

# Gandhian Doctrine of Trusteeship As An Approach For Moral Education



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## Abstract

Modern Education stands on the four pillars of learning; these are learning to know, learning to do, learning to be and learning to live together. Learning to live together gives importance on the motto of peaceful co – existence. Today, de-morality is seen in all spheres of human life which seriously disturbs peaceful co – existence. Hence, “Moral Education” is a vital need of the present society. The objective of the present study is to inculcate moral values through the doctrine of Trusteeship of Gandhi. In this doctrine, man should acts as a “trustee” for the development of others.

As a trustee, he should follow Non-possession (Aparigraha), Equality (Samabhava), justice (Nyaya), Non-violence (Ahimsa) and faith in God (Astha), are constituent principles for the development for moral Education.

**Keyword:** ‘Trusteeship’, “Trustee”, “Non- possession”, “Equality”, “justice”, “Non-violence”, “Faith in God” and “Moral Education”.

## Introduction

The whole mankind is in a great turmoil and crisis. The industrial revolution in the 18<sup>th</sup> century set the human race towards the goal of industrialisation and modernisation, hence filled them up with a great aspiration and hope. Today, our future used to be dark without hope. The man-matter relationship, the man-man relationship, all have started loosing the worm-bond of co- existence and co- operation. Violence, raise its head and have started spreading its endless claws in every sphere of human life, be it human relationship, physical surrounding, social gathering, economic and planning, political leadership etc. When we turnover the daily newspaper, problem such as the rape and murder, rubbery, theft, prostitution, selling child, killing of female fetus, woman harassment and exploitation, unfair practices cover the page. Today’s man wants to posses money or wealth, may it be unfair way. He never worried for others.

He always wants to satisfy his Un-ending aspiration. As “de-morality” reigns every spheres of human life, causes a feeling of high and low, rich and poor, have and have nots, touched and un-touched etc. It is seen that, some are leading a very luxurious life, on the contrary, most of the people of the same land are dieing with starvation. It proves that man has lost humanity and morality and is living in a gloomy hour. Now he realized that he himself is the root cause of all sorts of problems, and he thinks for a batter tomorrow and to make a peaceful society.

India had the Privileged of having a great thinker who not only lived a very practical and idea based life but also developed a series theoretical concepts for human future. It was Mahatma Gandhi. Gandhiji besides launching a very successful freedom movement of India developed the doctrine of “Trusteeship”. His idea of society is to create an “egalitarian society”. In his own words; he called it as “Ram Rajya” where there is no room of exploitation, injustice and inequality. Its stands for the development of all. The “all” includes all living being with man, animate and inanimate, plants, natural resources etc. All are to be the equally member of the social order. His doctrine of “trusteeship” is a weapon against poverty and exploitation, socio-economic order and deteriorating moral standards. According to him “trust” is a means to achieve the objective of an egalitarian society. The doctrine takes “wealth” as a short of “possession” at the disposal of rich people.

The wealth or property should use on the necessity by their requirements, but the rest of it should be used for the betterment of the community as a whole. Gandhiji said that, “we inherit all our wealth or property from omnipotent God. He created it for day to day needs of all living beings. So we have no any right to posses unnecessarily. “Just as

million of cells makeup a human body, even so millions of human being makeup a society. In fact, it should not be wrong to say that our body is made from and of society. Service is thus a debt on our shoulder which we have to repay. We are distinct from our body. So when we are not owners of even our body, how can we claim our right on other things such as wealth?" According to him if any body kept the wealth without his requirement, then he is nothing but a "thief".

So as a human being, he should realise the condition of downtrodden, how they are surviving. So people must be morally as well as mentally prepared to developed an attitude of being "trustees" and not as proprietors of wealth. Doctrine states that man should acts as a trustee and work for the benefit of others. Hence man as a trustee should possess all moral virtues like honesty, truthfulness, non- violence or love, equality, non possession, justice and faith in God.

#### **Morality in 'Trusteeship'**

Moral values are implicit in the doctrine of trusteeship, are discussed under.

#### **Equality (Samanata)**

Equality is the constituent part of the doctrine of trusteeship and acts as the bedrock on which the doctrine stands. The objective of the doctrine is to maintain equilibrium in the society. To explain the meaning of equality, Gandhiji said, "Since we are born equal, all must have an equal opportunity. Expanded it means, as we born equal we should have equal opportunity to exist in the society. It gives equal importance to all. When one has trust on everyone, no one is small or big, each one has its proper place. Hence everybody has right to grow. So to bring equilibrium in the society, the rich should act as a "trustee" for other and help their upliftment.

#### **Justice (Nyaya)**

The term justice means, the quality of being righteousness, impartial or fair. The aim of the doctrine of trusteeship is to eradicate all sorts of injustice and establish righteousness in the society. It again acts, as a means to protest against all sorts of injustice such as economic, political, social & ethical. The instances of injustice seen in the social climate in the way that poor produce food & go hungry. They produce milk and their children have to go without it. So everyone must have a balance diet, decent house to live in, right education and an adequate medical facility. As the theory of "Trusteeship" comes from the 'Sarvodaya philosophy', its main thrust is to provide social justice to every member of the society. No individual or group is to be suppressed, exploited & liquidated.

#### **Non- violence (Ahimsa)**

To Gandhiji, Non-violence means 'Ahimsa' which again indicate largest love, the greatest charity. According to him, if I am a follower of Ahimsa, I must love my enemy or a stranger to me, as I would my wrong doing father or son. This active "Ahimsa" includes truth & fearlessness. Gandhiji says that, the

**Non- possession** (Aparigraha): Non-possession is the core of the doctrine of trusteeship. Its literal meaning is not to possess property or wealth. Gandhiji found the words like "Aparigraha" (non possession) and "Samabhava" equality from "The Geeta" and "The Bible". He told, "the word like Aparigraha gripped me". A part from the Geeta, he has also profoundly influenced by the upanished, which reads "Tena Twaktena Bhunjitha" means enjoy thy wealth by renouncing it.

Expanded it means, earn your crores by all means, but understand that your wealth is not yours, it belongs to the people. Take what you require for your legitimate needs and use the remainder for the benefit of the society. Logically, man has no right to possess the wealth or property because he is not created such wealth. Omnipotent God created everything for the day to day needs of the human society. A flooring steam quenches the thirst of all. Should any body claim his right on such a beneficial thing or wealth?

Thus man should act as a "trustee" with full detachment towards any object/things and dispossess his wealth or property for the benefit of the society. Love and non-violence rest on selflessness. Love and exclusive passion can never go together. Thus when there is perfect love, there must be perfect non-possession. As soon as a man looks upon himself as a servant of the society, as a "trustee", earn for its sake, spend for its benefit, than purity enters in to his earning and there is Ahimsa in his venture. Hence Gandhiji expected that, those of the possessing class who shall be inspired by the spirit of non-violence and love, self practiced, the principle of trusteeship in their life.

#### **Faith in God**

The doctrine of 'trusteeship' gives importance to a spiritual ethics like "faith in God". Gandhiji was a staunch believer of God. In his doctrine, the "wealth" or property of man belongs to God. Man has not created the wealth. The creator is God. Hence, as we have not created the wealth, we have no any right to misuse or mistrust it. We should keep it in a trust and act as a "trustee" to care for the wealth. So that, it can be used for the benefit of God's people as a whole. Believe in human goodness is the beginning of the believe in God. Therefore, if one believes in the essential goodness of man, he will be on the right path. The doctrine provides a means to work for the welfare of the people which would lead one in the path of righteousness.

#### **Conclusion**

Moral values implicit in the doctrine of trusteeship of Gandhi. Thus people must be morally as well as mentally prepared to develop an attitude of being "trustees" not as proprietors of their wealth. This attitude of beings "trustees" is not only to be developed with regard to material wealth but in case of individual talent and intellect also. In this light, if man acts as a "honest trustee", works in the best interest of the wealth for which he is a "trustee", then

it will be a great service for not only to human race, but also other like plants, animals, and physical environment who are the constituents of the universe

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