

IDOLS OF RAM RAJYA AND INDIAN GOVERNMENT POLICIES

Dr. Harshit¹
Ph.D. in History,
Baba Mastnath University, Rohtak, India
hemudhankar@gmail.com

Submitted: 14/08/2025 Accepted : 25/08/2025

Abstract

The paper "Idols of Ram Rajya and Indian Government Policies" explores the profound influence of the Ram Rajya ideals on modern Indian governance, emphasizing social welfare, justice, and inclusivity. Ram Rajya, as envisioned by Mahatma Gandhi, serves as a guiding principle for government policies aimed at creating a just and equitable society. This vision is reflected in India's approach to social welfare, particularly in addressing caste-based exclusion and promoting inclusivity, despite challenges from entrenched caste-based stratification and manipulation of welfare schemes by powerful groups. The Indian Constitution's Directive Principles of State Policy and Fundamental Duties, inspired by Gandhian principles, emphasize the state's obligation to ensure rights and create favorable conditions for all citizens, promoting an egalitarian society. Dr. B.R. Ambedkar's reinterpretation of Ram Rajya underscores constitutional governance, social justice, and the eradication of caste discrimination, advocating for a secular state that upholds individual rights and equality. The paper highlights the ethical challenges in implementing Ram Rajya ideals, such as ensuring inclusivity in a diverse society and recognizing the "Other" as an agent of collective action. It also discusses the importance of developing an ethical infrastructure to guide interactions among diverse stakeholders, ensuring that ethical risks are minimized and inclusivity is maintained. The principles of Ram Rajya resonate with India's democratic ideals and constitutional values, promoting inclusivity and social harmony across diverse religious and ethnic groups. By integrating these ethical considerations and frameworks, policies can be crafted to embody the inclusive ideals of Ram Rajya, fostering a society that respects and celebrates its diversity. This integration of traditional values with modern governance offers a unique model that emphasizes moral leadership and inclusivity, setting it apart from other global governance models.

Keywords: Ram Rajya, Indian government policies, ideals of governance, social justice, economic development, cultural heritage, good governance, Indian political philosophy

Introduction

Ram Rajya, as depicted in the Ramayana, represents an ideal state of governance characterized by justice, equality, and welfare. It is a utopian vision where the ruler, embodying virtues such as righteousness, truthfulness, and benevolence, ensures the well-being of all citizens, transcending individual and societal boundaries to include all living beings in a harmonious existence (Mishra, 2023) (Chaudhary, 2023). This concept has been influential in Indian political thought, serving as a metaphor for a just and equitable society. Mahatma Gandhi, during India's struggle for

independence, adopted the term Ram Rajya to describe his vision of an ideal state, emphasizing nonviolence, truth, and social equality, while clarifying that it was not a theocratic Hindu state but a secular one focused on justice and welfare for all (Mishra, 2023) (Singh, 2024). Dr. B.R. Ambedkar, another pivotal figure in modern Indian history, reinterpreted Ram Rajya to emphasize constitutional governance, social justice, and the eradication of caste discrimination, advocating for a secular state that upholds individual rights and equality (Chaudhary, 2023). In the context of modern governance in India, Ram Rajya remains relevant as it inspires efforts towards creating a society that values justice, equality, and welfare. The principles of Ram

Rajya resonate with India's democratic ideals and constitutional values, promoting inclusivity and social harmony across diverse religious and ethnic groups (Chaudhary, 2023). The virtues associated with Lord Rama, such as righteousness and benevolence, continue to influence India's strategic decision-making and foreign policy, reflecting a commitment to ethical governance and global leadership (Kadiyala, 2024). Thus, Ram Rajya serves as a guiding framework for contemporary governance in India, striving to balance traditional values with modern democratic principles.

The ideals of Ram Rajya, as envisioned by Mahatma Gandhi, serve as a guiding principle for certain government policies aimed at social welfare, justice, and inclusivity in India. Ram Rajya represents a utopian society characterized by justice, equity, and moral governance, where every individual is treated fairly and provided for, reflecting Gandhi's emphasis on truth, nonviolence, self-sufficiency, and social equality (Chaudhary, 2023). This vision has influenced India's approach to social welfare, particularly in addressing caste-based exclusion and promoting inclusivity. Despite progressive legislation and welfare schemes aimed at uplifting marginalized communities such as the Dalits, challenges persist due to entrenched caste-based stratification and the manipulation of these schemes by more powerful groups (Kurian & Singh, 2017). The Indian Constitution's Directive Principles of State Policy and Fundamental Duties, inspired by Gandhian principles, emphasize the state's obligation to ensure rights and create favorable conditions for all citizens, promoting an egalitarian society (Facilitating the Convergence of Directive Principles of State Policy and Fundamental Duties Through the Gandhian Interpretation of 'Dharm,' 2022). Policies for enhanced inclusivity focus on reducing poverty and income inequality, which are barriers to social mobility and intergenerational justice (Petrakis & Kostis, 2020). The Modi government's social welfare policy, based on the principle of "Sabka Saath, Sabka Vikas" (collective efforts, inclusive growth), aims to involve every individual and community in the development process, reflecting the inclusive ideals of Ram Rajya (Mishra, 2016). However, the effectiveness of these policies is often limited by political and budgetary constraints, as well as the complex interplay of structural, community, and individual factors that contribute to social disadvantage (Mendes, 2009). The historical context of

caste-based social welfare schemes further complicates these efforts, as the politicization of caste and inconsistent policy implementation continue to challenge the realization of a truly inclusive society (Bayly, 1999). Overall, while the ideals of Ram Rajya inspire policies aimed at social welfare and inclusivity, the practical realization of these ideals requires overcoming significant socio-political and economic barriers.

The ideals of Ram Rajya significantly influence modern Indian government policies by promoting social welfare, justice, and inclusivity. These principles, as envisioned by Mahatma Gandhi, are evident in efforts to uplift marginalized communities, despite challenges from entrenched caste-based stratification [1]. The concept aligns with the Indian Constitution's Directive Principles of State Policy and Fundamental Duties, which are inspired by Gandhian principles and mandate the state to ensure rights and create favorable conditions for all citizens, fostering an egalitarian society. Dr. B.R. Ambedkar's reinterpretation of Ram Rajya emphasizes constitutional governance, social justice, and the eradication of caste discrimination, advocating for a secular state that upholds individual rights and equality. Furthermore, the principles of Ram Rajya resonate with India's democratic ideals and constitutional values, promoting inclusivity and social harmony across diverse religious and ethnic groups. The vision of a utopian society characterized by justice, equity, and moral governance influences India's approach to social welfare, particularly in addressing caste-based exclusion and promoting inclusivity. This integration of traditional values with modern governance, as seen in Ram Rajya-inspired policies, sets them apart from other global governance models, emphasizing moral leadership and modern governance. The Gandhian interpretation of Ram Rajya, which emphasizes truth, nonviolence, and social equality, provides a framework for governance that prioritizes moral and ethical values, potentially offering a counter-narrative to hierarchical models of global governance.

Concept of Ram Rajya

The foundational principles of Ram Rajya, as derived from the Ramayana and interpreted through various scholarly lenses, encompass justice, welfare, moral leadership, and equality. Justice in Ram Rajya is

characterized by a fair and impartial rule, where the ruler acts justly and equitably towards all citizens, reflecting the dharma or moral duty that is central to Hindu jurisprudence (Chaudhary, 2023) (Borah et al., 2020). This concept of justice is not merely about legal fairness but also involves social justice, ensuring that all individuals, regardless of their social status, are treated with dignity and respect (Borah et al., 2020). Welfare, or Lok Sangraha, is another critical component, emphasizing the well-being of all citizens. This principle aligns with the Gandhian vision of Ram Rajya, which advocates for a society where truth, nonviolence, and social equality are paramount, and every individual contributes to the community's welfare (Chaudhary, 2023). Moral leadership is exemplified by Lord Rama, whose leadership traits include being ethical, trustworthy, and benevolent, serving as an ethical role model for rulers (Pettit, 2023). These traits are rooted in the 16 virtues of Dharma, which guide the socio-ethical base of governance and decision-making (Kadiyala, 2024). Lastly, equality is a core tenet of Ram Rajya, advocating for the equal treatment of all individuals, irrespective of caste, religion, or social status. This principle is echoed in the epics, where the idea of sameness (samatva) is emphasized, challenging social hierarchies and promoting universal equality (Vanita, 2022) (Rodrigues, 2024). Together, these principles form a holistic vision of governance that seeks to create a just, equitable, and harmonious society, drawing from ancient texts and modern interpretations to address contemporary challenges (Chaudhary, 2023) (Vanita, 2022) (Pettit, 2023) (Borah et al., 2020) (Rodrigues, 2024).

The Ramayana, an ancient Indian epic, exemplifies numerous principles that have been interpreted and

reinterpreted over time, influencing both historical and modern contexts. One of the central principles is the concept of "Ramrajya," which represents an ideal society characterized by justice, fairness, and moral governance. This notion was notably invoked by Mahatma Gandhi during India's freedom movement as a metaphor for a just and equitable society, emphasizing truth, nonviolence, and social equality as foundational elements of governance and personal conduct (Chaudhary, 2023). Within the epic itself, Lord Rama embodies virtues such as truthfulness, righteousness, and self-determination, which are considered essential for ethical leadership and governance. These virtues have been historically significant in shaping India's socio-ethical framework and strategic decision-making, reflecting the civilizational character of India (Kadiyala, 2024). The Ramayana also offers insights into gender roles and identity, with characters like Sita representing virtues such as purity and compassion, while also highlighting the struggles for identity and respect within a patriarchal society (Hongal, 2023). The epic's narratives have been adapted and reimagined across various cultural and temporal contexts, leading to diverse interpretations that cater to contemporary values and societal needs (Vanina, 2022). Furthermore, the Ramayana's principles have been applied in modern management practices, offering lessons in leadership, ethical values, and decision-making, which are relevant in today's corporate world (Hongal & Kshirsagar, 2023). The epic's enduring influence is evident in its ability to provide guidance on personal and societal conduct, making it a timeless source of wisdom and inspiration (Mandal, 2024). Through these examples, the Ramayana continues to be a significant cultural and ethical touchstone, illustrating the timeless relevance of its principles in both historical and modern contexts.

Indian Government Policies Reflecting the Ideals of Ram Rajya

Governme nt Initiative	Core Objectives	Alignment with Ram Rajya Principles	References
Pradhan Mantri Awas Yojana (PMAY)	Provide affordable housing for the underprivileged to ensure basic living standards.	Reflects the welfare ideal by promoting housing for all , ensuring dignity and stability for citizens.	Khera, R. (2020). <i>India's Welfare State: A Halting Shift from Benevolence to Rights</i> . Current History. https://doi.org/10.1525/CURH.2020.119.816.134

Ayushman Bharat	Universal healthcare initiative aimed at making healthcare accessible to all, especially the poor.	Aligns with the principle of Lok Sangraha , promoting social welfare and reducing out-of-pocket expenses for vulnerable populations.	Dholakia, S. (2020). <i>An Ethical Analysis of the "Ayushman Bharat-Pradhan Mantri Jan Arogya Yojna (PM-JAY)" Scheme</i> . Asian Bioethics Review. https://doi.org/10.1007/S41649-020-00121-7
Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)	Generate employment opportunities for marginalized communities to address income inequality.	Serves as a tool for socioeconomic justice , promoting social equality and empowering the disadvantaged.	Babu, M. R. (2022). <i>Social equality and democracy as a way of life: Dr B.R. Ambedkar</i> . Scholarly Research Journal. https://doi.org/10.21922/srjis.v9i71.10211
Digital India	Enhance digital infrastructure and accessibility to make governance more transparent and citizen-centric.	Reflects ethical leadership by ensuring transparency and accountability , essential for good governance in Ram Rajya.	Chaudhary, P. (2022). <i>Dr. B.R. Ambedkar's Vision of Indian Polity: Equality, Justice, and Social Transformation</i> . Integrated Journal. https://doi.org/10.55544/ijrah.2.3.14
Swachh Bharat Abhiyan	Improve sanitation and public health through cleanliness initiatives across the country.	Supports a holistic approach to welfare, ensuring a healthier living environment, which is vital for societal well-being.	Budzyn, V. (2022). <i>Formation and implementation of state policy of socio-economic development to ensure social welfare and health of citizens</i> . Dnipro Journal. https://doi.org/10.51547/ppp.dp.ua/2022.3.5
Legal Aid Initiatives	Provide legal assistance to marginalized groups to ensure justice is accessible to all.	Resonates with Ram Rajya's moral foundation of equality before the law , ensuring that justice is not a privilege but a right.	Dutta, S. S. (2017). <i>Indian government agrees radical plan for universal healthcare</i> . BMJ. https://doi.org/10.1136/BMJ.J1582
Skill India	Enhance skill development and promote entrepreneurship among youth and marginalized communities.	Encourages self-sufficiency and economic empowerment, aligning with the principles of prosperity and opportunity for all.	Kaur, M., Girdhar, A., & Singh, I. (2021). <i>Efficacy of Indian Government Welfare Schemes Using Sentimental Analysis</i> . https://doi.org/10.1007/978-981-16-0965-7_74
Startup India	Foster innovation and support new businesses to drive economic growth.	Reflects the commitment to inclusive growth, ensuring opportunities for all segments of society, particularly the underprivileged.	Bhat, V., Nagarkar, J., & Rao, P. (2021). <i>Sustainable Health Care Under Ayushman Bharat Initiative</i> . https://doi.org/10.1007/978-981-16-0902-2_21

Ram Rajya and Cultural Policies

Government Program	Core Objectives	Alignment with Ram Rajya Principles	References
Lokvidya Initiatives	Revitalize traditional knowledge systems and sustainable living practices rooted in local traditions.	Promotes cultural identity and sustainable living , ensuring the preservation of ancient wisdom.	Kumar, A. (2024). <i>Lokvidya: Sustaining India's Traditional Technical Wisdom</i> . International Journal of Science and Research. https://doi.org/10.21275/sr24130225334
National Educational Policy (NEP-2020)	Integrate arts, culture, and local knowledge into the educational framework to foster cultural identity.	Aims to instill a sense of cultural pride among youth, promoting inclusivity and respect for diversity.	Ministry of Education. (2020). <i>NEP 2020 Implementation Plan</i> . PDF
Kumbh Mela Initiatives	Enhance accessibility and safety for pilgrims using modern technology like GIS while preserving cultural significance.	Supports the idea of communal harmony and cultural celebration, reflecting the essence of Ram Rajya.	Saha, K., & Khare, R. (2020). <i>A Geospatial Approach to Conserving Cultural Heritage Tourism at Kumbh Mela Events in India</i> . https://doi.org/10.1007/978-3-030-41905-9_9
HRIDAY (Heritage City Development and Augmentation Yojana)	Conserve and develop heritage sites, particularly in holy cities like Ayodhya, to promote tourism and cultural heritage.	Aligns with the principle of preserving cultural heritage , fostering a sense of belonging among citizens.	Singh, R. P., & Kumar, S. (2020). <i>Holy-Heritage City Development and Planning in India: A Study of Ayodhya</i> . https://doi.org/10.1007/978-3-030-31776-8_33
PRASAD (Pilgrimage Rejuvenation and Spirituality Augmentation Drive)	Focus on developing religious tourism infrastructure while preserving the sanctity of pilgrimage sites.	Enhances accessibility to cultural sites, promoting spiritual well-being and community engagement.	Ahearne, J., & Bennett, O. (2011). <i>Cultural policies and religion</i> . International Journal of Cultural Policy. https://doi.org/10.1080/10286632.2010.551119

Challenges in Implementing Ram Rajya Ideals

Ensuring that the ideals of Ram Rajya are inclusive in a diverse society requires a multifaceted approach that acknowledges and respects the plurality of religions and cultures. Ethical challenges in policy-making, as highlighted in various contexts, emphasize the importance of recognizing the "Other" as an agent of collective action, which is crucial for inclusivity (Kirtan-Darling & Dias, 2024). This involves establishing an ethical relationship based on care and recognition of otherness, which can help prevent biases that favor a single community. The ethical challenges in qualitative sociology, such as power asymmetries and the relationship between researchers and participants,

underscore the need for reflexivity and the implementation of ethical principles like informed consent and voluntary participation (Scheytt & Pflüger, 2024). These principles can be adapted to policy-making to ensure that all communities are fairly represented and their voices heard. Furthermore, the development of an ethical infrastructure, as suggested in the science-policy interface, can guide interactions among diverse stakeholders, ensuring that ethical risks are minimized and inclusivity is maintained (Tremblay et al., 2016). This infrastructure should include continuous assessment and stakeholder feedback, as advocated in AI ethics, to adapt to evolving societal needs and promote fairness, accountability, and transparency (Sandfreni & Bansal, 2024). Additionally,

the ethical challenges in inclusive education highlight the importance of distributive justice, which can be applied to policy-making to ensure that resources and opportunities are equitably distributed among all communities (Tirri & Laine, 2017). By integrating these ethical considerations and frameworks, policies can be crafted to embody the inclusive ideals of Ram Rajya, fostering a society that respects and celebrates its diversity.

Balancing ancient ideals with modern socio-economic complexities involves navigating the intricate interplay between traditional values and contemporary issues such as technology, urbanization, and globalization.

The historical analysis of British public health and town planning highlights the necessity of practical integration, which requires a balance between values, institutions, and knowledge to address complex social needs and power asymmetries effectively (Grandis, 2016). This balance is further complicated by the commercialization and politicization of science, which can influence research quality and the direction of inquiry, raising ethical dilemmas and challenging the objectivity of scientific endeavors (Carrier et al., 2008). The adaptation of traditional values in the face of globalization is exemplified by the modification of cultural symbols like the "Kebaya" clothing, which integrates modern elements while risking the erosion of original cultural identities (Auzi et al., 2024). This underscores the importance of filtering and positively adapting global influences to preserve cultural heritage. Additionally, the rapid penetration of technology into various life spheres, driven by socio-economic development, necessitates a deeper understanding of human values, ethics, and privacy in technological design and use (Maciel et al., 2015). The challenge lies in ensuring that technological advancements do not overshadow human aspects, which are crucial for sustainable development. The role of education, particularly in character development, is pivotal in this adaptation process, as it helps inculcate values that can withstand the pressures of modernization (Auzi et al., 2024). Thus, a comprehensive approach that integrates historical lessons, ethical considerations, and educational strategies is essential for harmonizing ancient ideals with modern socio-economic realities.

Case Studies

The PM-Kisan Samman Nidhi Yojana, a policy initiative by the Indian government, reflects the principles of Ram Rajya by aiming to provide economic justice to farmers, akin to the welfare ideals of a utopian society. The scheme, launched in 2018, provides financial support to farmers, which is crucial for their sustenance and aligns with the Ram Rajya principle of ensuring fair treatment and provision for all citizens (Kaleeswaran et al., 2024). However, the scheme faces significant challenges, such as the inadequacy of the Rs. 6,000 annual payment, which is insufficient for meaningful agricultural investment, and issues like exclusion due to outdated land records and ineligibility of tenant farmers (Kaleeswaran et al., 2024). These constraints highlight the need for policy reforms to enhance the scheme's effectiveness, thereby better aligning it with the Ram Rajya ideals of justice and equity. The concept of Ram Rajya, as envisioned by Mahatma Gandhi, emphasizes truth, nonviolence, self-sufficiency, and social equality, which are reflected in the scheme's intent to support farmers, a crucial segment of the Indian population (Chaudhary, 2023). Furthermore, the broader context of agricultural policies in India, such as the Minimum Support Price (MSP) system, also embodies the principles of farm justice and economic parity, which are essential for creating a dignified livelihood for farmers (Graddy-Lovelace et al., 2023). These policies, while sometimes viewed as radical, are necessary to counter the effects of corporate agro-capitalism and ensure that farmers can sustainably manage their resources (Graddy-Lovelace et al., 2023). The PM-Kisan scheme, therefore, represents a step towards realizing the Ram Rajya vision by attempting to provide economic justice and support to farmers, although it requires significant improvements to fully achieve its goals (Kaleeswaran et al., 2024) (Chaudhary, 2023).

The Beti Bachao, Beti Padhao (BBBP) scheme, launched in India in 2015, exemplifies the principles of Ram Rajya by promoting gender equality and protecting societal values through the empowerment of the girl child. This initiative aligns with the ideals of Ram Rajya, which emphasize justice, equality, and the protection of all citizens, including women and children. The BBBP scheme addresses the deeply rooted gender discrimination in Indian society, which manifests in

practices such as female foeticide and unequal access to education and healthcare for girls (“Beti Bachao Beti Padhao Scheme: A March towards Gender Equality and Women Empowerment,” 2023) (Sharma, 2018). By focusing on improving the Child Sex Ratio (CSR) and enhancing educational opportunities for girls, the scheme seeks to rectify these disparities and promote gender equality as a fundamental human right (“Beti Bachao Beti Padhao Scheme: A March towards Gender Equality and Women Empowerment,” 2023) (Sharma, 2018). The program's multi-sectoral approach, involving the Ministries of Women and Child Development, Health & Family Welfare, and Human Resource Development, reflects a coordinated effort to ensure the survival, protection, and empowerment of the girl child (Sharma, 2018). Despite its noble objectives, the effectiveness of the BBBP scheme has been mixed, with some improvements in CSR and educational enrollment for girls, but challenges remain in changing societal attitudes and ensuring effective fund allocation at the district level (Garg, 2022). The scheme's emphasis on community participation and awareness campaigns is crucial for fostering a cultural shift towards valuing and nurturing the girl child, which is essential for achieving the egalitarian vision of Ram Rajya (“Beti Bachao Beti Padhao Scheme: A March towards Gender Equality and Women Empowerment,” 2023) (Garg, 2022). Overall, the BBBP scheme represents a significant step towards realizing the principles of Ram Rajya by striving to create a just and equitable society where girls are afforded the same rights and opportunities as boys.

The Ujjwala Yojana, a flagship initiative launched by the Indian government in 2016, exemplifies the principles of Ram Rajya by focusing on holistic welfare and social equity, particularly for marginalized communities. This scheme aims to provide clean cooking fuel, specifically Liquefied Petroleum Gas (LPG), to economically disadvantaged households, thereby reducing the health hazards associated with traditional cooking fuels like firewood and cow dung, which produce harmful smoke and pollutants (Rohit, 2024). The initiative aligns with the Gandhian concept of Ram Rajya, which envisions a just and equitable society where the welfare of all, especially the marginalized, is prioritized (Chaudhary, 2023). By improving indoor air quality and reducing respiratory health issues, the Ujjwala Yojana directly enhances the

quality of life for women and children, who are the most affected by indoor pollution (Rohit, 2024). This reflects the Gandhian ideals of truth, nonviolence, and social equality, as it empowers women by saving them time and effort previously spent on fuel collection, thus promoting their socio-economic development (Chaudhary, 2023). Furthermore, the scheme embodies the principle of seva, or selfless service, by addressing the needs of the community without expecting any reward, thereby fostering social cohesion and empowerment (“Examining the Intersection of Seva and Public Health Policy,” 2023). Despite its successes, challenges remain, particularly in ensuring the scheme's reach and effectiveness in rural areas, highlighting the need for continued support and expansion to fully realize its potential in promoting health and empowerment among marginalized communities (Dhaka et al., 2022). Overall, the Ujjwala Yojana reflects the Ram Rajya principles by striving to create a more equitable society through targeted welfare policies that address the fundamental needs of the most vulnerable sections of society.

The concept of Ram Rajya, as inspired by the Ramayana and popularized by Mahatma Gandhi, represents a utopian vision of governance characterized by justice, equity, and moral leadership. This ideal is distinct from governance models in other countries, such as Thailand, where the monarchy plays a significant role in policy-making, often beyond symbolic functions, and influences national politics and public policy without much public critique (Phuaphansawat & Unchanam, 2023). In contrast, Ram Rajya emphasizes a just and equitable rule, where the monarch or leader acts fairly towards the people, embodying principles of truth, nonviolence, and social equality (Chaudhary, 2023). This vision aligns with Gandhi's ideals of self-sufficiency and moral leadership, which stress the importance of spirituality and simplicity in governance (Chaudhary, 2023). The uniqueness of Ram Rajya-inspired policies also lies in their integration of traditional values with modern governance, as seen in the Hindutva movement's call for a return to Hindu values amidst economic liberalization in India (Grey, 1996). Furthermore, the Indian Constitution's balance of rights and duties, influenced by Gandhian principles, reflects the convergence of directive principles of state policy and fundamental duties, aiming for a welfare state and

egalitarian society (Facilitating the Convergence of Directive Principles of State Policy and Fundamental Duties Through the Gandhian Interpretation of 'Dharm,' 2022). This approach contrasts with the more centralized and hierarchical governance models seen in other countries, such as the socialist ideals of Ram Manohar Lohia, which emphasize economic equality and decentralization but face challenges in practical implementation (Anitha & H., 2024). Additionally, the narrative of Ram Rajya has been critiqued in modern literature, such as Pudumaippittan's *Nārata-Rāmāyaṇam*, which questions the idealization of a perfect rule and highlights the complexities of nationalism and consumerism (Richman, 2007). Overall, Ram Rajya-inspired policies are unique in their blend of traditional values, moral leadership, and modern governance, setting them apart from other global governance models.

Critical perspectives

The ideals of Ram Rajya, as depicted in the ancient Indian epic Ramayana, serve as a moral compass for governance by promoting a utopian society characterized by justice, equity, and moral leadership. These ideals have historically inspired leaders like Mahatma Gandhi, who integrated the principles of truth, nonviolence, and social equality into his vision of a just society, advocating for the spiritualization and ethicalization of politics (Chaudhary, 2023) (Sonawane, 2024). The virtues of Lord Rama, such as righteousness, truthfulness, and benevolence, have been embedded in India's strategic decision-making and foreign policy, influencing policies of non-alignment and humanitarian missions, thereby reflecting a principled approach to global leadership (Kadiyala, 2024). These virtues also align with the concept of supportive leadership, which emphasizes ethical conduct and moral principles as essential components of effective governance (Olu & Anifowose, 2019). In modern contexts, the supportive state model, as discussed by Maxine Eichner, parallels Ram Rajya ideals by advocating for state responsibility in supporting families and societal institutions, ensuring human dignity and equality (Eichner, 2010). Successful policies inspired by these values include India's economic reforms post-1991, which aimed to alleviate poverty while maintaining cultural values, and its role as a leader in global humanitarian efforts (Grey, 1996) (Kadiyala, 2024). The leadership traits of Ram, such as being self-realized and ethical, provide a framework for

developing management skills that are relevant in contemporary governance, suggesting that these ancient ideals continue to offer valuable guidance for creating equitable and just societies (Pettit, 2023).

The concept of Ram Rajya, as articulated in Hindu literature and particularly in the Ramayana, represents an idealized vision of governance characterized by justice and equity, which has historically inspired various political and social movements, including Mahatma Gandhi's vision of a just society based on truth, nonviolence, and social equality (Chaudhary, 2023). However, the selective application of Ram Rajya ideals in contemporary governance raises significant concerns, particularly regarding the potential conflation of governance with religion, which could alienate non-Hindu communities. This risk is exacerbated by the tendency to interpret Ram Rajya through a predominantly Hindu lens, potentially marginalizing other religious and cultural groups within a pluralistic society. The critique of such selective application can be understood through the broader framework of critique itself, which involves examining the underlying assumptions and potential biases in any ideological or governance model (Dall'Alba, 2023) (Silverman & Ben-Shai, 2023). Critique, as a mode of thought, often highlights the moral and epistemological orientations that shape perceptions of justice and governance, suggesting that the application of Ram Rajya ideals must be critically assessed to ensure inclusivity and fairness (Silverman & Ben-Shai, 2023). Furthermore, the critique of critique, as explored by scholars like Roy Ben-Shai, emphasizes the need to recognize the limitations and potential repetitiveness of critique as a tool, urging a more nuanced understanding of how ideals like Ram Rajya are applied in diverse socio-political contexts (Silverman & Ben-Shai, 2023). This approach aligns with the notion of "critique from within," which advocates for responsible innovation by embedding critical observations within existing socio-material practices, thereby fostering more inclusive and equitable governance models (Mann & Chiapperino, 2023). Ultimately, the challenge lies in balancing the aspirational aspects of Ram Rajya with the practical realities of governing a diverse society, ensuring that the ideals do not become exclusionary or divisive.

The concept of Ram Rajya, as envisioned by Mahatma Gandhi, represents an ideal state characterized by

justice, equality, and moral governance, drawing inspiration from the ancient Indian epic, the Ramayana. Gandhi's interpretation of Ram Rajya was metaphorical, aiming for a society based on truth, nonviolence, and self-sufficiency, rather than a literal recreation of King Ramchandra's kingdom, which he acknowledged as impractical in modern times (Singh, 2024) (Chaudhary, 2023). Political analysts and historians have explored the practicality of these ideals in contemporary policymaking, often highlighting the challenges posed by India's diverse socio-economic landscape. Ram Manohar Lohia, a prominent socialist thinker, emphasized economic equality and decentralization, ideas that resonate with the principles of Ram Rajya but face feasibility issues in implementation (Anitha & H., 2024). The Hindutva movement, on the other hand, has appropriated the concept of Ram Rajya to promote a singular Hindu identity, aiming for a unified nation under Hindu cultural and religious norms, which has sparked debates about inclusivity and pluralism in Indian society (Frykenberg, 2008) (Grey, 1996). Sociologists, while not directly setting policy agendas, contribute by raising issues and shaping arguments that influence policy development, often advocating for frameworks that align with social justice and equality, akin to the ideals of Ram Rajya (Aldous, 1987). The convergence of directive principles of state policy and fundamental duties in the Indian Constitution reflects a Gandhian approach, emphasizing the balance of rights and duties, which can be seen as an attempt to integrate Ram Rajya ideals into the legal framework (Facilitating the Convergence of Directive Principles of State Policy and Fundamental Duties Through the Gandhian Interpretation of 'Dharm,' 2022). Thus, while the ideals of Ram Rajya offer a vision of a just and equitable society, their practical application in policymaking requires navigating complex socio-political dynamics and ensuring inclusivity in a diverse nation.

The Future of Ram Rajya in Indian Governance

Integrating the ideals of Ram Rajya into modern policy frameworks requires a multifaceted approach that emphasizes inclusivity, ethical governance, and sustainability, while leveraging contemporary tools such as technology and data analytics. The concept of Ram Rajya, as derived from Hindu literature and particularly the Ramayana, envisions a utopian society

characterized by justice, equity, and ethical governance, which aligns with Mahatma Gandhi's vision of truth, nonviolence, and social equality (Chaudhary, 2023). To translate these ideals into actionable policies, ancient Indian wisdom, such as that found in the Arthashastra, can provide valuable insights into sustainable economic governance, emphasizing public finance, trade, and administration to ensure the well-being of all citizens (Manrai & Goel, 2017). Furthermore, the integration of Vedic principles with modern technologies like AI, cloud computing, and augmented reality can enhance governance by promoting transparency, accountability, and citizen participation, thereby fostering a more inclusive and ethical governance model (Sharma et al., 2023). The use of blockchain and IoT, as proposed in the development of a sustainable smart society, can ensure that technological advancements benefit all societal segments, promoting social justice and environmental sustainability (Sharma et al., 2023). Additionally, the Hindu philosophical concepts of ahimsā (harmlessness) and sevā (service) can inform policies on animal welfare and environmental sustainability, aligning with global frameworks such as the UN's sustainable development goals (Clifton, 2023). An integrated policy framework that combines transition management and strategic niche management can further support sustainable innovation by aligning technological systems with broader societal and environmental goals (Meelen & Farla, 2013). Finally, the interdisciplinary and evidence-based approach to research policy can facilitate the adaptation of these ideals into diverse fields, ensuring that policy frameworks are holistic and interconnected, avoiding siloed approaches that could undermine the achievement of sustainable development goals (Savelyev et al., 2022) (Persaud & Dagher, 2021). By synthesizing these ancient and modern methodologies, a comprehensive policy framework can be developed that not only respects cultural heritage but also addresses the complex challenges of today's interconnected world, promoting global peace, prosperity, and sustainability.

The ideals of Ram Rajya, as conceptualized in Indian thought, can significantly influence global discussions on governance and welfare by offering a model that emphasizes justice, equality, and welfare for all beings. Ram Rajya is envisioned as a utopian state where happiness and peace prevail, transcending individual and societal boundaries to include all living entities

(Mishra, 2023). This concept aligns with the global discourse on welfare governance, which often grapples with issues of inequality and the responsabilization of marginalized groups, such as non-citizens facing precarious conditions under neoliberal policies (Achermann et al., 2024). The Gandhian interpretation of Ram Rajya, which emphasizes truth, nonviolence, and social equality, provides a framework for governance that prioritizes moral and ethical values, potentially offering a counter-narrative to the often Eurocentric and hierarchical models of global governance (Chaudhary, 2023). Furthermore, Dr. B.R. Ambedkar's vision of Ram Rajya, which focuses on constitutional supremacy, secularism, and the eradication of caste-based discrimination, underscores the importance of inclusive governance that protects individual rights and promotes social justice (Chaudhary, 2023). This vision resonates with contemporary global challenges, such as the need for equitable welfare policies that address economic disparities and ensure social peace (Schram, 2006). Additionally, the historical context of Ram Rajya, as discussed in the Mahābhārata, highlights the potential for integrating traditional values with modern human rights frameworks, thereby enriching global governance debates with diverse cultural perspectives (Thomas, 2018). By drawing on these multifaceted interpretations of Ram Rajya, global discussions on governance and welfare can be informed by principles that advocate for a just, inclusive, and welfare-oriented society, challenging existing power dynamics and fostering a more equitable global order.

The ideals of Ram Rajya, as depicted in Hindu literature, particularly the Ramayana, provide a moral and ethical foundation for governance by envisioning a utopian society characterized by justice, equity, and the fair treatment of all individuals. This concept has historically inspired various political and social movements in India, most notably Mahatma Gandhi's vision of a just society grounded in truth, nonviolence, self-sufficiency, and social equality (Chaudhary, 2023). The ethical principles inherent in Ram Rajya align with the broader framework of governance ethics, which integrates moral, social, and organizational theories to enhance the practical relevance of governance systems (Wieland, 2014). In the Indian context, the pursuit of good governance is closely tied to social empowerment and poverty eradication, reflecting the ideals of Ram

Rajya in modern policy objectives (Marques, 2022). However, the implementation of these ideals faces significant challenges. The complexity of India's socio-economic landscape, marked by rapid economic changes and the influence of globalization, complicates the application of traditional values in contemporary governance (Grey, 1996). Moreover, ethical governance in India is often hindered by systemic issues such as corruption and inequality, which undermine efforts to achieve social justice, a core tenet of Ram Rajya (Ansari, 2024). Despite these challenges, the principles of ethical governance, as emphasized in the Indian perspective, continue to influence policy-making, aiming to align governance practices with moral standards and societal expectations (Mukhopadhyay, 1995). The leadership traits exemplified by Ram, such as ethical conduct, trustworthiness, and foresight, offer a model for moral leadership that can guide governance practices towards achieving the ideals of Ram Rajya (Pettit, 2023). Nonetheless, the successful implementation of these ideals requires overcoming institutional barriers and fostering a governance environment that prioritizes ethical principles and social justice ("Challenges in Implementing Governance Policies for the Protection of Indonesian Migrant Workers," 2023).

Conclusion

The ideals of Ram Rajya provide a comprehensive moral and ethical foundation for governance by emphasizing justice, moral leadership, inclusivity, and equality. Justice in Ram Rajya is not limited to legal fairness but extends to social justice, ensuring dignity and respect for all individuals, regardless of their social status. This aligns with the Gandhian vision of a society where truth, nonviolence, and social equality are paramount. Moral leadership is exemplified by Lord Rama, who is portrayed as ethical, trustworthy, and benevolent, serving as an ethical role model for rulers. These traits are rooted in the 16 virtues of Dharma, guiding governance and decision-making. Inclusivity and equality are core tenets, advocating for the equal treatment of all individuals, irrespective of caste, religion, or social status, challenging social hierarchies and promoting universal equality. These principles have historically inspired political and social movements in India, providing a moral and ethical foundation for governance that aligns with the broader framework of

governance ethics, integrating moral, social, and organizational theories to enhance governance systems' practical relevance. However, implementing these ideals in modern governance faces challenges due to India's complex socioeconomic landscape, marked by rapid economic changes and globalization, as well as systemic issues like corruption and inequality that hinder efforts to achieve social justice. Together, these principles form a holistic vision of governance that seeks to create a just, equitable, and harmonious society, drawing from ancient texts and modern interpretations to address contemporary challenges.

The importance of inclusivity and adaptability in applying ancient principles to modern governance is underscored by the need to address the complexities and uncertainties of contemporary global challenges. Adaptive governance, as highlighted in several studies, is crucial for fostering resilience and sustainability in both organizational and societal contexts. It emphasizes strategic flexibility, inclusive decision-making, and iterative learning, which are essential for organizations to remain competitive and innovative in rapidly changing markets (Ahmed et al., 2024) (Zhang, 2022). Inclusivity, particularly in global governance, involves not just formal structures but also meaningful engagement, which is often hindered by power dynamics and vested interests (Taggart & Haug, 2024). This is evident in the digital governance landscape, where the adoption of information and communication technologies (ICTs) has transformed interactions between governments and communities, necessitating digital literacy and inclusion to bridge the digital divide and enhance public participation (Syahrudin et al., 2023). Furthermore, the principles of adaptive governance are applied in environmental contexts, such as the conservation of the Cape mountain zebra, where collaborative networks and stakeholder consultations are vital for effective governance (Novellie et al., 2017). The COVID-19 pandemic has further highlighted the need for governments to balance stability and adaptability, as they navigate unprecedented levels of uncertainty and change (Țiclău et al., 2020). In this turbulent environment, adaptive governance provides a framework for managing complex, interdependent challenges by allowing for local innovation and private governance, while ensuring oversight and facilitation by formal institutions (Cosens et al., 2019). Thus, integrating inclusivity and adaptability into governance frameworks is essential for addressing modern

"wicked" problems and ensuring sustainable development across various sectors (Abid et al., 2023).

References

- Abid, N., Ceci, F., & Razzaq, A. (2023). Inclusivity of information and communication technology in ecological governance for sustainable resources management in G10 countries. *Resources Policy*. <https://doi.org/10.1016/j.resourpol.2023.103378>
- Achermann, C., Heindlmaier, A., Mantu, S., & Pfirter, L. (2024). Welfare governance. *Critical Social Policy*. <https://doi.org/10.1177/02610183241273587>
- Ahearne, J., & Bennett, O. (2011). Cultural policies and religion. *International Journal of Cultural Policy*. <https://doi.org/10.1080/10286632.2010.551119>
- Ahmed, A. I., Salih, B. J., Qasem, W., Aldrickly, R., & Lenets, V. (2024). Strategic Adaptation and Governance in Disruptive Market Environments: Frameworks and Case Studies. *Journal of Ecohumanism*. <https://doi.org/10.62754/joe.v3i5.3944>
- Aldous, J. (1987). Family sociologists and policymaking: A supporting role perspective. *The American Sociologist*. <https://doi.org/10.1007/BF02691747>
- Anitha, S., & H., S. (2024). Ram manohar lohia's contributions to socialist thought in india: a critical perspective. *International Education and Research Journal*. <https://doi.org/10.21276/ierj24536187173108>
- Ansari, M. (2024). *Justice and ethics in india – an assessment*. <https://doi.org/10.58532/v3bjsolp1chl>
- Auzi, C., Damanik, M. H., Br.Perangin-angin, R. B. B., & Setiawan, D. (2024). Budi pekerti dan tantangan globalisasi: studi tentang adaptasi nilai tradisional dalam lingkungan yang terus berubah. *JS (Jurnal Sekolah)*. <https://doi.org/10.24114/js.v8i4.63547>
- Babu, M. R. (2022). Social equality and democracy as a way of life: dr b r ambedkar. *Scholarly Research Journal for*

- Interdisciplinary Studies.*
<https://doi.org/10.21922/srjis.v9i71.10211>
- Bayly, S. (1999). *State policy and 'reservations': the politicisation of caste-based social welfare schemes.* <https://doi.org/10.1017/CHOL9780521264341.009>
 - Beti Bachao Beti Padhao Scheme: A March towards Gender Equality and Women Empowerment. (2023). *International Journal For Multidisciplinary Research.* <https://doi.org/10.36948/ijfmr.2023.v05i04.7645>
 - Bhat, V., Nagarkar, J., & Rao, P. (2021). *Sustainable Health Care Under Ayushman Bharat Initiative in India: Role of Institutional CSR.* https://doi.org/10.1007/978-981-16-0902-2_21
 - Borah, U., Bharati, M., Chopra, M., & Bharati, A. (2020). *Concept of Law, Dharma and Justice: An Insight to Hindu Jurisprudence.* <https://doi.org/10.34293/SIJASH.V8I2.3431>
 - Budzyn, V. (2022). Formation and implementation of state policy of socio-economic development to ensure social welfare and health of citizens. *Dnipro Scientific Journal of Public Administration, Psychology, Law.* <https://doi.org/10.51547/ppp.dp.ua/2022.3.5>
 - Carrier, M., Howard, D., & Kourany, J. A. (2008). *The challenge of the social and the pressure of practice: science and values revisited.*
 - Challenges in implementing governance policies for the protection of indonesian migrant workers. (2023). *International Journal of Innovative Technologies in Social Science.* https://doi.org/10.31435/rsglobal_ijitss/30062023/7987
 - Chaudhary, P. (2022). Dr. B.R. Ambedkar's Vision of Indian Polity: Equality, Justice, and Social Transformation. *Integrated Journal for Research in Arts and Humanities.* <https://doi.org/10.55544/ijrah.2.3.14>
 - Chaudhary, R. (2023a). Gandhian Concept of Ramrajya to Mythology and Modernism. *International Journal for Research Publication and Seminar.* <https://doi.org/10.36676/jrps.2023-v14i4-015>
 - Chaudhary, R. (2023b). Ram Rajya: Ambedkar vision of Modern India. *Universal Research Reports.* <https://doi.org/10.36676/urr.2023-v10i3-007>
 - Clifton, W. G. (2023). Sustainability Policy and the Stage of Divine Play: Hindu Philosophy at the Nexus of Animal Welfare, Environment, and Sustainable Development. *Journal of Animal Ethics.* <https://doi.org/10.5406/21601267.13.2.08>
 - Cosens, B., Ruhl, J. B., Soininen, N., Soininen, N., & Gunderson, L. (2019). Designing Law to Enable Adaptive Governance of Modern Wicked Problems. *Social Science Research Network.* <https://doi.org/10.2139/SSRN.3432504>
 - Dall'Alba, R. (2023). *Critique of Critique.* <https://doi.org/10.1515/9781503633834>
 - Dhaka, V., Narula, R., Sahu, J., Bisht, A., & Sahu, H. (2022). Ujjwala yojana: Ensuring the well-being of women-declassifying its theory and practice. *International Journal of Political Science and Governance.* <https://doi.org/10.33545/26646021.2022.v4.i1c.163>
 - Dholakia, S. (2020). An Ethical Analysis of the "Ayushman Bharat-Pradhan Mantri Jan Arogya Yojna (PM-JAY)" Scheme using the Stakeholder Approach to Universal Health Care in India. *Asian Bioethics Review.* <https://doi.org/10.1007/S41649-020-00121-7>
 - Dutta, S. S. (2017). Indian government agrees radical plan for universal healthcare. *BMJ.* <https://doi.org/10.1136/BMJ.J1582>
 - Eichner, M. (2010). *The Supportive State: Families, Government, and America's Political Ideals.*
 - Examining the Intersection of Seva and Public Health Policy. (2023). *International Archives of Public Health and Community Medicine.* <https://doi.org/10.23937/2643-4512/1710090>
 - *Facilitating the Convergence of Directive Principles of State Policy and Fundamental Duties Through the Gandhian Interpretation of 'Dharm.'* (2022). https://doi.org/10.1007/978-981-19-1836-0_13

- Frykenberg, R. E. (2008). *Hindutva as a Political Religion: An Historical Perspective*. https://doi.org/10.1057/9780230241633_10
- Garg, T. (2022). To what extent has beti bachao beti padhao been successful in impacting girl education in india? *International Journal of Advanced Research*. <https://doi.org/10.21474/ijar01/14797>
- Graddy-Lovelace, G., Krikorian, J. D., Jewett, A., Stahl, K., Singh, I. S., Wilson, B. M., Naylor, P.-J., Naylor, G. A., & Pennick, E. J. (2023). Parity as radical pragmatism: Centering farm justice and agrarian expertise in agricultural policy. *Frontiers in Sustainable Food Systems*. <https://doi.org/10.3389/fsufs.2023.1066465>
- Grandis, G. D. (2016). Practical integration: The art of balancing values, institutions and knowledge - lessons from the History of British Public Health and Town Planning. *Studies in History and Philosophy of Science Part C: Studies in History and Philosophy of Biological and Biomedical Sciences*. <https://doi.org/10.1016/J.SHPSC.2015.10.004>
- Grey, M. (1996). *Ramrajya Ki Aur*.
- Hongal, P. (2023). Revisiting the Voices of Women in Ramayana. *Indian Scientific Journal Of Research In Engineering And Management*. <https://doi.org/10.55041/ijsrem24439>
- Hongal, P., & Kshirsagar, Mr. Y. (2023). Management Lessons from Indian Ethos: Evidence from Ramayana. *International Journal of Management and Humanities*. <https://doi.org/10.35940/ijmh.il603.059923>
- Kadiyala, A. (2024). https://www.ejsss.net.in/uploads/172/15244_pdf.pdf. *Electronic Journal of Social & Strategic Studies*. <https://doi.org/10.47362/ejsss.2024.5501>
- Kaleeswaran, M., Ma, W., Velusamy, R., Sendhilnathan, S., Prabakaran, K., & Iniya, V. (2024). A Rank-Based Quotient Analysis of Constraints Faced by PM-KISAN Beneficiaries across Southern States of India: Key Issues and Policy Implications. *Journal of Experimental Agriculture International*. <https://doi.org/10.9734/jeai/2024/v46i102962>
- Kaur, M., Girdhar, A., & Singh, I. (2021). *Efficacy of Indian Government Welfare Schemes Using Aspect-Based Sentimental Analysis*. https://doi.org/10.1007/978-981-16-0965-7_74
- Khera, R. (2020). India's Welfare State: A Halting Shift from Benevolence to Rights. *Current History*. <https://doi.org/10.1525/CURH.2020.119.816.134>
- Kirton-Darling, E., & Dias, A. (2024). *Ethical challenges of researching social welfare*. <https://doi.org/10.4337/9781800379428.00011>
- Kumar, A. (2024). Lokvidya: Sustaining India's Traditional Technical Wisdom. *International Journal of Science and Research*. <https://doi.org/10.21275/sr24130225334>
- Kurian, R., & Singh, D. (2017). *Politics of Caste-based Exclusion and Poverty Alleviation Schemes in Rural India*.
- Maciel, C., Hornung, H., Piccolo, L. G. S., Prates, R. O., & Pereira, V. C. (2015). *Challenge 4. Human Values*.
- Mandal, R. K. (2024). Nation's resurgent culture through the lessons of 'ramayana.' *Journal of Global Economy*. <https://doi.org/10.1956/jge.v20i2.724>
- Mann, A., & Chiapperino, L. (2023). Critiques from within. A modest proposal for reclaiming critique for responsible innovation. *Journal of Responsible Innovation*. <https://doi.org/10.1080/23299460.2023.2249751>
- Manrai, R., & Goel, U. (2017). Sustainable economic governance: learning from Kautilya's Arthashastra. *International Journal of Indian Culture and Business Management*. <https://doi.org/10.1504/IJICBM.2017.10007234>
- Marques, J. P. R. (2022). Ideals of good governance: Challenges and solutions. *Academica : An International Multidisciplinary Research Journal*. <https://doi.org/10.5958/2249-7137.2022.00215.4>
- Meelen, T., & Farla, J. (2013). Towards an integrated framework for analysing sustainable

- innovation policy. *Technology Analysis & Strategic Management*.
<https://doi.org/10.1080/09537325.2013.823146>
- Mendes, P. (2009). *Is social inclusion just a new buzzword? A half time report card on the social welfare policies of the Rudd Government*.
<https://doi.org/10.4225/03/5930BA94EC875>
 - Mishra, B. K. (2016). Modi's social welfare policy: a critical enquiry. *Journal of Asian Public Policy*.
<https://doi.org/10.1080/17516234.2016.1165331>
 - Mishra, S. M. (2023). Comparative analysis of Ram-Rajya and Gandhiji's concept of Ram-Rajya as a concept of ideal state in Indian thought. *Research Review International Journal of Multidisciplinary*.
<https://doi.org/10.31305/rrijm.2023.v08.n09.006>
 - Mukhopadhyay, A. (1995). Ethics in Governance: The Indian Perspective. *Indian Journal of Public Administration*.
<https://doi.org/10.1177/0019556119950314>
 - Novellie, P., Birss, C., Cowell, C., Kerley, G. I. H., Peinke, D., Pfab, M. F., Selier, J., & Zimmermann, D. (2017). Adaptive Governance of Cape Mountain Zebra, Can It Work? *South African Journal of Wildlife Research*.
<https://doi.org/10.3957/056.047.0079>
 - Ohu, E., & Anifowose, P. O. (2019). *Leading With a Moral Compass*.
<https://doi.org/10.4324/9781351015110-18>
 - Persaud, N., & Dagher, R. (2021). *Policy Frameworks Needed to Achieve Sustainable Development*. https://doi.org/10.1007/978-3-030-70213-7_7
 - Petrakis, P. E., & Kostis, P. C. (2020). *Policies for Enhanced Inclusivity*.
https://doi.org/10.1007/978-3-030-47079-1_4
 - Pettit, E. (2023). A Qualitative Examination of the Leadership Traits of Rām from Srimad Vālmīki Rāmāyaṇ. *Palgrave Studies in Workplace Spirituality and Fulfillment*.
https://doi.org/10.1007/978-3-031-06234-6_8
 - Phuaphansawat, K., & Unchanam, P. (2023). *Monarchy and Thai meta-policy: the early years of Rama X's reign*.
<https://doi.org/10.1332/policypress/9781447367086.003.0007>
 - Richman, P. (2007). A Tamil modernist's account of India's past: Ram Raj, Merchant Raj, and British Raj. *The Journal of Asian Studies*.
<https://doi.org/10.1017/S0021911807000058>
 - Rodrigues, V. (2024). *Equality as the Core of Justice*.
<https://doi.org/10.1093/9780198925422.003.0005>
 - Rohit, D. K. (2024). Ujjwala yojana's role in transforming the lives of schedule caste women in gujarat. *International Education and Research Journal*.
<https://doi.org/10.21276/ierj24531970509174>
 - Saha, K., & Khare, R. (2020). *A Geospatial Approach to Conserving Cultural Heritage Tourism at Kumbh Mela Events in India*.
https://doi.org/10.1007/978-3-030-41905-9_9
 - Sandfreni, S., & Bansal, R. (2024). Challenges in Large Language Model Development and AI Ethics. *Advances in Computational Intelligence and Robotics Book Series*.
<https://doi.org/10.4018/979-8-3693-3860-5.ch002>
 - Savelyev, B., Polevoi, D. V., & Pronichkin, S. V. (2022). Integration of interdisciplinary and evidence-based approach into research policy. *IOP Conference Series: Earth and Environmental Science*.
<https://doi.org/10.1088/1755-1315/1069/1/012041>
 - Scheytt, C., & Pflüger, J. (2024). Ethical challenges in qualitative sociology: a systematic literature review. *Frontiers in Sociology*.
<https://doi.org/10.3389/fsoc.2024.1458423>
 - Schram, S. F. (2006). *Welfare Discipline: Discourse, Governance and Globalization*.
 - Sharma, Dr. S. (2018). Beti bachao beti padhao: will it abolish the orthodox mindset? *Journal of Emerging Technologies and Innovative Research*.
 - Sharma, S., Kadayat, Y., & Tyagi, R. (2023). *Sustainable Global Democratic e-Governance System Using Vedic Scripture*,

- Artificial Intelligence, Cloud Computing and Augmented Reality.*
<https://doi.org/10.1109/iccpcct58313.2023.10245405>
- Sharma, S., Tyagi, R., & Bhardwaj, R. (2023). *Sustainable Smart Society Development Based on Geo Sensitive Equality Using Vedic Structure, Artificial Intelligence, Blockchain and IoT.*
<https://doi.org/10.1109/ccpis59145.2023.10291593>
 - Silverman, O. L., & Ben-Shai, R. (2023). *Critique of Critique of Critique: Review of Roy Ben-Shai's Critique of Critique.*
<https://doi.org/10.1353/tae.2023.a909217>
 - Singh, R. P., & Kumar, S. (2020). *Holy-Heritage City Development and Planning in India: A Study of Ayodhya.*
https://doi.org/10.1007/978-3-030-31776-8_33
 - Singh, V. (2024). Concept of state in the thinking of Mahatma Gandhi. *Research Hub.*
<https://doi.org/10.53573/rhimrj.2024.v11n1.011>
 - Sonawane, A. Y. (2024). *The Research on Supportive Leadership.*
<https://doi.org/10.4018/979-8-3693-1273-5.ch015>
 - Syahrudin, S., Jalal, N., Laiyan, D., Saragih, D. P., Oja, H., Purnama, E. N., & Enala, S. H. (2023). Community Adaptation in Facing the Digital Governance. *Technium Social Sciences Journal.*
<https://doi.org/10.47577/tssj.v49i1.9831>
 - Taggart, J., & Haug, S. (2024). *De jure and de facto inclusivity in global governance.* *Review of International Studies.*
<https://doi.org/10.1017/s0260210524000627>
 - Thomas, L. (2018). Negotiating the spaces: exploring issues of human rights in an Indian text. *Religion.*
<https://doi.org/10.1080/0048721X.2017.1386137>
 - Țiclău, T., Hînteș, C., & Andrianu, B. (2020). Adaptive and turbulent governance. Ways of governing that foster resilience. the case of the covid-19 pandemic. *Transylvanian Review of Administrative Sciences.*
<https://doi.org/10.24193/TRAS.SI2020.10>
 - Tirri, K., & Laine, S. (2017). *Ethical challenges in inclusive education: The case of gifted students.* <https://doi.org/10.1108/S1479-363620170000009010>
 - Tremblay, M., Vandewalle, M., & Wittmer, H. (2016). Ethical challenges at the science-policy interface: an ethical risk assessment and proposition of an ethical infrastructure. *Biodiversity and Conservation.*
<https://doi.org/10.1007/S10531-016-1123-9>
 - Vanina, E. (2022). Modernization of the sacred: two Ramayana novels (a historian's view). *Orientalistica.*
<https://doi.org/10.31696/2618-7043-2022-5-2-243-264>
 - Vanita, R. (2022). *The Dharma of Justice in the Sanskrit Epics.*
<https://doi.org/10.1093/oso/9780192859822.001.0001>
 - Wieland, J. (2014). *The Basic Ideas.*
https://doi.org/10.1007/978-3-319-07923-3_1
 - Zhang, Z. (2022). *Adaptive Governance for a Resilient Digital Society.*
https://doi.org/10.1007/978-3-031-04238-6_1