



The Sarvodaya Model Of Policy Process: Integrating Gandhian Principles Into Contemporary Governance

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ABSTRACT

Mahatma Gandhi's aura of influence is assessed based on his character, legacy, and influence. Gandhiji's guiding principles were "Swaraj," "Non-violence," "Sarvodaya," and "Swadeshi." In independent India in general and in the so-called "New India" in particular, the concept of Sarvodaya is highly valued. One of the four fundamental pillars of Gandhiji's "Hind Swaraj" idea is Sarvodaya, which means "Universal upliftment" or "progress for all." Throughout his life, he made it his mission to ensure that every section of society benefited from the government's policies. To achieve their goals, he put forward the principles of Sarvodaya society. Being the mental construct of Gandhiji's mind, this principle had certain embedded values in it. The pursuit of these goals and the development of India require this notion to be emphasized. The idea of Sarvodaya could be taken as ideal for policy processes. To comprehend the roots of New India, it is therefore vital to study Gandhiji's thoughts and their increasing relevance today. In this paper, an attempt is made to focus on Sarvodaya as one of the pillars of Hind Swaraj. The objective of this research is to evaluate the concept of Sarvodaya in policy processes with the aim of accomplishing the New India vision.

1. INTRODUCTION

India since independence has formulated and implemented a number of social welfare policies. Instead, India has a major lag in the implementation of social welfare policy owing to India's capacity and capability. The capability of India's development could only be achieved by conventional methods of the policy process. It requires a paradigm shift in policymakers' thinking, methods, and tools. Thus, India envisioned a strategy of 'New India' for its journey to become a global leader in thoughts and actions to accomplish the goals of development. The strategy accompanied an attempt to bring innovative technology, enterprise and efficient management together, at the core of policy formulation and implementation. 'New India' is expected to develop faster than anticipated due to the rapid pace of development in the world today. India must therefore maintain a strong policy ecosystem. This approach of 'New India' is largely based on three principles. First, development must become a mass movement. Second, a development strategy should help to achieve broad-based economic growth. Third, to eliminate the disparity when public and private sector performance is compared. These strategies could be better implied by using Gandhian philosophical traditions can be used to accomplish these ambitions more effectively.

M.K. Gandhi was seen as both a saint and a Machiavellian politician throughout his lifetime. In the face of economic and political necessity and unscrupulous politicians, many dismissed him as an idealist with utopian plans for democracy, village commonwealths, and non-violence. Gandhiji remained the champion for cooperation, social justice, freedom and equality for all through his life.

Every society needs these components, but they have never been more crucial than they are now as society struggles with identity problems, social unrest, and nonviolent confrontation.. So It has become utmost necessary to acknowledge and comprehend the implications of the Gandhian philosophy to execute the strategy for New India.

2. GANDHIAN PHILOSOPHY

The 21st century is characterised by globalisation. The world has transformed into a global village as a result of the evolving economic policies of globalisation. India has encountered fresh difficulties in this area. Nevertheless, despite past mistakes, technological innovation is still seen as having the potential to address all current issues, including ecological, social, economic, political, and moral ones. Hind Swaraj's manuscript was almost a prediction of the current political situation as Gandhiji prepared it in 1908. In his manifesto, Gandhiji describes four main objectives for a society to achieve. These are Swaraj, Non-violence, Swadeshi and Sarvodaya. 'Hind Swaraj' lays down his crucial principle that an analogy could be made between a seed and a tree, with the same inviolable link between the two as between the seed and the tree.

In a world, on the verge of collapse, mankind is desperately searching for a way to avoid a catastrophe and save its civilization. People are becoming aware of the value of Gandhian philosophy, they are turning to it to advance their goals.

In short, Gandhiji can be captured in three words: Satyagraha (truth-force), Sarvodaya and Anasakti (non-attachment) (Tondon,1965). Gandhiji's life and activities demonstrate that he saw Sarvodaya as his life's mission, Satyagraha as a means to that objective, and Anasakti as a form of personal training to assert dominance. Sarvodaya was fueled by a passion for justice and ethical behaviour based on the religious concept that all men and women are created equal. Sarvodaya is now dealing with a number of difficulties, some of which are grave and endanger its very existence. A movement that was once regarded as India's future star has essentially been downgraded to the position of a volunteer social service organisation. It is divided into a number of factions. Its constructive work programmes are struggling, its nation-building ideology is being disregarded, its leadership is ageing, and it urgently needs new blood. Most of all, it is losing credibility with the general public as a viable alternative philosophy to save India from social, economic, and political disparities. Several philosophers have interpreted Sarvodaya's philosophy in their own ways. M.K. Gandhi, Vinoba Bhave, and J. P. Narayan are the most notable of them. These are their sarvodayan philosophies:

2.1 Sarvodaya by Mahatma Gandhi

Gandhiji's Sarvodaya philosophy is a Sanskrit term that means 'Universal Uplift' or 'Progress for All,' and is a vital aspect of his worldview. Originally the title of Mahatma Gandhi's Sarvodaya is a translation of John Ruskin's book on political economics, 'Unto This Last' and later the word became synonymous with Gandhiji's political ideology. The Sarvodaya he experiences is not distinct from the movements, ideologies, or people he has encountered. Gandhiji's vision of Sarvodaya is difficult to describe, but it is a comprehensive vision that secures everyone's ultimate well-being, independent of religion, morals, social status, or political allegiance. The Gandhian Sarvodaya is founded on three fundamental ideas that can be summed up as follows:

- i. The first principle implies that the good of the individual is entrusted to the good of all.
- ii. The second principle holds that everybody has the same right to earn their livelihood.
- iii. The last principle endorses that everyone's life is worth living and precious.

Sarvodaya's key principles are truth and nonviolence, which are like the anchor and polestar of Gandhiji's life. Sarvodaya believes in the inherent goodness of man and assumes that man always strives for moral perfection. Gandhi (1946) observes:

“Of these books, the one that brought about an instantaneous and practical transformation in my life was 'Unto This Last'. I translated it later into Gujarati entitling it Sarvodaya (welfare of all). I believe that I discovered some of my deepest convictions reflected in this great book of Ruskin and that is why it so captivated me and made me transform into my life.”

Sarvodaya, as a theory, traces its roots to Vedic and Vedantic teachings that from a higher perspective, all beings are part of supermaterial reality. Gandhiji supported the concept of Sarvodaya, the greatest good of all. However, the current human images have changed. The goodness is in the hands of a few. Sarvodaya is much more than just an equitable and just economic and political system. Sarvodaya is a style of living that is built on the timeless ideals of truth, love, and nonviolence. It is a means of patterning one's own life as well as the life of society. The Sarvodaya aim for the welfare of all or the greatest good of all is an absolutist version of the utilitarian maxim the greatest good of the greatest number. The anarchist paradise is essentially replicated in the drawing of the Sarvodaya order. Unlike the utilitarian school of thought, which advocates for the benefit of the greatest number possible, Gandhiji's Sarvodaya philosophy defends the welfare of all. He supports everyone's hands, not just a select few.

The eminent Gandhian thinker, Bharat Kumarappa in his editor's note to Sarvodaya (1958) observes

“Sarvodaya may well be regarded as India's distinctive contribution to social philosophy. Its roots go back to almost 300 years when Buddha and Mahavira went about preaching love or non-violence...”

According to Sarvodaya's ideas, developing people's talents in economic, social, and administrative administration is more important than escalating centralization, nationalisation, and state socialism in order to advance a welfare state. In his passionate pursuit of a new society free from all social ills and dedicated to the wellbeing of all, Gandhiji worked to build a just and fair society. It is a principle that must be put into practise in order to create a new world society. The decentralization of political systems tend to lead to fewer differences of opinion, creating more prospects for the realization of the concept of partyless democracy. Gandhiji believed that the greatest good for all people could only be achieved in an autonomous village community that operated under a classless and stateless democracy based on nonviolence rather than coercion, service rather than exploitation, renunciation rather than acquisitiveness, and the greatest amount of local and individual initiative rather than centralization. He was in view that if human beings have been given the same opportunity, there would same possibility for spiritual growth. Sarvodaya has also stressed the importance of using only good means for good ends. In this case, the good means represent love, truth, and nonviolence.

2.2 Sarvodaya by Vinoba Bhave

Vinoba Bhave was one of the most well-known figures in the Indian Sarvodaya movement and a close friend of Mahatma Gandhi. He significantly contributed to spreading the Sarvodaya idea and turning it into action. In his Sarvodaya philosophy, Bhave emphasised the value of nonviolence, self-sufficiency, and group decision-making. He felt that through empowering individuals at the local level, encouraging community self-reliance, and fostering a climate of collaboration and support for one another, the Sarvodaya movement could fundamentally alter society. In his book Geeta

Pravachan (2019), Vinoba argued that the integration of Western science is what gave rise to the new idea of collective ahimsa. The ethical aspect of Sarvodaya is therefore the Indian part. He continued by saying that the Gita and the Old Testaments both outline three different paths to follow: Yagna (sacrifice), Dan (charity), and Tapa (austerity). Therefore, it is expected that the Sarvodaya would carry out these admirable principles. He fought tenaciously to advance interfaith cooperation and peace as a fervent peace advocate. He asserts that his approach is constructive Satyagraha, as opposed to Gandhiji's negative Satyagraha. Gandhiji was placed in circumstances in which he had to function negatively. He sought to turn the Satyagraha into a constructive tool after a national and democratic state had been constituted following India's independence. According to him, the Satyagraha which seeks to be effective in democracy will have to be more constructive and less in opposition to others. Gandhiji's negative Satyagraha aimed at changing the hearts of the imperialist rulers. He hoped that his constructive Satyagraha would change the hearts of Indian landlords and capitalists.

2.3 Sarvodaya by J.P. Narayan

Jaiprakash Narayan was a supporter of non-state socialism. This required selfless workers to "live and move among the people, helping them to reorganise their lives on a basis of self-reliance and self-government." In contrast to State Socialism, this was referred to as People's Socialism, and Sarvodaya is People's Socialism. JP's Sarvodaya ideology placed a strong emphasis on the value of decentralised democracy, self-reliance, and the empowerment of the underprivileged and disadvantaged groups in society. He thought that empowering people at the local level and advancing social and economic justice were the only ways to realise Sarvodaya. The Lok Sangharsh Samiti (People's Struggle Committee), a movement with the goal of bringing about social and economic change in India, was established in 1974 as a result of JP's vision of Sarvodaya. The movement was based on the principles of nonviolence, decentralization, and people's participation. The Lok Sangharsh Samiti sought to organise the public to demand their rights and encourage regional independence. Additionally, it supported alternative development paradigms emphasising small-scale businesses, sustainable agriculture, and democratic community governance. He desired for the Sarvodaya movement to be free of the party system's power politics. In the opinion of him, the party system weakens individuals and reduces them to the status of sheep, who can only serve as sovereigns when new shepherds are chosen to tend to their requirements. The election should be dominated by Lokniti (politics of the people), not Rajniti (politics of states). He had been disgusted by Rajniti everywhere and had only found Lokniti in Sarvodaya. He seeks tranquilly and peace.

2.4 PLANNING FOR SARVODAYA

The 'Principles of Sarvodaya Plan' were released by the Sarvodaya Planning Committee on January 30th, 1950. The Sarvodaya Planning Committee (1955) once more released "Planning for Sarvodaya" on January 30. This turned out to be the Neo-Gandhi Bible. It envisions a world in the future when love will rule and everyone will have their needs met. The planners anticipate a time of change. This will be characterised by

“Sarvodaya would be the devolution of political power and decentralisation of the process of production and consumption. The village would be the basic unit, the pivot of the structure. The plan will be formulated in the village by the village community.”

In fact, compared to the other seven members of the committee, Jayprakash Narayan and Achyut Patwardhan appear to have a stronger influence on "Planning for Sarvodaya." Nothing is left to Gandhism, according to a critic, but the publisher's trademark. However, this is simply a cursory analysis. Gandhism is presented at the bottom as "Planning for Sarvodaya," but in a dynamic environment. The authors have observed that Gandhism appears to shift from a stop and go back to prudence and progress slowly from the "Hind Swaraj" to the "Planning for Sarvodaya." The hallmark of the new Sarvodaya society would be cooperation rather than competition.

3. Goals of Sarvodaya

The greatest good of all living things is Sarvodaya's main goal. Gandhiji envisioned Ramrajya, a welfare state he termed in India, where everyone, including the sick and disabled, contributes to the best of their abilities, a healthy community emerges, and the overall well-being of all species is ensured. Its objective is to enable every member of human society to realise their maximum potential. Sarvodaya's objective is the triumph of truth, which implies the triumph of oppressor and oppressed, exploiter and exploited, rather than the suppression or destruction of an individual or a group. It is not a victory of one person or even one group over another. The goals of Sarvodaya are centred on promoting the welfare and empowerment of all members of society, particularly the poor, marginalized and vulnerable sections of the society. Here are some of the key goals of Sarvodaya:

- a. Economic justice and empowerment: The goal of Sarvodaya is to promote economic justice by reducing poverty, inequality, and exploitation. It aims to promote economic development and self-sufficiency at the grassroots level. This includes the promotion of small-scale industries, sustainable agriculture, and other livelihood opportunities that benefit the local community. This is achieved by empowering the poor and marginalized through access to education, healthcare, and economic opportunities.
- b. Social justice: Sarvodaya aims to promote social justice by addressing social inequalities and discrimination. It also aims to create a more equitable and just society, where all individuals have equal access to opportunities and resources. This includes the promotion of gender equality, the eradication of caste-based discrimination, and the empowerment of marginalized groups.

- c. Self-sufficiency: Sarvodaya promotes self-sufficiency by encouraging local self-reliance and community-based decision-making. This includes promoting sustainable agriculture, small-scale industries, and community-owned enterprises.
- d. Nonviolence: The Sarvodaya philosophy emphasizes the importance of nonviolence as a means of achieving social and political change. This includes promoting nonviolent methods of conflict resolution and promoting a culture of peace.
- e. Decentralization: Sarvodaya promotes decentralized decision-making and governance to ensure that power is distributed among all members of society, rather than being concentrated in the hands of a few.
- f. Environmental sustainability: Sarvodaya recognizes the importance of environmental sustainability and advocates for the conservation of natural resources and the promotion of sustainable development practices. It promotes environmental sustainability by promoting eco-friendly practices and encouraging the conservation of natural resources.
- g. Spiritual and cultural development: Sarvodaya recognizes the importance of spiritual and cultural development in creating a more harmonious and peaceful society.

Overall, the goals of Sarvodaya revolve around building a just and harmonious society that ensures the well-being and empowerment of all its members, while promoting peace, equality, and sustainability. The goals of equality, non-violence, self-reliance, village-centered development, decentralization, sustainability, and spiritual and moral development could be actively envisioned and pursued by the imperatives of the Sarvodayan philosophy.

4. Imperatives of Sarvodaya

4.1 Social

Gandhiji held the view that the planet is kind enough to provide for everyone's needs, but not their desires. All Sarvodaya society members will be free from material wealth acquisition and leading opulent lifestyles in this way. They will, however, cling to a system of austere living and lofty thought. Each person will therefore have plenty of opportunities to make an honest living through honest labour and honest output. Different persons can generate different levels of rent revenue depending on their talent, effort, and ability. While those with higher incomes will use the majority of their larger sums of money for the benefit of society as a whole. This kind of society is predicated on the idea that all wealth, including land, belongs to the group for the good of all. People who are wealthier than the average member of society are appointed as trustees to look out for the interests of the less fortunate. Gandhi (1908) asserted the following regarding the use of machines in economic activity:

"If we feel the need for machines, we certainly will have them. But there should be no place for machines that concentrate power in a few hands and turn the masses into mere machine-minders, if, indeed, they do not make them unemployed."

The idea of the Sarvodaya finds great importance in free India where the people are distributed into fractions based on their caste, class, religion, race, gender and other social identities. Here, Gandhi's notion of Sarvodaya finds its importance in their life.

4.2 ECONOMIC

Economic equality is the key to preventing slavery peacefully, as Gandhiji preached. Economic equality typically involves ending the long-standing battle between capital and labour. Evidently, a non-violent type of government is unattainable as long as there is a significant income disparity. No equitable society can develop without the participation of the poor, who are the most economically, physically, and intellectually disadvantaged groups in society. The emphasis needs to be moved to improving their standing to a respectable level in order for this sector to be included. If the sector of the disadvantaged is to exist at an appropriate level, it must be self-sufficient through their involvement in its administration, just like it is in all other sectors of society. The foundation of Sarvodaya's economic imperative is the idea of fostering economic growth and self-sufficiency at the local level with an emphasis on enhancing the neighbourhood. It highlights the significance of encouraging sustainable economic growth that benefits all societal members, particularly the underprivileged and marginalised groups.

4.3 POLITICAL

A Sarvodaya agency provides services for the common good. The Sarvodaya movement stands in opposition to exploitation and power politics. A key element of its philosophy is moral and spiritual values. One of the main objectives of Sarvodaya is to establish a new social and economic system. The idea of possession is replaced by the idea of trusteeship. Everyone will labour for the community's welfare, and family feelings will pervade every element of it. Freedom, fellowship, and equality will be an integral part of life. State power will be the main role of government. Gandhi wanted the state to be secular and strong enough to convey the grievances of all and even the downtrodden. He considered corruption to be a serious offence that those responsible for deserved to be blotted out of public life.

Gandhi said "Democracy and Violence can all go together. Democracy must mean mobilising the entire physical, economic and spiritual resources of all in the common service of all." To Gandhiji, democracy was a very basis of a non-violent Sarvodaya society. This is to be achieved by a decentralised socio-economic order based on cottage industrialisation and village community life.

Gandhiji envisioned a welfare state in India, which he termed Ramrajya. There will be a healthy community ensuring the holistic welfare of all creatures when each individual including the sick and the disabled, performed his or her tasks according to his or her capabilities. Sarvodaya's purpose is not to repress or eliminate an individual or a group, but to win over truth, which implies victory over oppressors and oppressed, exploiters overexploited. It is not a victory of one person over another or even one group over another. Its founding principle is that the god of the individual is embedded in the good of all. Gramrajya is a nonviolence foundation. Sarvodaya stands for the common welfare,

not for the benefit of any person or class. Bhoodan will cause a change of heart in the early stages, Gramdan in the later stages, and Sampattidan in the late stages. Both the affluent and the poor will abandon their allegiance to private property and endeavour to work for the common good. In fact, Marxism and Gandhism are two opposed philosophies, viewpoints and systems of thinking. One is dialectical materialistic, the other spiritual and idealistic. One believes class war is the basis of history and society, the other in non-and compassion. One talks about the collapse of dying capitalism, and the other hopes to convert capitalists into trustees. The one in terms of more of science and more of industrialization thinks in terms of less of science and less of industrialization. Marxian dictionary of strategy and tactics includes movements, agitations, strikes, elections, legislation and if need be revolution. The Sarvodaya dictionary bans all these and compassion, change of heart, love, appeal in the name of compromise, charity, and, above all, non-violence. A Marxist materialist revolutionary, a Sarvodayan is an idealist revolutionary. Hence Sarvodayan accepts the Marxian end without accepting premises. Its ideal is Marxist without Marxism; it is its antithesis. This is like having tiger's nature, but not the tiger - perfectly un-Gandhi. It is asserted that the end of a Sarvodaya and Marxist ideology is identical that is a classless and stateless society. But their means are far different, their ways are different. In reality, the similarity is only superficial. The major premises of Marxism are dialectical materialism and historical materialism. Based on these analyses history comes to the conclusion that a stateless and classless society is inevitable. While for Gandhi, history is a record of decline in Ahimsa or non-violence leading ultimately to universal non-violence and the withering away of the state. For a Marxian, the village would be urbanized while for an orthodox Sarvodayan city would be ruralized. Both believe that the antithesis between mental and physical labour would vanish. In the former progress of science would make it possible, while in the latter progress of morals.

5. POLICY PROCESS

A policy is a framework or plan within which all actions for the accomplishment of an objective are envisioned, implemented, and evaluated. Public policy is the document or vision of the government to achieve the desired goal. It is the blueprint of the action measures of the government to address the particular problem that applies to the objectives that pertain to the welfare of the public. It consists of two parts, the first being the objectives to be achieved and the other being the procedures or steps to be followed to achieve it. The government lays down the objectives and procedures of the particular public policy choice. The science of policymaking is vast and varied, but like any science, it values analytical thinking, systematic action, and objective evaluation. The life cycle of a policy can be seen in five distinct stages— Problem Identification, Policy Formulation, Policy Adoption, Policy Implementation, and Monitoring and Evaluation. The policy processes at its core revolve around the welfare of all. But it is not able to achieve its objectives in real terms. But the differences arise in policies in theories and practices. Policies do not succeed or fail on their own rather their progress is dependent upon the process of implementation. Thus, it implies that the policy implementation stage is crucial for achieving desired goals and outcomes. The policy implementation is persuaded by a

complex system of administrative organisations and agencies. The main agencies, which implement policies and government activities, are the legislature, courts, bureaucracy, executive staff agencies and the different commissions, in which bureaucracy is the most significant player in policy implementation and leads the way.

6. Integration of Sarvodaya in the Policy Process

The primary gap between the drafting of policy and its implementation is found in the policy. Normally, in Western countries, the policies tend to be incremental in nature (Dror, 1983) and deviate little from the past policies in the same area of concern. While in third-world countries, policies tend to be ambitious, sweeping programs designed to bring about development and social reform. It is the well-accepted notion that incremental policies are easier to implement than ambitious non-incremental ones. Therefore, many policies in non-western countries have not met success in attaining their objectives. In most developing countries so much is expected of the government and where government actions transcend virtually all aspects of the life of the citizens. This makes the range of public policies very broad and almost unlimited. This in the long run makes India an underperformer in terms of its policies persuaded. This also implies that ambitious policies require a lot of money and a new way of implementation which makes the policy implementation by the government agencies harder to achieve the goals. The advantages of a nation's growth and prosperity must go down to the least and disadvantaged in society to accomplish the welfare of everyone. For this, the Sarvodaya philosophy finds its great importance to fulfil the aspirations of the people for total upliftment. As a result, the Sarvodaya society would strive to achieve worldwide well-being and, as a result, international brotherhood and goodwill, rather than a corrupt and unjust world where just a few benefit from natural riches. For instance, One example of using Sarvodayan principles in policy processes in India is the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), which was passed in 2005. MGNREGA is a landmark social welfare program that guarantees 100 days of employment per year to rural households in India. The program is designed to alleviate poverty and promote rural development by providing employment opportunities to the rural poor. MGNREGA reflects many of the key principles of Sarvodaya, including participatory decision-making, grassroots leadership, nonviolent conflict resolution, sustainable development, and capacity building. The program has had a significant impact on rural development in India, and it serves as an example of how Sarvodayan principles can inform policy processes in India.

Another example of using Sarvodaya principles in the Policy Process is the Covid-19 vaccine drive of the Government of India is the most recent example. Millions of people died as a result of the Covid-19 outbreak worldwide. It was essential to immunise people more quickly in order to slow the spread of the disease. The immunisation campaign was started by the Indian government. The government would face difficulties in implementing a widespread vaccination campaign while reducing the Covid-19 waves because it was the largest vaccine effort in the history of the world. In India, the

vaccine hesitancy became a problem that affects a large portion of the population and is exacerbated by misinformation and mistrust, especially in rural regions, where 65.5% of the population lives. (Singh, 2021). The government implemented strict measures to establish widespread awareness and vaccination in order to combat these myths. India developed a strategy to effectively implement and immunise the population. First, the group was chosen who were the most prone to the infection such as frontline workers, aged persons, etc. then after the dose was administered who were comparatively less prone to the infections. The entire vaccination drive had the philosophy of Sarvodaya at its core. The Sarvodaya philosophy advocates for welfare for all starting from the lowest strata where the people are the most prone. In a similar fashion, the vaccination drive was serviceable firstly to the most infection-prone citizens and frontline workers. On the other hand, India too supplied millions of doses of vaccine to other countries. The vaccination drive aligns with the principles of Sarvodaya by promoting inclusivity, public health, community engagement, non-violence, compassion, sustainable development, and focusing on the most vulnerable. The vaccination drive aims to immunise everyone in order to build a more just and healthy society that reflects the fundamental principles of Sarvodaya. Thus, India attempted to concurrently fulfil two aims through the immunisation programme. First, everyone's lives matter and second, the welfare of an individual is contained in the welfare of all which in the core of its policy resides the Sarvodayan principles.

7. Conclusion

Gandhiji was a lifelong advocate for harmony, social justice, freedom, and equality for everyone. These societal building blocks are universal, making them increasingly more important in today's world of nonviolent disputes, social instability, and identity crises. The values of Sarvodaya continue to serve as the foundation for several initiatives and organisations today as they strive to build a more just and equal society for all.

'Minimum Government, Maximum Governance' must be implemented in state and federal governance, with a focus on this. The civil services require a significant revamp that must be built on a citizen-centric framework and carried out using cutting-edge ICT tools. According to Gandhi, the aforementioned issue might be resolved by switching Rajniti for Lokniti, where the welfare policy would be developed with the underprivileged members of society at its core and implemented from there. Gandhi in Harijan (1946) observes,

“If mankind was to progress and to realise the ideals of equality and brotherhood, it must adopt and act on the principle of unto This Last, a book written with blood and tears.”

In a word, the cornerstone of Sarvodaya is the idea that a violent fight based on selfish strife would lead to collectivization or the partition of land and money, but the selfish goals would still exist. Man is a member of the world society, and because of his intelligence, he may lay the groundwork for everyone to coexist peacefully in the future. He is aware that his success is a product of society as a whole, not just his own. He must therefore make an effort to accomplish that goal without giving up

his own selfish objectives. Keeping in mind that in the near future, global upliftment or the same improvement for everyone can be achieved.

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