as a workable alternative to the existing, unfair organizational structure of capitalism and its 'inevitable' downfall by violent means. He believed that the existing owners of the money needed to make a choice between going to war and willingly transforming themselves into the trustees of their fortune. One of these options was presented to them. The affluent business owners and their staff should not be the only ones to weigh in on this issue because the implications are too great. He expects that by taking on the role of Trustee, he will be able to strike a balance between the various conflicting economic interests and ultimate aspirations.

In Gandhi's mind, trusteeship was neither a stopgap measure nor a route to a desired destination. A way of life that is predicated on it. His contention that the idea of trusteeship he proposed was neither a workaround nor a smokescreen was an essential component of his argument. I am aware that there is no competing theory that can compete with it and that this is the case. Because it is supported by both philosophy and religion, we may deduce that it is correct. This idea permeates many aspects of Indian philosophy, religion, and morality. In ancient Indian civilization, the king or ruling monarch was seen as a trustworthy trustee. The concept of 'Ramarajya' is evidence that in old Indian culture, rulers used their power for the good of their subjects rather than for their own personal gain. This is one of the major tenets of this political philosophy. Bharat, in his

capacity as Ramachandra's trustee, exercised authority over Ayodhya while Ramachandra was away. During the fight of the Mahabharata, Lord Krishna did not function as Arjuna's charioteer for the purpose of gaining personal advantage; rather, he acted as Arjuna's trustee so that Arjuna may be content. In the past, the heads of Hindu joint families really took on the responsibilities of the trustee function inside the family. According to the statements made by K.M. Munshi, he was entrusted with the family assets and was responsible for making choices on its utilization for the benefit of the family. He had the responsibility of providing a secure environment for the orphans, widows, and destitute members of the family while also monitoring the growth of the younger members of the family, particularly those who descended from collateral branches. The following is a citation taken from the works of Dr. S. Radhakrishnan on the topic: "Property according to the Hindu View, is a mandate held by its possessors for the common use and profit of the commonwealth." According to the Bhagavata, our just portion is the amount of food required to sate our cravings. Anyone who desires more than they have should be viewed as a thief. As a result, the values that the trusteeship concept was supposed to embody need to be taken into consideration. Despite the age of the concept, Gandhi worked to modify it so that it could be applied to the specifics of everyday life in order to meet the economic difficulties of the day. In particular, the ideas of aparigraha (nonpossession) and samabhava (equability) struck an emotional chord with him. Even though the Propertied People may have the intention of keeping their property, they can still rid themselves of such possessions by placing it in the form of a trust for the real beneficiaries. This gives effect to the principles of non-possession and renunciation of one's property, possessions, or assets that are advocated in the Gita. The insight he obtained from studying English law also assisted him in coming to the conclusion that he should give up all of his possessions. According to him, "my study of English Law came to my aid" (this statement is taken from his autobiography). Immediately, Snell's explication of the Equity maxims sprang to me while I was thinking about it. In light of the lessons provided by the Gita, I was able to comprehend the relevance of the global trustee more thoroughly... My understanding of the Gita's teaching on non-possession is that those looking for a solution should assume the position of trustees who, despite having responsibility over large assets, do not regard any of them to be their own.

The wealthy should view themselves as "trustees" of God's property and use it for the betterment of others who are less fortunate, as advocated for in the trusteeship philosophy developed by Monanbas K. Gandhi. As long as they carried out their responsibilities as "trustees," capitalists and landlords felt comfortable with this approach. While some academics reevaluated it as consistent with capitalism or mixed economies in the post-Cold War period, socialists and communists fiercely attacked it for backing the present regime. Some academics reevaluated it as consistent with capitalism or mixed economies in the post-Cold War era. Despite the fact that the theory has been subjected to extensive scrutiny and reevaluation, it has been demonstrated that it has a number of characteristics that are advantageous to socialists. To begin, I'll go over some of the most significant earlier judgments of this theory, both positive and bad, and I'll start with the positive ones. Then, beginning in the 1920s and continuing into the 1940s, I would investigate the manner in which Gandhi expressed the concept in a variety of contexts. In conclusion, I'd want to highlight the fact that the theory has the potential to be seen as a "non-violent" alternative to the socialist and capitalist paradigms that are now in vogue.

## **OBJECTIVE**

1. To familiarize oneself with Monanbas K. Gandhi's Principle and Concept of Trusteeship.

2. To investigate the possibility of reexamining Gandhi's concept of trusteeship in the light of globalization and inequality.

## **Gandhian Trusteeship Concept**

The concept of trusteeship, as articulated by Gandhi, can be seen as a social and economic philosophy with the overarching goal of establishing justice in society. It makes it possible for affluent individuals to serve as trustees of a trust that is responsible for looking out for the general welfare of the population as a whole. Gandhi was of the opinion that the affluent may be convinced to part with some of their fortune in order to assist the less fortunate.

This principle shows Gandhi's spiritual growth, which he attributed in part to his strong connection with the theosophical literature and the study of the Bhagavad Gita. Additionally, this principle demonstrates Gandhi's commitment to nonviolence. Gandhi was of the opinion that labor is more important than capital. Despite the fact that his beliefs are similar to Marx's. However, in contrast to Marxism, he would not advocate the violent overthrow of capitalist institutions. He is opposed to stirring up anger between workers and business owners. In contrast to Marxism, he does not hold the belief that class conflict is the driving force behind the progression of society. He is of the opinion that the foundation of society should not be competition but rather love and trust among its members.

Gandhi had the belief that even wealthy people, sometimes known as capitalists, were still human beings at heart, and as such, they have the same fundamental capacity for kindness as every other person on the planet. If that factor were to become active, and if the capitalist was also won over by love, then the capitalist might be convinced to feel that the riches that is currently in their possession ought to be utilized for the benefit of others who are less fortunate. It is important for wealthy individuals to be made aware of the fact that the wealth they possess is the result of the hard work of others who are less fortunate. Because of this realization, they will understand that the key to the prosperity of the society rests in putting one's wealth and resources to work for the benefit of others rather than one's own personal luxuries.

It is clear from this that Gandhi's philosophy of trusteeship is grounded in a love for humanity as much as a sense of morality. This theory consists of nothing more than an honest attempt to put the doctrine of non-possession into reality. The virtue of non-possession must also be communicated to the wealthy in a caring manner so that they might come to understand its importance. Therefore, it is clear that the philosophy of trusteeship that Gandhi advocated was founded on a combination of love and a sense of morality. This theory consists of nothing more than an honest attempt to put the doctrine of non-possession into reality. The virtue of non-possession must also be communicated to the wealthy in a caring manner so that they might come to understand its importance.

Thomas Aquinas, an Italian philosopher from the 13th century, held the belief that bringing about justice is not just the responsibility of the state but also of people by becoming the kind of person who is empathic, sympathetic, and selfless. This concept is identical to that of trusteeship. Donating to charity causes helps sustain the trusteeship doctrine, which is the obligation of wealthy individuals to defend. The concept of trusteeship is becoming increasingly important on both the national and international levels in light of the widening gap between rich and poor countries, for example. According to a research published by Oxfam, one percent of the population owns fifty percent of the whole wealth in the globe. More specifically, in India,



one percent of the population owns fifty-eight percent of the overall wealth in India. The entirety of this picture sheds light on the socioeconomic inequality that is pervasive in our culture.

There is a strong connection between the Gandhian idea of trusteeship and the social responsibility of business. According to the Gandhian notion of trusteeship, all commercial enterprises should operate in the same manner as trusts. The goal of trusteeship is to bring about more equality. It works on narrowing the gap between the wealthy and the rest of society. Gandhi emphasized the importance of a shift in mindset for successful businesspeople. They have no moral right to amass a limitless amount of riches while the majority of the people in their country dwell in abject poverty and misery. The Gandhian concept of trusteeship is being put into practice by a select few of the wealthiest persons in the world, most notably Bill Gates and Warren Buffet. These admirable philanthropists are giving up a significant portion of their income to support various charitable organizations. Recently, in the midst of the Corona pandemic, people from all walks of life, including businesspeople, movie stars, and athletes, contributed a significant amount of money to improve the welfare of society. Their willingness to help their community is something to be admired. It demonstrates why trusteeship is still important in this day and age.

## **Gandhian Philosophy of Trusteeship**

The Gandhian Philosophy of Trusteeship is a socio-economic theory that was created by Mahatma Gandhi, who was the leader of the campaign for Indian independence from British colonial authority. The concept that non-violence, simplicity, and the equal sharing of resources are at the core of this ideology has its origins in the teachings of Gandhi. Gandhi developed the concept of trusteeship as a response to the social injustices and economic disparities that he witnessed throughout his lifetime.

The following is an outline of the core concepts that underpin the Gandhian philosophy of trusteeship:

1. **Non-violence, also known as ahimsa:** Gandhi considered this to be the most important precept. He was of the opinion that trusteeship ought to be founded on the principle of nonviolence, in which individuals voluntarily part with their excessive money and power in order to rectify societal inequalities without resorting to violence.
2. **The money Should Be Considered a Trust** Gandhi maintained that money should not be seen as private property but rather as a trust. The persons who are already affluent should view themselves more in the role of trustees of their fortune and use it for the advancement of society rather than for their own personal gain.
3. **Detachment from Possessions:** Gandhi advocated for the affluent to embrace a lifestyle that was less materialistic and more straightforward. They might disperse the extra riches that results from willingly restricting their material demands in order to serve the needs of society as a whole.
4. **A More Equitable Distribution of Wealth** The purpose of trusteeship is to facilitate a more equitable distribution of wealth. Gandhi had the belief that individuals who have more riches than they require should willingly utilize some of their wealth to help others who are less fortunate.

5. The nature of trusteeship is that it is built on voluntarily cooperating with one another as opposed to being forced to do so. Gandhi was of the opinion that individuals should willingly accept the notion of communal ownership of resources and should do so voluntarily.
6. Contribution to Society: A trustee's duty is to make contributions that contribute to the health and happiness of all members of the community. Gandhi believed that this strategy would assist in the eradication of poverty as well as the reduction of social and economic imbalances.
7. Self-Discipline: Gandhi emphasized the significance of self-discipline for people of all socioeconomic backgrounds, not just the privileged. The privileged should exercise self-control in their consumption and strive toward improving society, while those who are less fortunate should focus on developing their ability to rely on themselves and assist themselves.
8. Transformation of One's Moral and Spiritual Compass Gandhi had the belief that trusteeship was a notion that encompassed not just the economic sphere but also the moral and spiritual spheres. It needed people to experience a change in their thinking and conduct, shifting away from greed and selfishness and toward a worldview that was more altruistic and compassionate.
9. Participation in Democratic Processes The trusteeship process ought to be a democratic one, in which members of the community have a voice in determining how communal resources should be used for the greater benefit.

The economic inequalities and exploitative practices that Gandhi observed during his period inspired him to develop his idea of trusteeship as a reaction. He argued that it had the potential to act as a transitional mechanism between capitalism and socialism by persuading the affluent to willingly share their resources within the context of preserving individual rights and liberties. Even though this idea has been subject to many different interpretations and critiques over the years, it continues to be an essential part of Gandhi's legacy and his vision for a society that is just and equal. However, it is crucial to note that this idea has been susceptible to many interpretations and criticisms throughout the years.

## **Gandhian Principle Of Trusteeship**

This idea emerged in Gandhi's thinking as a direct consequence of his spiritual growth, which he ascribed in part to the extensive connection with theosophical literature and the study of the Bhagavad Gita that he maintained throughout his life. Because of his knowledge with western legal tradition's maxims of equity, he was also aware of the ramifications of the idea of trusteeship. On a personal level, he came to the realization that those who aspired to approach God by social service should not consider any of their immense belongings to be their own, even if they were in charge of a great deal of wealth. They need to put their assets into a trust for the benefit of people who are less well off than they are rather than selling them. This theory, when applied to the social sphere, suggested that the affluent could not justifiably claim that their assets were theirs in their entirety. The reason for this was due to the fact that they could not have amassed their fortune without the labor and assistance of lower-class members of society and the working class. As a consequence of this, they were obliged, both rationally and ethically, to distribute their money equitably among their employees and the less fortunate. On the other hand, Gandhi advocated that affluent individuals willingly give up a portion of their fortune and place it in trust for the benefit of those who worked for them rather than using legislation

to achieve this goal. He thought that the only way to establish a society that was non-violent and equitable was for people on an individual and national level to embrace this concept. He provides a straightforward explanation of what it means to operate as a trustee, stating that "the rich man will be left in possession of his wealth, of which he will use what he reasonably requires for his personal needs and will act as a trustee for the remainder to be used for society."

Because Gandhi was of the opinion that a trustee had no heir other than the public, he did not believe in the concept of inherited wealth. He was opposed to the use of coercion in the process of wealth transfer because he was of the opinion that the violent dispossessed of the wealthy would deprive society of the abilities of those who could contribute to the creation of national wealth.

His strategy consisted of trying to get the affluent to serve as trustees, and if that failed, he planned to resort to satyagraha. In spite of this, by the time he reached the 1940s, he had come to the realization that state legislation would be required to assure conformity with the trusteeship concept. In a nutshell, one might argue that Gandhi's social ideals could be traced back to the culture in which he was born and raised, and that this culture was India. His interactions with westerners and the things he saw and did in South Africa undoubtedly stoked their interest and helped them see things more clearly. In point of fact, he frequently asserted that he never ceased acquiring new knowledge. The development of his social views was significantly influenced by introspection as well as experimentation.

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### **Sarvodaya and Trusteeship**

His notion of Sarvodaya provides the second wing of the pentagonal structure that Gandhi's idea of trusteeship establishes. This wing is called the Sarvodaya wing. The Gandhian concept of Sarvodaya entails the government providing support to everyone, as well as the comprehensive, all-around, and individualized advancement of each person inside the network. It is concerned not only with the liberation of those who are wealthy, special, and financially successful but also with the liberation of those who are oppressed, basically helpless, taken, and denied. It is concerned with both groups equally. When Gandhi considered the idea of the government helping the wealthy, the well-connected, and those in positions of privilege, he envisioned the good and otherworldly freedom of these categories of people rather than their further development or attainment of monetary success. He came to terms with the idea that a man's moral and spiritual standing would deteriorate in direct proportion to his level of physical development. He believed that the accumulation of wealth was inherently dishonest and unethical, and that it was even a form of crime from which individuals should be liberated. In another context, Gandhi is credited with saying, "Man becomes extraordinary exactly in the degree to which he works for the government assistance of his kindred men." Since that time, Gandhi has advocated for living a life that is whole, a life that is entirely coordinated, and a life that is truly respectable.



This kind of life blossoms not through the accumulation of wealth but rather through "acknowledgment of God," which may be achieved by helping others and by receiving social support from the government. If living such a fully integrated life for everything is the objective of Sarvodaya, then the trusteeship of one's wealth and the utilization of that wealth for the management of each individual contributes to living such a fully integrated existence. Following along these lines, trusteeship of the wealthy might be seen as a distinctive resemblance to the Gandhian concept of Sarvodaya.

### **Gandhi's Faith in Man and Trusteeship**

Gandhi's faith in fellow human beings constitutes the fourth facet of the pentagonal structure that he used to build his trusteeship rule. The Marxist premise that the bourgeoisie as a class is unusually narrow minded, selfish, and self centered, and is essentially concerned with its own gain is where the Marxist techniques of brutal upheaval and extermination of the special class originate from. It has, by Marx, eliminated all virtues and all "antiquated and revered biases," for the sake of elevating itself to control, and it has profited itself amply to the detriment of the entire network.

Gandhi then once again started with a completely unique concept about the concept of persons, in which the bourgeoisie of Marxist provenance or the business people are not an exception. He placed a tremendous amount of faith in the fundamental goodness that people possessed. People are mostly fine as long as they are seen as reflections of their own great selves. He was so certain of this idea that he declared, "The individual is the one preeminent thought." Naturally, as a person who is grounded in reality, he was aware of the fact that in the social structure, a great number of people pursue other activities. They consistently engage in antisocial behavior and exhibit a brutish disposition; Gandhi attributed any corruption or deficiency in their behavior to their polluted condition. As a result, he made the following statement: "The transgressor is frequently the apparatus of a framework or a casualty of the conditions." Every person, when left to their own devices and given conditions that are unblemished, will reveal the eternality that is innate within them. He exclaims, "I will not speculate human instinct" while exuding a great amount of assurance in his words.

In spite of his disdain for the British government and the British system of oppression, which Gandhi battled tenaciously against, Gandhi's faith in human nature led him to admire even the people who lived in British colonies, despite the fact that he despised the British government. According to what he stated in respect to the non-collaboration movement against British rule "Non-cooperators never informed the people that the British or General Dyer were bad, but rather that they were victims of a system, and this is what they told them. With the objective that the structure, rather than the individual, should be destroyed. As he went on to say, "I have discovered that man is superior than the structure he put out. As a result, I have the impression that Englishmen as a whole are incomparably superior than the framework, which indicates that they have progressed as an organization. Gandhi's belief in the reformability of every individual, regardless of how corrupted and debased they may be, contributed significantly to the development of his theory of trusteeship. In addition to his confidence in man, Gandhi held the conviction that every person is capable of being reformed.

### **Contextualizing the Idea of Trusteeship**

It is essential to have a background knowledge of the environment in which Gandhi developed his economic ideas in order to comprehend the concept of trusteeship. While Gandhi "never made a fetish of consistency,"

he did constantly experiment with a wide variety of concepts, and these ideas continued to develop through time. Gandhi always maintained that he retained "his freedom to jettison ideas that he thought were wrong or outdated, and to espouse new ones that he considered desirable." In addition to this, he stated that "when anybody finds any inconsistency between any two writings of mine, and if he still has faith in my sanity, he would do well to choose the latter of the two that are on the same subject" as his advice.

In spite of this contradiction, the manner in which Gandhi behaved in the face of each crisis may be seen as a constant thread running through his philosophy. Gandhi was always looking for different methods to change the circumstances of the order of things that was already in place. Gandhi sought to create newer alternatives, showed new solutions, and tried to push humankind, not only Indians but people across the world, to imagine and strive for "a civilization that perhaps the world has not yet seen" and "not bow to the conventions of European Civilization." Instead of bringing changes to the existing order of things, Gandhi sought to create newer alternatives, showed new solutions, and tried to push humankind. Gandhi's critique of Western Civilization can be found in his groundbreaking work *Hind Swaraj*. In this work, Gandhi launched "a proclamation of ideological independence" that openly fought the indiscriminate advance of the West. His search for alternatives was made clear in this critique. *Hind Swaraj* was Gandhi's first book. When seen through the lens of this line of reasoning, Gandhi emerges as possibly the most revolutionary and significant man of both his own time and subsequent eras.

The manner by which equality may be achieved is the topic that gives rise to the second point of disagreement between Gandhi and Marx. Marx postulated that "the trajectory of capitalist development as a negatively skewed economic system with in-built seeds of self-destruction doomed to be heading for the inevitable collapse" and envisioned an inevitable violent proletarian revolution that would result in forced encroachment of private property from the propertied classes, which would eventually lead to the creation of an equal society. At the same time as Marx did, Gandhi came to the conclusion that "a violent and bloody revolution is a certainty one day" unless there is "a voluntary abdication of riches and the power that riches give and sharing them for the common good." Gandhi, on the other hand, does not support the idea of forcibly removing goods from people who already have them. Gandhi does not want to make any concessions on human morality in order to realize his goal of economic equality since his strategy for closing the gap between the wealthy and the impoverished is tied to his belief in nonviolence and in the inherent goodness of people. It is a truth that is widely known and accepted that Gandhi advocated nonviolence in all aspects of life.

## **The Relevance of Trusteeship in the Context of Globalization**

Even though a great deal has happened in the world in the period since Gandhi first proposed the concept of trusteeship, it is still very applicable in the modern day. Since that time, a significant amount of change has occurred on the worldwide stage, and the process of globalization has resulted in the transformation and integration of nations located all over the world. It created a "commercial society of self-interested rational individuals...in which human beings are programmed to maximize their self-interest" and laid the groundwork for a "society that has been characterised as a knowledge society...an age of explosion of and access to information and knowledge." This society encouraged competition, a greater desire for wealth, status, and power, and it led to the formation of a "knowledge society." However, these principles of globalization are what have led to mankind being trapped in a never-ending cycle of crises. Globalization has led to what Indian author Pankaj Mishra refers to as a "Age of Anger," which is in stark contrast to the normative ideas that it has spread throughout the world.

Humanity, as a whole, "has reached such a degree that it can experience its own destruction as aesthetic pleasure of the first order" in this Age of Anger, which we are currently living in. The process of globalization let loose the economics of "tyranny," which has "notoriously reduced a question that has plagued political philosophers for centuries—about how much harm is acceptable in a society—to a math problem," according to one author. Globalization benefited the interests of a smaller segment of society that was located at the top of the economic ladder. However, it deprived significant segments of the population who were living at the bottom of the economic ladder of their entitlements to a sustainable way of life. The conditions that have been described previously and which can be found all around the world may also be found in India.

## CONCLUSION

In today's world, when humanity is facing challenging times, Gandhi's ideals have the potential to provide the world with a path forward that leads away from insanity. His theory of trusteeship offers mankind an option that is both viable and practicable for advancing its state of development. The concept of trusteeship was "created for all of us," according to this phrase. It does not oppose the production of new capital or the accumulation of existing capital. It is not a concept that is opposed to development. It is an ideology that is founded on the conviction that people would cooperate for the benefit of mankind as a whole. It is a concept that is founded on the fundamental characteristics of the earth and has the potential to fulfill everyone's need without jeopardizing the requirements of any individual living on this planet. Trusteeship has the potential to assure a peaceful, inclusive, and environmentally responsible progression of development on our planet by substituting competitiveness with collaboration, violence for non-violence, and class animosity for mutual respect and service. An egalitarian society that is founded on trusteeship is not an easily attainable ideal; yet, it is undeniably a practicable option that holds the prospective to be a rescuer for all of mankind. "Absolute trusteeship is an abstraction just like Euclid's definition of a point, and it is equally unattainable," Gandhi once observed. But if we work toward it, we will be able to realize a condition of equality on earth more quickly than by using any other technique. The Trusteeship notion that Gandhi proposed has been ridiculed as a utopian vision that has limited practicality; it can only inspire people who believe in a future that is just and equal. According to what Bidyut Chakrabarty has said, the key to successful trusteeship is trust; hence, all stakeholders should have faith in their respective trustees.

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