



SARVODAYA 2.0: AN INTEGRATED DEVELOPMENT FRAMEWORK FOR SUSTAINABLE FUTURES, ETHICAL INNOVATION, AND INCLUSIVE TRANSFORMATION

Dr. Shiladitya Verma¹, Dr. Shaima'a Al Hijawi², Shaindra Sewbaran³

¹²³*Faculty- Business, Higher Colleges of Technology, United Arab Emirates*

Abstract

The Gandhian Sarvodaya philosophy has been deeply embedded in the concept of non-violence, social justice, and rural self-reliance. Even though it has been globally accepted and but has become exceedingly difficult to implement it in the modern era. This study tries to explore its varied explorations, interpretations, and practices, especially at the grassroots level.

It attempts to propose a developmental framework which combines various existing and hypothetical models aligning itself with Gandhian ethics to create a practical solution which is (might) scalable in the modern context if applied properly.

Even though past experiences with similar experiments show that these kinds of concepts may have an ideological appeal, there has been limited adaptation due to the changing face of economy, moving towards capitalistic society and generational and technological gaps prevailing in today's era. Still the concept of Sarvodaya remains relevant as it aims towards ethical sustainability and leadership and cooperative governance for all which is not only inclusive but withstanding the change in times.

This paper aims to propose Integrated Sarvodaya Development Framework (ISDF)© as plausible theoretical concept which might have practical application to achieve the synthesis of traditional theories to modern, industrialized, capitalistic society.

Keywords

Sarvodaya, Gandhi, Ethical Development, Sustainability, Decentralized Governance, ISDF©, Capitalistic Society

Introduction

In the time of rapid globalization and massive technological changes, there has been a constant rise in societal inequality. This has created an urgent need for an ethical and sustainable-developmental model. Gandhi's Sarvodaya philosophy, which is based on the concept of non-violence, decentralization, and welfare for all, is a probable solution for these challenges.

Even though Sarvodaya has greatly impacted justice and peace movements all over the world, this concept seems outdated in the industrialized and capitalist economies. It has been (in principle) instrumental in community development, but its implementation has generally been not so successful as planned.

This study introduces the neo-concept of Integrated Sarvodaya Development Framework (ISDF)©, which basically modulates Gandhian principles through the integration of three core components mainly Neo-Sarvodaya Integration Theory (NSIT) which was initially developed by Vinoba Bhave,

Sarvodaya Knowledge Diffusion Model (SKDM) which was inspired by the economic a community development concept of J. C. Kumarappa and Sarvodaya 360° Model – A six-pillar practical developed by Jayaprakash Narayan.

By combining these concepts, the ISDF© aims to present a viable alternative which might have ability to bring about a change in the ethical paradigm in which the modern industrial societies operate and if applied with the right intentions can offer solutions to the issues and challenges these societies operate in.

This paper seeks to: understand to what extent the adaptation of the philosophy of Sarvodaya was successful globally and concepts developed by Vinoba Bhave, J. C. Kumarappa and Jayaprakash Narayan were inter-linked with ethics and community upliftment. It also tries bridge a gap between developing a moral vision and practicality of the moral vision, keeping in mind the extent of scalability across societal, industrial, educational, and technological growth at the same time keep it rooted to human development.

Holistic Frameworks for Inclusive and Sustainable Development

The concepts of Sarvodaya 360°, NSIT, and SKDM (Bhave, 1951; Narayan, 1970; Kumarappa, 1945) are deeply interrelated to the concept of universal welfare and at the same time promoting the balance between holistic, social, economic, and environmental transformations. They proved a perfect blend of traditional Gandhian principles of community upliftment and development with inclusivity and self-reliance. Together, these concepts have the combined potential to provide today's capitalist society with a sustainable system which might give way to future-ready developmental strategies.

Abridged Review of Selected Literature

Deeply rooted in the concept of non-violence and truth, the Sarvodaya philosophy has reshaped the concept of decentralization and rural-based economies through self-help (Parel, 2006; Bondurant, 1971; Iyer, 1973). But at the same time, globally, it has been seen as a moral ideal rather than practical-viable model, but to a lot of extent has been responsible for being adapted in Sri Lanka's Shramadana movement (Parekh, 1997; Ariyaratne, 1980).

Even with the absence of ever being formalized, the philosophy's influence has been there with varying degree in India and with Indians across the world (Bhave, 1951; Chatterjee, 1992). Recent revamped studies attempted to bring together the traditional theoretical concepts with modern-futuristic approaches and concepts like systems thinking, equity, sustainability studies under SDGs have all echoed the same (Deci & Ryan, 1985; Von Bertalanffy, 1968; Verma & Tiwari, 2024).

Even though with all the literature available, it is very difficult to compartmentalize the philosophy of Sarvodaya as its moral essence cannot be bottled under just one cap, rather its underutilization and inconsistent regionalization raises one big question, is there an alternative, if yes, then why it has been missing till date. And if not, then why has there been a delay or a lack of any initiative in adapting this concept?

Identified Gaps in Literature

The concept of Sarvodaya has a lot of moral and philosophy weightage, the practical implantation still has many structural flaws and even though a lot of significant, theoretical work has been done in the area, still there are many gaps which can be summarized as follows:

1. In case of prevailing education system, economic policies and public administration, there is as such no proper framework to implement working Sarvodaya principles.
2. Even though the concept is recognized, it still symbolic, and at the grassroots level, the implementation is still fragmented.
3. As such there is no evidence of real-world application or any kind of integration with modern-humanistic theories.
4. Although to a lot of extent, it is aligned with sustainability goals (SDGs), as such there has been no attempt to adapt to ever-evolving technology, engaging youth to foster early adaptation and rewriting policies accordingly.

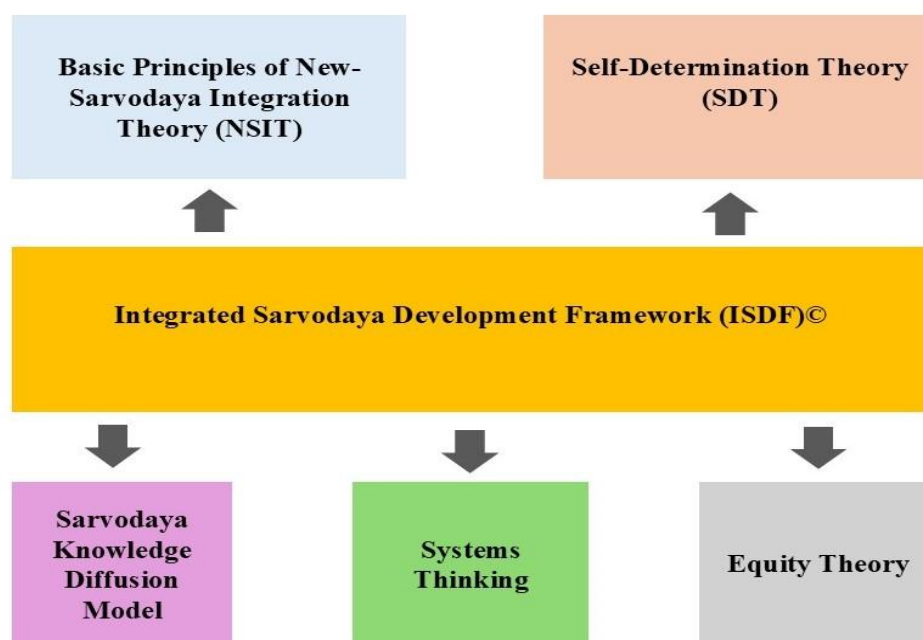
The above-mentioned gaps altogether give somewhat a picture of how big this fissure has become over the years and why there is a pressing need to have working model which not only aligns ethical foundations of Sarvodaya but also conceptualizes a framework which will satisfy the needs of all stakeholders involved. The ISDF© aims to achieve just that.

Anticipated Findings and Analysis

This study proposes that the Sarvodaya philosophy might possibly hold a lot of relevance globally especially when it comes to structuring moral and ethical code of conduct for capitalistic society, but the practical application will still remain questionable and uneven. The concept thus developed (ISDF©) will try to fill that gap which might be viewed idealistic rather than practical by younger generations and might just get stuck to rural-centric level in many regions. Opportunities will only be understood when there is a combined societal consciousness about the issues and challenges and urgent need of decentralization and cooperative-economic structures all over the world.

Integrated Sarvodaya Development Framework (ISDF)©

The Integrated Sarvodaya Development Framework (ISDF)© was developed by combining three interwoven models, mainly; Sarvodaya 360, NSIT, and SKDM (Bhave, 1951; Narayan, 1970; Kumarappa, 1945). The aim is to develop an approach which was not only sustainable but also discusses universal upliftment at the same time. It proposes to formulate development of ethical foundation by balancing social justice, financial viability, and environmental sustainability based on Gandhi's vision of universal upliftment (Tiwari & Verma, 2025). The challenge is to integrate this principle into the existing challenges by combining policy frameworks, globalization, and technology with ethics and moral principles. It can only be achieved by starting at the knowledge development level and including participatory learning in order to develop a sense of collective-empowerment and self-reliance (Verma & Tiwari, 2024). ISDF© is an integrated model that synergizes value systems, ethical thinking and collective community-driven knowledge systems to promote equity all around and aim at sustainable development.



© Verma, S; Tiwari, A.K; Sewbaran, S. (2025)

Fig.1 Proposed Integrated Sarvodaya Development Framework (ISDF)© Conceptual Model

Why Integrated Sarvodaya Development Framework (ISDF)© is Required:

ISDF© aims to understand the complexity of combining social, economic, environmental and policy dimensions into one singular framework. It takes the traditional Gandhian Sarvodaya Model and adapts the basic principles into modern challenges. It aims to bridge the gaps which earlier theory posed and create

more practical, actionable strategies which will not only mirror today's society but also is flexible enough to adapt in the future. It will enable stakeholder collaboration at every stage as it will be inclusive and empowering everyone in its way.

Proposed Impact:

ISDF© is expected to enable inclusive overall growth and create sustainable ecosystems by balancing, social, economic, technological and environmental frameworks by giving solutions to challenges by decentralization of governance, empowering communities, fostering innovation, developing resilience, will be scalable and not region specific. ISDF© will be able to translate the traditional Sarvodaya philosophy into a working, adaptable framework which will be applicable for future generations.

Conclusion

Gandhi's Sarvodaya philosophy still is a very transformative framework which is deeply rooted in the philosophy of truth, non-violence, self-reliance and universal welfare. Over the years it has greatly influenced and impacted ethical governance policy-framework development, civil rights movements and sustainable development. But over the years, due to the emergence of rapid technological advancements, extreme globalization, capitalistic & materialistic nature of societal growth has started losing its relevance. Sarvodaya promises to reshape economic development, promote self-reliance, local self-sufficiency, and create an equitable dialogue between all stakeholders. Only thing that is required now is an adaptive reinterpretation of the traditional theory and Integrated Sarvodaya Development Framework (ISDF)© can be a probable solution to it.

References

- Adams, J. S. (1965). *Inequity in social exchange*. In L. Berkowitz (Ed.), *Advances in experimental social psychology* (Vol. 2, pp. 267–299). Academic Press.
- Ahmed, I. (1998). *Gandhi and the partition of India: A critical analysis*. Oxford University Press.
- Ariyaratne, A. T. (1986). Asian values as a basis for Asian development. In D. C. Korten (Ed.), *Community management: Asian experience and perspectives* (pp. 32–39). West Hartford, CT: Kumarian Press.
- Ariyaratne, A. T. (1987). *Beyond development communication: Case study on Sarvodaya, Sri Lanka*. In N. Jayaweera & S. Amunugama (Eds.), *Rethinking development communication* (pp. 239–251). Singapore: Asian Mass Communication Research and Information Center.
- Ariyaratne, A. T. (1996). *Gandhian philosophy and Sarvodaya approach to promote ethnic and racial harmony and economic equality*. *International Policy Review*, 6(1), 122–126.
- Bhattacharya, S. (2013). *Education for peace: The Gandhian approach*. Sage Publications.
- Bhave, V. (1951). *Bhoodan Yajna movement*. Sarva Seva Sangh Prakashan
- Bhave, V. (1951). *Sarvodaya and the Bhoodan movement*. Sarva Seva Sangh Prakashan.
- Bondurant, J. V. (1971). *Conquest of violence: The Gandhian philosophy of conflict*. University of California Press.
- Brown, J. M. (2010). *Gandhi: Prisoner of hope*. Yale University Press.
- Chatterjee, M. (1992). *NRIs and the ethics of giving: Philanthropy and Sarvodaya*. Harvard University Press.
- Dalton, D. (1993). *Mahatma Gandhi: Nonviolent power in action*. Columbia University Press.
- Davis, R. (2007). *Gandhi in Asia: A comparative study*. University of Tokyo Press.
- Deci, E. L., & Ryan, R. M. (1985). *Intrinsic motivation and self-determination in human behavior*. Springer.
- Desai, A. R. (2011). *Social background of Indian nationalism*. Popular Prakashan.
- Etzioni, A. (1988). *The moral dimension: Toward a new economics*. Free Press.
- Fisher, L. (1950). *The life of Mahatma Gandhi*. Harper & Row.
- Galtung, J. (1996). *Peace by peaceful means: Peace and conflict, development and civilization*. Sage Publications.
- Gandhi, M. K. (1909). *Hind Swaraj or Indian home rule*. Navajivan Publishing House.
- Gandhi, M. K. (1945). *Constructive programme: Its meaning and place*. Navajivan Publishing House.

- Ghai, D. (1982). *Indians in East Africa: Their role in economic development*. East African Publishing House.
- Hardiman, D. (2003). *Gandhi in his time and ours: The global legacy of his ideas*. Columbia University Press.
- Iyer, R. (1973). *The moral and political thought of Mahatma Gandhi*. Oxford University Press.
- King, M. L., Jr. (1959). *Stride toward freedom: The Montgomery story*. Harper & Row.
- Kumarappa, J. C. (1945). *Economy of permanence*. Sarva Seva Sangh Prakashan.
- Macy, J. (1985). *Dharma and development: Religion as resource in the Sarvodaya self-help movement* (Rev. ed.). West Hartford, CT: Kumarian Press.
- Mandela, N. (1994). *Long walk to freedom: The autobiography of Nelson Mandela*. Little, Brown and Company.
- Mayo, E. (1933). *The human problems of an industrial civilization*. Macmillan.
- Meadows, D. H. (2008). *Thinking in systems: A primer*. Chelsea Green Publishing.
- Narayan, J. P. (1970). *Towards total revolution*. Popular Prakashan. (ISBN-13: 978-8171544335, reprint edition varies)
- Obeyesekere, G. (1979). *Buddhist ethics and social change in Sri Lanka*. Sarvodaya Vishva Lekha.
- Parekh, B. (1997). *Gandhi: A very short introduction*. Oxford University Press.
- Parel, A. J. (2006). *Gandhi's philosophy and the quest for harmony*. Cambridge University Press.
- Pieterse, J. N. (1995). *Gandhi and the West: Cultural connections*. Routledge.
- Polanyi, K. (1944). *The great transformation: The political and economic origins of our time*. Beacon Press.
- Rogers, E. M. (2003). *Diffusion of innovations* (5th ed.). Free Press.
- Sen, A. (1999). *Development as freedom*. Oxford University Press.
- Tiwari, A. K., & Verma, S. (2025). *Gandhian Sarvodaya philosophy: Reimagining modern workplaces for collective growth*. In S. Jain & S. Jain (Eds.), *Empowered skills: The foundations of sustainable development of India*. Edwin Group of Publishers.
- Verma, S., & Tiwari, A. K. (2024). *Rediscovering the Gandhian philosophy of Sarvodaya and its application to the modern workplace*. Review of Business & Technology Research.
- Verma, S., & Tiwari, A. K. (2025). *गांधीवादी सर्वोदय दर्शन: सामूहिक विकास के लिए आधुनिक कार्यस्थलों की पुनर्कल्पना*. Bundelkhand Vimarsh.
- Von Bertalanffy, L. (1968). *General system theory: Foundations, development, applications*. George Braziller.
- Weber, T. (2006). *Gandhi, Gandhism, and the Gandhians*. Roli Books.
- Yunus, M. (2007). *Creating a world without poverty: Social business and the future of capitalism*. PublicAffairs.