



A Civilisational Design Thinking Approach to Assess Indian Government Schemes Using a Novel 8-Parameter-Based Sustainability Evaluation Matrix

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Abstract. This paper proposes the Dharmic Scorecard, an eight-parameter civilisational evaluation matrix newly derived from Indian Knowledge Systems for assessing public policy. Conventional evaluation frameworks, including the OECD Development Assistance Committee (DAC) criteria, the Logical Framework Approach, and the UN Sustainable Development Goals, prioritise standardised outcome-centric metrics. These metrics under-represent ethical, ecological, cultural, and civilisational dimensions central to governance in the Indian context. To address this gap, the Dharmic Scorecard operationalises eight parameters extracted through hermeneutic engagement with canonical governance texts: Dharma, Artha, Rta, Yogakṣema, Nīti, Śakti, Kalā-Saṃskṛti, and Śrama-Udyama. Using a 1–10 scoring rubric with an explicit evidence hierarchy, the study evaluates 128 flagship Union Government schemes across 12 sectors as an exploratory large-scale application of the framework. The findings show strong performance on Nīti and Yogakṣema, but weaker performance on Kalā-Saṃskṛti and Rta. No scheme achieves an average score above 7.0 under the rubric. The paper therefore contributes a structured foundational civilisational policy evaluation framework grounded in Indic statecraft traditions and demonstrates its initial analytical utility through a purposive application relevant to the Viksit Bharat 2047 vision.

Keywords: Indian Knowledge Systems, Civilisational Design Thinking, Public Policy Evaluation, Dharmic Scorecard, Governance, OECD DAC.

1 Introduction

In the wake of India's postcolonial experience, the limitations of imported policy paradigms have become increasingly apparent. The centralised socialism of the post-independence era, characterised by excessive state discretion and restricted private sector participation, yielded sluggish growth and institutional rigidity [1–4]. The market-driven liberalism of the post-1991 reforms [5], while unleashing entrepreneurial dynamism, has often prioritised short-term gains over ecological sustainability and inclusive welfare [6–9]. These twin failures, of the state and of the market, reflect the structural limitations of imported paradigms not designed to foreground civilisationally specific evaluative dimensions in the Indian context [10]. Both approaches, inherited from colonial and Western templates, have overlooked the accumulated wisdom of India's civilisational heritage, a heritage that historically governed economy, ecology, and social order through principles of ethical wealth creation, decentralisation, and self-sufficiency [11–13].

The contemporary evaluation models deployed to assess Indian public policy perpetuate this oversight. The OECD Development Assistance Committee (OECD

DAC) criteria (relevance, coherence, effectiveness, efficiency, impact, sustainability) offer a standardised measurement architecture that is effective for quantifiable outcomes (poverty reduction rates, GDP contribution, employment numbers) but not designed to foreground the ethical, cultural, and ecological dimensions intrinsic to India's civilisational identity [14, 15]. The UN Sustainable Development Goals, while wide-ranging, are grounded in universalist epistemological assumptions that do not foreground civilisationally specific evaluative dimensions [16]. The Logical Framework Approach, ubiquitous in development practice, compresses complex social programmes into linear cause-effect chains that are not structured to accommodate the polycentric and culturally embedded nature of Indian governance [17, 18]. None of these frameworks ask whether civilisational principles are structurally embedded in policy architecture, a question that is fundamental to evaluating governance in a civilisational state [19].

This paper addresses this gap by proposing the Dharmic Scorecard, an eight-parameter sustainability evaluation matrix derived from Indian Knowledge Systems (IKS) and applied through a civilisational design-thinking framework. The Scorecard draws on five canonical governance texts (Kauṭilya's *Arthashastra*, Kāmandaka's *Nītisāra*, Śukranīti, the *Rāmāyaṇa*, and the *Mahābhārata*) to extract eight evaluative parameters that collectively capture the full spectrum of civilisational governance. These parameters are then applied to evaluate a purposive sample of 128 flagship schemes of the Union Government implemented between 2014 and 2025, selected for sectoral diversity and operational significance rather than exhaustive coverage. The study does not claim that conventional frameworks are without merit, nor that the present sample encompasses all significant Union interventions, nor that the Dharmic Scorecard constitutes a fully validated final instrument. Rather, it offers a structured foundational application of an IKS-derived evaluative lens that captures dimensions inaccessible to existing frameworks.

Design thinking, traditionally employed to optimise product experiences, has shown promise in shaping policy design by producing human-centred, iterative solutions tailored to citizens' lived realities [20–22]. However, its deployment in India's policy arena has remained disconnected from local cultural contexts. This paper adds a civilisational dimension to the design-thinking paradigm, positioning the Dharmic Scorecard as a tool that can be deployed at the empathise, define, and test stages of the design-thinking process to ensure that policy interventions are culturally congruent with India's epistemic heritage.

1.1 Research Questions

This study is guided by three research questions:

RQ1: Can Indian Knowledge Systems yield a systematic, operationalisable evaluation framework for contemporary public policy that captures dimensions inaccessible to conventional frameworks?

RQ2: To what extent are India's flagship government schemes (2014 to 2025) aligned with the civilisational parameters derived from IKS, and what patterns of alignment and misalignment emerge?

RQ3: What recurring tensions, if any, appear between the executional sophistication of Indian government schemes and their degree of structural civilisational embedding, and what patterns of divergence emerge across sectors and scheme types?

2 Literature Review

2.1 Historical Context of Indian Governance and Policy Evaluation

India's governance traditions extend to its ancient civilisational roots [23], with foundational texts such as Kauṭilya's Arthashāstra setting out integrated frameworks for statecraft, economic management, and ethical administration. These early doctrines emphasised the interaction between moral duty (Dharma), sustainable prosperity (Artha), and strategic governance (Nīti), embedding an integrated approach to public policy that was both plural and context-aware [24–26]. In the authors' earlier work, Awasthi et al. [27] operationalised this textual foundation as “Dharmicism”, an Arthashāstra-based Indic economic model that positions Dharma, Daṇḍanīti, and Yogakṣema as architectural pillars for civilisational public policy frameworks. That model argued that wealth creation in a Dharmic order is not an end in itself but an instrument of collective prosperity and sustainable governance, a premise the present study extends from economic modelling to policy evaluation [27]. After independence in 1947, India embraced a centrally planned, state-led socialist model that sought equitable growth but engendered economic stagnation and systemic inefficiencies [1, 2]. The 1991 reforms shifted the paradigm towards market-oriented policies, fuelling accelerated growth yet generating new challenges of inequality and environmental degradation [6, 7, 28]. Sen's capability approach [29] exposed a further limitation: conventional GDP-centric evaluation fails to capture the freedoms and capabilities that constitute genuine human development. Historically, evaluations of Indian government schemes have relied predominantly on quantitative indicators (GDP growth, poverty alleviation, and employment rates), which, while indispensable, insufficiently capture the cultural, ethical, and ecological dimensions intrinsic to India's civilisational identity [14, 15].

2.2 Limitations of Conventional Evaluation Frameworks

The OECD DAC framework evaluates development interventions on six criteria: relevance, coherence, effectiveness, efficiency, impact, and sustainability [14]. While rigorous and internationally standardised, this framework operates within a positivist epistemology that privileges measurable outputs over normative values. A scheme may score highly on DAC's ‘effectiveness’ criterion (did it achieve stated objectives?) while scoring poorly on questions the DAC does not ask: Does the scheme uphold ethical governance? Does it integrate indigenous knowledge? Does it preserve cultural heritage? Consider the Production-Linked Incentive (PLI) Scheme: under DAC criteria, it performs strongly: Rs 1.76 lakh crore realised investment, 12+ lakh jobs, 60% import substitution in telecom [30]. But DAC is not structured to evaluate whether PLI embeds ecological sustainability as a design principle or whether it integrates Indian Knowledge Systems into its industrial framework. On both counts, PLI's operational architecture is silent. The Dharmic Scorecard is designed to surface precisely these dimensions.

Similarly, the UN SDG framework, comprising 17 goals and 169 targets, provides a broad development agenda but assumes universal applicability across civilisational contexts [16]. Scholars have argued that these frameworks, rooted in universalist epistemological assumptions, are limited in addressing civilisational states like India, where epistemological pluralism and dharmic ethics shape governance philosophies [31–33]. The Logical Framework Approach reduces complex social programmes to linear input-output-outcome chains that cannot accommodate the adaptive and culturally embedded nature of Indian governance interventions [17].

2.3 Indian Knowledge Systems and Their Relevance to Modern Governance

Indian Knowledge Systems comprise a vast repository of indigenous wisdom spanning philosophy, sciences, arts, and governance, as articulated in treatises such as the

Arthashāstra, Nīṭisāra, Śukranīti, Rāmāyaṇa, and Mahābhārata [24, 25, 34–39]. These sources furnish long-established principles for sustainable and ethical administration: Dharma foregrounds justice, transparency, and moral leadership; Artha advocates for resilient and equitable wealth creation; Rta embodies ecological harmony; and Yogakṣema enshrines the state's obligation to safeguard citizen welfare. Contemporary scholarship has begun to interrogate the applicability of IKS to present-day policy challenges [31–33], demonstrating how Dharma-inspired ethics can fortify governance frameworks and how Artha-centred insights inform long-term economic planning. Deodhar's work tracing ancient Indian economic ethics to modern policy principles [40, 41] and Singha Roy's analysis of Kauṭilyan economic thought in contemporary contexts [42] represent significant steps in this direction. The authors' prior Dharmicism model similarly drew source-based evidence from the Arthashāstra, on facets such as the rule of law, contract enforcement, and citizen-friendly taxation, to architect civilisational public policy frameworks [27]. Lelioukhine's study of state administration in the Arthashāstra [43] provides a structural reading of Kauṭilyan governance that informs modern institutional design. Upadhyaya's Integral Humanism [44] articulated a comprehensive philosophy linking Indic values to modern statecraft, while Altekar [45] and Olivelle [46] have provided rigorous textual foundations for understanding ancient Indian governance institutions.

However, the systematic incorporation of IKS into public policy evaluation remains nascent. No existing framework converts IKS principles into a structured, multi-parameter evaluation matrix with documented scoring criteria and evidence thresholds. The closest analogues are the SDG India Index [47], which adapts global SDG targets to the Indian context but does not incorporate civilisational parameters, and the DAC evaluation criteria [15], which have been contextualised for developing countries but retain their positivist epistemological foundations. Dreze and Sen [48] and Kapur [49] have critiqued Indian governance from capability and institutional perspectives respectively, and Pritchett [50] has diagnosed the structural weaknesses of Indian state capacity, but none of these scholars has proposed an IKS-derived evaluation framework. Banerjee and Duflo [51] and Mehta [52] have examined Indian development challenges from economic and democratic-theory perspectives, yet their analytical frames remain anchored in Western epistemological traditions. The Dharmic Scorecard addresses this specific gap: it is, to the authors' knowledge, among the first attempts to derive a structured policy evaluation framework from Indian civilisational texts. The claim of novelty pertains to the specific combination of hermeneutic parameter extraction, quantitative scoring rubric, and large-scale application; the broader project of integrating Indic thought into governance is shared with many preceding scholars.

2.4 Design Thinking in Public Policy

Design thinking, a human-centred problem-solving methodology characterised by empathy, ideation, prototyping, and iterative testing, originated in product innovation [53] but has found application in citizen-centric public policy solutions [20–22]. Internationally, Denmark's overhaul of public services and Singapore's participatory policy initiatives show what it can accomplish. In India, the Smart Cities Mission has applied design-thinking principles to improve urban planning outcomes. However, wider adoption is hindered by bureaucratic inertia and the difficulty of scaling pilot interventions. Yet most Indian deployments of design thinking have not incorporated local cultural nuances, which limits their relevance across the country's pluralistic milieu [54]. More fundamentally, critical design scholarship has questioned whether formulaic applications of design thinking in public contexts risk becoming reductive, decontextualised, and short-termist when they are transplanted without epistemic grounding. The present study responds to this critique by proposing that design thinking, when enriched with civilisational substance drawn from Indic statecraft traditions, can function as a context-sensitive methodology rather than a procedural

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template. This repositioning draws on the broader field of multicriteria decision analysis, where evaluation frameworks must balance multiple, sometimes incommensurable, value dimensions, a challenge that the Dharmic Scorecard addresses through its eight-parameter architecture.

From an evaluation-method perspective, the present study also draws on the logic of rubric-based assessment and multicriteria policy evaluation, both of which are concerned with making heterogeneous value dimensions explicit, comparable, and reviewable [55,56]. Related scholarship on construct validity and instrument development further underscores the importance of clearly defined constructs, transparent scoring rules, and auditable indicator boundaries when building a new evaluative framework [57,58]. The Dharmic Scorecard responds to these methodological concerns by treating civilisational values as explicit evaluative constructs rather than as diffuse normative background.

In summary, the foregoing review reveals a clear demarcation. Existing frameworks (OECD DAC, SDGs, LogFrame) evaluate whether a policy intervention achieved its stated objectives effectively. The present study asks a different question: whether policy interventions are aligned with civilisational values across ethical, ecological, cultural, strategic, and welfare dimensions. The Dharmic Scorecard therefore adds a complementary evaluative lens rather than competing on identical criteria, and the literature reviewed above provides both the conceptual warrant and the methodological precedents for this undertaking.

2.5 Conceptual Gap and Positioning of the Present Study

This study addresses three gaps in existing scholarship. First, to the authors' knowledge, it provides among the first structured translations of Indian Knowledge Systems governance principles into measurable evaluation parameters with documented scoring criteria and evidence thresholds. Second, it offers a large-scale civilisational evaluation of 128 flagship Union Government schemes across 12 sectors. Third, it develops a structured 1–10 scoring architecture for comparative assessment across schemes while making the underlying evaluative logic explicit and auditable.

3 Proposed Framework: The Eight-Parameter Sustainability Evaluation Matrix

Parameter Selection Rationale

The eight parameters were developed through a structured hermeneutic engagement with five canonical IKS governance sources: Kauṭilya's *Arthashastra* [24, 39, 46], Kāmandaka's *Nītisāra* [34, 35], Śukranīti [36], the *Rāmāyaṇa* [37], and the *Mahābhārata*'s *Śānti Parva* and *Rājadharmā* sections [38]. These five texts constitute the primary derivational corpus from which the parameter architecture was extracted. Additional texts, including the *Bhagavad Gītā*, *Manusmṛti*, and *Rgveda*, are cited as secondary corroborative sources that reinforce specific parameter concepts but did not independently determine the framework's structure. The objective was not to produce an exhaustive taxonomy of Indic statecraft concepts, but to derive a compact set of evaluative dimensions that are textually grounded, cross-sectorally applicable, and usable for comparative public policy assessment. *Arthashastra* verse references follow the numbering of Kangle's critical edition, with sūtra-level numbers added where a single chapter is cited for more than one passage.

The resulting framework privileges governance dimensions that can be meaningfully assessed across diverse schemes and sectors. The emphasis is therefore on evaluative applicability, conceptual distinctiveness, and recurrent relevance to statecraft, welfare, ecology, capability, culture, labour, and strategic governance. Collectively, these eight parameters span the ethical, economic, ecological, welfare,

implementation, strategic, cultural, and labour-enterprise dimensions of governance, providing sufficient breadth for a comprehensive civilisational evaluation without introducing redundancy or construct overlap.

The authors acknowledge that this parameter architecture represents one defensible interpretation of IKS governance principles rather than the only possible synthesis. It is presented as a structured civilisational framework for policy evaluation and is open to future refinement through scholarly review and validation.

The proposed eight-parameter matrix, comprising Dharma, Artha, Rta, Yogakṣema, Nīti, Śakti, Kalā-Saṃskṛti, and Śrama-Udyama, represents an original contribution derived from IKS governance texts. Each parameter is grounded in specific textual sources and operationalised through measurable indicators. The parameters function as evaluative criteria applicable to any government scheme, irrespective of sector or scale. They do not represent policy domains but rather civilisational values against which any intervention can be assessed. Fig. 1 presents the eight parameters as a single civilisational wheel, pairing each Sanskrit-derived value (P1–P8) with the specific governance dimension it measures. It offers an at-a-glance map of the framework's analytical scope, spanning the ethical, economic, ecological, welfare, strategic, cultural, and labour-enterprise dimensions, before each parameter is defined individually below.

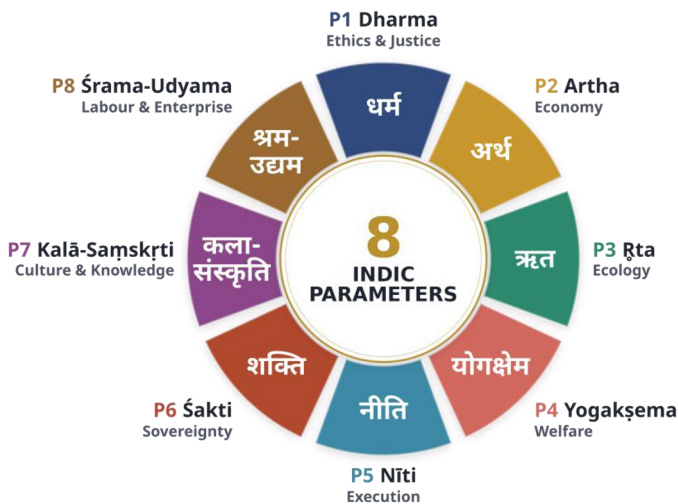


Fig. 1. The eight-parameter civilisational (Dharmic) matrix: the Sanskrit-derived parameters P1–P8 and the governance dimension each one measures.

3.1 Dharma (धर्म): Ethical Leadership and Justice

Definition: The ethical integrity of scheme design and implementation, measured through the presence and functioning of transparency, accountability, and justice mechanisms.

Scope: Includes transparency provisions, due process, grievance redressal, anti-corruption architecture, and inclusion safeguards. Excludes welfare reach (assessed under Yogakṣema) unless tied to fairness of access.

Dharma focuses on the ethical and moral underpinnings of public policy. Any scheme without a strong Dharmic core risks becoming a tool of exploitation, leading to corruption, administrative decay, and societal unrest. An underlying Dharmic rubric ensures political leaders, policymakers, and bureaucrats uphold satya (truth), dayā (compassion), and nyāya (justice) in decision-making. Dharma need not be understood in a reductive religious sense; it is the underlying fabric that binds the civilisation to function sustainably, aligning policy with the long-term well-being of both individuals and society. Without this parameter, conventional evaluation would register a scheme as effective even when its governance architecture lacks transparency, accountability, or justice safeguards.

Scoring indicators: (i) RTI compliance and open data provisions, (ii) anti-corruption safeguards (DBT, Aadhaar-linked verification), (iii) grievance redressal mechanisms, (iv) due process in beneficiary selection, (v) inclusion of marginalised populations, (vi) auditability and transparency of fund utilisation.

प्रजासुखे सुखं राज्ञः प्रजानां तु हिते हितम्। नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम्॥

Arthashastra 1.19: "A king's happiness lies in the happiness of his subjects; a king's welfare lies in the welfare of his subjects. What pleases the king is not good; what pleases his subjects is good."

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः। तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत्॥

Manusmṛti 8.15: "Dharma destroys the one who violates it; dharma protects the one who upholds it. Therefore dharma must never be transgressed, lest violated dharma destroy the transgressor." This reciprocal logic binds the ruler to an ethical contract: the state that upholds dharmic governance is itself sustained by it.

आत्मनः प्रतिकूलानि परेषां न समाचरेत्।

Mahābhārata, Śānti Parva 57.11: "One should not inflict upon others what is disagreeable to oneself." This principle of reciprocal restraint, a precursor to the categorical imperative, establishes a baseline ethical test for all policy interventions: does the scheme impose burdens on citizens that the policymaker would not accept for himself?

3.2 Artha (अर्थ): Sustainable Economy and Prosperity

Definition: The degree to which a scheme generates sustainable economic value, self-reliance, and productive capacity.

Scope: Includes GDP/GVA contribution, employment generation, import substitution, fiscal sustainability, and entrepreneurship facilitation. Excludes welfare transfers (assessed under Yogakṣema) unless they generate productive capacity.

Artha focuses on how a scheme promotes economic growth in a sustainable manner while promoting self-reliance and resilience. It evaluates policy on how it fosters wealth creation and distribution, supports svāvalamban (self-reliance) as a prerequisite for civilisational sustenance, and bolsters capacity for indigenous production. The policy vision focuses on long-term sustainability rather than short-term profiteering, empowering local industries, MSMEs, and startups to thrive with minimal entry barriers. A Dharmic lens to pursue Artha ensures national dignity and collective prosperity, harmonising well-being with moral and strategic wisdom. This parameter ensures that policy evaluation distinguishes between schemes that generate productive economic capacity and those that merely redistribute resources without building self-reliance.

Scoring indicators: GDP/GVA contribution, employment generation (direct and indirect), self-reliance promotion (import substitution, indigenisation percentage), fiscal sustainability, MSME/startup facilitation, market competitiveness enhancement.

पञ्चवर्ष उपरतकर्मणः सेतुबन्धस्य स्वाम्यं लुप्येत, अन्यत्रापद्भ्यः।

Arthashāstra 3.9: "Tax exemptions of five years shall be granted for new construction of irrigation works; of four years for repair of neglected works; of three years for improvements."

सुखस्य मूलं धर्मः। धर्मस्य मूलमर्थः। अर्थस्य मूलं राज्यम्। राज्यस्य मूलम् इन्द्रियजयः।

Cāṇakya-sūtra 1-4: "The root of happiness is dharma; the root of dharma is artha; the root of artha is the state; and the root of the state is conquest of the senses (indriyajaya)." This aphoristic chain, traditionally attributed to Kauṭīlya, makes material prosperity not the opponent of ethical governance but its precondition: a state that cannot generate wealth cannot sustain justice. The final link is decisive: the stability of the state itself rests on the ruler's self-mastery and disciplined restraint, binding sound economic governance to the ethical self-governance of those who hold power.

अर्थमूलौ हि धर्मकामाविति।

Arthashāstra 1.7.6-7: "Dharma and kāma are both rooted in artha." This terse formulation underscores why economic evaluation of policy is not a concession to materialism but a civilisational necessity: without a productive economy, neither ethical governance nor citizen well-being can be secured.

3.3 Rta (ऋतः): Environmental Governance and Sustainability

Definition: The extent to which ecological sustainability is embedded as a design principle, not merely a compliance requirement, in scheme architecture.

Scope: Includes environmental impact integration, pollution reduction, renewable energy, biodiversity safeguards, water/soil conservation, and circular economy provisions. Excludes general health outcomes (assessed under Yogakṣema).

Rta focuses on development in harmony with nature and cosmic order. It stresses ecological balance, pollution reduction, and biodiversity protection, promoting river conservation, afforestation, and soil health. Rta demands that economic growth should not come at the cost of nature's destruction and views nature not as a resource to exploit but as a sacred partner in human progress. Policies guided by Rta ensure that development remains regenerative rather than extractive, an insight that modern frameworks of 'circular economy' and 'green growth' are only now beginning to articulate, but which Indian civilisation embedded in its governance philosophy millennia ago. Including Rta as an evaluative criterion makes visible whether ecological sustainability is treated as a structural design principle or merely as a peripheral compliance obligation in scheme architecture.

Scoring indicators: Environmental impact assessment integration, pollution reduction metrics, renewable energy component, biodiversity safeguards, water and soil conservation measures, circular economy provisions, carbon footprint reduction targets.

एवं द्रव्यद्विपवनं सेतुबन्धं अथाकरान्। रक्षेत् पूर्वकृतान् राजा नवांश्चाभिप्रवर्तयेत्।

Arthashāstra 2.1: "The king shall protect old forests, elephant reserves, irrigation works, and mines established in ancient times, and shall also start new ones."

ऋतं च सत्यं चाभीद्धात् तपसोऽध्यजायत। ततो राज्यजायत ततः समुद्रो अर्णवः॥

R̥gveda 10.190.1: "From the blazing of tapas were born rta and satya. Thence was born the night, and thence the watery ocean." In the Vedic cosmology, rta (cosmic order) precedes all creation. Environmental governance rooted in this worldview treats ecological balance not as one policy objective among many but as the foundational order upon which all human activity depends.

नदीनां शोधनं कार्यं तटाकानां तथैव च। सेतुबन्धांश्च कुर्वीत धर्मार्थं च प्रजाहिते॥

Śukranīti 4.2.13: "Rivers must be cleaned, tanks likewise maintained, and embankments constructed for the dual purpose of dharma and the welfare of subjects." This verse mandates ecological maintenance as a standing obligation of the state, fusing environmental stewardship with the ruler's dharmic duty.

3.4 Yogakṣema (योगक्षेम): Social Welfare and Citizen Well-being

Definition: The breadth and depth of a scheme's contribution to citizen welfare, measured through coverage, last-mile delivery, and reduction of structural inequality.

Scope: Includes coverage breadth, welfare impact (health, education, nutrition, housing), inequality reduction, and citizen satisfaction. Excludes ethical design quality (assessed under Dharma) and execution infrastructure (assessed under Nīti).

Yogakṣema embodies the state's duty to secure both the welfare and well-being of its people. It ensures the fruits of development are dispersed to all sections of citizens, encouraging inclusive growth and a just society through investment in education, healthcare, food security, and livelihood programmes. The state is not merely a passive dispenser of services but an active instrument that creates a conducive ecosystem for transforming subjects into empowered citizens through capacity building. True development, under Yogakṣema, is measured not by GDP alone but by the well-being of the last citizen. This parameter enables the evaluator to assess whether a scheme's welfare impact extends to coverage depth and structural inequality reduction, dimensions that outcome-oriented frameworks do not typically foreground.

Scoring indicators: Coverage breadth (percentage of target population reached), depth of welfare impact (health, education, nutrition, housing), reduction in inequality metrics, last-mile delivery effectiveness, citizen satisfaction data.

योगक्षेमं वहाम्यहम्।

Bhagavad Gītā 9.22: "I provide what they lack and preserve what they have." While this verse originates in a devotional context describing the divine-devotee relationship, Indian governance philosophy has long interpreted it as a normative template for the state-citizen relationship: just as the divine assumes responsibility for the welfare of the devoted, the sovereign assumes responsibility for securing both the acquisition (yoga) and preservation (kṣema) of citizen well-being [44]. This hermeneutic extension from the theological to the political is well-established in Indian political thought, notably in Deendayal Upadhyaya's articulation of Integral Humanism, which frames the state's welfare obligation as a dharmic imperative rather than a merely utilitarian one.

दरिद्रो यस्य राष्ट्रे स्यात् स राजा सर्वकिल्बिषी।

Mahābhārata, Anuśāsana Parva 61.32: "The king in whose realm there is a destitute person bears the burden of all sins." This verse assigns direct moral culpability to the sovereign for the poverty of any subject, making welfare not a discretionary act of charity but a non-negotiable obligation of statecraft.

प्रजापीडनमत्युग्रं यत् तद् राज्ञो विनाशनम्।

Arthashāstra 7.5: "Excessive oppression of subjects is the destruction of the king." Kautilya frames citizen welfare as an instrument of regime survival: a state that extracts without giving back destroys the very base of its own power.

3.5 Nīti (नीति): Strategic Governance and Policy Execution

Definition: The quality of implementation infrastructure, monitoring systems, and adaptive management mechanisms that translate policy intent into ground-level outcomes.

Scope: Includes digital platforms, MIS systems, dashboards, inter-ministerial coordination, fund utilisation rates, and feedback loops. Excludes the ethical quality of intent (Dharma) and the welfare outcomes achieved (Yogakṣema).

Nīti focuses on the practical execution and ground-level effectiveness of a scheme. It examines whether strategic planning, operational design, and implementation mechanisms are in place to ensure desired outcomes. Nīti ensures that incentive structures are aligned to motivate all stakeholders (bureaucrats, service providers, and beneficiaries) to work cohesively. It recognises that even the most well-intentioned policies are futile without sound execution. Nīti calls for clear accountability frameworks, efficient resource allocation, and adaptive feedback loops. Through Nīti, policies become achievable, not merely aspirational; vision is transformed into verifiable impact on the ground. By separating implementation quality from policy intent, this parameter reveals cases where well-designed schemes fail through weak execution infrastructure, a distinction that composite outcome measures typically obscure.

Scoring indicators: Implementation infrastructure (digital platforms, MIS, dashboards), monitoring and evaluation systems, inter-ministerial coordination, adaptive management mechanisms, timeline adherence, fund utilisation rates.

नयस्य सम्पत्तिरनन्तरा या सा सम्पदां सम्पदिहोच्यते परा।

Kāmandaka, Nītisāra 2.4: "The prosperity that arises from sound policy (naya) is declared the supreme prosperity among all forms of wealth." Strategic governance is not merely an administrative function but the foundational wealth of the state.

सहायसार्थं राजत्वं चक्रमेकं न वर्तते।

Arthashāstra 1.7.9: "Sovereignty is only possible with assistance; a single wheel does not turn." Kautilya's metaphor of the chariot wheel is a direct argument for institutional design: no ruler, however capable, can govern alone. Policy execution requires coordinated institutional machinery, which is precisely what the Nīti parameter measures.

सन्धिं च विग्रहं चैव यानमासनमेव च। द्वैधीभावं संश्रयं च षाड्गुण्यं तच्च लक्षयेत्॥

Arthashāstra 7.1: "One should observe the six-fold policy: alliance, war, marching, staying quiet, dual policy, and seeking refuge." This verse articulates the full spectrum of strategic options available to a ruler, establishing that nīti is not rigid adherence to a single plan but adaptive, context-sensitive governance.

3.6 Śakti (शक्ति): National Sovereignty, Defence and Geopolitics

Definition: The contribution of a scheme to national strategic autonomy, defence-industrial capacity, and sovereign capability.

Scope: Includes import substitution in critical sectors, defence-industrial strengthening, technology sovereignty, and soft power projection. Excludes general economic growth (assessed under Artha) unless it directly strengthens strategic autonomy.

Śakti focuses on how schemes strengthen national sovereignty and promote the soft power influence of the country. The state should be capable and assertive, backed by strong strategic infrastructure and ensure national security. Beyond hard military power, Śakti includes the cultivation of soft power through culture, diplomacy, and civilisational influence. This parameter views power not as domination but as Raksha, the Dharmic responsibility of protection. When public policy is infused with Śakti, it secures the sovereignty of the nation in both material and civilisational terms. This

Bhāratiya Jñāna Paramparā engagement, heritage conservation, civilisational continuity in design logic.

नटनर्तकगायनवादकवाग्जीवनकुशीलवाश्च क्रीडाभूमौ निवसेयुः।

Arthashastra 2.4: "Actors, dancers, singers, musicians, storytellers, and performers shall reside near the designated cultural grounds." Kautilya mandated state patronage and spatial provisioning for cultural practitioners, recognising that a civilisation's arts and knowledge traditions require institutional support, not merely rhetorical reverence.

विद्या शस्त्रं च शास्त्रं च द्वे विद्ये प्रतिपत्तये। विद्यया चरते लोकं शस्त्रेण रक्षते मही॥

Mahābhārata, Śānti Parva 69.74: "Knowledge and arms are the two disciplines of attainment. Through knowledge one navigates the world; through arms one protects the earth." This verse establishes the parity between intellectual tradition and material power. A civilisation that neglects its knowledge systems (vidyā) while strengthening its arms alone is building on one leg.

आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्चेति विद्याः।

Arthashastra 1.2: "The sciences are four: philosophical inquiry (ānvīkṣikī), the three Vedas (trayī), economics (vārtā), and the science of governance (daṇḍanīti)." Kautilya's classification of the four vidyās places the knowledge traditions of the civilisation at the very foundation of statecraft. A policy that ignores these knowledge systems operates with an incomplete understanding of governance.

3.8 Śrama-Udyama (श्रम और उद्यम): Labour Rights and Workforce Development

Definition: The quality and dignity of labour engagement created by a scheme, including employment generation, skill development, worker protections, and entrepreneurship facilitation.

Scope: Includes employment quantity and quality, skill development, labour rights, social security, entrepreneurship support, and informal sector formalisation. Excludes general economic output (assessed under Artha) and welfare transfers (assessed under Yogakṣema).

Śrama-Udyama focuses on the dignity of labour and the holistic development of the workforce. It emphasises safeguarding the rights of workers across formal and informal sectors, with attention to fair wages, humane working conditions, and social security. Śram is not merely physical toil; it is a sacred contribution to national prosperity and must be honoured as such. Udyam represents enterprise and productivity, encouraging skill development, vocational training, and entrepreneurship. Together, they promote a labour ecosystem that is just and future-ready. This connects to the Dharmic ethic of karma-yoga, where work is service, not exploitation. This parameter makes visible the labour and enterprise dimensions of schemes that are otherwise assessed solely through aggregate economic output, revealing whether a policy creates dignified livelihoods or merely generates employment numbers.

Scoring indicators: Employment generation (quantity and quality), skill development provisions, labour rights safeguards, worker social security, entrepreneurship facilitation, informal sector formalisation, wage adequacy and equity.

क्षौमदुलकक्रिमितानराङ्गवर्पाससूत्रवानकर्मान्तांश्च... गन्धमाल्यदानैरन्यैश्च औपग्राहिकैराधयेत्।

Arthashastra 2.23: "Weavers of linen, silk, and cotton fabrics shall be honoured with gifts of perfumes, flowers, and similar presents of encouragement."

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

Bhagavad Gītā 2.47: "You have a right to action alone, never to its fruits." This verse, foundational to the ethic of karma-yoga, reframes labour as an intrinsically meaningful

activity rather than a mere instrument for extracting economic output. Policy informed by this principle designs work not for maximal extraction but for dignified participation.

भूतकाथ्यक्षः कर्मकराणां सिद्धिमसिद्धिं च भृतिं च अनुतिष्ठेत्।

Arthashāstra 3.13: "The superintendent of labour shall oversee the completion or non-completion of work by labourers and their wages." Kautilya mandates state regulation of labour contracts and wages, establishing that worker protection is a sovereign function. This verse grounds the Śrama-Udyama parameter in an explicit textual mandate for labour governance.

3.9 Integrating IKS in the Design Thinking Process

The design-thinking orientation of the present study is conceptual and evaluative rather than prototype-driven. In this paper, Civilisational Design Thinking refers to the integration of design thinking's problem-framing, systems sensitivity, and evaluative orientation with civilisational categories drawn from Indian Knowledge Systems. This distinguishes CDT from generic design thinking applications in public policy, which typically function as procedural templates for ideation and prototyping without embedding any civilisationally grounded evaluative substance. The Dharmic Scorecard is therefore presented as a CDT-oriented evaluative framework for assessing whether public policy has been designed and implemented in ways that remain aligned with Indic ethical, ecological, cultural, strategic, and welfare principles. At the prescriptive level, the eight parameters can be used as civilisational checkpoints across the major stages of policy design and review. The following mapping illustrates how IKS enriches each DT stage in a CDT-informed public policy process. Fig. 2 situates the framework conceptually, depicting Civilisational Design Thinking as the convergence of design thinking, Indian Knowledge Systems, and public-policy evaluation. The Dharmic Scorecard is derived at this intersection, which clarifies why it is positioned as an evaluative extension of design thinking rather than a standalone scoring instrument.

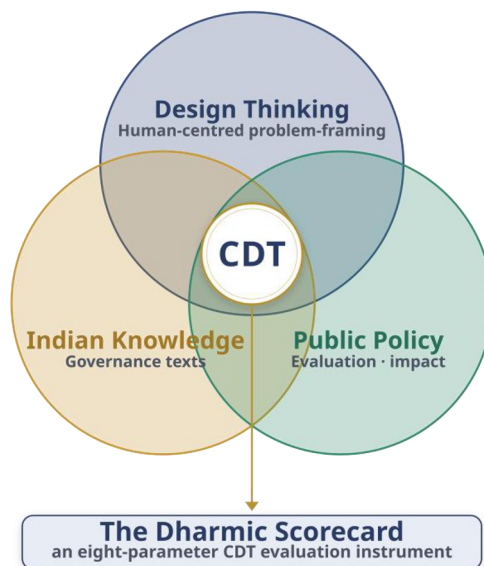


Fig. 2. Civilisational Design Thinking as the convergence of Design Thinking, Indian Knowledge Systems and public-policy evaluation, from which the Dharmic Scorecard is derived.

Table 1. Integrating IKS in the Design Thinking Process for Public Policy

DT Stage	Standard Application	IKS-Enriched Application
Empathise	Engage with citizens and communities to understand needs	Adopt seva bhāva (service orientation); honour lokānubhava (lived experience) of community elders, artisans, farmers, tribal voices as bearers of dharmic wisdom
Define	Reframe the problem into a clear policy goal	Reframe policy issues in terms of adharmic imbalances; consider kāla (time), deśa (region), and pātra (people involved); ask ‘whose dignity is diminished?’
Ideate	Generate creative solutions through diverse stakeholder input	Draw on yukti (improvisation), tarka (reasoning), and anubandha (interconnected thinking); integrate narratives from Itihāsa and Dharmic texts
Prototype	Build and test small-scale pilot solutions	Launch through community-led pilots using local institutions; measure success through both metrics and rasa (cultural acceptance) and ethical resonance
Test	Gather feedback, refine, and scale	Apply ānvīkṣikī (reflective reasoning); ask ‘did it bring santulan (balance)? Did it preserve saṃskṛti?’; follow natural community rhythms

4 Scoring Methodology and Operational Rubric

This section presents the formal scoring methodology underlying the Dharmic Scorecard. The rubric is designed to make the 1–10 scores structured, transparent, and auditable while remaining faithful to the civilisational parameters derived from IKS. Detailed scoring guidance and worked examples are provided in Appendix A. Fig. 3 traces this scoring methodology end to end, from hermeneutic engagement with the five canonical governance texts through parameter extraction and evidence grading to a composite score on the 1–10 scale. It makes the derivation pipeline auditable at a glance, showing how textual sources are converted into reproducible numerical assessments.

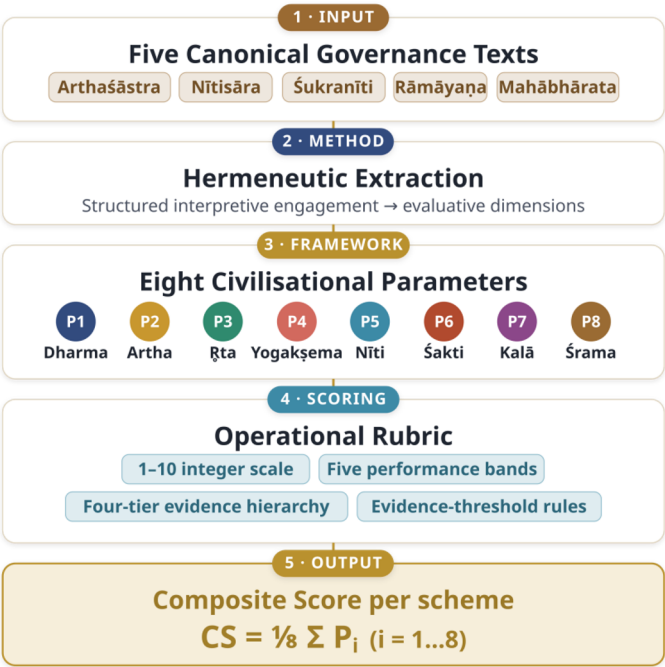


Fig. 3. The scoring methodology pipeline: from hermeneutic engagement with five canonical governance texts to a composite score on the 1–10 scale.

4.1 Rubric Architecture

Each of the 128 schemes is scored independently on each of the eight parameters using a 1–10 integer scale. Scores are assigned through a common five-band architecture: 1–2 absent, 3–4 nominal, 5–6 partial, 7–8 substantial, and 9–10 exemplary. Within each band, the lower value indicates narrower, weaker, or less consistently evidenced alignment, while the higher value indicates broader, deeper, and more strongly corroborated alignment.

Table 2. Five-Band Scoring Rubric

Performance Band	Score Range	Interpretation
Exemplary	9–10	Deeply embedded, systematically operationalised, and among the strongest illustrations of the parameter in the assessed sample.
Substantial	7–8	Clearly and credibly embedded in scheme architecture and implementation, with strong supporting evidence.
Partial	5–6	Meaningfully present in some aspects of the scheme, but uneven, limited, or incomplete.
Nominal	3–4	Symbolically present, weakly operational, or incidental rather than structurally embedded.
Absent	1–2	Absent, nearly absent, or clearly outside the scheme’s design logic.

4.2 Evidence Hierarchy

Scores are anchored to a four-tier evidence hierarchy, ranked by analytical reliability:

Category A (Highest): Quantitative outcome data from government dashboards (PM Gati Śakti, Jal Jeevan Mission dashboard, PFMS, UMANG), CAG audit reports [59], NITI Aayog SDG India Index [47], RBI statistical publications, and NSO surveys (PLFS, NSSO).

Category B: Official policy documents, CCEA notes, scheme guidelines, SOPs, EFC memoranda, and Union Budget allocations.

Category C: Independent evaluations from PRS Legislative Research [60], Centre for Policy Research, ICRIER, NCAER, World Bank [61], and peer-reviewed academic papers.

Category D (Lowest): Qualitative evidence from parliamentary questions, standing committee reports, field reports, media investigations, and citizen feedback (CPGRAMS, social audits).

Evidence Threshold Rules

Rule 1: A score of 7 or above requires corroborating evidence from at least two evidence categories.

Rule 2: A score of 9 or above requires evidence from at least three categories, including Category A.

Rule 3: In the absence of verifiable evidence, the default score is 3 (Nominal).

Rule 4: A score of 1 is assigned only when the parameter is demonstrably antithetical to the scheme's design logic.

4.3 Composite Score and Aggregation Logic

The composite score for each scheme is computed as the arithmetic mean given in Eq. (1):

$$\text{Composite Score (CS)} = (1/8) \times \sum P_i, \text{ where } i = 1 \text{ to } 8 \quad (1)$$

Equal weighting is adopted in this foundational study to avoid premature normative prioritisation among co-essential civilisational values. Future iterations may employ stakeholder-derived weights or multicriteria weighting procedures once the framework has undergone broader validation. All reported composite scores are rounded to one decimal place using the round-half-up convention; recomputation in software that applies round-half-even (banker's rounding) may therefore differ by 0.1 for schemes whose mean ends in exactly .25.

4.4 Scoring Assumptions

(a) Scores reflect operational implementation up to March 2025, not original design intent. (b) Each parameter is scored independently. (c) Scores are assigned at the national aggregate level; state-level variation is acknowledged but not captured. (d) Equal weighting reflects the present study's foundational design choice. (e) The present scoring matrix should be read as a structured foundational application of the framework rather than as a fully validated final evaluative instrument. (f) A lower composite score may reflect narrow functional scope rather than policy failure; the framework evaluates multidimensional civilisational alignment, not only instrumental success. (g) The

composite score should therefore be interpreted as a measure of multidimensional civilisational alignment rather than a standalone index of policy effectiveness.

5 Results: Comprehensive Dharmic Scorecard

The following matrix evaluates 128 flagship Union Government schemes across all eight parameters, organised into 12 sectors. The scheme corpus was assembled through purposive sampling based on three criteria: (i) operational significance as a flagship Union Government intervention during 2014 to 2025, (ii) sectoral diversity across economic, social, infrastructural, cultural, environmental, and governance domains, and (iii) availability of sufficient publicly accessible evidence to support multi-parameter scoring. The sample is not exhaustive and may omit some significant Union interventions; it is designed to be representative enough for a structured foundational application of the framework. The scores reflect the Dharmic Scorecard rubric applied in this study.

Table 3. Comprehensive Dharmic Scorecard Matrix for 128 Union Government Schemes, 2014 to 2025

Parameters: P1 = Dharma; P2 = Artha; P3 = Rta; P4 = Yogakṣema; P5 = Niti; P6 = Śakti; P7 = Kalā-Saṃskṛti; P8 = Śrama-Udyama. Avg. = scheme composite mean score on the 1–10 scale.

S.No	Government Scheme	P1	P2	P3	P4	P5	P6	P7	P8	Avg.
A. Financial Inclusion & Digital Economy										
1	PM Jan Dhan Yojana	7	7	3	8	8	5	3	5	5.8
2	MUDRA Yojana	6	7	3	6	6	5	3	7	5.4
3	Atal Pension Yojana	7	6	3	7	7	4	3	6	5.4
4	UPI & Digital Payments Ecosystem	7	9	3	7	9	7	3	6	6.4
5	Sovereign Gold Bond Scheme	6	7	3	6	7	5	3	4	5.1
6	PM Jeevan Jyoti Bima Yojana	7	6	3	7	7	4	3	6	5.4
7	PM Suraksha Bima Yojana	7	6	3	7	7	4	3	6	5.4
8	Sukanya Samriddhi Yojana	8	6	3	7	7	4	3	5	5.4
9	Jan Samarth Portal	6	6	3	6	8	5	3	5	5.3
B. Health & Nutrition										
10	Ayushman Bharat (PM-JAY)	7	6	4	8	7	5	4	5	5.8
11	National Health Mission	7	6	5	8	7	5	4	6	6.0
12	Poshan Abhiyan 2.0	7	5	5	8	6	4	5	5	5.6
13	Ujjwala Yojana	6	5	7	7	7	4	3	5	5.5
14	Ayushman Bharat Health Infrastructure Mission	7	6	4	8	7	5	3	6	5.8
15	PM Bhartiya Janaushadhi Pariyojana	7	7	3	8	7	5	3	6	5.8
16	Mission Indradhanush	7	5	4	8	7	4	3	5	5.4
17	ABHA (Ayushman Bharat Health Account)	6	5	3	7	8	5	3	5	5.3
18	Eat Right India Movement	6	4	5	7	6	4	5	4	5.1
19	TB Mukh Bharat Abhiyan	7	5	4	8	7	4	3	5	5.4
20	Pradhan Mantri Surakshit Matritva Abhiyan	7	4	3	8	6	4	3	5	5.0
21	PM POSHAN (Mid-Day Meal Scheme)	7	4	5	8	6	4	4	6	5.5
C. Infrastructure & Urban Development										
22	PM Gati Śakti National Master Plan	6	8	5	5	9	7	3	6	6.1
23	Bharatmala Pariyojana	6	8	5	5	7	7	4	7	6.1
24	Smart Cities Mission	6	7	6	6	6	5	5	5	5.8
25	Jal Jeevan Mission	7	6	7	8	8	5	4	6	6.4
26	Swachh Bharat Mission	7	6	8	7	7	5	5	5	6.3
27	PM Awas Yojana - Urban	7	6	5	8	7	5	4	7	6.1
28	Saubhagya Yojana	6	6	5	7	7	5	3	5	5.5
29	AMRUT 2.0	6	7	7	7	7	5	4	6	6.1
30	Sagarmala Project	6	8	5	6	7	7	3	7	6.1
31	UDAN (Regional Connectivity Scheme)	6	7	4	7	7	5	3	6	5.6
32	National Infrastructure Pipeline	5	8	4	6	8	6	3	7	5.9

S.No	Government Scheme	P1	P2	P3	P4	P5	P6	P7	P8	Avg.
33	Vande Bharat & Rail Modernisation	6	7	5	6	7	7	4	7	6.1
34	Kavach (Railway Safety System)	6	6	4	7	7	6	3	5	5.5
35	Jal Jeevan Mission - Urban	7	6	7	8	7	5	3	6	6.1
36	National Logistics Policy	6	8	4	5	8	6	3	7	5.9
37	PM Gram Sadak Yojana (PMGSY)	7	7	5	8	7	5	3	7	6.1
D. Economy, Industry & Manufacturing										
38	Make in India	5	8	4	5	6	7	3	6	5.5
39	Startup India	6	8	4	5	7	5	3	7	5.6
40	PLI Scheme (14 Sectors)	5	9	4	5	8	8	3	7	6.1
41	Atmanirbhar Bharat Abhiyan	6	8	4	6	7	8	4	6	6.1
42	One District One Product (ODOP)	6	7	5	6	5	5	7	7	6.0
43	GeM (Government e-Marketplace)	7	7	3	6	8	5	3	6	5.6
44	National Monetisation Pipeline	5	8	3	4	7	5	3	5	5.0
45	PM MITRA (Mega Textile Parks)	5	8	4	6	7	6	4	8	6.0
46	ECLGS (Emergency Credit Line)	7	7	3	8	7	5	3	7	5.9
47	Stand-Up India	7	7	3	6	6	4	3	7	5.4
48	Invest India	5	8	3	4	7	6	3	5	5.1
49	Open Network for Digital Commerce (ONDC)	6	8	3	7	8	6	3	6	5.9
50	India Industrial Land Bank	5	7	4	4	7	5	3	5	5.0
E. Agriculture & Food Security										
51	PM Kisan Samman Nidhi	6	5	4	7	7	4	3	6	5.3
52	PM Fasal Bima Yojana	6	6	6	7	6	4	4	6	5.6
53	PM Garib Kalyan Anna Yojana	7	4	4	9	7	5	3	5	5.5
54	Natural Farming Mission	7	5	9	6	5	5	7	6	6.3
55	e-NAM (Electronic National Agriculture Market)	6	7	3	6	7	4	3	6	5.3
56	Soil Health Card Scheme	6	5	8	6	6	4	4	6	5.6
57	PM Krishi Sinchai Yojana	6	6	7	7	6	5	3	6	5.8
58	Paramparagat Krishi Vikas Yojana	7	5	9	6	5	4	7	6	6.1
59	Agriculture Infrastructure Fund	5	7	4	6	7	4	3	7	5.4
60	Kisan Credit Card (Expansion)	6	6	3	7	7	4	3	6	5.3
61	PM Matsya Sampada Yojana	6	7	6	7	7	5	4	7	6.1
62	National Mission on Edible Oils (NMEO)	5	7	5	5	6	6	3	6	5.4
63	Gobardhan (Bio-Gas/CBG)	6	6	8	6	5	4	4	6	5.6
64	Namo Drone Didi	6	5	5	6	5	4	3	7	5.1
F. Education, Skills & Knowledge Systems										
65	National Education Policy (NEP) 2020	7	6	5	7	6	6	8	6	6.4
66	Skill India / PMKVY	6	6	4	6	6	5	4	8	5.6
67	PM Vishwakarma	7	6	5	6	5	5	8	8	6.3
68	Samagra Shiksha Abhiyan	7	5	4	8	7	4	5	6	5.8
69	PM SHRI Schools	7	5	5	7	6	4	6	5	5.6
70	NIPUN Bharat (Foundational Literacy)	7	5	4	7	6	4	5	5	5.4
71	PM e-Vidya / DIKSHA Platform	6	5	3	7	7	5	4	5	5.3
72	Atal Innovation Mission	6	7	4	6	7	5	4	7	5.8
73	Unnat Bharat Abhiyan	7	5	5	6	6	4	6	6	5.6
74	Anusandhan National Research Foundation	6	6	5	5	6	6	5	7	5.8
75	Malaviya Mission (Teacher Training)	7	4	3	6	5	4	6	6	5.1
76	India AI Mission	5	7	3	5	7	7	3	6	5.4
77	National Quantum Mission	5	6	3	4	6	8	3	5	5.0
G. Governance & Digital Transformation										
78	Mission Karmayogi	6	4	4	6	8	6	5	5	5.5
79	Digital India	6	8	4	6	8	7	4	5	6.0
80	Aspirational Districts Programme	7	6	5	8	7	5	5	6	6.1
81	Aspirational Blocks Programme	7	5	5	7	7	4	5	6	5.8
82	Vivad Se Vishwas	7	6	3	5	7	4	3	5	5.0
83	SVAMITVA (Property Card Scheme)	7	6	4	7	7	4	3	6	5.5

S.No	Government Scheme	P1	P2	P3	P4	P5	P6	P7	P8	Avg.
84	Vibrant Villages Programme	6	5	5	7	6	7	5	6	5.9
H. Energy & Environment										
85	PM Surya Ghar (Solar Rooftop)	6	7	8	7	6	6	3	6	6.1
86	National Green Hydrogen Mission	5	7	8	5	7	7	3	6	6.0
87	FAME (EV Adoption Scheme)	5	7	7	6	7	6	3	6	5.9
88	PM Kusum (Solar for Farmers)	6	6	8	7	6	5	3	7	6.0
89	Mission LiFE (Lifestyle for Environment)	7	4	8	5	5	5	7	4	5.6
90	International Solar Alliance	6	6	8	4	6	7	4	4	5.6
91	CDRI (Disaster Resilient Infrastructure)	6	5	7	5	6	7	3	5	5.5
92	Namami Gange	7	5	8	6	6	5	7	5	6.1
93	National Clean Air Programme	6	4	8	7	6	4	3	5	5.4
94	Jal Shakti Abhiyan	6	4	8	6	6	4	4	6	5.5
95	Mission Amrit Sarovar	6	4	8	6	6	4	5	5	5.5
96	CAMPA (Compensatory Afforestation)	5	4	8	4	5	4	3	4	4.6
97	National Biodiversity Action Plan (Expansion)	6	3	8	5	5	4	4	4	4.9
I. Social Welfare, Women & Child Development										
98	Beti Bachao Beti Padhao	8	5	3	7	6	4	6	5	5.5
99	PM Awas Yojana - Gramin	7	5	5	8	7	4	5	7	6.0
100	One Nation One Ration Card	7	5	3	8	8	5	3	5	5.5
101	Khelo India	6	5	4	6	5	5	6	5	5.3
102	DAY-NRLM (Aajeevika)	7	6	4	8	7	4	4	8	6.0
103	PM Matru Vandana Yojana	7	4	3	8	6	4	3	5	5.0
104	Mission Shakti (Women Protection & Empowerment)	8	5	3	8	6	4	5	6	5.6
105	Mission Vatsalya (Child Protection)	7	4	3	8	6	4	4	5	5.1
106	Saksham Anganwadi & Poshan 2.0	7	5	4	8	7	4	5	6	5.8
107	PM Janman (PVTG Development Mission)	7	5	5	8	6	4	6	6	5.9
108	Lakshpati Didi	7	6	4	7	6	4	4	7	5.6
109	PM Internship Scheme	6	6	3	6	6	4	3	7	5.1
110	PM Suraj Portal (SC/ST Welfare)	7	5	3	7	6	4	3	6	5.1
111	NPS Vatsalya (Minor Pension)	6	5	3	7	6	4	3	5	4.9
112	PM Vishwakarma Pension & Insurance	7	5	3	7	5	4	6	7	5.5
113	e-Shram (Unorganised Worker Portal)	7	5	3	7	7	4	3	8	5.5
114	PM Shram Yogi Maandhan (PM-SYM)	7	5	3	7	6	4	3	7	5.3
J. Tourism, Culture & Heritage										
115	Swadesh Darshan 2.0	6	6	5	6	6	5	8	6	6.0
116	PRASAD (Pilgrimage Rejuvenation)	6	5	5	6	6	4	8	6	5.8
117	Har Ghar Tiranga	7	4	3	5	6	7	8	4	5.5
118	Kashi Vishwanath Corridor	6	6	5	5	7	5	9	6	6.1
119	HRIDAY (Heritage Development)	6	5	5	5	6	4	8	6	5.6
120	Dekho Apna Desh	5	6	4	5	5	5	7	6	5.4
K. Defence, Space & Strategic Sectors										
121	India Semiconductor Mission	5	8	4	4	7	9	3	6	5.8
122	Defence Corridors (UP & TN)	5	7	4	5	6	8	3	7	5.6
123	Gaganyaan (Human Spaceflight)	5	6	4	4	7	8	5	6	5.6
124	Deep Ocean Mission	5	5	6	4	6	7	3	5	5.1
125	BharatNet (Rural Broadband)	6	6	3	7	6	6	3	6	5.4
L. Micro-Enterprise & Food Processing										
126	PM Formalisation of Micro Food Processing (PM FME)	6	7	5	6	6	4	6	8	6.0
127	PM SVANidhi (Street Vendors)	7	6	3	8	7	4	3	7	5.6
128	Deendayal Antyodaya Yojana (Urban)	7	6	3	8	7	4	3	7	5.6
PARAMETER MEAN		6.3	6.0	4.7	6.4	6.6	5.0	4.1	5.9	5.6

6 Results Analysis and Discussion

6.1 Parameter-Level Analysis

Aggregating scores across eight parameters and 128 schemes yields an overall grand mean of 5.6 on a 1–10 scale. Within the present evaluative framework, India's flagship programmes cluster in the partial-to-substantial range of civilisational alignment. No scheme achieves an average score above 7.0 under the rubric, indicating substantial room for civilisational deepening across the scheme set.

Strongest parameter: *Nīti* (Strategic Governance and Execution), mean 6.6. Across the sample, implementation architecture remains the most consistently developed dimension, particularly in digitally mediated or dashboard-supported schemes such as PM Gati Śakti, UPI, Digital India, and several large welfare programmes.

Second strongest: *Yogakṣema* (Social Welfare), mean 6.4. The welfare state's reach through the Jan Dhan-Aadhaar-Mobile (JAM) trinity, food security, health coverage, and housing schemes demonstrates strong alignment with the principle that the state bears a primary obligation toward citizen well-being.

Weakest parameter: *Kalā-Saṃskṛti* (Cultural Heritage and Knowledge Systems), mean 4.1. Within the present evaluative framework, this remains the most analytically consequential finding. Despite extensive use of dharmic or culturally resonant vocabulary in scheme naming, only a limited set of schemes structurally embed Indian Knowledge Systems or civilisational design logic in their operational architecture.

Second weakest: *Rta* (Environmental Governance), mean 4.7. Only explicitly ecological programmes, such as Natural Farming Mission, Paramparagat Krishi Vikas Yojana, Namami Gange, and Swachh Bharat Mission, score highly on this dimension. Across much of the economic and administrative portfolio, in this sample, ecological sustainability remains more peripheral than foundational. It should be noted that specialised or sector-specific schemes are not expected to optimise all eight dimensions equally; a narrow functional scope may produce low composite scores without indicating policy failure in an instrumental sense. Fig. 4 visualises these parameter-level results as a radial profile with ranked bars, in which the dashed ring marks the grand mean of 5.6. It shows at a glance the consistent strength of *Nīti* and *Yogakṣema* alongside the persistent weakness of *Kalā-Saṃskṛti* and *Rta* across the full sample of 128 schemes.

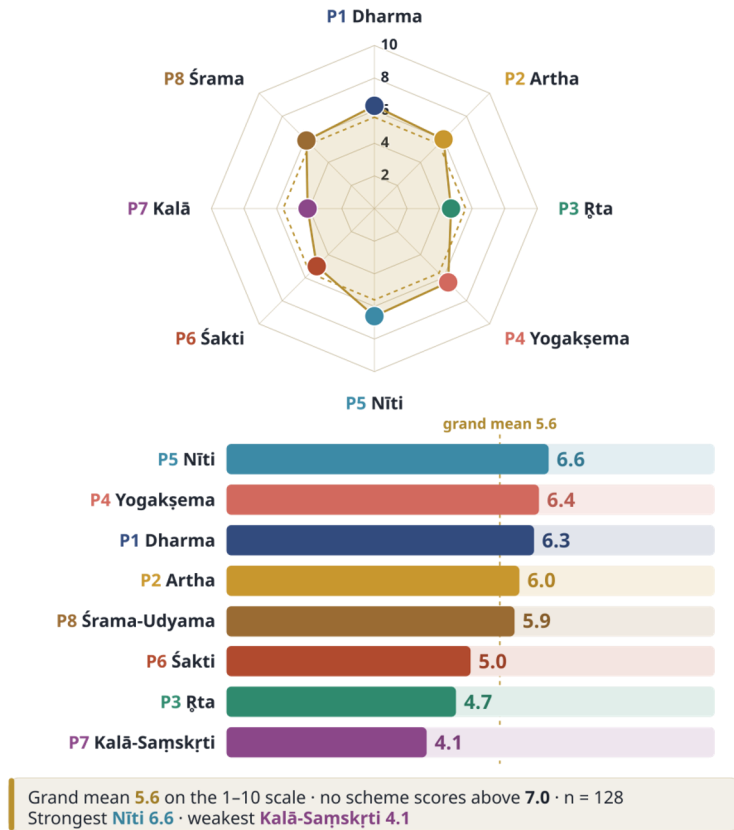


Fig. 4. Parameter means across the 128 schemes: radial profile and ranked bars. The dashed ring marks the grand mean of 5.6.

6.2 Sectoral Patterns

Sectoral patterns reveal differentiated civilisational strengths rather than uniform performance. Infrastructure and urban development schemes show the strongest Artha-Nīti combination, reflecting economic ambition coupled with executorial capacity. Tourism and heritage schemes lead most clearly on Kalā-Saṃskṛti, while energy and environment schemes predictably perform strongest on Rta. Social welfare schemes remain comparatively strong on Yogakṣema, and micro-enterprise and food processing schemes perform relatively well on Śrama-Udyama. These patterns suggest that civilisational alignment varies significantly by policy purpose and design logic.

Agriculture shows some of the widest internal variation in the matrix. Natural Farming Mission scores 9 on Rta, whereas PM Kisan scores 4 on that same dimension, indicating that even within one policy domain civilisational alignment remains a matter of design choice rather than sectoral inevitability.

6.3 Highest and Lowest Performing Schemes

Top 5 by Composite Score:

1. UPI and Digital Payments Ecosystem (6.4)
2. Jal Jeevan Mission (6.4)
3. National Education Policy (NEP) 2020 (6.4)

- 4. Swachh Bharat Mission (6.3)
- 5. Natural Farming Mission (6.3)

Bottom 5 by Composite Score:

- 1. CAMPA (Compensatory Afforestation) (4.6)
- 2. NPS Vatsalya (Minor Pension) (4.9)
- 3. National Biodiversity Action Plan (Expansion) (4.9)
- 4. PM Matru Vandana Yojana (5.0)
- 5. Pradhan Mantri Surakshit Matritva Abhiyan (5.0)

Composite ties occur at both thresholds: PM Vishwakarma also scores 6.3, while the National Monetisation Pipeline, India Industrial Land Bank, National Quantum Mission, and Vivad Se Vishwas also score 5.0; the five entries shown in each list and in Fig. 5 are therefore illustrative selections among tied schemes, with the complete ranking recoverable from Table 3. The bottom-ranked schemes are predominantly narrow or highly specialised instruments, compensatory mechanisms, financial products, or targeted health interventions with limited multidimensional scope. Their low composite scores do not indicate policy failure in a narrow instrumental sense; rather, they reveal the limits of specialised schemes when assessed through a multidimensional civilisational framework. More broadly, the absence of any scheme above 7.0 in the sample may reflect both the rubric’s multidimensional demandingness and the limited structural civilisational integration of most contemporary schemes; distinguishing between these two explanations requires the inter-rater reliability testing and sensitivity analysis outlined in the validation roadmap. Fig. 5 plots these highest- and lowest-scoring schemes on the composite index, with the dashed line marking the grand mean of 5.6. The narrow vertical spread between the top and bottom performers makes visually explicit that civilisational alignment varies only modestly across the sample and that no scheme reaches the substantial band on the composite measure.

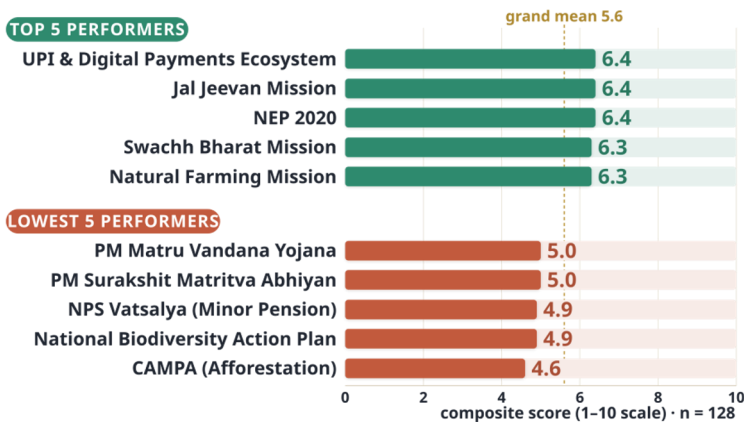


Fig. 5. The five highest- and five lowest-scoring schemes on the composite index. The dashed line marks the grand mean of 5.6 (scheme names lightly abbreviated).

6.4 Interpretive Boundaries of the Findings

The findings reported above are framework-dependent and should be treated as analytically generative rather than as definitive civilisational rankings. The scoring matrix is strongest as a structured comparative lens for identifying broad patterns of alignment and under-embedding across schemes.

6.5 Comparative Analysis: Dharmic Scorecard versus OECD DAC

To demonstrate the Dharmic Scorecard's distinctive analytical value, Table 4 first maps the structural differences between the two frameworks, and three case studies then illustrate how these differences produce divergent evaluative conclusions.

Table 4. Structural Comparison of OECD DAC Criteria and the Dharmic Scorecard

Dimension	OECD DAC Criteria	Dharmic Scorecard
Epistemological Foundation	Positivist; universalist [15]	Pluralist; civilisational; Indic epistemology [11–13]
Evaluation Parameters	Relevance, Coherence, Effectiveness, Efficiency, Impact, Sustainability	Dharma, Artha, Rta, Yogakṣema, Nīti, Śakti, Kalā-Saṃskṛti, Śrama-Udyama
What It Asks	Did the programme achieve its stated objectives efficiently?	Is the programme aligned with civilisational values across eight dimensions?
Ethical Governance	Not assessed	Dharma parameter: transparency, justice, accountability, inclusion
Cultural Integration	Not assessed	Kalā-Saṃskṛti parameter: IKS integration, heritage preservation, civilisational continuity
Ecological Assessment	Sustainability criterion (outcome-oriented)	Rta parameter: ecological harmony as a design principle, not merely a compliance check
Scoring Methodology	Primarily qualitative narrative assessment, incorporating quantitative evidence	Quantitative 1–10 scale with five-band rubric and four-tier evidence hierarchy
Distinctive Strength	Universally comparable; established international credibility	Reveals dimensions of ethical, ecological, cultural, and civilisational alignment not foregrounded in conventional frameworks

Case 1: PLI Scheme. Under OECD DAC: High relevance (addresses manufacturing deficit), high effectiveness (Rs 1.76 lakh crore investment realised [30]), high efficiency (targeted incentive structure), moderate impact (12+ lakh jobs), moderate sustainability (depends on continued fiscal support). DAC verdict: Strong performer. Under Dharmic Scorecard: Artha 9, Nīti 8, Śakti 8, but Dharma 5, Rta 4, and Kalā-Saṃskṛti 3. The Scorecard surfaces dimensions that DAC is not designed to capture: within the present framework, PLI scores strongly on economic and strategic dimensions but shows limited ecological and civilisational embedding.

Case 2: NEP 2020. Under OECD DAC: High relevance, low-to-moderate effectiveness (implementation nascent and uneven across states), efficiency difficult to assess (systemic reform, not a discrete programme). DAC verdict: Too early to evaluate. Under Dharmic Scorecard: Kalā-Saṃskṛti 8, Dharma 7, Yogakṣema 7, and Nīti 6. The Scorecard captures NEP's structural IKS integration, multilingual orientation, and civilisationally grounded educational design, dimensions that DAC is not built to assess directly.

Case 3: Natural Farming Mission. Under OECD DAC: Moderate relevance, early-stage effectiveness, unclear efficiency. DAC verdict: Insufficient data. Under Dharmic Scorecard: Rta 9, Kalā-Saṃskṛti 7, Dharma 7, and an overall average of 6.3. The Scorecard identifies this as one of the most civilisationally aligned schemes in the

dataset because ecological and knowledge-system principles are built into the policy’s design logic.

This comparison demonstrates that the Dharmic Scorecard complements rather than displaces conventional frameworks. It is an additive evaluative lens that captures dimensions they structurally under-emphasise. OECD DAC asks whether a programme worked toward its stated objectives; the Dharmic Scorecard asks whether it worked in a manner aligned with ethical, ecological, cultural, strategic, and welfare principles relevant to the Indian civilisational context. Fig. 6 contrasts the OECD DAC summary verdict with the eight-parameter Dharmic profile for the three case-study schemes, with the dashed gold ring marking each scheme’s own composite average. It renders the central comparative claim visible: schemes that DAC rates as strong performers, or as too early to evaluate, display markedly uneven civilisational profiles, confirming that the two frameworks foreground different dimensions of policy quality.

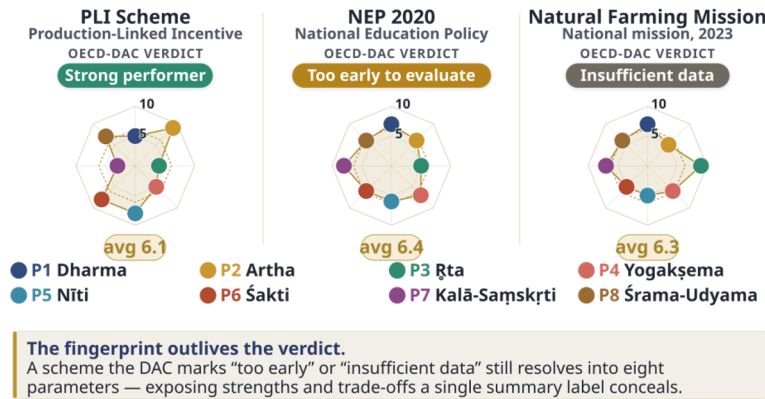


Fig. 6. OECD DAC summary verdict versus the eight-parameter profile for three schemes. The dashed gold ring marks each scheme’s own composite average.

7 Limitations

This study pioneers a civilisational approach to policy evaluation, but several limitations must be acknowledged transparently.

Subjectivity in parameter operationalisation. Translating Indic concepts like Dharma and Rta into measurable indicators requires interpretive choices that introduce subjectivity. While the five-band rubric with evidence threshold rules constrains scorer discretion, the underlying parameter definitions remain interpretive. The parameters represent the authors’ extraction from IKS texts and are open to alternative interpretations by other scholars. Future work should develop validated proxy indicators and subject the parameter definitions to Delphi method refinement with IKS scholars.

Single-rater scoring. In this foundational study, scoring is conducted by a single research team. While the rubric is designed to constrain discretion through score bands, indicator logic, and evidence threshold rules, inter-rater reliability has not been formally tested. Future applications should therefore subject the instrument to inter-rater testing and Delphi-style review.

National aggregate scoring masks state-level variation. Scores are assigned at the national aggregate level. A scheme like Ayushman Bharat may perform substantially differently in Kerala versus Bihar. This study does not capture sub-national variation,

which may be critical for policy insights. Future work should develop state-level scorecards.

Equal weighting assumption. The arithmetic mean assigns equal weight to all eight parameters. This reflects the Dharmic principle that all dimensions are co-essential, but it may not reflect policy priorities. A scheme designed primarily for economic growth (PLI) is evaluated against cultural parameters where it was never designed to score highly. While this is intentional (the Scorecard reveals civilisational completeness), it means that specialised instruments will always score lower than multi-dimensional programmes. The composite score should accordingly be read as a measure of multidimensional civilisational alignment rather than a standalone index of policy effectiveness.

Data limitations in cultural and ethical domains. Quantitative data is readily available for Artha (GDP, investment) and Niti (platform metrics, fund utilisation) but scarce for Dharma (how does one quantify ethical governance?) and Kalā-Saṃskṛti (how does one measure cultural integration?). This asymmetry means that some parameters are scored with greater confidence than others.

Risk of confirmation bias. The evaluators are also the framework designers, creating a risk that scoring may unconsciously validate the framework's premises. This limitation is inherent in foundational studies and can only be addressed through independent replication by other research teams.

Compression of complex parameters. Reducing eight multidimensional civilisational values to single integer scores inevitably compresses their depth. The score of 5 on Dharma for a scheme could reflect very different configurations of transparency, justice, and accountability. Complementary qualitative methods (case studies, ethnographic evaluation) are needed to restore this complexity. In particular, Kalā-Saṃskṛti currently combines IKS integration, civilisational continuity, language accessibility, heritage support, and local knowledge within a single score; future iterations may disaggregate this parameter into sub-dimensions for finer measurement.

Temporal snapshot. Scores reflect operational reality as of March 2025. Schemes evolve: NEP 2020's implementation is accelerating, PM Gati Śakti's data layers are expanding, and new schemes are being launched. The Scorecard requires periodic updating to remain current.

Scheme-selection limitation. The 128-scheme corpus is purposive rather than exhaustive and may omit some significant Union interventions. The sample was assembled for sectoral diversity and operational significance rather than comprehensive coverage, which should be addressed in future extended applications of the framework.

7.1 Validation Roadmap

The following validation steps are recommended to strengthen the framework's methodological standing in subsequent applications: (i) Delphi panel with IKS scholars and public policy evaluators to refine parameter definitions and boundary conditions; (ii) inter-rater reliability testing with three independent raters and a target Krippendorff's alpha of 0.70 or above; (iii) state-level sub-sample application to test whether national-aggregate scores mask significant sub-national variation; (iv) external replication by a second, independent research team using the published rubric; (v) Analytic Hierarchy Process (AHP) or stakeholder-derived weighting experiment to test sensitivity of results to alternative parameter weightings; (vi) mixed-method case studies combining the quantitative scorecard with qualitative ethnographic evaluation for selected schemes.

8 Policy Recommendations

Based on the findings of the Dharmic Scorecard evaluation, the following recommendations are organised along the policy cycle to indicate where each intervention should be operationalised.

8.1 Scheme Design Stage

Require a Civilisational Impact Note at the Detailed Project Report (DPR) or scheme memorandum stage, analogous to the existing financial and feasibility assessments. This note would assess the scheme's anticipated alignment across all eight Dharmic Scorecard parameters before Cabinet approval. Specifically, the Kalā-Saṃskṛti deficit (mean 4.1) can be addressed by mandating IKS integration requirements in scheme architecture, following the NEP 2020 model (dedicated IKS Division, Bhāratīya Jñāna Paramparā integration) [62]. Environmental sustainability should be embedded as a design principle through a mandatory Rta Impact Assessment that draws on both modern EIA methodology and traditional ecological knowledge.

8.2 Appraisal Stage

Add Dharmic Scorecard screening alongside standard NITI Aayog and Ministry of Finance appraisal metrics. Integrating the Scorecard within institutions such as NITI Aayog, the Department of Expenditure, and DARPG would ensure that future schemes undergo civilisational assessment alongside financial evaluation.

8.3 Implementation Stage

Build local language provisions, local institutional partnerships (Panchayati Raj bodies, community self-help groups, tribal sabhas), and community knowledge integration into scheme operational guidelines [63, 64]. Schemes with high Nīti but low Kalā-Saṃskṛti scores (PM Gati Śakti, UPI, Digital India) should be targeted for civilisational deepening at the implementation level: embedding IKS principles in training modules, operational methodologies, and beneficiary engagement protocols. This operationalises Kauṭilya's framework of decentralised statecraft [24, 25] and Ostrom's theory of polycentric governance [65].

8.4 Monitoring and Evaluation Stage

Add culture and ecological metrics to scheme M&E frameworks, not only output and outcome metrics. Schemes that repeatedly show strong Nīti scores but weak Kalā-Saṃskṛti or Rta scores should be prioritised for design review so that implementation sophistication is not pursued at the expense of civilisational and ecological depth.

8.5 Capacity Building Stage

Train civil servants in IKS-informed policy reasoning and evaluation. Mission Karmayogi's iGOT platform (Nīti = 8) should integrate IKS governance principles (rājadharmā, daṇḍanīti, the four vidyās) into its competency frameworks alongside standard HR methodologies. Administrative training institutes (LBSNAA, state ATIs) should introduce civilisational modules in public ethics, policy design, and evaluation.

9 Future Scope

This study presents a foundational framework. Several avenues for future research emerge. First, empirical testing of the framework across diverse policy contexts, including sub-national and comparative international applications, would validate its robustness. Second, the development of parameter-specific validated indicators through primary fieldwork and stakeholder engagement would strengthen construct validity. Third, advanced statistical analysis (correlation matrices, cluster analysis, and sensitivity analysis) would deepen the quantitative insights. Fourth, the operationalisation of traditional participatory institutions (sabhas, panchayats,

community guilds) within contemporary governance can work as prototypes for inclusive, decentralised policymaking. Fifth, comparative benchmarking with SDGs and other global frameworks would position the Dharmic Scorecard within the international policy evaluation discourse. Sixth, longitudinal tracking of scheme scores over time would enable trend analysis and measure the impact of policy reforms on civilisational alignment.

10 Conclusion

As India pursues its ambition of becoming a developed nation by 2047, it must look beyond economic acceleration alone and foster governance that is institutionally effective while remaining anchored in civilisational values. This study develops the Dharmic Scorecard as a CDT-informed, IKS-derived evaluative framework for assessing public policy through eight Indic parameters and applies it to 128 flagship Union Government schemes across 12 sectors. The matrix suggests a recurring pattern in which implementation quality outperforms cultural and ecological embedding. *Niti* emerges as the strongest parameter in the assessed scheme set, while *Kalā-Saṃskṛti* and *Rta* remain the weakest. This indicates that contemporary public policy in India is often stronger in execution than in structurally integrating civilisational and ecological design principles. The fact that no scheme achieves an average above 7.0 under the rubric is not a verdict of failure but a map of possibility. It identifies the design space for a next generation of policy reforms in which cultural continuity, ecological balance, and ethical architecture are treated as integral to policy design rather than as secondary additions.

The contribution of this study is three-fold. At the conceptual level, it demonstrates that Indian Knowledge Systems can yield a structured evaluative architecture that captures dimensions of ethical, ecological, cultural, strategic, and welfare alignment largely under-emphasised in conventional frameworks. At the methodological level, it develops a transparent 1–10 scoring rubric with explicit score bands, evidence hierarchy, and auditable scoring logic. At the empirical level, it offers a comparative application across 128 flagship Union Government schemes and identifies recurrent patterns of under-embedding that matter for CDT-informed public policy reform. While the present application remains foundational and interpretive, it shows that the Dharmic Scorecard can surface dimensions of governance quality that remain structurally under-represented in mainstream evaluation practice. Strengthening this foundation through inter-rater reliability testing, Delphi refinement, and independent replication, as outlined in the validation roadmap, will be essential for establishing the framework's methodological standing. As India moves toward *Viksit Bharat 2047* aspirations [66, 67], the challenge is not merely to speak in civilisational language but to build civilisational architecture into policy design, evaluation, and implementation.

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Appendix A: Scoring Guidance and Worked Examples

This appendix shows, in plain terms, how every scheme in Table 3 arrived at its eight scores. It first explains how a single score is decided, then works through two complete schemes so that the reasoning behind every number is fully visible and reproducible.

A.1 How Each Score Is Decided

Each parameter is scored on a 1–10 scale that measures a single thing: how far the underlying civilisational principle is actually built into the scheme's design and delivery, rather than merely named in its objectives. The score sits in one of five bands defined in Table 2: Exemplary (9–10), where the principle is deeply embedded and systematically operationalised; Substantial (7–8), where it is clearly built into design and implementation; Partial (5–6), where it is present but uneven or incomplete; Nominal (3–4), where it is only symbolic or incidental; and Absent (1–2), where it lies outside the scheme's design logic.

In practice, four steps fix each score. First, the available evidence is assembled and graded by reliability: Category A is strongest (official outcome data, government dashboards, and audit reports), followed by Category B (scheme guidelines and budget documents), Category C (independent and peer-reviewed evaluations), and Category D (qualitative field reports and citizen feedback). Second, the parameter's evaluative questions from Sect. 3 are tested against this evidence. Third, a band and an exact number are chosen from the breadth and depth of what the evidence shows; where no verifiable evidence exists, the score defaults to 3. Fourth, an evidence rule acts as a final check: a 7 or higher must be corroborated by at least two categories, and a 9 or higher by at least three including Category A, so a provisional score resting on a single source is lowered. Each parameter is judged on its own ground (Dharma as ethical architecture, Yogaśema as welfare reach, Nīti as delivery quality), so the same achievement is never counted twice.

A.2 Worked Example 1: Production-Linked Incentive (PLI) Scheme

The PLI scheme pays manufacturers a cash incentive tied to growth in their domestic output across priority sectors, with the aim of deepening home-grown manufacturing. It shows a high-scoring economic and strategic profile alongside weak ecological and cultural embedding. Scores (Table 3, S.No 40): P1 = 5, P2 = 9, P3 = 4, P4 = 5, P5 = 8, P6 = 8, P7 = 3, P8 = 7; composite = $49/8 = 6.1$.

P2 Artha = 9 (Exemplary). Artha asks whether the scheme builds resilient, productive wealth. The evidence here is exceptionally strong: roughly Rs 1.76 lakh crore of realised investment, around 60% import substitution in telecom, and large-scale indigenous production capacity. Because these results are confirmed across Category A dashboard data, Category B guidelines and budget documents, and Category C independent evaluations [30] (three categories, including A), the score meets the threshold for a 9.

P5 Nīti = 8 and P6 Śakti = 8 (Substantial). Nīti measures delivery quality and Śakti measures contribution to sovereignty. Phased sectoral design, disbursement tied to measurable incremental production, and inter-ministerial coordination show strong execution, while explicit import substitution and strategic-sector localisation strengthen technological self-reliance. Both are corroborated by Categories A and B, placing them firmly in the Substantial band.

P8 Śrama-Udyama = 7 (Substantial). Śrama-Udyama looks at work and enterprise. Over 12 lakh direct and ancillary jobs with formal-sector skill absorption,

evidenced by Category A employment data and Category C assessments, place this in the Substantial band.

P1 Dharma = 5 and P4 Yogakṣema = 5 (Partial). Dharma looks for ethical architecture and Yogakṣema for welfare reach. Transparent, rule-based eligibility gives a partial ethical structure, but there are no dedicated equity, grievance, or anti-concentration safeguards; welfare effects are real yet indirect, reaching citizens through employment rather than protective provisions. Each is therefore only partially present.

P3 Rta = 4 and P7 Kalā-Saṃskṛti = 3 (Nominal). Rta concerns ecological care and Kalā-Saṃskṛti cultural integration. Environmental considerations enter only through generic statutory clearances rather than as a design principle, and the scheme embeds no Indian Knowledge Systems, traditional industry clusters, or cultural-economic linkages, so both sit in the Nominal band. This contrast with a conventional DAC reading is discussed in Sect. 6.5.

A.3 Worked Example 2: Jal Jeevan Mission

Jal Jeevan Mission aims to deliver a working tap-water connection to every rural household. It shows a strong welfare-and-delivery profile with weaker sovereignty and cultural embedding. Scores (Table 3, S.No 25): P1 = 7, P2 = 6, P3 = 7, P4 = 8, P5 = 8, P6 = 5, P7 = 4, P8 = 6; composite = $51/8 = 6.4$.

P4 Yogakṣema = 8 and P5 Nīti = 8 (Substantial). Welfare reach (Yogakṣema) and delivery quality (Nīti) are the scheme's strongest dimensions. Functional household tap connections rose from roughly one-sixth to over three-quarters of rural households (a large, direct welfare outcome verified on the Category A mission dashboard with Category B guidelines and Category C corroboration), while milestone-based fund release and real-time monitoring show strong implementation.

P1 Dharma = 7 (Substantial). Dharma rewards accountable, participatory design. Statutory community participation through Village Water and Sanitation Committees, public dashboard reporting, and social-audit provisions embed a genuinely accountable ethical architecture (Categories A and B).

P3 Rta = 7 (Substantial). Rta rewards ecological design. Source-sustainability measures, greywater management, and aquifer-recharge components are structural elements of the scheme rather than incidental add-ons (Categories A and B).

P2 Artha = 6 and P8 Śrama-Udyama = 6 (Partial). On Artha and Śrama-Udyama the scheme is solid but incomplete: the capital outlay builds durable rural infrastructure and trains local pump operators, plumbers, and masons, yet long-term operation-and-maintenance financing and full skill formalisation remain only partially developed.

P6 Śakti = 5 (Partial) and P7 Kalā-Saṃskṛti = 4 (Nominal). Water security contributes indirectly to strategic resilience without being a sovereignty instrument (Śakti, Partial), and the revival of traditional water bodies remains incidental rather than a structural integration of traditional water-harvesting knowledge (Kalā-Saṃskṛti, Nominal).

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