

Chandrakant P Singh (2026). *A Civilizational Communication Matrix (CCM) Analysis of Brahman Teri Qabra Khudegi (Brahmin—your grave awaits you)*. International Journal of Multidisciplinary Research & Reviews. 5(4). 272-294.



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A CIVILIZATIONAL COMMUNICATION MATRIX (CCM)
ANALYSIS OF BRAHMAN TERI QABRA KHUDEGI (BRAHMIN-
YOUR GRAVE AWAITS YOU)

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Keywords	Abstract
<i>Civilizational Communication Matrix (CCM); Epistemic Distortion; Discourse Analysis; Qualitative Research Methodology; Text–Context Alignment; Multi-Domain Analysis; Recursive Analytical Framework; Diagnostic Approach; Communicative Asymmetry; Knowledge Systems; Civilizational Discourse; Epistemology; Narrative Construction;</i>	<p>This study introduces and operationalizes the Civilizational Communication Matrix (CCM), a multi-domain diagnostic framework designed to analyze epistemic distortion within civilizational discourse (Singh, 2014–2026). Addressing a persistent limitation in qualitative research—namely, the fragmentation of analytical approaches across discourse theory, ideology critique, sociology, and communication studies (Foucault, 1972; Marx, 1867/1976; Said, 1978)—the CCM offers an integrated system for examining how knowledge is formed, structured, circulated, and stabilized.</p> <p>Methodologically, the framework advances a diagnostic approach grounded in the operational distinction between text data and context data, enabling systematic evaluation of text–context alignment. It further incorporates a four-dimensional analytical architecture—structural, cognitive, communicative, and operational—and a recursive system logic to trace how distortions emerge, propagate, and become reinforced across domains (Habermas, 1984; Wallerstein, 2004).</p>



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<p><i>Cognitive Distortion;</i> <i>Structural Misalignment;</i> <i>Temporal Reconfiguration;</i> <i>Symbolic Power;</i> <i>Ideological Framing;</i> <i>Decolonization;</i> <i>Civilizational Studies</i></p>	<p>The framework is applied to an unpublished non-fiction text on epistemic distortion titled <i>Brahman teri qabra khudegi</i> (Brahmin- your grave awaits you) by Tribhuwan Singh, an orthopaedic surgeon-tuned author, (Singh, T., 2026), treated as a discursive artifact within broader epistemic and communicative environments. The analysis demonstrates that epistemic distortion is not an isolated feature of discourse but a multi-layered, systemically reinforced condition.</p> <p>By extending qualitative inquiry from interpretive description toward system-level diagnosis, the CCM contributes a structured methodology for analyzing complex knowledge systems.</p>
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1. Introduction

The study of civilizational discourse has long occupied a central position within disciplines such as sociology, philosophy, historiography, and communication studies. Across these traditions, sustained attention has been directed toward understanding how knowledge is produced, interpreted, and transmitted within societies, and how these processes shape collective perception, identity, and institutional practice. Foundational contributions—from Foucault (1972) on discourse and power, Said (1978) on representation and civilizational framing, Marx (1867/76) and Gramsci (1971) on ideology and hegemony, to Bourdieu (1991) and McLuhan (1964) on symbolic and communicative systems—have collectively established that knowledge is neither neutral nor autonomous, but socially embedded and historically conditioned. This line of inquiry is further enriched by critical traditions such as those of Adorno and Horkheimer (2002), who emphasize the role of cultural production in shaping ideological conformity.

Despite the depth and diversity of these contributions, a significant limitation persists. Existing approaches tend to remain analytically segmented, addressing discourse, ideology, communication, or culture within relatively bounded frameworks. As observed in the works of Habermas (1984) and Wallerstein (2004), such segmentation constrains the capacity to understand civilizational processes as integrated systems in which multiple domains interact simultaneously. Earlier reflections on historical interpretation, such as those by Carr (1961), similarly point to the interpretive structuring of knowledge but do not extend into system-level diagnostics.

This limitation becomes particularly visible in the analysis of epistemic distortion. While distortion is frequently identified within specific discursive or ideological contexts, it is rarely conceptualized as a structured, multi-domain condition. Contributions from Mannheim (1936) on ideology and knowledge, and Fanon (1967) on colonial consciousness, highlight the socio-psychological dimensions of distortion, yet remain confined to particular analytical lenses. Similarly, early communication studies, including those associated with Park et al. (1925), emphasize social interaction and media environments but do not integrate these insights into a comprehensive systemic framework.

This study addresses these limitations through the development and application of the Civilizational Communication Matrix (CCM), a multi-domain diagnostic framework designed to analyze how knowledge is formed, circulated, and stabilized across interdependent domains (Singh, 2014–2026). Developed over an extended period of research and pedagogical engagement, the CCM conceptualizes epistemic distortion not as an anomaly or deviation, but as a system-level condition arising from the interaction of structural, cognitive, communicative, and operational processes.



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A defining feature of the CCM is its shift from interpretive to diagnostic orientation. Rather than evaluating the normative validity or truth-value of discursive claims, the framework examines the conditions under which such claims are produced, interpreted, amplified, and reinforced. In doing so, it aligns with broader movements in critical inquiry while extending beyond them. For instance, while Said (1978) and Foucault (1972) emphasize the structuring role of discourse, and Bourdieu (1991) highlights symbolic power, the CCM integrates these insights into a unified system capable of tracing multi-domain interactions.

At the core of the framework lies the distinction between text data and context data. This distinction resonates with interpretive traditions associated with Gadamer (1975) and Geertz (1973), while also aligning with civilizational perspectives articulated by Coomaraswamy (1934/56) and Aurobindo (1914-19/40), who emphasize the importance of contextual grounding in knowledge systems. Contemporary critiques of epistemic asymmetry, such as those by Malhotra (2011) and Elst (2001), further underscore the need for frameworks capable of identifying distortion within civilizational discourse.

The importance of such a framework becomes evident when examining the historical encounter between civilizational knowledge systems and external interpretive structures. Early responses to colonial epistemic frameworks, such as those articulated by Mukhopadhyay (1860s-90s/1987), and later critiques by Dharampal (2000), Goel (1998), and Swarup (2000), highlight the long-standing concerns regarding epistemic displacement and misrepresentation. These concerns are further extended in contemporary legal and civilizational analysis by thinkers such as Sai Deepak (2021), who emphasize the ongoing relevance of epistemic structures in shaping institutional and legal discourse.

To demonstrate its analytical capacity, the present study applies the CCM to the manuscript *Brahman teri qabra khudegi* (Singh, T., 2026), treating it as a discursive artifact embedded within broader communicative and epistemic systems. The purpose of this application is not to evaluate the text normatively, but to illustrate how epistemic distortion may be identified, traced, and understood as a multi-domain process.

In methodological terms, the study contributes to qualitative research by extending discourse analysis beyond interpretive description toward system-level diagnosis. It integrates insights from diverse theoretical traditions into a unified analytical structure, while preserving conceptual clarity and methodological rigor. More broadly, it proposes a reorientation in the study of civilizational discourse: from fragmented analysis of isolated dimensions toward an integrated understanding of knowledge as a recursive, multi-domain system.

To address the limitations of analytically segmented approaches, the study now develops the Civilizational Communication Matrix (CCM) as an integrated diagnostic framework for examining epistemic distortion across interconnected domains.

2. Conceptual Framework of the Civilizational Communication Matrix (CCM)

2.1 CCM as a Diagnostic System

The Civilizational Communication Matrix (CCM) is a multi-domain diagnostic framework designed to analyze epistemic distortion within civilizational discourse (Singh, 2014–2026). It departs from domain-specific analytical models by treating knowledge systems as structurally interconnected and dynamically interacting rather than as discrete formations. In this respect, the CCM is not merely a classificatory schema



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but a system-oriented analytical architecture that enables the identification, tracing, and evaluation of epistemic conditions across domains.

Developed as a structured framework comprising twenty-nine conceptual nodes, the CCM provides a coherent mechanism for examining how distortion emerges, circulates, and stabilizes within civilizational contexts (Singh, 2014–2024; Singh, 2025). Its analytical orientation is diagnostic rather than interpretive. Instead of assessing the truth-value or normative validity of discursive claims, the framework focuses on the conditions under which such claims are produced, interpreted, amplified, and reinforced. This orientation aligns with, yet extends beyond, critical traditions that foreground the social conditioning of knowledge (Foucault, 1972; Mannheim, 1936).

Within the CCM, epistemic distortion is defined as a condition of misalignment between knowledge and its contextual grounding. This understanding resonates with broader civilizational concerns regarding the integrity of knowledge systems, as reflected in classical Indic thought, where knowledge (jnana) is situated within lived, experiential, and contextual frameworks (Bharata Muni, Treta Yuga/trans. Ghosh, 2006; Abhinavagupta, c.a. 11th century C.E./trans. Gnoli, 2016). However, the CCM distinguishes itself by formalizing these concerns into a system-level diagnostic architecture.

2.2 Text Data and Context Data: Foundational Axis

At the foundation of the CCM lies the analytical distinction between text data and context data, which functions as the primary axis for identifying epistemic alignment and misalignment (Singh, 2014–2026).

Text data refers to the explicit content of discourse, including its claims, arguments, and narrative structures. Context data encompasses the historical, civilizational, institutional, and experiential conditions within which such discourse is produced and interpreted. The relationship between these two dimensions is central to meaning formation. When alignment is maintained, knowledge retains coherence; when disrupted, epistemic distortion emerges.

This distinction finds parallels in hermeneutic traditions, particularly in the works of Gadamer (1975) and Geertz (1973), who emphasize the role of context in shaping interpretation. It also resonates with Indic epistemological traditions, where knowledge is understood as inseparable from its conditions of articulation and reception (Kautilya, c.a. 4th century B.C.E./ trans. Olivelle, 2013; Manu, Satya Yuga/ trans. Olivelle, 2004). However, the CCM advances this distinction by operationalizing it as a diagnostic mechanism capable of systematic application across domains.

Distortion arises through processes such as decontextualization, selective contextualization, and contextual substitution. These processes are not merely interpretive errors but structural conditions that shape how knowledge is perceived, validated, and circulated.

2.3 Processual and Recursive Architecture

The CCM is structured as a processual and recursive system in which epistemic conditions evolve through dynamic interaction rather than linear progression (Singh, 2025; Singh, 2026). Distortion is understood as emerging through identifiable processes—such as epistemic conditioning, cognitive internalization,



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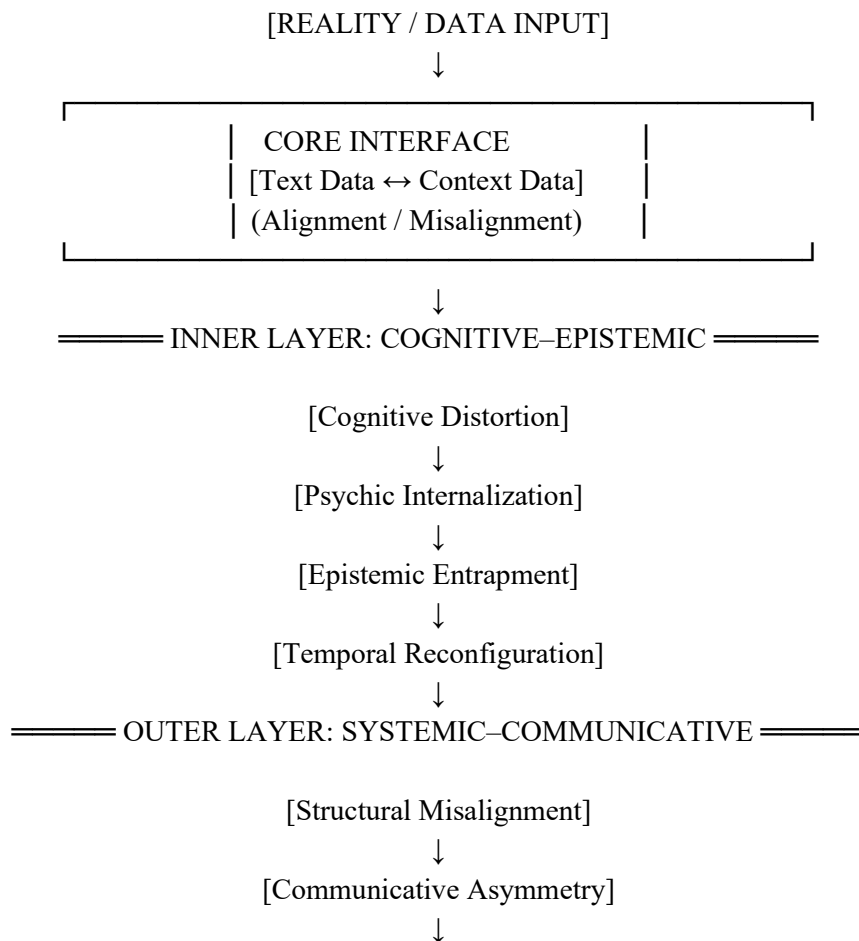
communicative amplification, and operational reinforcement—but these processes do not function as discrete stages.

Instead, the framework operates through recursion, wherein outputs at later stages feed back into earlier ones, reinforcing or modifying the system. This recursive logic explains the persistence of distortion even in the presence of corrective inputs. Similar concerns regarding systemic reproduction are evident in critical theory (Adorno & Horkheimer, 2002) and ideological analysis (Gramsci, 1971), yet these approaches do not fully articulate the multi-domain feedback mechanisms captured by the CCM.

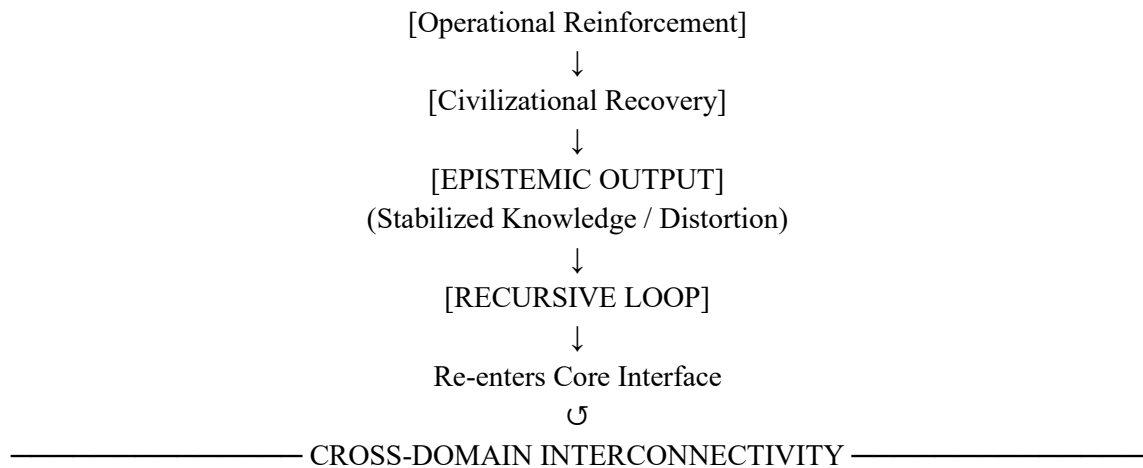
The recursive architecture also aligns with broader civilizational understandings of continuity and feedback, where past, present, and future are interlinked in dynamic processes (Vyasa, Dwapara Yuga/trans. van Buitenen, 2010; Valmiki, Treta Yuga/ trans. Goldman, 1984–2016). The CCM extends this insight into a formal analytical structure.

Figure 1: Civilizational Communication Matrix (CCM)

(System Architecture + Interconnectivity or Core Interface + Recursive Dynamics)



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All domains ↔ influence each other across layers
 Inner Layer ↔ Outer Layer (continuous interaction)
 Core Interface ↔ all domains (bidirectional influence)

Caption: Civilizational Communication Matrix (CCM) is a layered diagnostic system in which epistemic distortion emerges at the text–context interface, propagates through cognitive and systemic domains, and stabilizes through recursive feedback loops. The model organizes eight domains—epistemic entrapment, psychic internalization, temporal reconfiguration, structural misalignment, cognitive distortion, communicative asymmetry, operational reinforcement, and civilizational recovery—within a stratified architecture. The central core represents the text data–context data interface as the site of epistemic alignment or misalignment. The inner layer captures cognitive–epistemic processing, while the outer layer represents systemic–communicative effects. Arrows indicate processual progression, cross-domain interaction, and recursive dynamics through which distortion is generated, circulated, and stabilized (Singh, C. P., 2014–2024, 2025, 2026).

2.4 Domain Structure of the CCM

The CCM organizes its analytical framework into a set of domains representing functional stages within the lifecycle of epistemic distortion (Singh, 2014–2024). These domains are analytically distinct yet operationally interconnected.

The first domain, epistemic entrapment, addresses the conditions under which externally derived or historically contingent frameworks acquire authority within a civilizational context. This includes processes such as the Macaulay Trap, which reflects the institutionalization of externally imposed epistemic standards (Macaulay, 1835), and the normalization of such frameworks through systemic continuity.

The second domain, psychic internalization, captures the absorption of these frameworks at the cognitive level. This aligns with analyses of internalized ideology (Marx, 1867/1976; Fanon, 1967), where external structures become embedded within perception, producing conditions of epistemic displacement.



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The third domain, temporal structuring, introduces the dimension of time into the analysis. Distortion acquires temporal depth when there is misalignment between past, present, and future orientations. This resonates with civilizational analyses that emphasize historical continuity and temporal consciousness (Toynbee, 1961), while also aligning with Indic frameworks that integrate temporal experience into knowledge systems (Aurobindo, 1914-19/1940).

The fourth domain, structural gaps, represents the manifestation of misalignment in the form of systemic discontinuities, such as the Theory–Experience Gap and the Desirable–Feasible Gap (Singh, 2026). These gaps reflect the divergence between conceptual frameworks and lived realities.

The fifth and sixth domains, communicative conditions and communicative distortion, examine how distortion enters and operates within the sphere of communication. Mechanisms such as Shoutelence and amplification asymmetry shape the distribution of voice and visibility, aligning with insights from communication theory (McLuhan, 1964) and sociological analyses of symbolic power (Bourdieu, 1991).

The seventh domain, narrative distortion, captures the transformation of the relationship between data and interpretation, where narratives begin to shape or override evidence. This process reflects broader concerns regarding representation and discourse (Said, 1978).

The eighth domain, perceptual and operational stabilization, represents the final stage in which distortion becomes embedded within perception and institutional practice. Through mechanisms of legitimacy and reinforcement, distortion acquires durability within the system (Wallerstein, 2004).

2.5 Systemic Integration: The Four-Dimensional Architecture

While the domain structure provides a processual understanding, the CCM integrates these domains into a four-dimensional analytical architecture comprising structural, cognitive, communicative, and operational dimensions (Singh, 2025).

The structural dimension defines the conditions under which knowledge systems are formed and normalized. The cognitive dimension captures internalization and perception. The communicative dimension governs circulation, amplification, and visibility. The operational dimension determines reinforcement, legitimacy, and institutional stabilization.

These dimensions operate simultaneously, producing intermediate system states such as narrative dominance and perceptual distortion. Their interaction explains how distortion becomes resilient and self-reinforcing. While comparable concerns are addressed in systems-oriented thought (Habermas, 1984), the CCM uniquely integrates these dimensions into a unified diagnostic framework.

2.6 Diagnostic Orientation and Analytical Utility

The CCM is explicitly designed as a diagnostic framework (Singh, 2014–2026). It does not evaluate the normative validity of discourse but identifies the structural conditions under which epistemic distortion arises and persists.



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By mapping discourse across its nodes and domains, the framework enables the identification of specific points of misalignment within a broader system. This allows for the tracing of distortion pathways and the identification of intervention points without reducing the analysis to isolated observations.

2.7 Analytical Positioning and Contribution

Within the broader landscape of discourse analysis and civilizational studies, the CCM offers a system-level synthesis that integrates insights from multiple traditions. While existing approaches have illuminated power (Foucault, 1972), ideology (Marx, 1867/1976), communication (McLuhan, 1964), and representation (Said, 1978), they have remained analytically segmented.

The CCM addresses this limitation by providing a unified analytical architecture that captures the interaction of structural, cognitive, communicative, temporal, and operational processes (Singh, 2026). Its distinctive contribution lies in modeling epistemic distortion as a recursive, multi-domain system, thereby extending qualitative inquiry from fragmented interpretation toward coherent system-level diagnosis.

Having established the conceptual architecture of the CCM, it is necessary to situate the framework within the broader body of scholarship on discourse, ideology, communication, and civilizational analysis.

3. Literature Review

3.1 Overview: Fragmentation and the Need for Integration

The study of civilizational discourse has developed across multiple intellectual traditions, each offering valuable insights into the relationship between knowledge, power, society, and communication. However, these traditions have largely evolved in parallel, resulting in a fragmented analytical landscape. While individual frameworks illuminate specific dimensions of discourse, they rarely converge into an integrated system capable of diagnosing epistemic distortion across domains.

This fragmentation has been noted implicitly across traditions. From early reflections on historical interpretation (Carr, 1961) to sociological analyses of knowledge (Mannheim, 1936), the need to understand how knowledge is shaped by context has been recognized. Yet, these insights have not been consolidated into a unified diagnostic framework capable of capturing the interaction of structural, cognitive, communicative, and institutional processes.

3.2 Discourse, Power, and Representation

A foundational strand within the literature examines discourse as a site of power and knowledge production. Early critiques of dominant religious and epistemic systems, such as those attributed to Celsus (ca. 2nd century CE/1987), indicate that contestation over knowledge, authority, and belief is not a modern phenomenon but has deep historical roots. Foucault (1972) conceptualizes discourse as structured by regimes of power that define what can be said, known, and legitimized. Similarly, Said (1978) demonstrates how representational systems construct civilizational hierarchies, shaping both external perception and internal self-understanding.

These perspectives reveal the non-neutrality of knowledge and the role of discourse in sustaining asymmetrical power relations. However, their analytical focus remains centered on discursive formation and



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representation. They do not extend to a systematic account of how such distortions propagate across cognitive, communicative, and institutional domains to produce stable, self-reinforcing systems.

3.3 Ideology, Hegemony, and Structural Conditioning

The role of ideology in shaping collective consciousness has been extensively analyzed within classical and critical traditions. Marx (1867/1976) identifies ideology as a reflection of material conditions that reproduces existing structures, while Gramsci (1971) extends this analysis through the concept of cultural hegemony, emphasizing the normalization of dominant worldviews.

Weber (1922/1978) introduces an additional dimension by examining the role of rationalization and authority in structuring social action, thereby highlighting how institutional and cognitive frameworks intersect. Mannheim (1936) further develops the sociology of knowledge by linking thought systems to social positioning.

Critical theorists such as Adorno and Horkheimer (2002) deepen this analysis by examining how cultural production contributes to ideological conformity. Fanon (1967), in turn, foregrounds the psychological internalization of colonial structures, emphasizing the lived experience of epistemic displacement.

While these contributions collectively illuminate structural conditioning and internalization, they do not integrate these processes into a multi-domain system that includes communicative dynamics, temporal structuring, and recursive reinforcement.

3.4 Communication, Media, and Symbolic Systems

The literature on communication and symbolic systems provides important insights into how knowledge circulates and acquires influence. McLuhan (1964) emphasizes the role of media in shaping perception, suggesting that modes of communication fundamentally structure experience. Bourdieu (1991) examines symbolic power and the distribution of legitimacy within social fields, highlighting how certain forms of knowledge gain recognition while others are marginalized.

Earlier contributions from the Chicago School, particularly Park et al. (1925), emphasize the role of communication in shaping social interaction and public opinion. These perspectives collectively underscore the importance of communicative structures in shaping epistemic outcomes.

However, while these approaches address circulation and legitimacy, they do not fully account for how communicative asymmetries interact with structural conditioning and cognitive internalization to produce systemic distortion.

3.5 Civilizational and Historical Thought

Civilizational analysis has sought to understand large-scale patterns of cultural development and interaction. Toynbee (1961) examines civilizations as dynamic entities shaped by responses to challenges, while Huntington (1996) emphasizes cultural and civilizational identity as a determinant of global conflict.

Earlier reflections, such as Burke's (1790/2003) critique of the French Revolution, highlight the importance of continuity, tradition, and organic development in sustaining social systems. These insights resonate with



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civilizational perspectives that emphasize the embeddedness of knowledge within historical and cultural contexts.

However, such approaches operate at a macro level and do not provide tools for diagnosing epistemic processes within specific discursive contexts. They do not offer a structured mechanism for tracing how distortion emerges and stabilizes within civilizational systems.

3.6 Hermeneutics and Interpretive Traditions

Interpretive traditions emphasize the centrality of context in meaning-making. Gadamer (1975) argues that understanding is historically situated, while Geertz (1973) highlights the role of cultural symbols in shaping interpretation.

These approaches underscore the importance of contextual grounding, yet they remain primarily concerned with interpretation rather than diagnosis. They do not provide a systematic framework for identifying how misalignment between text and context produces distortion across multiple domains.

3.7 Indic, Decolonial, and Civilizational Perspectives

Indic and decolonial scholarship introduces a critical dimension by foregrounding civilizational context and epistemic plurality. Coomaraswamy (1934/1956) emphasizes the continuity of traditional knowledge systems, while Aurobindo (1914-19/1940) articulates a vision of civilizational evolution grounded in consciousness and cultural integrity. Vivekananda (1893-1902/1997) similarly underscores the importance of indigenous knowledge systems in shaping civilizational identity.

Early responses to colonial epistemic frameworks, such as those by Mukhopadhyay (1987), represent some of the earliest intellectual engagements with the reinterpretation of Indian society through external categories. Later critiques by Dharampal (2000), Goel (1998), and Swarup (2000) highlight the structural displacement of indigenous knowledge systems under colonial and postcolonial conditions.

Contemporary contributions by Malhotra (2011), Elst (2001), and Sai Deepak (2021) extend this critique by examining ongoing epistemic asymmetries within academic, legal, and institutional frameworks. These perspectives collectively emphasize the importance of context, continuity, and epistemic autonomy.

However, despite their critical insights, these approaches do not formalize their analysis into a structured, multi-domain diagnostic system capable of tracing distortion across interconnected processes.

3.8 Identified Gap and CCM Contribution

Across these diverse traditions, a common limitation emerges: the absence of an integrated framework that systematically connects structural conditioning, cognitive internalization, communicative dynamics, temporal structuring, and operational reinforcement into a unified analytical system.

Existing approaches provide valuable insights into specific aspects of civilizational discourse, but they do not collectively offer a mechanism for diagnosing epistemic distortion as a recursive, multi-domain phenomenon. They remain analytically segmented, addressing isolated dimensions without integrating them into a coherent structure.



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The Civilizational Communication Matrix (CCM) addresses this gap by offering a unified diagnostic architecture that integrates these dimensions into a single analytical framework (Singh, 2014–2026). It formalizes the distinction between text data and context data, models distortion as a process evolving across interconnected domains, and incorporates a recursive logic that explains both persistence and stabilization.

In doing so, the CCM extends qualitative inquiry from interpretive and critical analysis toward system-level diagnosis. It enables the identification of not only where distortion occurs, but how it propagates, interacts, and becomes embedded within civilizational systems. This integrative capacity constitutes its primary contribution to the existing body of literature.

The preceding review highlights the absence of an integrated diagnostic system capable of capturing epistemic distortion across domains. In response, the present study operationalizes the CCM through a structured methodological approach.

4. Methodology

4.1 Research Design and Analytical Orientation

This study adopts a qualitative, diagnostic research design, employing the Civilizational Communication Matrix (CCM) as its primary analytical framework (Singh, 2014–2026). The objective is not to evaluate the normative validity or truth-value of discursive claims, but to examine the epistemic conditions under which such claims are produced, interpreted, circulated, and stabilized. In this respect, the methodology departs from conventional interpretive approaches and advances a system-level diagnostic orientation. The diagnostic classification does not imply normative judgment but identifies structural conditions within the analytical framework.

The CCM is operationalized as a structured analytical system that enables the mapping of epistemic distortion across interconnected domains (Singh, 2025; Singh, 2026). Rather than treating discourse as an isolated textual phenomenon, the framework situates it within a broader configuration of structural, cognitive, communicative, temporal, and operational processes. This orientation aligns with earlier methodological shifts in social theory that emphasize systemic analysis over isolated interpretation (Habermas, 1984; Wallerstein, 2004), while extending them into a unified diagnostic architecture.

4.2 Unit of Analysis and Analytical Scope

The primary unit of analysis is the selected text, treated as a discursive artifact embedded within a wider epistemic system (Singh, T., 2026). The text is not examined in isolation but is situated within its historical, civilizational, communicative, and institutional contexts. This approach reflects the foundational premise that meaning and epistemic validity emerge through the interaction between text and context, a principle recognized in interpretive traditions (Gadamer, 1975; Geertz, 1973) and civilizational analyses of knowledge systems (Coomaraswamy, 1934/1956; Aurobindo, 2014-19/1940).

The scope of analysis therefore extends beyond textual content to include the conditions of production, circulation, and reception. This allows for a more comprehensive understanding of how discourse operates within a system of interrelated processes, rather than as a self-contained entity. Such an approach also



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resonates with earlier sociological insights into the embeddedness of knowledge within social structures (Mannheim, 1936; Weber, 1922/1978).

4.3 Analytical Framework and Operational Constructs

The analytical framework is grounded in the core constructs of the CCM, particularly the distinction between text data and context data, the multi-domain architecture of epistemic processes, and the four-dimensional analytical structure comprising structural, cognitive, communicative, and operational dimensions (Singh, 2014–2024; Singh, 2025).

Text data is defined as the explicit content of discourse, including its claims, narratives, and rhetorical structures. Context data encompasses the historical, cultural, institutional, and experiential conditions within which the text is situated. The alignment or misalignment between these two dimensions serves as the primary diagnostic criterion for identifying epistemic distortion.

This conceptual distinction is not entirely novel in intellectual history. Classical Indic texts similarly emphasize the importance of contextual grounding in knowledge systems, where meaning is understood as inseparable from its conditions of articulation (Kautilya, c.a. 4th century B.C.E./trans. Olivelle, 2013; Manu, Satya Yuga/trans. Olivelle, 2004). Likewise, interpretive traditions in the West have underscored the role of context in shaping understanding (Gadamer, 1975). However, the CCM advances these insights by transforming them into operational constructs that can be systematically applied.

In addition to this foundational axis, the analysis employs the CCM's conceptual nodes as diagnostic markers. These nodes are not treated as isolated categories but as components of an interconnected system through which distortion emerges and evolves. Their application enables the identification of mechanisms such as epistemic conditioning, cognitive internalization, communicative asymmetry, and operational reinforcement (Singh, 2026).

4.4 Analytical Procedure

The analytical procedure follows a structured sequence aligned with the processual architecture of the CCM (Singh, 2025). The first stage involves mapping the relationship between text data and context data, identifying areas of alignment and misalignment. This establishes the initial diagnostic baseline.

The second stage involves the identification of relevant conceptual nodes within the CCM. These nodes function as analytical indicators, allowing the study to locate specific forms of distortion within the broader system. Their identification is guided by the presence of characteristic patterns, such as decontextualization, narrative inversion, or amplification asymmetry—phenomena that have been discussed in various forms within discourse and ideological analysis (Foucault, 1972; Said, 1978).

The third stage consists of domain-level analysis, in which the identified nodes are examined across structural, cognitive, communicative, and operational dimensions. This stage focuses on understanding how distortion operates within each domain and how these domains interact with one another. The integration of these domains reflects a departure from approaches that treat them separately, instead emphasizing their interdependence (Bourdieu, 1991; McLuhan, 1964).



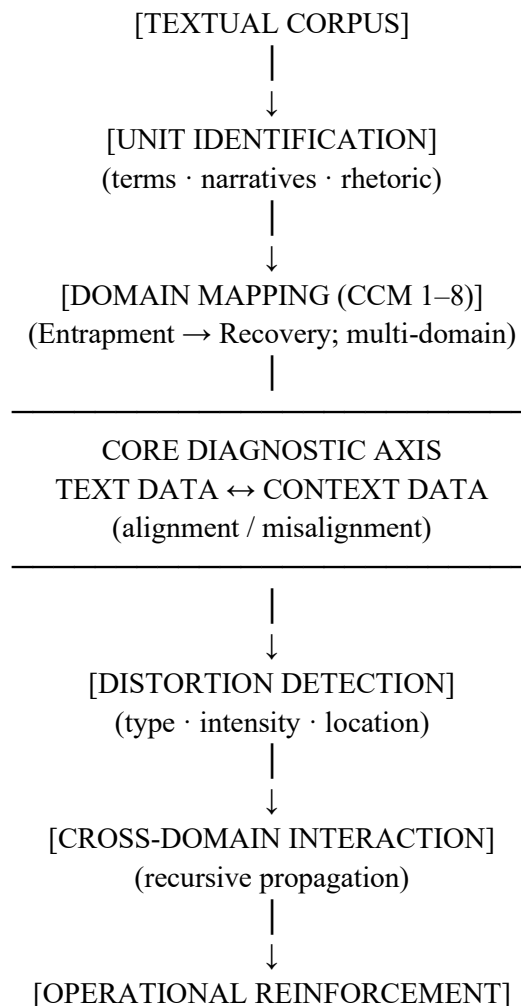
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The fourth stage involves tracing the flow of distortion across domains. This includes reconstructing the progression from epistemic conditioning through cognitive internalization and communicative amplification to narrative stabilization and operational reinforcement. This process is inherently recursive, with outputs feeding back into earlier stages, thereby reinforcing the system. Similar concerns regarding systemic reproduction are evident in critical theory (Adorno & Horkheimer, 2002), though not articulated in a multi-domain framework.

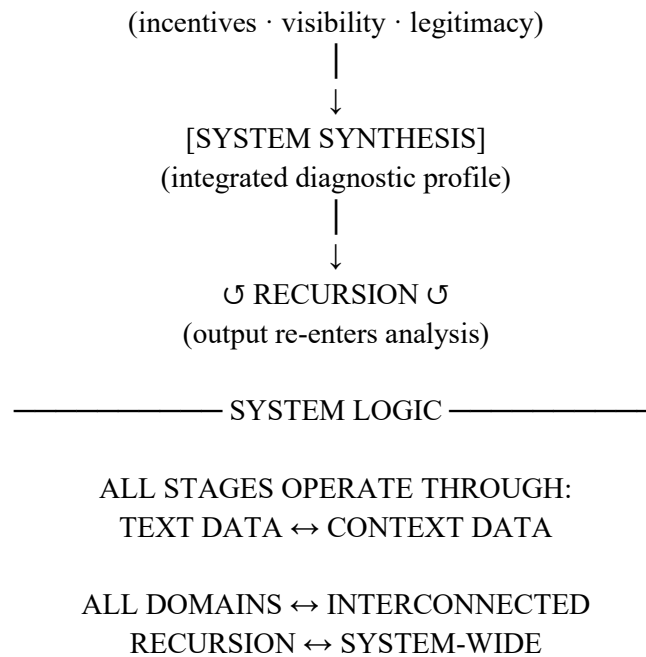
The final stage involves system-level positioning, in which the text is situated within broader epistemic configurations, such as distortion-dominant, asymmetry-driven, transitional, or alignment-oriented systems (Singh, 2026). This classification provides a synthesized view of the text's position within the overall architecture of epistemic processes.

Figure 2: Analytical Procedure for the Application of the Civilizational Communication Matrix (CCM)

Compressed Recursive Diagnostic Flow



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Caption: A recursive analytical procedure in which textual units are mapped across domains and evaluated through the text–context diagnostic axis to detect, propagate, and stabilize epistemic distortion at the system level. The figure presents a sequential yet recursive analytical structure in which feedback loops show how insights from later stages inform earlier stages, enabling iterative refinement and maintaining system-level coherence. A recursive analytical procedure for applying the CCM in which textual units are mapped across domains and evaluated through the text–context diagnostic axis to detect, propagate, and stabilize epistemic distortion at the system level.

4.5 Diagnostic Criteria

The analysis employs a set of diagnostic criteria derived from the CCM’s conceptual structure. These include the degree of alignment between text data and context data, the presence of structural and temporal gaps, the extent of communicative asymmetry, the nature of the relationship between data and narrative, and the role of institutional or operational reinforcement (Singh, 2014–2026).

These criteria function as analytical tools rather than evaluative standards. They enable the systematic identification of epistemic conditions without imposing normative judgments on the content of discourse. This distinction is crucial, as it preserves analytical neutrality while allowing for precise diagnosis.

4.6 Methodological Contribution and Limitations

The methodological contribution of this study lies in its demonstration of how the CCM can be applied as a coherent diagnostic framework for the analysis of civilizational discourse (Singh, 2025; Singh, 2026). By integrating multiple domains into a single analytical system, it enables a more comprehensive examination of how epistemic distortion emerges, propagates, and stabilizes.



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At the same time, the study is subject to certain limitations. Its focus on a single text constrains the scope of generalization, and its qualitative orientation prioritizes depth of analysis over breadth of coverage. The findings should therefore be understood as illustrative of the CCM's analytical potential rather than as universally representative conclusions. This limitation is consistent with broader qualitative research traditions, which emphasize contextual depth over statistical generalization (Geertz, 1973). Future studies may apply the CCM across multiple texts to evaluate comparative diagnostic consistency.

With the analytical framework defined and the methodological procedure established, the study now applies the CCM to the selected text, tracing the emergence and stabilization of epistemic distortion across domains.

5. Analysis

5.1 Text–Context Alignment Analysis

The analysis begins by examining the relationship between text data and context data, which constitutes the foundational diagnostic axis of the Civilizational Communication Matrix (Singh, 2014–2026). The selected text, *Brahman teri qabra khudegi* (Singh, T., 2026), is approached not as an isolated rhetorical construct but as a discursive artifact situated within broader historical, civilizational, and communicative contexts.

At this stage, the primary observation concerns a pattern of misalignment between textual assertions and contextual grounding. The claims presented in the text exhibit a tendency toward generalized representation without adequate contextual anchoring, resulting in a condition that may be identified, within the CCM framework, as epistemic distortion (Singh, 2025). This misalignment is not merely a matter of interpretive difference but reflects a structural disjunction between representation and context.

A particularly illustrative instance of this misalignment is visible in the reclassification of indigenous knowledge categories through externally derived conceptual forms. The framing of “Brahmanism” as an “ism” reflects the imposition of a doctrinal and systematized epistemic category that is historically associated with Western ideological traditions. Such categorization stands in contrast to the plural, dialogical, and process-oriented structure of Dharmic epistemology, where knowledge is not organized as a closed ideological system but evolves through interpretive engagement and debate.

This misalignment becomes further evident in the reinterpretation of *vāda*—traditionally a structured mode of dialogic inquiry oriented toward truth-seeking—into a notion of conflict or polemical opposition. Within Indic epistemological traditions, *vāda* operates as a disciplined process of mutual refinement, whereas its recoding as adversarial conflict reflects a shift in epistemic framing.

Together, these transformations demonstrate how misalignment at the text–context interface is not limited to factual distortion but extends to the reconfiguration of epistemic categories themselves. In CCM terms, this constitutes a foundational instance of epistemic distortion, where the conceptual vocabulary of the text departs from the civilizational context it purports to describe.

5.2 Node-Level Diagnostic Mapping

Building upon the initial identification of misalignment, the analysis proceeds to map specific CCM nodes within the text. These nodes function as diagnostic indicators, allowing the identification of underlying mechanisms that shape the discourse (Singh, 2014–2024).



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The category shift from *vāda* to conflictual interpretation, and from civilizational categories to “isms,” reflects the operation of epistemic conditioning consistent with what the CCM conceptualizes as the Macaulay Trap. Here, externally derived classificatory systems are not merely introduced but normalized as default interpretive frameworks (Macaulay, 1835; Singh, 2026).

Simultaneously, the persistence of such categories without reflexive interrogation indicates the presence of the Status Quo Trap, wherein inherited epistemic structures are reproduced as self-evident truths (Gramsci, 1971; Mannheim, 1936).

These nodes operate in conjunction, indicating that the distortion is not incidental but structurally embedded within the epistemic architecture of the text.

5.3 Domain-Level Analysis

The analysis now extends to the domain structure of the CCM, examining how distortion operates across structural, cognitive, communicative, and operational dimensions (Singh, 2025).

At the structural level, the imposition of “ism”-based categorization reflects epistemic reclassification, wherein external frameworks are privileged over indigenous conceptual systems.

At the cognitive level, this reclassification manifests as interpretive restructuring, where dialogic traditions such as *vāda* are cognitively recoded into adversarial categories, indicating internalization of externally derived epistemic schemas (Fanon, 1967; Singh, 2026).

At the communicative level, such recoding enables simplification and amplification. Complex dialogic traditions are reduced to conflictual narratives, increasing communicative transmissibility while simultaneously deepening distortion (McLuhan, 1964; Bourdieu, 1991).

At the operational level, repeated circulation of these simplified categories contributes to their stabilization, reinforcing their legitimacy within discourse systems (Wallerstein, 2004).

Taken together, these observations demonstrate that the “ism–*vāda*” transformation is not a localized distortion but a cross-domain phenomenon operating simultaneously across structural, cognitive, communicative, and operational layers.

5.4 Distortion Flow Reconstruction

Having identified the relevant nodes and domains, the analysis reconstructs the flow of distortion across the system (Singh, 2025; Singh, 2026).

The process begins with epistemic reclassification, where indigenous categories are translated into externally derived frameworks (e.g., “ism”). This is followed by cognitive internalization, where such categories reshape interpretive perception, including the reinterpretation of dialogic traditions like *vāda*.

These internalized structures are then communicatively amplified, as simplified and conflict-oriented narratives gain visibility and circulation. Over time, this leads to narrative stabilization, where such representations become normalized and resistant to contextual correction.



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Finally, operational reinforcement ensures persistence through repetition, institutional embedding, and discursive legitimacy (Adorno & Horkheimer, 2002).

5.5 System Positioning

The final stage of analysis involves positioning the text within the broader epistemic system. Based on the observed patterns, the text may be characterized as operating within a distortion-dominant configuration, in which structural misalignment, cognitive internalization, communicative asymmetry, and operational reinforcement converge to produce a stable epistemic condition (Singh, 2026).

More specifically, this configuration is marked by a set of interrelated processes:

- conceptual reclassification (imposition of “ism”-based categories)
- cognitive reinterpretation (transformation of *vāda* into conflictual framing)
- communicative amplification (circulation of simplified and asymmetrical narratives)
- operational stabilization (repetition, normalization, and institutional legitimacy)

Taken together, these processes indicate that epistemic distortion within the text is not episodic but structurally reproduced across domains through recursive reinforcement.

This classification does not constitute a normative judgment but a diagnostic assessment of the system within which the text operates. It reflects the cumulative effect of the processes identified in the preceding analysis, demonstrating how distortion acquires stability through multi-domain interaction.

Importantly, the CCM also allows for the identification of potential points of intervention. By locating the domains in which distortion is most pronounced, it becomes possible to conceptualize pathways toward realignment, though such considerations extend beyond the scope of the present analysis.

The diagnostic findings outlined above require broader interpretation. The following section situates these results within existing theoretical traditions and clarifies the contribution of the CCM.

6. Discussion

The analysis demonstrates that epistemic distortion within civilizational discourse is not an isolated or episodic phenomenon but a structured condition emerging from the interaction of multiple domains. This finding reinforces and extends earlier insights across several intellectual traditions while simultaneously addressing their analytical segmentation.

A central contribution of the present study lies in its identification of category distortion as a core epistemic mechanism. The transformation of indigenous conceptual forms into externally derived classificatory categories—illustrated through the shift from dialogic *vāda* to conflictual interpretation, and from civilizational categories to “ism”-based abstractions—reveals a deeper structural process within epistemic systems. This process does not merely alter representation; it reorganizes the very categories through which knowledge is interpreted and transmitted.

This insight resonates with, yet extends, the work of Edward Said (1978), where representational frameworks reshape civilizational understanding through discursive construction. However, while Said foregrounds



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representation, the present analysis demonstrates that distortion operates at a prior level—at the level of category formation itself. Similarly, Michel Foucault's (1972) analysis of discursive formations highlights how knowledge is structured by regimes of power, yet does not fully account for how externally derived categories are internalized and recursively reproduced across domains.

The contribution of the CCM lies in integrating these insights into a unified diagnostic architecture. By situating category distortion within a multi-domain system—encompassing structural conditioning, cognitive internalization, communicative amplification, and operational reinforcement—the framework demonstrates how such distortions acquire stability and persistence. In this respect, the findings also extend Pierre Bourdieu's (1991) notion of symbolic power, showing how classificatory systems shape not only legitimacy but also the cognitive structures through which reality is perceived.

The reinterpretation of *vāda* as conflict further highlights the loss of dialogic epistemology within distorted systems. In Indic traditions, as reflected in texts such as the Mahābhārata (Vyasa, Dwapara Yuga/2010) and broader śāstrārtha practices, *vāda* functions as a structured mode of truth-seeking through debate and refinement. Its recoding into adversarial conflict represents not merely semantic shift but epistemic displacement. This observation aligns with broader civilizational critiques articulated by thinkers such as Ananda Coomaraswamy (1934/1956), Sri Aurobindo (1914-19/1940), and Swami Vivekananda (1893-1902/1997), who emphasize the plural, integrative, and process-oriented nature of Indic knowledge systems.

At the same time, the present study moves beyond descriptive critique by demonstrating how such displacement operates as a systemic process. Category distortion initiates a chain of transformations: once reclassified, concepts are cognitively internalized, communicatively amplified, and operationally reinforced. This recursive movement explains the persistence of distortion even in the presence of corrective knowledge, aligning with concerns in critical theory regarding systemic reproduction (Adorno & Horkheimer, 2002), but extending them into a multi-domain analytical framework.

The implications of this finding are significant. It suggests that epistemic distortion cannot be adequately addressed through isolated corrective interventions—such as introducing alternative data or counter-narratives—if the underlying classificatory framework remains unexamined. Effective realignment requires engagement at the level of categories themselves, restoring alignment between conceptual vocabulary and civilizational context.

In methodological terms, this positions the CCM as more than an interpretive tool. It functions as a diagnostic system capable of identifying the structural mechanisms through which epistemic distortion is generated and sustained. By foregrounding category distortion as a foundational process, the framework contributes to a more precise understanding of how civilizational discourse is shaped, misaligned, and potentially realigned.

7. Conclusion

The present study advances a system-level understanding of epistemic distortion within civilizational discourse through the development and application of the Civilizational Communication Matrix (CCM). By shifting the analytical focus from interpretive evaluation to diagnostic examination, it demonstrates that distortion is not an isolated feature of discourse but a structured condition emerging from the interaction of multiple domains.



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At its core, epistemic distortion arises from misalignment between text and context. This misalignment is not static; it is produced, amplified, and stabilized through a recursive interaction of structural conditioning, cognitive internalization, communicative amplification, and operational reinforcement (Singh, 2014–2026). These dimensions do not function independently but form an interdependent system in which outputs reinforce the very conditions that generate them, thereby explaining the persistence and resilience of distortion within civilizational systems.

A central mechanism within this system is category distortion, wherein indigenous epistemic forms are reclassified through externally derived conceptual vocabularies. This process transforms dialogic structures such as *vāda* into adversarial constructs and reconstitutes civilizational knowledge into doctrinal “ism”-based abstractions. Such reclassification initiates a cascading sequence of transformations across domains, through which distortion acquires structure, visibility, and durability.

In integrating insights from discourse analysis, ideology critique, and communication theory—while extending beyond their analytical segmentation—the CCM provides a unified diagnostic architecture capable of tracing how epistemic conditions are formed, propagated, and stabilized. Its formal distinction between text data and context data, embedded within a four-dimensional analytical structure, enables the systematic identification of distortion across nodes and domains, thereby establishing its utility as both a conceptual and operational analytical system.

The implications of this framework extend beyond the specific case examined. They suggest that civilizational discourse must be understood not merely as a field of competing narratives but as a structured epistemic system in which knowledge is continuously produced, circulated, and reinforced. Consequently, meaningful realignment cannot be achieved through isolated interventions; it requires engagement at the level of system architecture, including the categories through which knowledge itself is organized.

In its most compact formulation, the Civilizational Communication Matrix constitutes a multi-domain, four-dimensional, recursive diagnostic system—structured as an integrated architecture of cognitive, communicative, asymmetric, reinforcement, and corrective layers—through which epistemic distortion can be systematically identified, analyzed, and addressed within civilizational discourse.

Attribution and Disclosure Note

This study is grounded in the Civilizational Communication Matrix (CCM), a conceptual framework developed by Singh (C. P.) between 2014 and 2026 through sustained engagement in research, teaching, and applied analytical practice. The framework has evolved iteratively across these contexts, incorporating insights derived from theoretical inquiry, pedagogical application, and empirical analysis. Elements of the CCM have been articulated in prior unpublished manuscripts, lectures, and selected publications referenced in the bibliography, where its core features—layered architecture, domain interconnectivity, and recursive dynamics—have been progressively refined.

The present study represents a further stage in this development by formalizing the CCM as a structured diagnostic system and demonstrating its methodological application within a specific analytical context. In doing so, it consolidates earlier conceptual formulations into a coherent framework capable of systematic deployment across complex discursive environments.



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The manuscript analyzed in this study, *Brahman teri qabra khudegi* (“Brahmin—your grave awaits you”) (Singh, T., 2026), is treated as an independent discursive artifact selected for methodological illustration. The text serves as an empirical site through which the analytical capacities of the CCM can be demonstrated, rather than as an object of normative evaluation. It is important to note that the analytical framework and the text under study are distinct in terms of authorship, conceptual origin, and purpose. This distinction ensures analytical distance and preserves the methodological integrity of the study.

The use of a single, clearly defined textual corpus allows for a focused and controlled application of the framework, enabling detailed tracing of epistemic processes across domains. At the same time, the analytical procedure remains adaptable and scalable, with potential applicability to a wide range of discursive materials beyond the present case.

Intellectual Property Statement: The Civilizational Communication Matrix (CCM): 29-Concept Framework (Singh, 2014–2026) constitutes the original intellectual property of the author. The framework—including its conceptual nodes, structural organization, architectural logic, systemic relationships, recursive flows, four-dimensional analytical architecture, and associated terminologies and classifications, along with their structured operational representations in matrix-based, tabular, or computational formats—has been independently conceived, developed, and continuously refined by the author. The CCM represents a distinct and proprietary analytical system for diagnosing epistemic distortion within civilizational discourse and is not derived from any pre-existing integrated model of comparable structure or scope. All rights in and to the CCM, in all forms of expression, are reserved by the author. Any reproduction, adaptation, implementation, or derivative use of the framework, in whole or in part, requires prior written authorization.

The author also acknowledges the use of AI-assisted tools for language refinement, structural organization, and formatting support. These tools have contributed to the clarity and presentation of the manuscript but have not influenced its conceptual development or analytical reasoning. All theoretical formulations, methodological design, interpretive judgments, and scholarly conclusions presented in this paper remain the sole responsibility of the author. The CCM also admits structured operationalization through matrix-based and computational representations, which form part of its protected intellectual architecture.

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