



Himachal Pradesh National Law University, Shimla (India)

Journal Articles

HPNLU Journal of Disability Studies

Volume: I (2024)

From Wealthy to Welfare: Gandhi's Trusteeship Philosophy and Corporate Generosity Towards Disability Causes

Narinder Pal

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ISSN: XXXX-XXXX

Recommended Citation:

Narinder Pal, From Wealthy to Welfare: Gandhi's Trusteeship Philosophy and Corporate Generosity Towards Disability Causes, I HPNLU JDS. 118 (2024)

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**FROM WEALTHY TO WELFARE:
Gandhi's Trusteeship Philosophy and Corporate Generosity Towards
Disability Causes**

Narinder Pal¹

***Abstract:** Change of heart and moral consciousness were the dual pillars on which Mahatma Gandhi's trusteeship theory was based. He urged the rich businessmen to consider them trustees of the property they own as they have become rich at the price of the poor. So, they should donate generously to the poor to end discrimination and poverty. Gandhi had good relations with both businessmen and the labour class, as he needed both for his mass movements so he tried to draw a bridge between both. Gandhi focused on the point that both labour and industrialism cannot be separated from each other; both have to co-exist, so there should be trust and harmony between both, and that can be only possible by Trusteeship. The paper also talks about the Disables in Gandhi's theory of trusteeship.*

Keywords - Gandhi, Trusteeship, Industrialist, Rich, Labour, Mass movement.

I.

Introduction

Mahatma Gandhi was an extensive writer; he wrote on many subjects throughout his life. He also wrote about economics. However, his understanding of economics was based on the moral and ethical economy. Gandhi's concept works on the idea of enjoying wealth by renouncing it. He was of the view, that earn wealth by all means. But understand the wealth you have has not been yours; it belonged to people. Keep some amount for your needs and donate the rest to society. Gandhi claims that wealthy people will eventually become the subjugates of their riches if they cannot consider them trustees.² Suppose you have earned your wealth by legacy, Industry, or trade, you have to understand, that you are not the sole owner of that wealth, the only belonging of yours is an honorable livelihood, that is also no better than that enjoyed by millions. The surplus is not one's sole property but it has to be shared and employed for the benefit of society at large. Hence the rich should act as trustees. Hence trusteeship as a value has to be implicit as far as honesty is concerned. The whole idea had its roots in the concept of non-violence, in which Gandhi advocated trusteeship as a model to view wealth by the rich in

¹ Faculty, Himachal Pradesh National Law University, Shimla

²Gandhi, M.K. (1959). Economics and Industrial Life and Relations. Vol. I. Ahmadabad: Navajivan Publication House. p. 181.

society as they majorly depended on the labour of the poor for the retention and increase of the capital they had.

Gandhi focused on economic equality. His belief was that to imbibe the most meaning into political freedom the complementary value of economic equality must exist. The ever-existing conflict between the variables of labour and capital has to be abolished while the work for economic equality is undertaken.

This was a two-way process in which the ones holding the majority of the wealth had to be leveled down and simultaneously the ones with less amount of wealth shall be leveled up.³ He was sure that the task of removing this gap between the rich and the poor required a lot of hard work but he also hammered upon the necessity of doing so to reach the goal of the nonviolent government system. Unless and until the differences between the wealthy and poor remain the nation is always in danger of a violent revolution.⁴

Theology is well reflected in the theory of trusteeship forwarded by Gandhi. All the actions that Gandhi took in his life were well related to God. He held the belief that everything emanates from God and no material thing in this whole world is inseparable from God, as he is the creator. Hence the humans are holding property merely based on trusteeship. Gandhi says there is a wider scope for people to earn their livelihood through labour. But they must ensure that they are enjoying the fruits of their labor as trustees and in no way shall they hold it as proprietors.⁵ The Western thinker at Thomas Aquinas is seen holding similar views in concern to material things. He puts forward the two concepts of relative and absolute dominion. The absolute dominion is in the hands of God and he holds that over the entire matter and the relative dominion is with humans and that relativity is also held about material culture only. He straightforwardly negates the management of resources by a person, only for his personal use, and asks about the necessity of its sharing with others in case of any necessity.⁶

The root of Gandhi's ideas on God and property might be from Aquinas but this cannot be said surely. The surety of the influence of the ideas of John Ruskin on Gandhi is well known. The idea of John Ruskin on equitable society might have been in the knowledge of Gandhi. The fact that Ruskin's unto his last was an object

³ Gandhi, M.K. *Constructive Programme: its meaning and place, in The Selected Works of Mahatma Gandhi*. Vol. IV. Ahmedabad: Navajivan Publishing House. p. 358.

⁴ *Ibid.* p. 359.

⁵ Pareil, J. Anthony. (2006). *Gandhi's Philosophy and the Quest for Harmony*. Cambridge: Cambridge University Press. p. 70.

⁶ Aquinas, St Thomas. (2006). *Summa Theologiae*, 2a, 2ae, Question 66, Article 1, 2—quoted in Anthony J. Pareil, *Gandhi's Philosophy and the Quest for Harmony*. Cambridge: Cambridge University Press. p. 71.

to shape the ideas of Gandhi but another essay by him titled *A Joy for Ever* definitely had the food for Gandhi's thoughts on equality in society. It was the year 1857 when Ruskin was delivering a lecture on a similar theme which was later published with the title *A Joy for Ever*. For him, the economic system governing society means nothing until the material conditions of life achieve a balance between grandeur and utility reaches a balance. The outcomes of early capitalism were poverty and squalor because it was more focused on utility in comparison to splendour. Hence the balance between grandeur and utility came as an important challenge before the modern industrial class.⁷

Both the ideas of Gandhi and Ruskin are synchronous on the theme of political economy, the essence of which is that the pleasure-giving things are produced, and distributed at appropriate times and places. The preservation of the right of a person to do whatever he enjoys is a must to add most to the growth of the nation. Gandhi says that every person who is true to his work is a political economist, for which he gives examples of a farmer, builder, and a housewife. He says the awareness of the farmer to yield his harvest at the appropriate time, the dedication of the builder to lay the bricks appropriately, and the commitment of a housewife to be guardians of her house all contribute to the political economy.⁸

As per Gandhi, the possession has to be justified in all senses. He says that mere possession of cash does not amount to wealth, instead, it is an amalgamation of the property as a whole that one may possess. For example, one has to ensure the calculation of the value of horses that one poses and estimate what amount their field of and vice versa they have to check the horses and the amount of land their cash can buy.⁹ For Ruskin and Gandhi, the wealth is not only in terms of gold and silver but workforce, cattle and land are also to be counted. Gandhi says that wealth is in the hearts of men and not in the entrails of the earth, and the true economic law is the one in which the health of man both in terms of body and mind is maintained at the utmost possible standard. It is in this state that people shall be happy and be justiciable and right under every condition of life.¹⁰ He was against the competitive market that would in the end lead the nation into a state of despair. He says that competition aids in making the richer because it enables them to obtain the labour at the cheapest price which again is supplied by the have-nots in the society. This leads to the further impoverishment of poor

⁷ Ruskin, John. (1900). *A Joy for Ever: and its place in the market*. London: George Allen and Unwin. pp. 7-14.

⁸ Gandhi, M.K. (1968). *The Veins of Wealth*. Ahmadabad: Navajivan Publishing House. p. 57.

⁹*Ibid.* p. 58.

¹⁰ Gandhi, M.K. (1968). *Even-handed justice*. in *The Selected Works of Mahatma Gandhi*. Vol. IV. Ahmadabad: Navajivan Publishing House. p. 73.

sections.¹¹As the whole concept of true economic law revolves around the 'economics of justice', hence there is no space for competition.

For Gandhiji, the concept of Trusteeship was like corporate social development and business in development. He called it, India's gift to the world.¹²While keeping his views on trusteeship Gandhi says, that whatever is held in possession beyond one's immediate needs is practically thought of by somebody who was in dire need of it. He says that capacity of the nature to meet the day-to-day requirements of humans is self-sustained. The ideal situation is one in which everybody takes enough for themselves that the pauperism in the society can be brought to an end. This will lead to a state in which no individual shall drown to death due to starvation. Hence thieving shall exist so long as inequality exists. He says that he is not advocating the renunciation of wealth by those who possess it but rather who are willing to see the light out of darkness have to adhere to this rule. He says that if he puts the idea of dispossession of wealth for anybody that would be a departure from his rule of nonviolence. In his context, he observes that at least he should not hold anything that is beyond his need.¹³

Bhagavad Gita also discusses the concept of trusteeship by simply asking the people to enjoy their wealth by the method of renunciation of their possessions. Gandhi has also elaborated on it, he says that one should keep only the amount of wealth that is a legitimate requirement and renounce the surplus for the benefit of society. he further warns the capitalists that if they fail to do so at the appropriate time then they shall be slaves of their riches and passions and also of the ones that overpower them.¹⁴

Gandhi says that to be on the path of non-violent independence economic equality is a worthwhile way to follow and then the trusteeship shall be accordingly articulated. he says that this shall abolish economic inequality and in the long run put a full stop to the conflict between capital and labour. This will transform the society and the result will be a level down for the rich and a level up for the poor.¹⁵

Gandhi thought of trusteeship as a principle that could reshape the relationship between the rich and poor classes of society. he held the view that as far as his theory of trusteeship was concerned it would be a step towards a just society. he expands on his views on this by saying that the spirit of economic equality can never be that everyone will hold the same amount of wealth, but it simply means

¹¹*Ibid*, p. 72.

¹² Gandhi, M.K. (1947). Harijan. CWMG. Vol. 94. p. 3.

¹³ Gandhi, M.K. (1960). *Trusteeship*. Ahmadabad: Navajivan Publication House. p. 3.

¹⁴*Ibid*. p. 4.

¹⁵Gandhi, M.K. (1960). *Constructive Programme*. Ahmadabad: Navajivan Publication House. pp. 20-21.

that every person holds wealth as per their needs. He puts the case of an elephant and ant as examples of his views. The food requirements of elephants and ants are different and it cannot be said to contravene the value of equality. He says that equality as a value is beheld when each one utilizes the wealth as per their needs and if there is no difference between the demands of a single man and a man with the responsibility of four children and a wife, that is a hit on values of equality.¹⁶

Gandhi like Karl Marx believed in equitable society and just society. Both worked for a classless society. But Marx's, idea of a violent struggle between the proletariat and the bourgeois class was never supported by Mahatma Gandhi. He wanted to change through non-violent means. Until the dispossession of one's wealth to the point where one becomes the poorest of the poor economic equality was merely a mockery.¹⁷ He wanted one to inculcate such values as to reduce himself to the poorest of the poor and dispossess himself of the accumulated wealth.¹⁸

Gandhi, while he was under the detention of the state in Poona wrote a document that provided his synchronized and synoptic view on trusteeship. The essence of the document was his proposal of trusteeship as an alternative to capitalism. The text was highlighted by Shriman Narayan in a paper that he got published in 1969. The matter of the draft was conveyed in following lines

- *The concept of trusteeship aims to transform the current capitalist system into a more equal society. It does not support capitalism but offers the current owning class an opportunity to change. It believes in the potential for human nature to improve.*
- *Trusteeship does not endorse private ownership of property unless society deems it beneficial. It allows for legislative control over wealth ownership and usage.*
- *In a state-regulated trusteeship system, individuals cannot use their wealth solely for personal gain without considering society's interests. There should be limits on both minimum and maximum income, to reduce income disparities over time.*
- *In a Gandhian economic order, production is determined by societal needs rather than individual desires or greed.¹⁹*

II.

¹⁶ Gandhi, M.K. (1960). *Trusteeship*. Ahmadabad: Navajivan Publication House. p. 17.

¹⁷*Ibid*, p. 16.

¹⁸*Ibid*.

¹⁹ Harijan, 25 October 1952. This draft, prepared by Professor Dantwala after discussion with Kishorilal Mashuruwala, Narhari Parikh and Pyare Lai, was placed before Gandhi who then approved the guidelines. J. D. Sethi, *Gandhi Today*, Vikas Publishing House, New Delhi, 1958, 153-154.

History of Disability

The Nobel Laureate Rabindranath Tagore, an Indian poet, expressed the sentiment as follows:

"The problem is not how to wipe out differences, but to live together with differences intact."

In Ancient India, we considered the disabled equal to other members of society. From 320 to 480 A.D. workshops were conducted to train physically disabled persons in Society. India has a proud history of great Rulers, musicians, and philosophers with disability. The Great King 'Dhritrashtra' from the epic 'Mahabharata' was blind. Surdas, the great poet and preacher of the Bhakti movement was also blind. Ashtavakra, who had multiple disabilities was a philosopher in India. In Ancient India, the disabled were given specific jobs, according to their talents. For example, persons with hearing and/or speech impairment were employed by the kings in medieval India to copy confidential government documents.

Various religions in India, including Buddhism, Hinduism, Jainism, Sikhism, Christianity, and Islam, preach and practice respect and service to people with disabilities. Hinduism teaches that persons who help others who are poor or disabled attain "Punya" -- a step towards heaven. People treated the disabled with compassion and care, but they were not given equal status, as society was made up of violence- the survival of the fittest.

Disability Rehabilitation in Independent India

When the Constitution of India was framed in 1950, articles under the Directive Principle of State Policy emphasized the right to education, employment (Article 41), and free compulsory education for all children under 14 years old (Article 45). With the literacy rate generally improving, (16% in 1951 to 36% in 1981; 1986, 65.4% -Census, 2001), focus on education of children with disabilities gained importance.²⁰

The progress of the movement in favor of the disabled was scattered over the previous four decades. This began around the 1970s when the ones who were suffering from disability came in the line to demand rights for themselves. But still, this cannot be regarded as a full-fledged movement at this point, these were merely voices that resonated from a distance.

It was the UN in 2006, that first came up with a convention in favor of people with disabilities. India also took the initiative and the very next year it signed as well as ratified the convention. Meanwhile, the environment in the country also gets heated up and the people demand a reservation in favor of those under the agony of disability. The year 2012 also saw the introduction of a disability bill in 2012 by

²⁰ Narayan, Jayanthi. (2004) 'Persons with Disabilities in India: A Special Educator's Personal Perspective. *Disability Studies Quarterly* Spring. Volume 24. No. 2.

the Union government. The bill was discussed at length both inside and outside the premises of the parliament and it was finally tabled to vote in the coming year. However, the assent of both houses sees a delay of over three years. But the act finally comes into being in 2016.

DRM's Movement

In India, after Independence, the disabled were not given due respect. They were treated as second-rated citizens, they were not mistreated but, they were treated with mercy. The identity association for these people was similar to beggars and even in the best cases they were associated with music as a field. The view of the system towards them was one that of liability; their utility was negligent for the system and even their concerns were not on the list of the stakeholders of the system. The general view was that if someone was disabled then it was the karma of their past birth and they were the ones to hold blame for their present condition. This absurdity was the root of various injustices meted out to these people in India.²¹

In comparison to India, the DRM movement started in the 1950s in Western countries. By the 1970's they were challenging government with more strength. Even the Western countries holding the beacon of equality were unable to provide due care to these people and their treatment was also not up to the mark. This shall not be that surprising because the world was only ahead by 30 years of the policy of Hitler in which he made a consistent effort on his part to eliminate all the disabled population. He thought of the disabled as an economic burden on the resources of Germany and legitimized their killing operations. It was only after the end of World War II that DRM movements started and pricked the conscience of a normal citizen. These soldiers had become disabled on part of several injuries they suffered in the war. Since these were portrayed as heroes of the big war, the voice they advocated had lots of public support.²²

The DRM movements had not been as rightly perceived in India as that of the West. The people offered charity to help the disabled and their right to legitimate treatment often were neglected. Disability was even considered a shame in India, as parents have abandoned many of their disabled children in orphanages, due to societal pressure.

The years post 1970s saw DRMs as a war between two fronts among which one was a few people against the other front was the system and social setup. In this period only a few families were willing to lend their helping hand to the differently-abled children. The silence of the media was also one of the factors that these people could not get appropriate rights. The issues of disability were not that interesting as per the demands of the audience so the media never bothered to

²¹*Ibid.*

²²*Ibid.*

broadcast it.²³ Since the disabled were a marginal section of society the politicians were also neglecting them because they were not their target group of voters. There was no leader for these DRM movements, unlike the case of women and caste movements. The only active category in this case is that of NGOs, who were constantly forwarding the cause because of the funding they received from foreign and rich houses.

Baba Amte, a social leader for the cause of leprosy throughout his life was on the front for rehabilitating the poor people who were victims of leprosy. He led people to be sensible to the cause of those suffering from leprosy and also directed others to work in this direction. This created a visible impact in society and a large number of people came forward to support these movements. Then occurred a change post-1980s, the development model took over the welfare model. After this, a change in the position of these people was observed, the disabled who till now were treated as beneficiaries of charity came to the forefront and actively participated in the expansion of development. A transformative change that one may observe at this was the treatment of disability on the grounds of medical care. The stakeholders came forward with a policy of providing intensive care to the ones who were disabled through modern medicine and technological equipment so that they might lead a life that was considered normal. But the penetration of these ideas in society as a whole was slow and only the literate and economically well-off can practice it in a true sense.

The role of the UN also in heightening awareness in people about disability is quite effective. The decade from 1982- 93 was the one titled “The Decade of disabled persons”. This step created awareness of the genius of the people and the goal of rehabilitation was created. The Rehabilitation Council of India was a product of this sensitization. This organization came into existence in the year 1986, and since then it has been quite effective in designing policies and programs that could rehabilitate people with any such disability.

It was only a year after that an act related to mental health was also passed. The act was named as Mental Health Act 1987, and it was a document stating the standards to be maintained in mental health institutions.

The demands of the disabled were conglomerated in the decade of 1980s, so that it may provide a bird's eye view of their condition and a call for concrete actions may be given. It was the time when the civil society also came forward and help to DRMs was provided. There was an asset of protest and rallies consistently before a visible action by the administration came into place. The government passed the Persons with Disabilities (Equal Opportunities, protection of Rights and Full Participation) Act, 1995. This act reserved government posts in favour of PWD candidates to the amount of 3%. Hence the benchmark in the movements of

²³*Ibid.*

disability was hit in 1995, which made the persons enduring the agony of disability visible candidates in government institutions be it in the sphere of education or government services. However, one cumulative aspect ignored in this act was the ignorance of the social perception of disability and the preference for medical grounds. Since the passage of the act was done without any lengthy debate at the parliament the flaws are often replete in the document. The government has left so many loopholes that it can easily evade a provision and still get a clean chit. The censuses of 1981 and 1991 failed to recognize the Disabled population of India. They were given a place in the census of 2001. The enumerators who were to collect data for it were not well trained and also very minimal awareness of disability was into their heads. The analysis of their data pointed out to existence of 2.1 percent population of the country as disabled beings. Numerically the strength of the PWD population in the country was 21 million. But the lacunae in this survey was the negligence of the categories associated with the disability of mental and intellect. The data was only on five categories of disabilities.²⁴

In the Census of 2011:

Total Population of India			Disabled Population of India		
Persons	Males	Females	Persons	Males	Females
121.08 crores	62.32 crores	58,76 crores	2.68 crores	1.5 crores	1.18 crores

The demographic exploration of the disabled population indicated that a majority of them were concentrated in rural areas which is 1.86 crores in villages and 0.81 crore in urban spaces. Among the total population as well, about 69% were from rural areas and the left 31 % had their houses in urban areas. the collective data says that males are in majority to be the ones affected by disability. Further categorization showed that among the males, 22% were disabled in movement 18% had difficulty seeing or hearing and 8 % were most hit as they suffered from multiple disabilities. In the case of females, the majority had issues with hearing, and seeing that is 20%, while 18% had difficulty with movement and the percent suffering from multiple disabilities was the same as that of men i.e. 8%. Demographically the percentage of people belonging to disability in the age group of 10-19 is close to 17% while 16% falls in the age group of 20-29 years. Glancing the figures about the ones above 60 years of age, it was seen that 18% of the disabled were older in the category of males as compared to 23% for females. The census of 2011, also points to similar data that says 8.3% of the total households of the country were the ones where people with disability lived. Categorization of households shows that the ones housing disabled 99.34% were the normal ones,

²⁴*Ibid.*

0.42% were institutional and the rest were without houses. Nearly, half the population of disabled in the country was literate.²⁵

The Rights of Persons with Disabilities Bill (RPWD Bill), drafted in 2011, was meant to be an enactment to codify India's obligations under the UN Convention on the Rights of Persons with Disabilities (UNCRPD), which it ratified without reservations. A committee was set up in 2009 by the Ministry of Social Justice and Empowerment to draft a bill to this effect. By the UNCRPD, the committee had different members with different disabilities to draft this bill. Finally, the bill got approval from Parliament in 2014. It extended the disabled categories from 7 to 21.²⁶

III.

Trusteeship and Disability

The Disability was as old as Indian Civilization but no one paid heed to the problems of Disables. The disabled population does not want mercy or sympathy, what they want is equality. Gandhi was the leader of the masses. He represented every community of India, whether it be poor, Dalits, farmers, mill workers, tenant's laborers, etc. Gandhi was an extensive writer, he wrote on different subjects like environment, cleanliness, medicine, caste, class, morality, spirituality, politics, religion, etc. But he never paid any interest in the field of Disability. Gandhi's Concept of Trusteeship was based on Moral Economics. He believed in a change of heart policy. His idea was a masterpiece, as people donated acres of land during the Bhodan movement of Vinobha Bhave.

Trusteeship and Sarvodaya were based on good for all. Although people never accepted this idea in reality that does not mean this idea was unsuccessful. The whole Marxist school of thought was based on the violent transition of society, but Gandhi gave a middle path. Although Gandhi's model was against capitalism, it could have made society egalitarian. In this sought of society, all would have been considered equal, and the disabled would not have felt left out. Gandhi created Ashrams in South Africa and India like Kocharb Ashram, Wardha Ashram, Sabarmati Ashram, etc. in which he treated everyone equally and everyone had to work according to their ability. Gandhi in his dream of Panchayat Raj talked about

²⁵2011 Census by Government of India, The Department of Empowerment for Persons with Disability.

²⁶Jha, Martand. (2016). 'The History of India's Disability Rights Movement'. *The Diplomat*.

bread labour, which means everyone has to work for food, this means even the disabled have to work in Gandhi's ideal of swaraj.

Gandhi's Trusteeship and Ram Rajya would have an equal society. Rich would have acted as trustees and worked for good of all, then disabled will have equal rights. They don't need protection of law as there won't be any distinction between humans. Disabled will feel equal and no one will see them with mercy and sympathy. A just and equal society was dream of Gandhi, morality and religion will have the upper hand in this sought of society and India would have been the model for rest of the world.

Gandhi served the British in Boer wars; he helped the soldiers who got injured and died in battle field. His work for Leprosy was well known. Gandhi considered the only disability of human is his will to not to do something. Gandhi's teachings emphasize the importance of understanding, empathy and respect for all the humans, regardless of their mental or physical abilities. He advocated the marginalized communities and believed in the inherent potential and worth of every individual. Gandhi even brought women in mass movements and active politics. While Gandhi never wrote about disability, his principles like justice, compassion and inclusivity apply to the people with disability.

Barbara Ehrenreich in his book, 'Nickel and Dimed; on (not) Getting by in America', criticizes economic inequality and advocated social policy that supports marginalized communities, including those with disabilities. Andrew Carnegie gave the theory, 'The Gospel of Wealth', in which he urged wealthy people like Gandhi to use their resources for the greater good of society. Gordon Brown (former Prime Minister of Britain) has also spoken on the need for a global cooperation and solidarity to address issues like poverty and disability.

In India some corporate houses like Ambani, Tata group, Anand Mahindra, N.R. Narayana Murthy, Azim Premji etc. is donating some of their wealth for the cause of Disability and for Marginalized sections of the society. Reliance Foundation working towards developing and modernize urban infrastructure and to create inclusive environment for disabled. Tata Group even had Society for Physically Disabled (SPD), designed to enable physically disabled students to focus on their education in mainstream schools by alleviating the financial burden of the families. In 2017, the programme expanded to include students with sensory disabilities. With this programme, SPD aims to empower disabled students to focus on learning without having financial worries. Mahindra group even recently shown a video of creating a car for disabled person to promote equality. Azim Premji's *Astha* Foundation was established in 1993, It provides rehabilitation services to children with disabilities - Autism Spectrum Disorder, Cerebral Palsy, Learning Disabilities, Intellectual Disability, hearing and impairment in urban slums and resettlement colonies of Delhi. Narayana Murthy

in an event said, "It is difficult to imagine India becoming a strong economy without becoming an inclusive economy - an economy which is inclusive in gender, ability, ethnicity and all other social parameters. People with disabilities have to be integrated with the mainstream". Government of India has development the system of Corporate Social Responsibility (CSR) in which business houses and government will work for sustainable development. In the goals of CSR special care has been given to the issues of differently able people.

Even in west the Big corporate likes Bill Gates, Mark Cuban, Jeff Bezos, Michael Bloomberg, Rockefeller foundation etc. are working in the field of Disability. Bill Gates and Melinda Foundation is working towards, "The Global Health program seeks to identify and intervene against the leading causes of death and disability in developing countries. In doing so, this program has focused primarily on science and discovery for individual diseases supporting systems of vertical health delivery". Rockefeller foundation was founded in U.S.A in 1913 and is working in field of disability very efficiently, the provide Disability opportunity Fund that promotes the Independence and Housing facility to Disables. Jeff Bezos gave 2 billion dollar fund for the Disability cause in 2018.

IV.

Conclusion

Gandhi's idea of Trusteeship was based on the Moral economics. Although some powerful corporate houses of that time even adopted that Idea, but it was also criticized by many. Gandhi's Ashrams which promote equality and were the role model for society were funded by these Factory owners like Ambalal Sarabhai and others. People accepted his idea of Trusteeship but it took some time. The idea of Trusteeship is very practical and promising; you can donate the extra wealth for upliftment of marginalized communities which also includes Disables. Governments of different Nations have adopted the inclusive environment for the Disabled persons. People are becoming sensitive about the issues of their fellow disabled humans. Corporate houses are donating generously for the betterment of Disables. Gandhi's idea of Trusteeship although was not focused towards the Disables, but it became an inspiration, when SRM movement gained power. With help of these Corporate Houses, Government of different Nations and through sensitization let's hope that someday Disabled might get their due place in society.