

Chandrakant P. Singh (2026). *The Integrated Basket of Perspectives (IBP) Framework: A Civilizational Model for Plural Epistemology Beyond Ideological Narratives*. International Journal of Multidisciplinary Research & Reviews. 5(3). 382-400.



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**The Integrated Basket of Perspectives (IBP) Framework:
A Civilizational Model for Plural Epistemology Beyond Ideological
Narratives**

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Keywords	Abstract
<p><i>epistemology,</i> <i>civilizational thought,</i> <i>ideology,</i> <i>Dharma,</i> <i>historiography,</i> <i>postcolonial knowledge,</i> <i>IBP Framework</i></p>	<p>Many postcolonial societies are experiencing a deep and persistent crisis in how truth is understood, evaluated, and institutionalized. Public discourse increasingly reflects rigid ideological commitments, selective narrative construction, and a gradual erosion of indigenous knowledge traditions. These developments do not merely distort individual debates; they reshape the underlying structures through which societies interpret reality.</p> <p>This paper introduces the Integrated Basket of Perspectives (IBP) Framework as a civilizational model for truth-seeking that moves beyond the limitations of ideological thinking. Instead of privileging a single dominant lens, the IBP Framework proposes that truth emerges through the disciplined coexistence and interaction of multiple perspectives, each illuminating different dimensions of reality.</p> <p>Through a comparative analysis of Rammohan Roy, Vivekananda, Gandhi, and Nehru, the paper demonstrates how colonial modernity contributed to a progressive narrowing of India’s intellectual horizons. This process, conceptualized as <i>Macaulay Syndrome</i>, describes the internalization of colonial categories as default standards of judgment, often at the expense of</p>



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civilizational continuity.

The paper then applies the IBP Framework to historiography and contemporary policy, showing how plural evaluation can resist ideological capture while maintaining analytical rigor. The central argument is that civilizations weaken not only through political or economic loss, but through contraction in their modes of knowing. Societies decline when a single interpretive lens monopolizes truth. They endure when plurality is consciously structured and sustained.

1. Introduction

The contemporary crisis of truth is often framed in terms of misinformation, disinformation, or ideological polarization. These explanations capture visible symptoms but leave unexamined the deeper structural transformation underlying them. The more fundamental issue lies in the weakening of shared frameworks through which societies determine what constitutes valid knowledge. When such frameworks erode, disagreement no longer concerns the interpretation of facts alone; it extends to contestation over who possesses the authority to interpret reality itself (MacIntyre, 1981).

This transformation becomes particularly pronounced in postcolonial societies. Colonial rule did not merely reorganize political and economic systems; it reshaped epistemic structures. Indigenous traditions of knowledge—developed over centuries through philosophical inquiry, cultural practice, and social organization—were displaced or subordinated to imported frameworks presented as universally valid forms of rationality (Pollock, 2006; Durant, 1930; Sai Deepak, 2021). These frameworks introduced not only new methods but also new hierarchies, redefining what counted as legitimate knowledge.

Political independence did not automatically dismantle these epistemic hierarchies. In many instances, postcolonial elites continued to operate within inherited intellectual structures that privileged external validation over internal continuity. Educational institutions, administrative systems, and public discourse reproduced categories that originated in colonial contexts but came to be perceived as neutral or universal (Viswanathan, 1989; Dharampal, 2000).

The cumulative effect of these processes may be described as **epistemic contraction**: a gradual narrowing of interpretive diversity into a dominant lens that claims universal authority. Under such conditions, alternative perspectives are not necessarily eliminated; they are marginalized, reframed, or rendered unintelligible within prevailing systems of evaluation.

An earlier formulation of this problem was articulated as *Ideology vs Basket of Perspectives (IBP)*. The present study develops and formalizes this idea as the **Integrated Basket of Perspectives (IBP) Framework**, marking a shift from oppositional critique to structured integration. This transition reflects a movement away from binary framing toward a civilizational model capable of accommodating complexity without collapsing into relativism.

The IBP Framework draws from Indian intellectual traditions that have historically sustained multiple, coexisting modes of understanding. Rather than resolving differences through a single



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overarching theory, these traditions have emphasized balance, contextual judgment, and the coexistence of diverse perspectives (Aurobindo, 1997; Malhotra, 2011). The framework does not reject modern science or institutional structures. It challenges the assumption that any one framework should monopolize interpretation.

This paper advances three interrelated claims:

1. **Ideological systems tend to concentrate interpretive authority**, reducing complex realities to simplified explanatory frameworks.
2. **Indian civilizational thought preserves a tradition of regulated plurality**, in which multiple perspectives coexist within an overarching structure of balance.
3. **This plural tradition can be formalized into an analytic method**, applicable to historiography, policy analysis, and contemporary public discourse.

To substantiate these claims, the paper examines the intellectual trajectories of Rammohan Roy, Vivekananda, Gandhi, and Nehru. These figures are analyzed not in terms of moral evaluation but as participants in a broader transformation of epistemic structures under colonial modernity (Guha, 2013; Sen, 2012). Their contributions, while distinct, reveal a shared structural pattern: the progressive concentration of interpretive authority.

The IBP Framework is not a call to return to a pre-modern past. It is an attempt to articulate a method for thinking clearly in a world increasingly shaped by ideological narratives. By restoring structured plurality, it seeks to provide a basis for intellectual resilience in the face of epistemic contraction.

2. Statement of Original Contribution

This paper makes an original contribution to the study of epistemology and civilizational knowledge systems by developing and formalizing the **Integrated Basket of Perspectives (IBP) Framework** as a structured model for plural evaluation.

While earlier work introduced the concept in a preliminary form, the present study advances it in three significant ways.

First, it reconceptualizes the framework from an oppositional formulation into an integrative architecture. The shift to the Integrated Basket of Perspectives marks a transition from critique of ideological systems to the construction of a positive, multi-perspectival model for evaluating truth.

Second, the paper formalizes the framework into a six-lens analytical structure—Dharma, Satya, Ahimsa, Kṣātra, Artha, and Itihāsa—each representing a distinct dimension of judgment. This articulation transforms the framework into an operational tool capable of application across domains.

Third, the study demonstrates the applicability of the framework through both historical and contemporary analysis. By examining key intellectual figures and extending the model to historiography



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and policy, it shows how structured plurality can enhance interpretive depth and decision-making resilience.

The IBP Framework is thus positioned not as an alternative ideology, but as a **civilizational method for organizing knowledge without reducing complexity to a single interpretive lens**.

3. Research Design and Methodology

This study adopts a qualitative and interpretive approach, combining intellectual history, comparative philosophy, and conceptual modeling (MacIntyre, 1981). Rather than measuring behavior through statistical methods, it examines how frameworks of thought are constructed, transmitted, and transformed over time.

At the center of the analysis lies the **IBP Framework**, which functions both as an object of study and as an analytic tool. The framework builds upon earlier conceptual work by the author (Singh, 2020a, 2020b) and is extended here into a formal structure. It also draws upon recent developments linking epistemic contraction with patterns of civilizational anxiety (Singh, 2026).

The methodological process unfolds in four stages. The first involves identifying key evaluative categories within Indian intellectual traditions. These categories are not treated as static doctrines but as dynamic modes of judgment that have evolved over time. The second stage organizes these categories into a structured model that allows for simultaneous evaluation across multiple dimensions. The third stage applies this model to the intellectual trajectories of selected historical figures. The fourth stage tests the framework's applicability in historiography and policy contexts.

Each historical figure is examined through six interrelated lenses: Dharma, Satya, Ahimsa, Kṣātra, Artha, and Itihāsa. These lenses represent different dimensions of evaluation—normative, empirical, ethical, political, material, and historical. They do not operate independently. Their interaction generates tensions that reveal the limits of single-perspective analysis.

This method aligns with contemporary calls for multi-perspectival approaches in the humanities. However, it avoids relativism by insisting on disciplined evaluation. Not all perspectives carry equal weight in all contexts. The task of analysis lies in determining how they should be balanced in specific situations.

The objective is not to produce definitive judgments about individuals or events. It is to identify recurring patterns in how societies organize their understanding of truth. By making these patterns explicit, the framework enhances the capacity for critical reflection and self-correction.

4. Macaulay Syndrome: The Internalization of Colonial Frameworks

Colonial rule did not simply govern territory; it restructured categories of thought. European systems of knowledge were introduced as the standard against which indigenous traditions were evaluated (Pollock, 2006). This process established a hierarchy in which local knowledge systems were measured by their conformity to externally defined criteria.



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Even after political independence, this hierarchy persisted in subtle forms. Colonial frameworks were often rearticulated as neutral or universal modes of reasoning. What had once been explicitly foreign became internalized as common sense. Indigenous traditions did not disappear, but they were repositioned within a structure that limited their epistemic authority (Sunderland, 1929; Sai Deepak, 2021).

This condition is described here as **Macaulay Syndrome**—a form of intellectual narrowing that presents itself as modernization. It operates through a set of identifiable features. These include a dependence on external validation, selective interpretation of evidence, suspicion toward indigenous traditions, and the privileging of a single interpretive lens. Over time, these tendencies erode continuity with historical memory and reduce the range of perspectives through which reality is interpreted.

It is important to distinguish this condition from legitimate processes of intellectual exchange. Civilizations have always evolved through interaction and adaptation. The issue arises when external frameworks replace internal standards of evaluation rather than entering into dialogue with them (Dharampal, 2000; Malhotra, 2011).

From the standpoint of the IBP Framework, Macaulay Syndrome represents a contraction of the interpretive field. Plurality is not eliminated, but it is subordinated. The capacity for self-correction diminishes as authority becomes concentrated within a dominant lens.

This structural condition provides the context within which the intellectual trajectories examined in the following sections must be understood.

5. Rammohan Roy: Translation, Reform, and the Reorientation of Epistemic Authority

Rammohan Roy occupies a foundational position in the intellectual history of modern India, not merely because of his reformist interventions but because of the deeper epistemic shift his work represents. He stands at a moment when Indian civilization first confronts colonial modernity in a sustained and self-conscious manner. The challenge he faced was not only political or social; it was fundamentally epistemic. It concerned how Indian knowledge traditions could be understood, articulated, and validated within an intellectual order dominated by European categories.

Roy's response to this challenge took the form of translation. However, this translation extended beyond linguistic conversion. It required the selective rearticulation of concepts so that they could be rendered intelligible within the framework of Enlightenment rationality. In this process, Indian philosophical ideas—particularly those drawn from the Upanishads—were presented as expressions of a refined, monotheistic, and rational religion (Kopf, 1969; Sen, 2012).

This act of reinterpretation introduced a subtle but significant shift in epistemic authority. The criteria for legitimacy began to align with external standards. Ideas were evaluated not only for their coherence within Indian traditions but also for their compatibility with European intellectual expectations. This dual orientation created a structural tension. On one hand, Roy sought to preserve and



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defend Indian thought. On the other, he had to frame it in terms that would be recognized by colonial interlocutors.

The consequences of this shift become particularly visible in debates such as that surrounding sati. Arguments against the practice gained traction when articulated through categories that resonated with British moral and legal discourse (Jain, 2016; Elst, 2001). While ethical opposition existed within Indian traditions, its authority was amplified when expressed in terms aligned with colonial critique. The IBP Framework draws attention to this transformation not to adjudicate the ethical question itself, but to highlight the relocation of interpretive authority.

From the perspective of the **IBP Framework**, Roy's intervention reflects an early stage of epistemic contraction. The balance among perspectives begins to shift:

- **Satya** aligns with rational critique defined by external standards
- **Dharma** moves toward universal abstraction rather than contextual judgment
- **Itihāsa** recedes as continuity gives way to reformist urgency
- **Kṣātra** remains implicit within the structure of colonial power
- **Artha** is subsumed within broader reformist concerns
- **Ahimsa** enters selectively, mediated through moral discourse

This reconfiguration does not eliminate plurality; it filters it. Certain dimensions of knowledge become more visible because they align with dominant frameworks, while others lose prominence.

Roy's work must therefore be understood within the constraints of asymmetrical power. He did not operate in a neutral intellectual space. The necessity of translation shaped both what could be expressed and how it could be received. His significance lies in marking a transition: from internally regulated plurality to externally mediated validation.

This transition establishes the conditions for subsequent developments. It introduces a pattern in which civilizational knowledge becomes increasingly reframed through dominant epistemic structures. Roy's contribution thus inaugurates a trajectory that extends beyond his immediate context, shaping the evolution of intellectual discourse in modern India.

6. Vivekananda: Universalization, Compression, and Civilizational Assertion

If Roy's project was defined by translation, Vivekananda's was defined by projection. He did not seek validation within Western frameworks in the same way; instead, he asserted the universality of Indian spiritual thought. His interventions mark a shift from defensive engagement to confident articulation.

Vivekananda's presentation of Vedanta as a universal philosophy reconfigured the terms of intellectual exchange. He positioned Indian thought not as a particular tradition requiring justification,



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but as a comprehensive system capable of addressing the spiritual needs of humanity (Malhotra, 2011). This move challenged the implicit hierarchy that privileged Western knowledge and restored a sense of dignity among colonized populations.

However, this assertion of universality required a process of internal consolidation. In order to communicate effectively on a global stage, Vivekananda emphasized those elements of Indian thought that could be presented as coherent and unified. Advaita Vedanta emerged as a central framework, while the diversity of practices, sects, and regional traditions that characterized Hindu civilization became less prominent.

From the standpoint of the IBP Framework, this process represents a **compression of plurality into unity**. The balance among perspectives shifts in a distinctive manner:

- **Dharma** becomes universal ethical spirituality, reducing contextual specificity
- **Satya** emphasizes experiential realization over empirical diversity
- **Ahimsa** integrates into a broader spiritual ethos
- **Kṣātra** recedes as political dimensions lose centrality
- **Artha** diminishes in relevance within the spiritual narrative
- **Itihāsa** is subsumed under metaphysical continuity

This reconfiguration enhances communicative power. By presenting a unified vision, Vivekananda makes Indian thought accessible and compelling to global audiences. His success demonstrates that civilizational confidence can be reasserted without reliance on external validation.

Yet this consolidation also narrows the interpretive field. The richness of internal diversity becomes secondary to the coherence of the overarching narrative. Hinduism appears less as a complex, evolving system and more as a timeless philosophical doctrine.

This tension reflects a broader dynamic. In moments of external challenge, civilizations often respond by emphasizing unity over diversity. Such emphasis strengthens identity and coherence, but it may reduce flexibility. The capacity to engage multiple perspectives within the tradition becomes constrained.

Vivekananda's contribution must therefore be understood as both expansive and compressive. He expands the reach of Indian thought while narrowing its internal plurality. This dual movement continues the trajectory initiated by Roy, but transforms its character. The search for external validation gives way to internal consolidation, yet both processes contribute to the concentration of interpretive authority.

7. Gandhi: Ethical Centralization and the Reconfiguration of Political Meaning



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With Gandhi, the trajectory of epistemic transformation enters the domain of mass politics. Ideas are no longer confined to intellectual discourse; they become instruments of collective action. Gandhi's innovation lies in the integration of ethics and politics into a unified mode of engagement.

Unlike Roy or Vivekananda, Gandhi did not primarily operate through philosophical exposition. His method relied on the embodiment of principles. Practices such as fasting, non-cooperation, and civil disobedience translated ethical commitments into visible, participatory forms (Gandhi, 1938; Brown, 2006). Through these practices, Gandhi created a politics in which moral intention became a primary criterion of legitimacy.

Central to this transformation is the elevation of **Ahimsa**. While nonviolence has a long-standing presence in Indian thought, Gandhi reinterpreted it as a universal and unconditional principle governing all forms of action. This elevation reorients the entire field of evaluation.

From the perspective of the IBP Framework, Gandhi's approach represents a clear instance of **ethical centralization**:

- **Ahimsa** becomes the dominant organizing lens
- **Dharma** aligns with universal nonviolence
- **Satya** is interpreted through moral sincerity rather than empirical plurality
- **Kṣātra** is marginalized due to its association with coercion
- **Artha** recedes behind symbolic and ethical considerations
- **Itihāsa** is reframed through moral narratives

This configuration generates extraordinary mobilizing power. By concentrating interpretive authority in a single ethical principle, Gandhi creates a framework that is both accessible and compelling. It enables large-scale participation and resonates beyond national boundaries.

At the same time, this concentration introduces structural limitations. Political reality involves multiple dimensions—security, economic stability, institutional continuity—that cannot be fully addressed through a single lens. When Ahimsa dominates, other perspectives risk marginalization. The capacity to integrate ethical considerations with material and strategic realities becomes constrained.

The IBP Framework does not evaluate Gandhi in terms of success or failure. It identifies the structural effect of privileging one perspective. The dominance of Ahimsa simplifies the interpretive field, making it more coherent but less flexible.

Gandhi's global reception further complicates this dynamic. His image as a moral exemplar was often interpreted through categories derived from Western ethical traditions, particularly Christianity (Viswanathan, 1989). This interpretation reinforced the role of external validation even within a movement that sought to resist colonial authority.



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Gandhi thus embodies a paradox. He expands the moral imagination of politics while narrowing its epistemic plurality. His approach demonstrates both the power and the limitations of single-lens systems.

8. Nehru: Rationalism, Institutionalization, and the Consolidation of Epistemic Hierarchies

Nehru represents the culmination of the trajectory initiated by Roy. With him, epistemic transformation moves from individual intervention to institutional consolidation. The focus shifts from intellectual discourse and political mobilization to the structures of governance that shape long-term patterns of thought.

Nehru's vision of modern India drew upon Enlightenment rationalism, socialist planning, and secular nationalism (Nehru, 1946). These influences informed his commitment to building a state grounded in scientific reasoning, economic development, and institutional continuity.

The concept of **scientific temper** became central to this project. It established a hierarchy of knowledge in which empirical and rational methods were treated as authoritative. Other forms of knowledge—particularly those rooted in civilizational traditions—were increasingly relegated to the domain of culture rather than epistemology (Pollock, 2006; Guha, 2013).

From the perspective of the IBP Framework, this development represents a shift toward **rationalist centralization**:

- **Satya** becomes synonymous with scientific rationality
- **Dharma** is privatized and excluded from public decision-making
- **Ahimsa** is reframed as diplomatic posture
- **Kṣātra** operates within institutional constraints
- **Artha** becomes central through economic planning
- **Itihāsa** is preserved as heritage but loses epistemic authority

This configuration produces stability and coherence. It enables the functioning of complex institutions and supports long-term planning. However, it also narrows the range of perspectives considered legitimate within public discourse.

Unlike earlier stages, this narrowing becomes durable because it is embedded within institutions. Educational systems, bureaucratic processes, and policy frameworks reinforce the dominance of rationalist categories. Over time, these categories come to be perceived as neutral rather than historically contingent.

The continuity with colonial structures is significant. While the objectives of governance shift from imperial control to national development, many of the underlying frameworks remain intact



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(Nauroji, 1901; Sai Deepak, 2021). This continuity reinforces the persistence of epistemic hierarchies established during colonial rule.

Nehru's contribution thus completes the sequence:

- Roy translates
- Vivekananda universalizes
- Gandhi moralizes
- Nehru institutionalizes

Each stage expands the reach of Indian thought while contributing to the concentration of interpretive authority.

9. Political Epistemology: The Pattern of Progressive Concentration

When viewed collectively, the trajectories of Roy, Vivekananda, Gandhi, and Nehru reveal a consistent structural pattern: the progressive concentration of interpretive authority within a dominant lens.

This pattern does not arise solely from individual choices. It reflects broader pressures associated with colonial modernity and mass politics. Systems that offer clarity and coherence tend to privilege singular frameworks. Plurality, while rich in insight, often appears unwieldy.

The long-term consequence of this concentration is a reduction in epistemic flexibility. As complexity increases, single-lens systems struggle to adapt. Tensions accumulate, and the absence of alternative perspectives limits the capacity for correction.

The IBP Framework responds to this condition by redistributing interpretive authority. It restores plurality as a structured system rather than an incidental feature. In doing so, it reopens the possibility of civilizational resilience.

10. The Integrated Basket of Perspectives Framework: Reconstructing the Architecture of Knowledge

The preceding analysis identifies a pattern of epistemic contraction in which interpretive authority becomes concentrated within a single dominant lens. Such concentration generates clarity but reduces the capacity of systems to respond to complexity. A diagnosis of this condition, however, remains incomplete without a constructive alternative. Civilizations do not sustain themselves through critique alone; they require an architecture that governs how knowledge is organized, evaluated, and transmitted. The **Integrated Basket of Perspectives (IBP) Framework** is proposed as such an architecture.

At its foundation lies a principle that appears simple but carries significant implications:

Truth emerges from the balanced coexistence of multiple perspectives.



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This principle challenges two dominant tendencies in modern epistemology. The first is epistemic monism—the assumption that a single framework can adequately capture reality. Whether expressed through scientific rationalism, moral absolutism, or economic determinism, such approaches offer clarity at the cost of reduction. The second tendency recognizes plurality but lacks structure, resulting in relativism. In such contexts, perspectives coexist without criteria for evaluation, and judgment becomes unstable.

The IBP Framework positions itself between these extremes. It affirms plurality while insisting on discipline. It neither collapses differences into a single axis nor allows them to remain unstructured. Instead, it organizes them into a **system of coordinated evaluation**.

10.1 Structured Plurality as Method

Plurality alone does not guarantee insight. A multiplicity of perspectives, if left unstructured, can produce confusion rather than clarity. What distinguishes the IBP Framework is its emphasis on **structured plurality**. Each perspective is recognized as valid within its domain, but none is permitted to dominate unconditionally.

The framework draws from a civilizational logic in which different dimensions of reality are treated as interdependent. Each perspective captures a partial truth. The task of judgment lies in orchestrating their interaction in a manner that reflects the complexity of the situation.

This orchestration requires both stability and flexibility. Stability ensures that no dimension is excluded from consideration. Flexibility allows for contextual variation in how perspectives are weighted.

10.2 The Six Lenses as a Coordinated System

The six lenses—Dharma, Satya, Ahimsa, Kṣātra, Artha, and Itihāsa—function as a coordinated system rather than as independent categories.

Dharma operates as a principle of alignment. It evaluates the appropriateness of actions within specific contexts. It does not prescribe uniform rules; it mediates among competing considerations.

Satya introduces standards of empirical verification and intellectual rigor. It ensures that claims remain anchored in observable reality. However, within the IBP Framework, empirical validity does not exhaust the meaning of truth. It must be interpreted alongside ethical and historical dimensions.

Ahimsa provides a constraint on action by foregrounding the minimization of harm. It prevents decisions from being driven solely by efficiency or power.

Kṣātra addresses the dimension of power, protection, and enforcement. It recognizes that ethical and normative principles require institutional support to be effective.

Artha grounds evaluation in material reality. It considers resources, sustainability, and feasibility, ensuring that decisions remain practical.



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Itihāsa anchors judgment in historical continuity. It connects present action with accumulated experience, preserving civilizational memory as an active component of knowledge.

These lenses interact dynamically. None is complete in isolation. Their coordination produces a field of evaluation capable of accommodating complexity.

10.3 Tension and Recalibration

A defining feature of the IBP Framework is its treatment of tension. In most analytical systems, conflict among perspectives is resolved by privileging one dimension. This approach simplifies decision-making but reduces adaptability.

The IBP Framework treats tension as **informational**. Conflict among perspectives signals that reality cannot be adequately understood through a single lens. Rather than suppressing this conflict, the framework requires that it be examined.

Dharma plays a mediating role in this process. It evaluates how competing perspectives should be balanced in a given context. This balancing is not mechanical. It requires judgment informed by the specificities of the situation.

Through this process, the framework enables **recalibration**. Decisions are not fixed; they are adjusted as new information emerges. This capacity for continuous correction enhances resilience.

10.4 From Diagnostic Model to Operational Framework

The transition from an earlier oppositional formulation to the Integrated Basket of Perspectives reflects a shift from critique to construction. The framework no longer serves only to identify the limitations of ideological systems. It provides a **method for organizing knowledge and guiding action**.

This shift is critical for application. A purely critical model can expose problems but cannot resolve them. An operational framework offers a basis for decision-making across domains.

10.5 The Operational Principle

The IBP Framework can be summarized through a guiding rule:

A claim is adequate only if it withstands scrutiny across the full range of perspectives.

This principle does not require that all perspectives be satisfied equally. It requires that none be ignored. Weakness in one dimension must be acknowledged and addressed.

In this sense, the IBP Framework institutionalizes **self-correction**. It embeds within the process of evaluation a mechanism for identifying limitations and adjusting judgments accordingly.



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The Integrated Basket of Perspectives (IBP) Framework

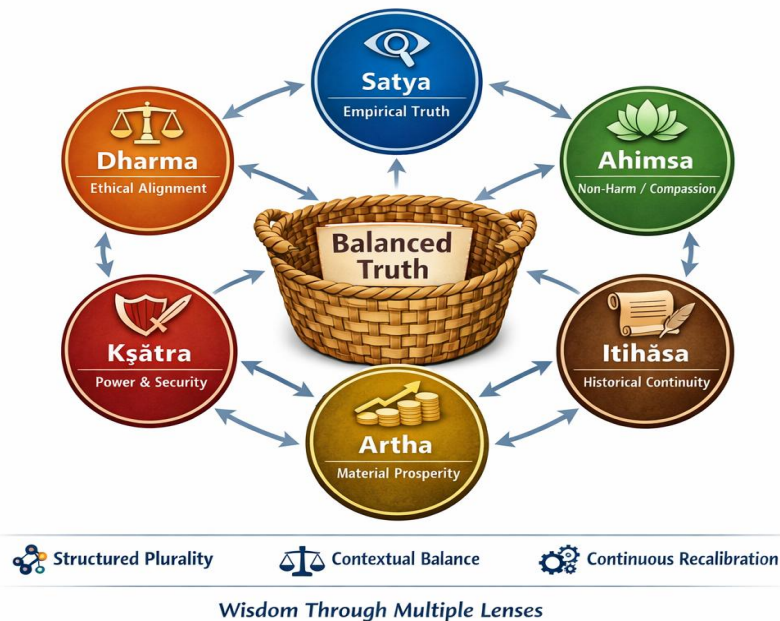


Figure 1. The Integrated Basket of Perspectives (IBP) Framework.

The diagram illustrates a multi-dimensional model of truth-seeking in which **Balanced Truth** emerges from the structured interaction of six perspectives: **Dharma** (normative alignment), **Satya** (empirical truth), **Ahimsa** (ethical restraint), **Kṣātra** (power and protection), **Artha** (material sustainability), and **Itihāsa** (historical continuity). The circular arrangement and connecting arrows indicate dynamic interdependence rather than hierarchy. The framework rests on the principles of **structured plurality**, **contextual balance**, and **continuous recalibration**, emphasizing that valid judgment requires integration across perspectives rather than reliance on a single interpretive lens.

11. Historiography Under the IBP Model: From Reduction to Layered Understanding

Historiography provides a crucial domain for testing epistemic frameworks. The interpretation of the past shapes collective identity and informs future decisions. Yet modern historical writing often operates within frameworks that privilege a single explanatory axis.

Colonial historiography emphasized civilizational hierarchy and moral judgment. Marxist approaches foreground economic structures. Nationalist narratives construct unified identities. Postmodern perspectives question the possibility of objective truth. Each approach offers insight, but each also simplifies the past by reducing it to a dominant lens (Guha, 2013).

11.1 Layered Historical Analysis

The IBP Framework proposes an alternative method based on **layered analysis**. Historical events are examined simultaneously across multiple dimensions:



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- empirical evidence and source reliability
- ethical implications
- power structures
- economic conditions
- civilizational continuity
- human consequences

This approach does not produce a single unified narrative. It produces a structured multiplicity in which different layers coexist.

11.2 Reframing Historical Interpretation

Applied to historical figures, this method reveals complexity. Roy appears as both mediator and participant in epistemic transformation. Vivekananda emerges as both consolidator and communicator. Gandhi reflects ethical innovation alongside structural narrowing. Nehru embodies institutional coherence with epistemic centralization.

Such interpretations resist reduction. They acknowledge that historical actors operate within multiple constraints.

11.3 Continuity and Critique

A central challenge in historiography lies in balancing continuity and critique. Societies require stable narratives, but uncritical acceptance leads to distortion.

The IBP Framework integrates these dimensions. It preserves continuity through Itihāsa while subjecting narratives to scrutiny through Satya and Dharma (Dharampal, 2000; Singh, 2026). This produces a form of memory that remains open to correction.

11.4 Historiography as Structured Judgment

Under the IBP model, historiography becomes an exercise in structured judgment. The historian navigates among multiple dimensions rather than privileging a single perspective. This enhances interpretive depth and reduces the risk of ideological distortion.

12. Policy Implications: Reintroducing Multi-Dimensional Judgment into Governance

The implications of the IBP Framework extend beyond theoretical analysis into the domain of policy. Contemporary governance often operates through specialized frameworks that prioritize specific dimensions of reality. Economic models emphasize efficiency, legal frameworks emphasize compliance, and strategic doctrines emphasize power. While effective in their domains, these approaches tend to exclude considerations that fall outside their scope.



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The IBP Framework addresses this limitation by reintroducing **multi-dimensional evaluation** into decision-making.

12.1 The Limits of Technocratic Reduction

Modern policy environments frequently exhibit technocratic reductionism. Decisions are framed in terms of quantifiable outcomes such as growth rates or cost-benefit calculations. While these metrics provide clarity, they do not capture the full complexity of social reality.

Policies designed within such frameworks often generate unintended consequences. Economic reforms may increase productivity while exacerbating inequality. Security strategies may enhance deterrence while undermining legitimacy. Cultural interventions may preserve heritage while restricting adaptation.

These outcomes are not anomalies. They reflect the limitations of single-lens evaluation.

12.2 National Security: Integrating Power and Legitimacy

In national security, decisions must balance the need for protection with ethical and historical considerations. Strategies driven solely by Kṣātra may achieve short-term effectiveness but risk long-term instability.

The IBP Framework expands the evaluative field. It introduces Ahimsa to assess proportionality, Dharma to evaluate legitimacy, Itihāsa to consider precedent, and Artha to account for economic cost. Satya ensures that decisions are based on accurate information.

This integrated approach produces policies that are more sustainable. It does not eliminate conflict but structures the way it is managed.

12.3 Economic Policy: Beyond Growth Metrics

Economic policy often prioritizes growth and efficiency. While essential, these objectives do not encompass the full spectrum of social outcomes.

The IBP Framework situates economic decisions within a broader context. Artha remains central, but it is balanced by Dharma, which addresses fairness; Ahimsa, which considers social impact; and Itihāsa, which evaluates long-term continuity.

This approach reduces the likelihood of policies that achieve short-term gains at the expense of systemic stability.

12.4 Education: Integrating Knowledge Systems

Education shapes the epistemic foundations of society. Systems that emphasize technical expertise without ethical or historical grounding produce individuals who are efficient but disconnected. Systems that reject empirical knowledge risk isolation.



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The IBP Framework supports integration. It combines empirical rigor with ethical formation, historical awareness, and practical competence. Such integration fosters both capability and continuity.

12.5 Cultural Governance: Adaptation and Continuity

Cultural policy often oscillates between preservation and reform. Efforts to preserve may freeze traditions, while reforms may disrupt continuity.

The IBP Framework approaches culture as dynamic. It integrates Itihāsa with Dharma and Artha, allowing traditions to evolve while maintaining coherence. This balance ensures that culture remains both rooted and adaptive.

12.6 Policy as Structured Balance

Across these domains, a consistent pattern emerges. Policies that rely on a single evaluative lens achieve clarity but risk imbalance. By contrast, decisions informed by multiple perspectives demonstrate greater resilience.

The IBP Framework does not simplify decision-making by reducing complexity. It organizes complexity into a structure that enables informed judgment.

13. Ideology and Civilization: Closure versus Continuity

The distinction between ideology and civilization is not merely conceptual; it reflects two fundamentally different approaches to organizing knowledge, interpreting reality, and sustaining social systems over time.

Ideology seeks closure. Civilization sustains continuity.

Ideological systems operate through reduction. They identify a central principle—economic, moral, scientific, or political—and organize all interpretation around it. This centralization creates coherence and enables decisive action. It simplifies complexity into a form that can be communicated, institutionalized, and mobilized.

Such simplification offers clear advantages. It produces clarity in moments of uncertainty, facilitates coordination across large populations, and provides a stable basis for decision-making. For these reasons, ideological systems often emerge in periods of crisis or transition, when the demand for certainty outweighs the tolerance for ambiguity.

However, the same features that give ideology its strength also define its limitations. By reducing complexity to a single interpretive axis, ideology restricts the range of perspectives through which reality can be understood. Feedback that does not align with the dominant lens is often ignored, reinterpreted, or dismissed. Over time, this narrowing reduces the system's capacity to adapt.

Civilizations operate through a different logic. They do not eliminate contradiction; they accommodate it. Instead of seeking final resolution, they develop mechanisms for managing tension



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across multiple domains of life. These mechanisms are embedded in practices, traditions, and intellectual frameworks that evolve gradually rather than through abrupt transformation.

Within civilizational systems, authority is distributed. Different perspectives retain relevance even when they conflict. The aim is not to achieve permanent equilibrium but to sustain a dynamic balance that allows for adjustment over time.

This distinction becomes particularly significant in the context of epistemic crises. When systems encounter complexity that exceeds their capacity, ideology responds by reinforcing its central principle. Civilization responds by recalibrating the relationships among perspectives.

The **IBP Framework** formalizes this civilizational logic. It provides a structure through which plurality can be maintained without fragmentation. By distributing interpretive authority across multiple lenses, it prevents any single perspective from monopolizing truth.

This distinction also clarifies the nature of contemporary polarization. What appears as conflict between opposing ideologies may be understood as the interaction of multiple single-lens systems, each attempting to assert dominance. The absence of a framework for integrating perspectives leads to escalation rather than resolution.

The IBP Framework does not seek to replace ideology with another ideology. It introduces a method for organizing plurality so that complexity can be engaged without collapse. In doing so, it reorients the question of truth from one of dominance to one of balance.

14. Conclusion: The Architecture of Survival

The trajectory examined in this paper reveals a pattern that extends beyond individual thinkers. Roy translated, Vivekananda universalized, Gandhi moralized, and Nehru institutionalized rationalism. Each contributed to the shaping of modern India. Each also participated, in different ways, in a gradual narrowing of interpretive plurality.

This pattern does not diminish their significance. It situates their contributions within a broader transformation of epistemic structures under the conditions of colonial modernity. The issue is not the validity of their ideas in isolation, but the cumulative effect of privileging specific lenses over others.

The crisis of postcolonial modernity is therefore not primarily political or economic. It is **architectural**. It concerns the frameworks through which societies organize knowledge, evaluate truth, and interpret reality.

Civilizations do not decline only when they lose power or resources. They decline when their capacity to engage multiple perspectives contracts. When interpretive authority becomes concentrated, feedback diminishes. Errors accumulate, often remaining invisible until they produce systemic crisis.

Recovery requires more than critique. It requires reconstruction. The **Integrated Basket of Perspectives (IBP) Framework** represents an attempt to articulate such reconstruction in explicit form.



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It does not reject modernity, nor does it oppose scientific reasoning. It challenges the monopolization of interpretation by any single framework.

Its contribution lies in restoring plurality as a structured and disciplined process. By organizing multiple perspectives into a coherent system, it enables societies to engage complexity without fragmentation. It provides a basis for decision-making that is both flexible and grounded.

The final claim of this paper is both modest and decisive:

Truth survives where no single lens dominates.

Certainty offers immediate clarity, but it often conceals limitation. Adaptability, though less definitive, sustains resilience. A civilization that protects its plurality preserves its capacity to learn, to correct itself, and to endure.

In this sense, the IBP Framework is not only an epistemological model. It is an argument for intellectual survival.

Attribution Note

This paper develops and formalizes the **Integrated Basket of Perspectives (IBP) Framework**, building upon earlier conceptual work by the author in which the framework was initially articulated in a preliminary form. The present formulation advances that work by shifting the emphasis from critique to structured integration and by extending the framework into a formal analytic model.

The conceptual architecture has evolved through sustained research, teaching, and scholarly engagement, including prior work on civilizational epistemology and knowledge continuity (Singh, 2020a, 2020b; Singh, 2026).

Artificial intelligence tools were used solely for language refinement, structural organization, and editorial clarity. All conceptual arguments, interpretations, and analytical claims originate with the author, who assumes full responsibility for the content.

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