

Sujay Rao Mandavilli

Profile as of April 2026



**Founder-Director, Institute for the Study of the Globalisation of Science (ISGOS)
(Registered as Globalisation of Science Trust)**



Founder, Scholars and Intellectuals for Mankind

(SCHIMA)



**Founder, Movement for Open, transparent, high-quality, and ideology-free
science (MOTHIS)**

Movement for the re-orientation of economic studies (MORES)

Think tank for research on rationalizing and modernizing pedagogy (TH-RAMP)

**Think tank for accelerating the rate of progress in foundational science (TH-
ARPIFS)**

Think tank for the reexamination of the role of religion in society (TH-RERORS)

Think tank for the strategizing science communication for the masses (TH-STSCOMM)

Main website:

<https://globalisationsciencetrust.com/>

Article summarizing our globalization of science mission

<https://draft.blogger.com/blog/post/edit/1063618645351221017/2024886851801146829>

Abhilasha: This is not utopia

<https://sujayraomandavilli.blogspot.com/>

<https://abhilashathisisnotutopia.wordpress.com/>

Abhilasha: This is not utopia Channel link

https://www.youtube.com/channel/UCqQ_cqmJ942TzusubZpchw

MandavilliFoundationAwardsandScholarshipsrulesand regulations

<https://www.slideshare.net/slideshow/sujay-rao-mandavilli-foundation-awards-and-scholarships-rules-and-regulations/275834769>

Someofthisworkswerealsopublishedonreddit,medium,substackandtumblr.

Online biographies

https://is-wikipedia.com/Sujay_Rao_Mandavilli

https://thetimespedia.info/Sujay_Rao_Mandavilli

https://forbesbio.info/Sujay_Rao_Mandavilli

https://wikitia.org.in/index.php?title=Sujay_Rao_Mandavilli

<https://sciprofiles.com/profile/SujayRaoMandavilli>

Online interviews on globalization of science mission

<https://deifiedpublications.com/in-conversation-with-dr-sujay-rao-mandavilli-architecting-a-global-revolution-in-social-sciences/>

<https://theentrepreneurpost.com/sujay-rao-mandavilli-on-reforming-social-sciences-and-building-scientific-foundations-in-developing-nations/>

Youth ki awaaz

<https://www.youthkiawaaz.com/author/sujay>

Present Qualification:

M.A(Anthropology), M.Com, CAInter, PGDBA, ISO27001LA, Six Sigma MBB, ITIL, CCFN, CEH, PIMS

Summary

Sujay Rao Mandavilli is an IT professional and a born-again Anthropologist, researcher and post-colonial thinker and theorist with major contributions to various fields of Anthropology and Social Sciences. He completed his Masters in Anthropology from the prestigious “Indira Gandhi National Open University” (IGNOU) in New Delhi, India in 2020 with a first class, and with dual specializations in ethnography and environmental ethnography. He has made major contributions to anthropological economics, population management, the sociology of science, theories of socio-cultural change, identity theory, historiography, language dynamics, scientific

method, the philosophy of science, Indo-European studies, the Aryan Problem, and the identity of the Harappans. He also has a large number of basic and foundational contributions to scientific method and the philosophy of science. His hypothesis is that most fields of Social sciences which are based on a study on social and cultural variables, are based on old Eurocentric paradigms, (examples being Europeans studying exotic cultures and consumption-driven economic models) and that better theories can only come from intellectual multipolarity, and Ethnographic data collected from different parts of the world. Thus, people from diverse cultural backgrounds must participate in scientific endeavour in the social sciences. This applies to fields such as Economics, Sociology and Anthropology where concepts were developed based on European or American points of view, and often with a view to maintain their cultural hegemony or scientific stranglehold. In some cases, western-centric thinkers were impervious to the needs or realities of the rest of the world, particularly developing nations. All this is inimical to the healthy growth of science. He also believes that international participation will lead to better scientific research, and greatly boost scientific output in different parts of the world that have hitherto lagged behind the West in scientific research. He also believes intellectual revolutions and enlightenments are required in different parts of the world, like they have taken place in the west, and that a replacement for old-school intellectualism is required while keeping religious forces at bay.

He has published over one hundred and fifty core research publications and fifty books. All his publications have been republished in Social Science Research Network, or SSRN. Books have been published through Google books, Pothis publishers, Eliva publishers, Notion publishers and Amazon books. He is the Founder-Director of the Institute for the Study of the Globalization of Science (Registered as the Globalization of Science Trust) which has already started empaneling a group of researchers and scientists to plan its next course of action. He strongly believes that the 'Globalization of Science', with a particular emphasis on the social sciences, must become one of the major movements of the Twenty-first century as we move away from colonialism and imperialism. He has also founded a think tank called "Scholars and intellectuals for mankind" (SCHIMA), another think tank called the "Movement for open, transparent, high-quality, and ideology-free science" (MOTHIS), the "Movement for the re-orientation of economic studies (MORES), Think tank for accelerating the rate of progress in foundational science (TH-ARPIFS), and the "Think tank for research on rationalizing and modernizing pedagogy" (TH-RAMP), riding piggyback on his large number of publications on scientific method and other issues and topics, and a blog called "Abhilasha: This is not utopia". Among his other missions are revitalizing pedagogy for the twenty-first century, and reexamining the role of religion in the twenty-first century for which strategies have been devised. He has also launched a youtube channel by the same name "Abhilasha: This is not utopia" in furtherance of these goals.

In 2025, he launched the Mandavilli foundation to provide cash-free awards to social science researchers from developing countries who actively engage in globalization of science pursuits. He also launched a scholarship for Ph.D researchers in India whose primary thesis deals with

globalization of science in the humanities. He also writes “scientific poetry” in order to contribute to the globalization of science movement, albeit humorously. An anthology of these poems was published in Google books in the early part of 2025. Since 2026, he has also become a regular contributor to Youth Ka Awaaz. In 2026, he also launched a series of six children's book under the "Science for budding and curious young minds" series to promote a scientific temper and science literacy, particularly in India and other developing countries.

Also see his publications on Researchgate

Brief biography

Sujay Rao Mandavilli was born in Coimbatore, now Tamil Nadu state in India, on the 18th of November 1969 at 9:53 AM as per his birth certificate in a little nursing home in Cowley Brown road. His father Dr Mukunda Rao Mandavilli completed his Ph.D from Andhra University, Visakhapatnam in the mid 1960's, went to the USA later that decade for post-doctoral research, and later became a professor of Electrical Engineering at the Indian Institute of Technology in Madras (Now Chennai), in 1968, After having worked in the Andhra university in Visakhapatnam for a year. Having taken voluntary retirement in 1996, he became a visiting professor in many colleges and universities in South India, particularly in Tamil Nadu and Karnataka. Sujay's maternal grandfather Mr JVK Rao having worked previously in the Indian Railways in the 1940's and 1950's, and the Indian Oil Corporation in the 1960's in various managerial positions, became the Director and General Manager of T. Stanes and company in Coimbatore in 1969 (A plantation company founded by Sir Robert Stanes in 1861) which is a part of the Amalgamations group of companies. Sujay's mother was born in Mysore in 1946, where her father worked in the Indian railways. He retired in 1986, moved to Chennai that same year, and died in 1994 after a long battle Alzheimer's disease.

His maternal granduncle Mr JVP Rao worked as the Director and General Manager of M/S Addisons Limited, also a part of the Amalgamations group, (he was among those responsible for launching the Morris Minor car in India in 1950) while another of his maternal granduncles the fun loving Mr JVS Rao, was the Commissioner of the Chennai Corporation besides having been a table tennis champion in the 1930's. His maternal grandfathers other brothers were also based in Chennai. His paternal grandfather Mr Ranga Rao Mandavilli was the Deputy registrar of cooperative societies in Visakhapatnam in Andhra Pradesh, and was originally from the small town of Elamanchilli in Visakhapatnam. His father's mother's family was however, originally from Srikakulam district in Andhra Pradesh. His father's family was moderately religious, and his paternal grandfather even built a temple in the Akkayyapalem area in Visakhapatnam in the late 1970's which exists even to this day. His paternal grandmother was born in Rangoon, Burma (Myanmar) where her father worked as a forest officer in the 1920's. His father was born in the town of Amadalavalusa near Srikakulam in 1941 where he also completed his early schooling.

His maternal great great grandfather, Diwan Bahadur J. Venkatanarayana Naidu, who was awarded the colonial honour of the companion of the Indian empire, in addition to being an accomplished civil servant with positions held such as the commissioner of the Madras

corporation in the 1920's, was an ardent Bramho Samajist, and wrote extensively on Hinduism, most notably the Upanishads and the Bhagawad Gita in the 1930's and the 1940's. These were widely read during the time. He was responsible among those for the planning of the T Nagar locality in Madras, and one of the thoroughfares, Venkatanaraya Road was named after him. They were however, not British supporters, and generally supported the Indian cause. While he did not patronize temples, he allowed the rest of his family to do so, and some of them were religious while others were not. Naidu also was associated with the Justice party, and fought for social justice extensively and opposed the caste system, though very much within the umbrella of Hinduism. His mother's family originally hailed from the village of Pulla in Eluru district in Andhra Pradesh where some of his ancestors worked for the army. His father Dr Mukunda Rao Mandavilli was also a Humboldt fellow, and travelled frequently to Germany with long stints in 1970, 1974, and 1978-79. This was also because IIT Madras was then sponsored by the German government. He was therefore raised by his maternal grandmother in Coimbatore where his maternal grandfather worked, at a young age, and later went onto live with his parents in Chennai at the IIT campus in 1975 after much hesitation.

In Coimbatore, he was brought up in Stanes house, a colonial era bungalow built in the 1930's, located in the posh race course road of Coimbatore, and owned by T Stanes and company, with a large garden and some servants. His grandmother doted on him and lavished on him a great deal of love and attention. In her own words, she raised Sujay like a prince. His grandfather's company, T Stanes and company, has even provided some cars for the family. As he was initially brought up in this sprawling bungalow, with no companions of his age, and this factor played a major role in contributing to his introvertedness and his aloofness. This also contributed to his upper middle class mindset, though he was very friendly with his servants, and even taught them English and encouraged them to succeed in life. He completed his kindergarten in Coimbatore in 1975 in a school in the Damunagar area of the city. His maternal grandmother doted on him, pampered him, and adored him unconditionally. In his early years, he spelt his name as Sujay M Rao, but later changed it to Sujay Rao Mandavilli in the late 1990's, to reflect his family name fully and completely.

He however, was isolated from friends and peers in his young age, and became an introvert as a result. He was also left-handed, which his classmates found funny. His mother, Sai Usha, who passed away in 2002 of cheek cancer, was a homemaker, and for many years, was an ardent devotee of Bhagavan Sri Sathya Sai Baba, having distanced herself from the ideals of the Bramho Samaj movement. His mother's sister was attracted to Sathya Sai Baba too, and the entire family was influenced as a result. It is for this reason that the family travelled to Whitefield in Bangalore and Puttaparthi in Andhra Pradesh for several years starting from 1977. He also spent several short stints in Puttaparthi beginning in January 1983. He remembers vividly that they were attacked by bandits on the wee hours of 23rd August 1984 while travelling by car en route to Coimbatore from Puttaparthi, at the time late former chief minister of Andhra Pradesh Mr NT Rama Rao was ousted by Indira Gandhi, leading to widespread riots and disturbances in Andhra Pradesh, though the family miraculously escaped unhurt. . He did have some difficulty adjusting with his parents after

relocating to Chennai, as he remembers having seen his parents only once in the first five years of his life, and his entire childhood was somewhat marred and blighted as a result. Sujay also vaguely remembers having spurned and rejected his mother after having relocated to Chennai, and his entire relationship with his mother was blighted as a result.

His mother was also mentally unwell for some years, and she recovered only gradually. In his early years, his mother's dominance clouded his ability to think clearly and independently, though this was rectified with a vengeance later on. But he only learnt to look at issues from other peoples' perspectives much later. His mother was generally more dominant as his father frequently travelled abroad on long trips most notably to the USA in 1980, and for a six month stint to Italy in 1984. His mother's family generally followed some kind of a feminist ideology, but this may have been because they may have wanted to rectify and counter earlier male dominance in society. These experiences taught him the importance of emic and etic perspectives, besides reflective equilibrium.

His mother also made a series of wrong decisions because of her religious devotion to Sathya Sai Baba which made her irrational like sending him to a boarding college, and putting him in the old kitchen in the professors quarters in IIT, Madras because she wanted a Pooja room for worship. This also made him understand the limitations of religion later on in life, given that even most highly educated Indians were scientifically and intellectually outdated around the turn of the twenty-first century, and were overly religious at the expense of a scientific temper. His mother had completed her bachelor's degree in home science, and was therefore, not exactly illiterate. Her home science degree was of no use here, as she effectively destroyed her son's life, even if unknowingly or unconsciously. At the same time, he imbibed mythologized versions of Indian history from Amar Chitra Kathas, Adarsh Chitra Kathas and Chaturang Kathas. All this triggered and induced cognitive dissonance in him which were not resolved until much later; all these proved to be a launching pad for creative and innovative thinking in him. Sujay's mother however prepared his favorite dishes for him at times, and also arranged tuitions for him.

Sujay distanced himself from the Sathya Sai Baba movement gradually after 1993, after the famed murders in Sai Baba's bedroom incident on the 6th of June 1993, when his roommate and friend K Sairam was killed in the police encounters. He also subsequently researched a lot of pro-Sai Baba and anti-Sai Baba literature that allowed him to see the light of the day. He since respects Sathya Sai Baba only for his social service projects including his water projects, educational projects and hospital. His experiences also allowed him to see Shirdi Sai Baba, another nineteenth century Indian saint more scientifically. He also came to realize that the best and most ideal way to fight belief in Godmen was through education, particularly the right kind of education, not obscurantism or a counter-ideology. Thus, he realized that a cultural orientation and shift was mostly required for the masses much in the way the caste system was dismantled and abolished several decades earlier, and apartheid and racism were fought. Abraham Kovvur, H Narasimhaiah, and others may have produced masterpieces such as the 'Be gone you godmen', but they failed to get to the root of the problem.

While his grandmother was more indulgent, his parents were more disciplinarian and parsimonious as parents. They also had a more European approach to issues given the zeit geist of the time. This realization also helped Sujay realize the limitations of Eurocentric concepts from a young age. As opposed to his father's scientific background, his aunt was interested in psychics, paranormal phenomena, telepathy, the OUIJA board, and extrasensory perception for some time. While some of his relatives were religious, some others were irreligious and even rebellious. His semi-religious upbringing was constantly juxtaposed with a broader liberal environment. While his family was almost entirely Hindu, there was an exception. His grandmother's younger sister was baptized in the 1950's, and later married a Parsi man from Gujarat. This constant exposure to paradoxes also shaped and molded his scientific worldviews later to some extent, though he did not initially realize it. He also began to reconcile diverse viewpoints much later, initially believing that each person was entitled to his own point of view, and that no reconciliations were ever required. This led him to write papers on dialectics and cross-cultural research design. It was also much later that he came up with other mottos such as "Never over-simplify", and an ideology-free world.

This also much later shaped his thoughts on interdisciplinary research, multidisciplinary research, and transdisciplinary research. It also made him realize that different areas and fields of study flourished in silos, and greater cross-disciplinary sharing of ideas and concepts was necessary. Again, his paternal grand father was very orthodox, while his father was highly progressive. This taught him about cultural change and generation gap. The differences in value systems between his father's and mother's family taught him about cultural differences and cultural relativism. His mother's family was more progressive and westernized – ofcourse, this had its downsides as well – such as hedonism. On the other hand, his father's family, though orthodox and non-westernized, had placed more emphasis on education. All realizations of course dawned on him very solely, and in stages. Other coincidences shaped his worldviews too; for example, two of his best school friends were Brahmins. He did his schooling in Kendriya Vidyalaya in the IIT campus after moving to his parents, and then travelled briefly to Aachen, West Germany(Now, Germany) with his parents in 1978-79, where he studied for a year in a German medium school called Katherine Grundschule. He traveled frequently during his school holidays to Coimbatore and Visakhapatnam to meet both sets of grandparents. It was in Germany and in Coimbatore that he developed many of his interests. However, his performance in school was destabilized because he studied in a German medium school for a year, and had to jump directly to sixth grade because he suffered from typhoid and paratyphoid during the fifth grade.

As a child, he was fascinated and deeply engrossed with science, and built a working telescope at the tender age of eleven, besides drawing large scale diagrams of the solar system using crayons on chart paper, and collecting and analyzing rocks scientifically in compartmentalized boxes he built by himself with separate compartments for igneous, sedimentary, and metamorphic rocks. His telescope worked brilliantly, and greatly amplified his love for science. He used it mostly to view the moon and Venus. He only remembers having bought the lenses from outside for a royal sum of thirty rupees. He also built models of space stations, and researched the history of science,

the biographies of scientists, and the history of technologies avidly and passionately. He collected his prized photographs of automobiles on scrap books, particularly vintage and classic ones, annotating them suitably. He also briefly founded a magazine called “Isabella” in 1980-81, and ran it for other children and other members of his family as well. This was entirely hand-written and used crayons and ball point pens extensively. Even advertisements were hand-drawn. He also drew maps of Coimbatore, Madras (now Chennai), Visakhapatnam, Puttaparthi, and other imaginary cities repeatedly right from a young age. Once he filled his English notebook with maps only to be admonished by his teacher. He was also fond of cars from a young age, particularly antique ones, and was fascinated with the history of automobiles as well. His technical knowledge of automobiles however, grew only slowly.

Thus, he knew right from a young age, that he was different from other children, and had an “underdog” perspective, while retaining the ability to synthesize information without succumbing to ideology. This was also aided in no small measure by his exposure to multiple personality types in his childhood. This also shaped many of his syncretic ideas including his views on Hinduism, which he believed should be dynamic and progressive. This alone would stand Hinduism on solid ground and earn it respect all over the world, while inducing a scientific temperament at the same time. At the same time, he has argued that Hinduism is a highly misunderstood religion –arguably the most misunderstood major religion in the entire world- as historical models used to study Hinduism are obsolete, and past their prime and time. Hinduism for example, is highly syncretic and multisource, with elements of it even dating from the pre-Harappan era. The Manusmriti was not even compiled until well after two thousand years after the dawn of the mature Harappan period. Therefore, we must allow for Hinduism to mature and evolve with the times. Hinduism as such, need not be afraid of science, though superstitions and myths must be buried under the carpet. This attribute sets Hinduism apart from other major religions. At the same time, many Hindutva proponents adopted a non-dynamic and non-progressive approach to Hinduism. He therefore wrote a blog post “Message to my dear Hindutva friends” in 2025. He also came to realize that everything had its pluses and minuses, and not everything could be understood in terms of black and white. There were always delicate shades of grey inbetween. He also preferred to celebrate Diwali silently, and with noiseless crackers, rather than bursting loud crackers as he disliked loud noises.

Interestingly, he would lecture about Einstein’s theory of relativity at the age of fifteen or sixteen to his school mates. He was also highly curious about the mysteries of life. Why are we here? What is the origin of time? Are all existing scientific theories correct? In spite of all this however, he was extremely shy and withdrawn making friends only selectively. He remembers having only two or three close friends, and would cycle with them and discuss science together. He was disinterested in sports, and this gave him an inferiority complex. He could barely swim, and had an inferiority complex in relation to his father, whom he felt was much more accomplished in many walks of life. He was also bullied at school for being plump, for not playing sports and games, and for generally having a different mind-orientation. Even though he felt he was not dyslexic, he could not judge speed and distances easily while catching balls. He was also not

particularly interested in health or hygiene as a kid. He however read voraciously, and this included books on science, besides detective novels such as the Secret Seven and Hardy boys. He also read how and why and tell me why books, besides Amar Chitra Katha, Adarsh Chitra Katha and Chaturang Katha. The last three developed his nationalist outlook, though they made him pseudoscientific for some years. It also led to a great deal of cognitive dissonance, and he satisfactorily resolved his paradoxes only much later. He often spoke and lectured incessantly on sciences topics as a kid, including to those who were not interested. His maternal grand uncle, Mr JVP Rao, would often show him a red book, urging him to stop, as they were in the midst of another discussion.

Upon return from West Germany, he studied in the Vanavani Matriculation higher secondary school in the IIT campus, Madras, from where he matriculated with a first class in 1985, and from where he completed his higher secondary in 1987 with a high distinction. Sundar Pichai also studied in the same school, and was two years his junior. However, Sundar Pichai may have joined later, and the Author does not know or remember him. After 1980, he slipped in grades quite badly because he had lost two years – one in Germany, and the other having been hospitalized for typhoid and paratyphoid in Coimbatore. He therefore, jumped from third standard to sixth standard directly, and found it hard to cope. He however, made up for lost time rather quickly, having scored 66% in class ten, and 86% in class twelve. He also completed his graduation in B.Com from the Sri Sathya Sai Institute of higher learning in 1990 with a first class. He however, found it hard to adjust in this college owing to its strict discipline, and suffered severe depressions between 1988 and 1990; These began specifically on the 11th of September 1988, when he suffered a major nervous breakdown exacerbated by the claustrophobic atmosphere in the hostel. He was to suffer from a mild form of compulsive obsessive disorder, Asperger's syndrome, and bipolar disorder for much of his life. He was slightly left-leaning before 1984, but his father explained to him that a country was not about mud and sand, but about people. He was also influenced by Mikhail Gorbachev's Glasnost and Perestroika as he grew up, and was aware of Indira Gandhi's authoritarianism. Once, in July 1985, an external visitor to his school tomtommed the supposed and claimed merits of "scientific communism", but he found the arguments absurd and unappealing.

Sometimes, he felt he was forgetting to talk or speak, and was terrified as a result. He also knew he was in the wrong stream – Commerce- which would not suit him – he was wrongly advised by his relatives to opt for commerce. He however graduated from college with first class–67%..This later proved to be a blessing in disguise given that it enabled him to venture into the social sciences. This may not have been possible, had he opted for the science stream in school. The events of 1988-89 also led to moments of epiphany which unraveled gradually. He became more down to earth and pragmatic, ditching his upper middle class upbringing gradually. He also became more receptive to different types of views, and this helped him in his mission greatly. He also developed an empathy for the poor and the less fortunate in life with a desire to help them, notwithstanding the fact that he lacked the means. In 1988, he also visited Kuala Lumpur in Malaysia, his first visit to a Muslim country. This also helped him shatter his misconceptions and

stereotypes about Muslims greatly, and note that highly educated Muslims were broad minded and liberal.

He then did his CA articleship from Messrs Fraser and Ross, a reputed audit firm in Chennai, and passed the intermediate exams conducted by the Institute of Chartered Accountants of India in 1993. He audited for large companies such as Tube investments of India, Kothari Sugars and chemicals limited, and Tamil Nadu Newsprints and Papers Limited. He hated paper work and clerical work in this period, but enjoyed investigative audits. Clerical work would bore him to death, and he would drift away gradually into another world, making errors in the process. He was sometimes admonished by his seniors for this. In general, he knew he was trapped in the wrong profession, and felt a sense of worthlessness. He also lacked leadership skills as most intellectuals do, but sometimes led teams both in M/S Fraser and Ross, and in Strabus Software Solutions private limited. The passion and desire for a change of direction however, did not manifest itself completely. He wrote his first relatively amateurish work, "Spanning the pontoon: Is God a myth or a reality?" in 1991. This also briefly put across his thoughts on time and space. This book also dealt with the different types of biases in science as he perceived them, though in an amateurish way. It also brought out the need for via media approaches. In the pre-Internet and pre-cell phone days, this had to be hand written and typed by a professional typist, and several layers of manual corrections made. This work could never be published, and is now lost, though it was available as late as 1998 in Hyderabad. By the early 1990's, he felt he had reached a dead end in life, and succumbed to chronic depressions, though some kinds of audits made him happy.

Having not found commerce suitable and palatable to his taste, - Writing accounts bored him to death, and he had no aptitude for finance, lacking the cunning temperament that it required, he switched to the IT industry in the early part of 1998, having joined M/S Strabus software solutions in Hyderabad in February of that year, and having relocated from Chennai to Hyderabad in November 1997 with virtually nothing in his pocket. This was because the owner of M/S Strabus Software Solutions Mr Venkataramana Bhagavtula was a student of IIT Madras several years earlier. This proved to be a major break from the Gum India company that he had served as a Finance officer (trainee) between 1996 and 1997 (This company was the manufacturer of big fun bubble gums, and is now permanently closed) and one that changed his life completely. He began his career in IT in a project for a bank providing custodial services in Singapore, and the name of the project was Marsha. He developed costing software for ITC Agrotech private limited, and moved to Thimphu, Bhutan in July 2000 where he was the Project Manager for the bespoke computerization efforts of Bhutan Telecom covering customer care, billing and operation support systems, a project that was sponsored by UNDP. All these projects were carried out through M/S Strabus software solutions. During this period, he discovered his creative and intellectual skills, and momentarily even felt that he had found his true passion and calling in life; he however, felt that his interpersonal skills were wanted or lacking. These plagued him for much of his life, though the realization about the importance and need for interpersonal skills dawned on him rather slowly. In 2002, also through Strabus, he participated in a software project based on Eliyahu Goldratt's theory of constraints. This influenced him deeply, particularly with respect to the

development of paradigms, and he later learnt some TRIZ as well from informal sources.

He relocated from Hyderabad to Bangalore in February 2004 after selling away his property in the Akkayyapalem area of Visakhapatnam following the death of his paternal grandparents, and later moved to the field of Governance, Risk and Compliance. He joined IBM in 2005 in Bangalore where he worked for six years till 2011 as the Business controls head of India GBS-GD division. He then has been working as a freelance consultant in the field of Governance, risk and compliance ever since serving major clients such as the Tata group, Mahindra Group, NEC Corporation, Verizon, and British American tobacco. As a freelancer, he travelled to the USA, Oman, UAE, and the Phillipines and experienced the cultures first-hand there. He completed his Post Graduate diploma in Business Administration from Indian Institute of Commerce and Trade, Lucknow, his Masters of Commerce from GITAM University in Visakhapatnam, and his Masters in Anthropology from Indira Gandhi National Open University, New Delhi. He also completed several certifications in the field of governance, risk, and compliance such as ISO 27001 LA, Six Sigma MBB, ITIL, CCNF, CEH, PIMS

He credits his exposure to multiple ideologies in childhood and the exposure to different types of people, and his exposure to different professions later on in life for his ability to think independently, think deeply and comprehensively, and think through all concepts from scratch. Thus, he understood that false leaders and mostly intellectuals mostly serve vested interests. For example, he mostly had a positive image of Mahatma Gandhi, though one or two of his elderly relatives were opposed to him. These exposures made him aware of the dangers and limitations of hero worship, saints, and Mahatmas, and the need for objective evaluation along with the ability of all individuals to think for and by themselves entirely, and without the influence of ideologies. He also understood the plus and the minus points of other leaders like Ambedkar, who relied on obsolete models to study Hinduism. These encounters and experiences also helped him develop the concepts of dialectical methods, reflective equilibrium and cross-cultural research design fully. He also realized that being sanctimonious and puritanical was diametrically opposed to pragmatism. He has been active in research since 2005, (passively or in a less accomplished form, since around the year 1990) and has contributed extensively to science including the social sciences.

He attributes the start of his creative period to the 14th of November 2005, when he actively started researching the Aryan problem based on his earlier interest on the Aryan question since 1993. This day is very special to him, because this was when he discovered his true passions and calling in life. He contacted David Frawley, Michael Witzel, and Steve Farmer on this day, asking for inputs. He later corresponded briefly with Subash Kak, Nicholas Kazanas, Edwin Bryant, SP Gupta, and others. His solution for the Aryan problem was published by the ICFAI journal in two parts, between 2008 and 2010, and many more publications followed. Thus, his hitherto unexpected and unanticipated foray into the social sciences began. When he was in school, he had not even heard of Anthropology and Sociology. The then editor of ICFAI journal, Dr Radhamohan Chebolu played a major role in getting it published. Remember that this came shortly after the

heyday of Hindutva revisionism that ended around 2004, after the ouster of the Atal Bihari Vajpayee government. The aforesaid government may however not have been directly responsible for such efforts, though there was a heightened awareness of the need to replace outdated colonial paradigms in Indology during this period. He wrote on the Indus script and the origin of the Brahmi script between 2011 and 2012, before moving to other areas of the social sciences.

Witzel never responded immediately, though they had an acrimonious debate in 2010. Following this, Sujay sent out memos and social media posts urging Indians and people from other developing countries to boycott Dr Witzel's classes citing his obsolescence and imperviousness to change. Witzel had at that time come under the influence of Steve Farmer, and Sujay also once exposed Witzel on the internet and challenged Farmer's take on the Indus script which were untenable besides researching on the origin of Brahmi. These sent out a clear signal - "Racism and science don't mix. Those who mix science and racism will dig their own grave." This also encounter made him truly understand what ideologies were, and he comprehended their power. Of late, the Mid-nineteenth century school of Indology has been in steep and in terminal decline, and is even on its death bed. It will quite possibly be defunct by the year 2030 after the older generations of Indologists and Marxist historians die off. Some Hindutva proponents initially attacked him one even calling him a Christian stooge. This allegation was of course absurd, and hate mail stopped entirely after 2011. In 2010, Witzel told him that he was on a "quixotic half-Hindutva and a half anti-Hindutva quest", after an acrimonious encounter with him. The experience he got with data synthesis led him to write many papers on historiography, and develop the entire set of five papers on twenty-first century historiography. It also led him to write several papers on scientific method much later, all of which were offshoots of his previous research. He also got to know Gregory Possehl through the ICFAI journal.

While Possehl may have been a competent archaeologist, he came across as some kind of an intellectual nut, knowing nothing about India and the Aryan problem except from some archaic Eurocentric sources. He was so naïve, that even the interested and informed man in the street would know more about ancient India from a scientific point of view. He also exhibited a kind of pompous naïveté. He was probably too conceited and haughty to even attempt to bring himself up to date with the times, and in a sense represented the worst of Eurocentrism, even though he wrote many good things about India. His two principles effectively were, "Everybody other than me is an idiot, and anything that I don't know is nonsense", and therefore be labeled "Possehl the idiot, the world's comprehensive idiot." An interesting blend of foolishness and arrogance indeed. These assertions were reinforced through Sujay's observations of Dr Gregory Possehl's earlier interactions with other people. Gregory Possehl called Sujay "naïve", though it was obvious that it was Possehl that was naïve.

Possehl was highly self-opinionated, condescending, supercilious, and his replies even bordered on racism. He also fallaciously believed à la Lucien Levy-Bruhl, that non-western peoples were incapable of scientific pursuits. In a way, he represented the worst of American exceptionalism which was prevalent at the time, again combining naïveté with arrogance. He then realized that

colonial Indologists, Marxist historians and some Dravidian nationalists were hand in gloves with each other to advance their own vested interests. For example, Witzel and his gang did not even attempt or bother to understand why genuine and bona fide demands for revision of history had manifested themselves. They were also obviously only interested in promoting their career goals, and their obsolete paradigms. Likewise, the stark differences between Witzel, Asko Parpola and other Indologists sowed the seeds of doubt and suspicion in Sujay's mind, and made him realize that Indologists were fallible. There were therefore, three camps, "the colonial-Marxist-Imperialist schools of Indology (A dogmatic and an antiquated marriage of convenience mostly), the Dravidian and Dravidian nationalist camp, and the far-right Hindutva camp. As an Indian, he also realized that they had got both ancient and modern India all wrong. They also wanted to go round and round in circles, always attempting to drag Indology back in the direction of the nineteenth century, instead of seeking out solutions actively to problems. There were of course other variations, with Dr Robert Zydenbos and others having slightly different views; Indians of course, lacked the capability to write their own histories accurately upto that point given that they were bitterly divided by ideology.

This realization helped him develop and refine theories on vested interests and thick analysis. Likewise, western intellectuals were only interested in space exploration and in stars, but not about the plight of people in developing countries. They wouldn't be. After all, colonialism had just ended then, while western-centric intellectualism hadn't. They were also more interested in esoteric pursuits, not practical matters or even development of societies or cultures. They had no professional or personal responsibility towards science, society, or the education system in spite of the fact that they were being paid fat salaries, and being granted lofty academic positions. They were only interested in their pelf and power, and their rampant careerism. He found this to be a strange paradox. At the same time, he was aware of the fact that most Indians believed in superstition and blind faith, including the more educated and the intellectually aware ones, preventing India's ascendancy as a scientific superpower. Something had to be done about this, he thought. Mahatma Gandhi, Lokamanya Tilak or Bal Gangadhar Tilak, Gopal Krishna Gokhale, Netaji Subash Chandra Bose, Chandrashekar Azad, Bhagath Singh, and several others gave India its political independence. Babasaheb Ambedkar, Jyothiba Phule and others fought against caste, Manmohan Singh and PV Narasimha Rao, gave India its economic independence. We now need intellectual independence from western-centric paradigms, and allow social sciences not only to thrive, flourish and prosper, but play a major role in shaping human thought and societal progress. But science is science, and science needs to be done accurately. Intellectual revolutions and scientific revolutions are different from political revolutions.

Another interesting twist and turn came in 2015 when he used to dine in Manu hotel daily in the Kadugodi area of Bangalore near Whitefield. He met one Saddam Hussain Bhabuiya which was his real name. He was a devout Muslim boy from Silchar in Assam. He became good friends with Saddam, and helped him in small ways. Though a very good boy at heart and a simpleton, he later was radicalized by a group of Muslims and became half-insane and half-evil. These observations along with further interactions on whatsapp and facebook (He posted anti-India messages, pro

Ghazwa e Hind messages, pro ISIS messages, pro Taliban and pro Al Qaeda messages constantly on social media, once even suggesting that India be made a Muslim nation, and that Pakistan destroy India) goaded Sujay and egged him on to further action. Saddam was so radicalized, he even paid scant attention to other activities, and barely even worked, at one point in time taking leave for nine months in a year to fight for Muslim causes. On the other hand, other more enlightened Muslim friends he knew, including Saddam's own distant relatives, were not that radicalized. Wierdly and oddly enough, Saddam did not even know how old Islam was, the technical history of Islam, or the difference between Shia Islam and Sunni Islam despite having completed his twelfth standard. Of course, he had no interest in bettering the Muslim community, educationally, culturally, or otherwise, and most people of his type won't regardless of religion. This, Sujay realized, was once of the hallmarks of religious fanaticism. Sujay then made contact with al Sina, a prominent ex-Muslim, and patiently heard out all his views. He realized that while Ali Sina was highly committed, dedicated and enthusiastic about the cause, he did not understand the sociological and anthropological implications of religion; this realization convinced him to write on religion from a social sciences perspective many years later. It also helped him refine his ideas on identity theory, and other concepts such as thought worlds, worldviews, mindspace, mind orientation, and cultural orientation. He also linked this to Mahatma Gandhi's naivety on issues such as Hindu Muslim unity, and the support for the Khilafat movement.

This also coincided with the inglorious days of ISIS terrorism which shocked Sujay deeply. Sujay also encountered a Ph.D holder who believed in Pushpak Vimanas, and another graduate who vociferously argued that Anthropology itself was a false science because it claimed that man originated from apes and chimpanzees. Sujay's north Indian cook from Uttar Pradesh between 2017 and 2021 particularly during the Covid pandemic, a young Brahmin man by the name Damodar Kumar Dubey exposed him to orthodox pre-scientific and pseudo-scientific views, as also did other discussions with his more educated past colleagues on social media. He also gauged the Hindutva spirit and the Hindutva mood, and to some extent the Dravidian nationalist and the ebbing and waning colonial narrative through passive observations on social media. The latter was clearly driven by Eurocentric interests and insensitivity towards, or ignorance of other cultures. Sujay understood clearly the ulterior motives behind the Hindutva recast of the Aryan problem and their promotion of out of India theories of spread of Indo European languages, even though the right itself may have been reactionary. Most of them were also maniacally fixated on religion, unlike people in the west.

He also understood their pre-scientific beliefs of Vedas emanating from Brahma's mouth, literality of the age of the universe as described in Sanskrit literature, the ten Avatars of Vishnu, and the Gangetic plains being the centre of the universe, among other myths prevalent even among the Indian highly educated. Of course, rationalists some and some leftists had brought these to light, but never got to the root of the problem as they obviously should have. Thus, these beliefs were similar to the pre-renaissance and pre-enlightenment beliefs held by people in the west. The causes for these beliefs were of course different. Likewise, no one, virtually no one, in India was interested in objectivity in history, both among the left and in the right. There was

only ideology-driven glorification and ideology-driven criticism and vendetta. He had realized that intellectual and academic Marxism had to go in parallel along with right-wing constructs and other ideologies to the extent they were an obstacle to objectivity. While changes are indeed required, changes must also be brought about only through logic and reasoning, not counter-ideology deceit or arm-twisting. Ideologies invariably and inevitably lead to deceit or arm-twisting, and ideologies can indeed be isolated and quantified.

At the other end of the spectrum, he met two highly westernized Indians, one in Kuala Lumpur, Malaysia, (Mr Sivakumar Nambiar) and one in Bhutan (Mr Ajay Ghosh) in 1988 and 2000 respectively. Both were born in the 1940's, and were chain smokers and alcoholics, with scant interest or regard for their families, and proudly flaunting their modernity to boot. He also met another individual in IIT campus in Chennai in 1985 who was "proud" of his atheism equating it with modernity. These encounters eventually made him realize the limitations of western culture as well. His beliefs were further cemented through innumerable social media encounters, through what he called informal ethnography as a part of netnography. All these encounters developed in him the ability to think and introspect widely and deeply, qualities that would eventually stand him in very good stead. It also made him realize that most people, including the most highly educated ones, were obsolete in many ways, and that twenty-first century intellectualism was necessary. He understood the concept of vested interests and emic and etic perspectives by understanding the views of people associated with the automotive industry in India before liberalization, and the insurance industry in India before liberalization, and noting their biases and prejudices.

These experiences and these encounters along with others, brought out the inadequacies and logical absurdities of pedagogy and the Indian education system clearly. It also made it clear in Sujay's mind that the right kind of education models were the only way to fight fascism. This led him to develop many concepts in theories of sociocultural change such as thought worlds, world views, mindspace, mind-orientation, cultural orientation, identity theory, and even pedagogy, as it was obvious that even the good and the naïve could be radicalized. This encounter further cemented his belief that instead of blindly treating all religions equally, all religions were as a matter of fact, not equal, and the role of religion in the twenty-first century had to be reexamined thoroughly in the interests of a better society. Twenty-first century historiography and objective historiography could play a major role too, in formulating scientific approaches to history, as opposed to the Marxist approach to suppression which was dangerously counterproductive. A scientific revolution could change people's mind-orientations and lead to a scientific revolution. Likewise, his other interactions with different people across a wide spectrum of ideologies let him develop his other works, as he observed their foibles from close quarters. He saw the need to divert from a religious and a nationalist mind-orientation to a more scientific one, at least among the educated classes. These multiple encounters and experiences also taught him about the follies of gross over simplifications, and making reductionist judgments. His ideas of a metaphysical God, aka Spinoza's God also stemmed from interdisciplinary synthesis, and cross-cultural dialogue.

Sujay argues that paradigms in the social sciences are context and culture dependant, and need to be developed based on ethnographic data collected from different parts of the world. This is quite unlike the present-day approaches in most fields of the social sciences which are highly and heavily Eurocentric. Only this will gain science the respectability it deserves all over the world, as many people particularly in the developing and the non-western world are highly suspicious of current endeavours in the social sciences, and tend to pooh-pooh them a great deal. While this observation mostly applies to the social sciences, it is pertinent and relevant to other fields of the social sciences too. For example, car safety needs to be ensured by factoring in data from different parts of the world given that accident scenarios may vary. He also sees the need to engage with twenty-first century issues, and these would come under the rubric of twenty-first century intellectualism. He also wants to help other developing countries through horizontal collaboration, without repeating the mistakes of Gandhi and Ambedkar. Another lamentable fact is that even Indian scientists, researchers and thinkers are very weak in foundational science, scientific method, and the philosophy of science; this is because the India education system emphasizes rote learning, and was initially designed to produce clerks for the British East India Company. He also observed through his various interactions that the Indian scientific establishment is still stuck in very old ways, and is ill-prepared to meet the challenges of the twenty-first century. They are extremely conservative and bureaucratic to boot, steeped and entrenched in ideology. This is what is known as scientific babudom or intellectual babudom- their mindset dates back to the pre-1991 pre-liberalization era. They appear in a way to be the last holdout of that era, even though counter ideologies such as Hindutva and Dravidian nationalism also persist. Thus, everything needs to change from the grounds up. They may need a Pererstroika and a Glasnost – of course all assertions need to be backed up by raw and hard data as there may be different types of people involved, and different types of forces at play. This is necessary if the American research ecosystem is to be replicated elsewhere. All this is also necessary if the American research ecosystem is to be replicated elsewhere. India is in no way ready for a leap in science yet, as we need a complete overhaul of research infrastructure. Another major problem is that many Indian researchers seem to be weak in scientific method, logic and reasoning – while clerks and accountants need not be stong in scientific method, researchers must be. In short, we do not have a culture of science as yet. The author has also concluded that while many western researchers have helped him in decolonizing science, many of India’s own bureaucracy-entrenched government scientific bodies appear to be Indian science’s biggest enemies.

It is for this very reason that he wrote extensively critiquing scientific racism from a logical and a scientific standpoint, developing the certainty uncertainty principle as well. He also wrote the article “Rise, Africa, rise: Why Africa can and must rise in scientific and non-scientific pursuits” which was shared with African scientific bodies and think tanks. His research pursuits also let him build a library at home, and he purchased books only as needed. Sujay was a teetotaler and a non-smoker throughout his life. He was born into a non-vegetarian family, though he was a vegetarian for many years in his life, Paradoxically, he became interested in astrologers briefly, as if to test their predictions from a scientific perspective, and also when he sometimes felt low in life, though subsequently gave up this habit altogether, and swore never to go near them ever again. He visited one Mr Baru Srinivasa Rao of Hyderabad between 1998 and 2003, at intermittent intervals, who was not really an astrologer, only a psychic.

He married Tara Mandavilli (nee Tara Janapamala) on the 23rd of October 1996 who was the daughter of a senior Indian Airlines Manager. (Divorced in 2015). The marriage took place even though Sujay had not completed his education, and had never really worked until that point in time, notwithstanding a stint with M/S Fraser and Ross, the audit firm. Tara worked as a Senior Manager in companies like IBM, HSBC, and JP Morgan. His wife Tara was talented, and an exceptional homemaker. However, there were fundamental differences in mind-orientation between the two which marred the relationship. They have a son Yugesh Mandavilli who was born on the 4th of January in West Marredapalli in Secunderabad. He studied in Ryan International school in Bangalore and completed his masters in Data science from Royal Holloway University in the United Kingdom in 2024, and works in London as a data scientist. Over the years, he developed a very close relationship with his son, and has guided him intellectually. After his divorce, he found the time to pursue his passions extensively, and relocated to Puttaparthi, though not for religious or spiritual reasons, primarily economic ones, and to be with his ageing father. Even though he suffered financially due to his divorce, he bounced back quickly and easily, and rebuilt his life from scratch to enter a highly productive period of his life. This was in spite of the fact that he gave away most of his property to his ex-spouse. He completed his Masters in

Antropology with a side income of just Rs 27,000 per month which was just enough to buy him food, as he could not trust his own cooking.

This is in spite of his health issues; since at least 2016, he has been highly diabetic which contributed to further downstream complications over the years. In October 2021, he underwent a major crisis as he was diagnosed with diabetic neuropathy which rendered him immobile for several days. He however bounced back again in 2022, to enter another highly productive period in his life. His large number of setbacks and encounters with different types of temperamental people, quite apart from the fact that virtually no one appreciated him, or understood his talent, also made him self-sufficient and self-made in every conceivable way. It also made him wary of trusting people, as he learnt some people could change colours quickly like chameleons. This could be because of the fact that they could be driven to change based on their own diverse personal experiences, and this was something others had virtually no control over. This realization also made Sujay understand the concept of emic and etic perspectives much more easily. The fact that practically no one understood him throughout life, made him approach life with the “prove it and show others” attitude.

Although he felt he was a failure early on in his life, he quickly made up for lost time, discovered his true passions and his calling, and became a publisher of over a hundred research papers, thereby realizing his childhood dreams of becoming a scientist, and proving all the naysayers, the skeptics and the critics wrong, including many in his own family who may not have wanted him to succeed given that there were plenty of vested interests and ideology clashes involved. This also vindicated his stance greatly, and he turned his life around in the face of adversities and challenges. Luck also played a crucial role and a crucial part, given that the right things happened at the right time. The first time he turned his life around was when he joined the software industry in Strabus Software solutions in February 1998. The second time he succeeded was when he relocated to Bangalore in 2005 as his family was not initially interested, the third after his divorce when he was financially devastated and ruined, and it took him some time to reconsolidate himself financially, and the fourth time after a brief illness in 2021. He also supported his family single-handedly for many years, while swiveling from an unrelated field of study in which he was initially specialized, to one that interested him highly and passionately i.e from a completely non-science background to a science background. Sujay has often compared himself with Harilal Gandhi, Mahatma Gandhi’s eldest son who is seen as a tragic and catastrophic failure in life. Sujay has been interested in Harilal Gandhi since 2008, and Gordon Stewart Northcott. This comparison is however, rather unfair because, Sujay was at least B.Com CA Inter when he stood on his own feet.

Sujay has avoided high end journals for several reasons; firstly, they succumb to some ideology or the other, and this policy is often carried forward to peer reviewers who may find Sujay’s work too non-orthodox and unconventional for their palate and taste. Earlier Gregory Possehl refused to review his work, and other scholars were reticent and tight-lipped too. Secondly, they are prone to making unauthorized changes as was observed in one of his early publications. This can be

extremely dangerous given the fact that much of his publications are nuanced and sensitive in nature. Thirdly, he has had a large number of papers to publish, well over a hundred. Fourthly, publication processes in those journals are time consuming and complicated, and Sujay requires rapid publishing given the volume of his work. Fifthly, such journals can be expensive given the large number of papers to be published. However, his work has been republished several times, in multiple blogs, social media, and in some cases, even in other journals selectively. Thus, he has attempted to maintain complete transparency throughout in all his endeavours over the years. Continuous post-publication peer-review that follows a scientific method is also essential, he feels, and there must not just be one reviewer, but many of them. He has made public his research methodology several times even earlier through some of his publications. On the question of ethnography and field work, Sujay has indeed done three field work studies as a part of his IGNOU Masters in Anthropology. However, no one scholar can be everything; he argues for reducing the latency period across various stages of the scientific cycle, and has even written an entire paper on this. In October 2025, he left the field of governance, risk and compliance in order to primarily focus on his globalization of science mission.

Memberships

He is also a member of the following institutions:

1. Lifetime Member, Indian Science Congress Association(L28080)
2. Lifetime Member, Linguistic Association of India(LM-027/2015)
3. Affiliate, ARC Centre of Excellence on the Dynamics of Language, Australian Research Council
4. Lifetime Member, Dravidian Linguistic Association(1211/2015)
5. Member, Society for Applied Anthropology(SfAA)

6. Member, European Association of Social Anthropologists
7. Lifetime Member, India Innovators Association
8. Member, TRIZ Innovation India
9. Honorary Member, Quarterly Franklin Membership (Membership Id # 495480), London Journals Press
10. Life Member, International Organization for Academic and Scientific Development (IOASD) - LMIOASD-230/2025
11. Lifetime Member, National Population Control Mission of India
12. Member, Social Science Research Network(SSRN)

Also:

1. Reviewer, Current Science
2. Member, Editorial Board, Macrothink Institute
3. Nominated for Asia's Who's who Men and Women of Achievement (Rifacimento International) & accepted for Rifacimento, Asian admirable achievers, Volume VIV (Listing), 2025
4. Accepted for Marquis Who's who, 2018
5. Mentor, Science India(www.scienceindia.in)
6. Member, Mendeley Advisory Group
7. Reviewer, Journal of the Indian Anthropological Society
8. Empaneled as reviewer, Pragati journal of Indian economy
9. "Reviewer" for Arthshastra Indian Journal of Economics & Research
10. Reviewer in the International Journal of Research and Innovation in Social Science (IJRISS).
11. Associate Editor, Journal of Educational Sciences Research
12. Reviewer and Associate Editor, Indian Journal of Innovative Science and Research Technology (IJISRT)
13. Reviewer, International Journal of Research and Scientific Innovation(IJRSI) ISSN:2321 – 2705
14. Member, International Journal of Science and Research(IJSR)
15. Listed in Atal Ranking of Institutions on Innovations achievements database 2021 Institute ID:ARI-A-54718 (Institute for the study of the globalization of science)
16. Member, Thinkers360
17. Reviewer, Bakhtiniana, Revistade Estudosdo Discurso
18. Proposal reviewer, Swiss National Science Foundation (Ambizione grants)
19. Assessor, National Skill India Mission, Ref No Nsim 2563
20. Peer reviewer, Academia global and public health

Awards:

1. India Achievers Award, 2020, India Achievers Forum

2. InRes Research Excellence Award, 2024, Institute of Researchers, (Institution of Biomedical Engineers (India)), Recognized and accredited by MSME
3. Best researcher award–International organization for academic and scientific development (IOASD)
4. Best researcher award, 2024, International academic achievements and awards, Arts and humanities
5. Indian literature award 2026 for literature- scientific poetry, Indian literature & arts society

Mission statement

To democratize and universalize frameworks and paradigms particularly in, though not necessarily limited to, various fields in the social sciences, and free them from the shackles or limitations of Eurocentrism and other ideologies, while at the same time laying the groundwork for science, intellectualism and pedagogy particularly in developing countries with the view to maximizing self-fulfillment and social, cultural and economic productivity.

The six pillars of his mission

He had founded the “Institute for the study of the globalization of science” (ISGOS) in 2017, which was registered in India as “The globalization of science trust”. He had also launched the think tank “Scholars and intellectuals for mankind”, (SCHIMA) subsequently. The following are the six pillars of his movement in a nutshell:

1. Revitalizing various fields of the social sciences for the twenty-first century and beyond by moving them beyond colonialism and imperialism: This is the reason why we had published over one hundred core papers, and ten books all of which are online.
2. Creating intellectual revolutions in various parts of the developing world on the lines of the renaissance and enlightenment that took place in Europe a couple of centuries ago. We had published a paper on twenty-first century intellectualism in 2023. In addition refer to our various other papers which contribute to this mission.
3. Rearming pedagogy and education systems for the twenty-first century and beyond. We had published papers on anthropological pedagogy, and the sociology of science, besides a book on rebooting and revitalizing pedagogy for the twenty-first century pedagogy.
4. Modulating the role of religion in the twenty-first century and beyond through better education, social sciences research techniques, and a concerted effort among governments. Refer to our book on the role played by religion in the twenty-first century and beyond.
5. Developing bottom up developing models for the developing world which would contribute to our other objectives as well. Refer to our papers on anthropological economics, and our book on economic development models.
6. Environmental movements must be integrated, holistic, and must also take into account and consideration, the needs and requirements of people in developing countries. We also need to launch the “Low populations for the environment” movement (LOPE movement) as relatively low birth rates can lead to an “Evergreen demographic boon”. We also

simultaneously need to launch a “High-quality human resources movement” for better quality human resources.

The ten basic canons of the philosophy of sound science

1. *“One kind of bias legitimizes every other kind of bias”(This should be the social sciences equivalent of “Every action has an equal and an opposite reaction – Newton’s third law of motion).”*
2. *“Incomplete paradigms and frameworks also beget counter reactions. Scientists need to embrace holistic thinking and epistemic coherentism. They also need to embrace as far as possible, quantum thinking.”(This should also be a social sciences equivalent of “Every action has an equal and an opposite reaction- Newton’s third law of motion).”*
3. *“Hypotheses and theory-building processes that are not focused on reality or are not data driven, will remain fundamentally flawed and erode people’s trust and belief in science.”*
4. *“If scientists and researchers talk down to people or undermine their thought processes, they will never win their trust and delay the process of social change or scientific progress. Public orientation in diverse contexts is one of the fundamentals of science communication.”*
5. *“Cross-cultural research design must be practiced wherever it makes sense to do so. Cross-cultural research design offers an in-built validation mechanism. Scientists must respect and understand the fact that humans will always be humans, and that different humans will think differently.”*
6. *“Scientists and researchers must never oversimplify. Yet, they must practice irreducible simplicity. If contradictory evidence exists within a model, it means that the model is oversimplified. They must bear in mind the principle of non canceling contradictory evidence. Real world problems tend to be complex, and so do solutions to such problems.”*
7. *“Reconciling paradoxes automatically takes science to a higher level. This must be a continuous process. Less than perfect scientists and researchers persist with paradoxes and dichotomies. So do crooks and knaves”.*
8. *“Ideologies in science must come to naught. Behind every problem or a catastrophe lies an ideology-driven individual. It is possible to isolate and quantify ideologies on the lines of what we had previously written. Dogma is also self-exhibited and can be demonstrated easily. Dogma may be attributed to scientists and non-scientists alike.”*
9. *“Scientists and researchers must never falter in the quest and pursuit of the truth, and must pursue truth consistently and assiduously. This requires honesty, dedication, sincerity, objectivity, accuracy, and rigour, among other attributes. Scientists can never justify nonsense, not at least in the long-term, If scientists proceed consistently in the right direction without deviation, they will never falter. Doing some good doesn’t grant scientists immunity. It doesn’t make them immune to criticism. We need constant and continuous excellence.”*
10. *“Success in science must be measured in terms of the social, cultural and technological*

change. A successful researcher creates a generation gap either directly or indirectly, and must measure his success in terms of that gap. ”

Please find his list of publications below:

| S.No | Name of paper | Journal |
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| On the origin of languages and language dynamics | | |
| 1 | On the origin and spread of languages: Propositioning Twenty-first century axioms on the evolution and spread of languages with concomitant views on language dynamics | ELK Asia Pacific Journal of Social studies 2016 |
| 2 | Towards a comprehensive compendium of factors impacting language dynamics in post-globalized scenarios: Presenting principles, paradigms and frameworks for use in the Emerging science of language dynamics | ELK Asia Pacific Journal of Social studies (2020) |
| 3 | Observations on language spread in multi-lingual societies: Lessons learnt from a study of Ancient and Modern India | ELK Asia Pacific Journal of Social studies 2015 |
| Twenty first century historiography | | |

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| 4 | Historiography by Objectives: A new approach for the study of history within the framework of the proposed Twenty-First Century School of Historiography | ELK Asia Pacific Journal of Social studies 2015 |
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| 5 | Enunciating the Core principles of Twenty- first Century Historiography: Some additional extrapolations and inferences from our studies and observations on Historiography | ELK Asia Pacific Journal of Social studies 2016 |
| 6 | Introducing Anthropological Historiography as an integral component of Twenty-first Century Historiography: The role played by Anthropological Historiography in the attainment of long-term Anthropological Goals and objectives | IJISRT(International Journal of Innovative Science and Research Technology), 2018 |
| 7 | Presenting the art and the science of Qualified Historiography: Anchoring history- writing in the event of uncertainty and unreliability of narratives | IJISRT July 2022 |
| 8 | Propositioning Investigative Historiography as a niche subfield within Twenty-first Century Historiography: Making a case for Investigative historiography in Twenty-first Century Social Sciences | IJISRT Aug 2022 |
| 9 | Multidimensional Reenactments for Validating Historical and Pre-Historical Research Models | SSRN, February 2026 |
| 10 | Internalizing cross-cultural research design into historical and pre-historical models: Towards greater emic representation and etmic reconciliation of viewpoints | SSRN, March 2026 |
| Theories of socio-cultural change | | |
| 11 | Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a 'Neo-centrist' perspective | ELK Asia Pacific Journal of Social studies 2017 |
| 12 | The relevance of Culture and Personality Studies, National Character Studies, Cultural Determinism and Cultural Diffusion in Twenty- first Century Anthropology: An assessment of their compatibility with Symbiotic models of Socio-cultural change | ELK Asia Pacific Journal of Social studies 2018 |
| 13 | Towards scientific apperception tests for twenty-first century social sciences research: Formulating 'Structured apperception techniques for socio-cultural change' in twenty-first century social sciences research | IJISRT June 2023 |

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| 14 | Attempting diachronic extensions of symbiotic approaches to socio-cultural change: Developing techniques to assess socio-cultural changes over a period in time | IJISRT,September2023 |
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| 194 | Dangers and limitations of Marxist historiography from a Non-Hindutva Perspective | ----- |
| 195 | Sociology of science: Better education For a better tomorrow | ----- |
| 196 | Hindutvavaadins: Their technology, line and fraud (Dangers of Hindutva misappropriation of history) (This was a pdf file) | ----- |
| 197 | Limitations of Marxist and other present forms of intellectualism (The God that failed, part three) | |
| 198 | Why we need to reform pedagogy; A follow up from November 2025 | November 2025 |
| Other | | |
| 199 to 200 | I have two other publications in the journal "Language in India" two of which are obsolete. The third one was republished in My blog | ----- |
| 201 | Some of my papers have been republished Through Amazon, Google books, Pothis, Eliva Press, and other publishers | ----- |
| Select highlights from my blog (Abhilasha: This is not utopia) | | |
| 202 | Why we need an "Indian enlightenment", and "Enlightenments" in other developing countries | April 2024 |
| 203 | Towards an enlightened and progressive interpretation of Hinduism | April 2024 |

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| 204 | Towards a Vijnana or a Vaignanika school of Hinduism | June2024 |
| 205 | Is Hindutva bringing Hinduism a bad name, and harming India's interests? Do we need post-Hindutva schools of thought immediately? | June2024 |
| 206 | The hunt for the right kind of economic development model: Knowledge sharing among Indian states | July2024 |
| 207 | Why we must not entertain any thoughts of pronatalism | July2024 |
| 208 | Why we need bottom up economic development models for India and other developing nations | July2024 |
| 209 | More teeth to the religious rights of minorities and other measures pertaining to practice of religions and religious freedoms | July2024 |
| 210 | Universal Human values must gradually replace religion-inspired and religion-driven morals and ethics | July2024 |
| 211 | The core pillars of our mission in a nutshell | July2024 |
| 212 | Should mind-orientations and cultural orientations of Indians change with the times? | July2024 |
| 213 | English-medium schools or vernacular schools: Which is our best bet? | July2024 |
| 214 | Towards an ideology-free science: Why we need to take baby steps now | July2024 |
| 215 | What is scientific method? Why is it not adequately emphasized in schools? | July2024 |
| 216 | Teaching innovative and creative techniques to school-going students: This must find a pride of place in education systems | July2024 |
| 217 | Teaching students to distinguish between science and pseudoscience: A necessary skill in the twenty-first century | July2024 |

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| 218 | Teaching school-going students time and space Encapsulation from a young age to promote a scientific temper | July2024 |
| 219 | Why we need objective, balanced, constructive and non ideology-driven assessments of great or famous people | July2024 |
| 220 | Historical models used to study Hinduism are indeed utterly obsolete: But we should not walk or fall into the Hindutva trap | July2024 |
| 221 | Do Indians and people from other developing countries suffer from a general aspiration deficit syndrome? | July2024 |
| 222 | Why we believe and argue that the entire field of economics needs a structural reboot and a foundational overhaul | August2024 |
| 223 | Sustainable development models must be factored into standard economic theory as well | August2024 |
| 224 | Modulating religion in the twenty-first century and beyond: Why this must become one of the biggest agendas of the twenty-first century | August2024 |
| 225 | On the ever-expanding per capita human environmental footprint: Why we need to treat low fertility as the new normal and work around it instead | January2025 |
| 226 | Dismantling the population composition fallacy: Why we need to treat low fertility as the new normal and work on improving education systems instead | January2025 |
| 227 | Capitalizing on the many benefits of low birth rates: Why we need a “Low populations for the environment” movement and a “High quality human resource” movement | January2025 |
| 228 | Population management and the environment: Why we need population management strategies to be much better integrated with environmental movements | January2025 |
| 229 | The identity of the Harappans and the languages of the Indus valley civilization | March2025 |

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| 230 | Why Indus script decipherment based approaches Must be abandoned for all meaningful progress in Indology | March2025 |
| 231 | Hindutvavaadins: Their technology,their line, and their fraud | April2025 |
| 232 | Weaponizing the “intellectual revolutions in developing countries” narrative: Using ethnography driven data for purpose of driving sociocultural change (Blog post) | June2025 |
| 233 | Reigniting public trust and public confidence in science: Why high quality science alone will restore trust in science and wipe out pseudoscience (Blog post) | June2025 |
| 234 | Charting the skeptopathy - skepticism continuum: A constructive aid in the interests of consistent and reliable scientific activity (Blog post) | June2025 |
| 235 | Success in science:Is there a cultural misalignment in India and other developing countries? | June2025 |
| 236 | Amit Shah crazy? Letter to Mr Amit Shah, Home minister, Government of India on the contentious Language policy | June2025 |
| 237 | The importance of progressive and constructive criticism in national and international affairs | June2025 |
| 238 | Why we need a balanced, objective and an ideology-free assessment of individuals | June2025 |
| 239 | The long and rocky road to self-extinction:The Inevitable decline, fall and demise of Academic Marxism | June2025 |
| 240 | Why Indian states need to develop their own education policies, if necessary | September2025 |
| 241 | Why the current decline of science in America can be a golden opportunity for science to reinvent itself | September2025 |
| 242 | Why we need a human resources led development model for India | September2025 |
| 243 | Trump, Tariffs and outsourcing:A multipoint action plan for India and other developing countries | September2025 |

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| 244 | Why India would be well-advised not to mindlessly privatize its banks | September2025 |
| 245 | Rise Africa, rise:Why Africa can and must rise | October 2025 |
| 246 | Message to my dear Hindutva friends | October 2025 |
| 247 | Why we must create intellectual revolutions in India, and if necessary, elsewhere: A follow up and a Rejoinder | October 2025 |
| 248 | We have abolished caste but not class consciousness | November2025 |
| 249 | Re-examining the role of religion and God in the twenty-first century and beyond | December2025 |
| Select highlights from my you tube channel (Abhilasha:This is not utopia) | | |
| 250 | Why we need a renaissance and enlightenment in developing countries | August2024 |
| 251 | What is scientific method, and how it is neglected in the school syllabus | August2024 |
| 252 | Whywe believe that the science of pedagogy needs a structural overhaul and a foundational reboot | August2024 |
| 253 | Introducing 21st Century historiography: Why historiography is obsolete & needs an overhaul | August2024 |
| 254 | Why we need 21 st century schools of intellectualism immediately | August2024 |
| 255 | Why we need to teach innovative and creative thinking techniques in schools | August2024 |
| 256 | Importance of teaching life skills in schools | August2024 |
| 257 | Why universal human values must gradually replace religious values in education and in society | August2024 |
| 258 | Teaching time and space encapsulation to students to promote a scientific temper | August2024 |

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| 259 | We must work towards phasing out of religious violence and religious intolerance | August2024 |
| 260 | Why Muslim countries must provide religious freedoms to their citizens | August2024 |
| 261 | Combating Islamism: Why long-term and multi-pronged strategies are required | August2024 |
| 262 | Should mind-orientations and cultural orientations of Indians change with the times? | August2024 |
| 263 | Introducing the “Human Trusteeship of the Planet” Concept: A Crucial Advancement in General and Environmental Anthropology | August2024 |
| 264 | Population Management in theTwenty first century and beyond | August2024 |
| 265 | Why we need post-Hindutva schools of thought in Hinduism | September2024 |
| 266 | Historical models used to study Hinduism are indeed utterly obsolete, but we should not walk or fall into the Hindutva trap | September2024 |
| 267 | Promoting Horizontal collaboration in scientific research across diverse nations in the world | September2024 |
| 268 | Quashing racism: Presenting the “Comprehensive socio-cultural persecution complex” | October 2024 |
| 269 | The Indian education system and the language conundrum | October 2024 |
| 270 | Why religious studies in western universities need a foundational overhaul and reboot | December2024 |
| 271 | Anthropological Economics:A primer | December2024 |
| 272 | Why we need a “Low populations for the environment” movement (LOPE)” | December2024 |
| 273 | Why we need bottom up development models for developing countries | December2024 |

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| 274 | Why we believe scientific method needs a radical overhaul | December 2024 |
| 275 | Why we urgently need strategies to develop non-dominant languages lexically | December 2024 |
| 276 | Automation of education: Flaw-ridden half-solution or epoch-making gamechanger? | December 2024 |
| 277 | Why we need a balanced, objective and an ideology-free assessment of individuals | January 2025 |
| 278 | Why we need to take baby steps towards an ideology-free world | January 2025 |
| 279 | Why we need to leverage 21st century intellectualism to shift the locus of public attention to more contemporary issues | January 2025 |
| 280 | The importance of progressive and constructive criticism in national and international affairs | January 2025 |
| 281 | Building a meritocracy in the twenty-first century: conception of the term | January 2025 |
| 282 | How automation of education can help developing countries leapfrog developed ones in the long-term | January 2025 |
| 283 | What we mean by an evergreen demographic boon arising from relatively low birth rates | January 2025 |
| 284 | Why NITI Aayog must support Indian states learning from each other | January 2025 |
| 285 | Why we need a food revolution and brain and body healthy foods must become the norm | January 2025 |
| 286 | Parenting techniques for the twenty first century and beyond: A social sciences perspective | January 2025 |
| 287 | Has India's urban development model been a catastrophic failure? | January 2025 |
| 288 | Why we need responsible journalism in a twenty-first century format | January 2025 |

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| 289 | How feasible is job security in a capitalist and a free market economy? | January2025 |
| 290 | Why we need a interdisciplinary and a cross cultural approach to bring Indology to the twenty first century | January2025 |
| 291 | Why developing countries can and must take the lead in developing new scientific paradigms and new technologies | February2025 |
| 292 | Embracing “Functionalism” in pedagogy Why this can lead to a revolution in education | February2025 |
| 293 | Why religious studies in academia need a radical makeover in the twenty-first century | February2025 |
| 294 | Why we must make government schools more attractive to parents and students particularly among lower income groups | February2025 |
| 295 | Why we need to replace the department of official language with the department of Indian languages | February2025 |
| 296 | Why we need a power sector revolution in India as a essential prerequisite for economic growth | February2025 |
| 297 | Why sound social science research and theory must form the basis of better cross-cultural understanding | February2025 |
| 298 | How to further the globalization of science movement and create a social sciences revolution worldwide | February2025 |
| 299 | Why social and cultural anthropologists must embrace artificial intelligence wholeheartedly | February2025 |
| 300 | Should codes of conduct and ethics be applied to social science researchers? | March2025 |
| 301 | Why we need to radically reassess Academic Marxism | March2025 |
| 302 | Why ethnography must begin to be widely used in pedagogical studies | March2025 |
| 303 | Why “Unity in diversity” models alone will bring about lasting national integration in India | March2025 |

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| 304 | Why it is now time to virtually revalidate all assumptions in Indology from scratch | March2025 |
| 305 | Message to upcoming researchers, scientists and intellectuals in India and elsewhere | April2025 |
| 306 | Why India must capitalize on its social and cultural strengths in relation to China and other countries | April2025 |
| 307 | The Hindu newspaper, the frontline magazine and history: An unforgivable affront on history and science | April2025 |
| 308 | Why developing countries need to take the lead to improve pedagogical theory and practice | April2025 |
| 309 | Why we need visual symbols to represent intellectualism and the intellectual movement | April2025 |
| 310 | Trump and tariffs: Why nations need to focus on basics and core competencies | April2025 |
| 311 | Success in science: Is there a cultural misalignment in India and other developing countries? | April2025 |
| 312 | Realizing the goals of the globalization of science movement How we can make it happen | April2025 |
| 313 | Why we need collectivism and collective action in societies | April2025 |
| 314 | The perils and follies of scientism: Why we need harmony and balance | June2025 |
| 315 | Why high quality science alone can drive out religious dogma | June2025 |
| 316 | The decline and fall of academic Marxism | June2015 |
| 317 | Why behavioural analysis needs to be recast for the twenty-first century: Emphasizing cross-cultural perspectives | June2015 |
| Poetry section–These further the ideals of the globalization of science movement, albeit humorously | | |

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| 318 | Man, be not proud—An all original poem by Sujay Rao Mandavilli (Also published on my blogs, and published on allpoetry.com) | February2025 |
| 319 | Ideologies, you shall come to naught –An all original poem by Sujay Rao Mandavilli (Also published on my blogs, and published on allpoetry.com) | February2025 |
| 320 | Obsolescence, nothing escapes your wicked ways (Also published on my blogs, and published on allpoetry.com) | March2025 |
| 321 | Leave a legacy behind, my dear friend (Also Published on my blogs, and published on allpoetry.com) | April2025 |
| 322 | The power of independent thinking(Also published on my blogs, and published on allpoetry.com) | April2025 |
| 323 | Universal thinking and long-term vision(Also published on my blogs, and published on allpoetry.com) | April2025 |
| 324 | Step aside and step away, you Marxist historians, your time is over(Also published on my blogs,and Published on allpoetry.com) | April2025 |
| 325 | Wait with patience innovators, your time shall come (Also published on my blogs, and published on allpoetry.com) | May2025 |
| 326 | Arise, awake you youth, take up the cause of science (Also published on my blogs, and published on allpoetry.com) | May2025 |
| 327 | Let us remember our heroes and treat with respect the worthy and the deserving(Also published on my blogs, and published on allpoetry.com) | May2025 |
| 328 | Why we need collectivism and collective action in societies | May2025 |
| 329 | Let us create intellectual revolutions in developing countries | May2025 |
| 330 | Let us unleash the raw power of pedagogy | May2025 |

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| 331 | Let us break away from the manacles of religion and instead become more spiritual | May2025 |
| 332 | Let us enforce and realize human trusteeship of the planet | May2025 |
| 333 | The “Globalization of science” theme poem | May2025 |
| Miscellaneous(Miscellany) | | |
| 334 | Letter addressed to various departments of the Government of India and to all important political parties on the various aspects of the globalization of science mission and the need to implement them in the Indian context (25 th April2025) –This has been posted on different portals so that people in other developing countries can access them as well. | April2025 |
| 335 | Letter addressed to the department of science and technology, Government of India: Issuance of visas for deserving American scientists who wish to come toIndia(27 th May2025) | May2025 |
| 336 | Letter addressed to the editor of the Frontline magazine about the need for objective neutrality | June2025 |
| 337 | Letter addressed to various central government department and political policies asking them to Continue with population management policies | June2025 |
| 338 | Letter addressed to MrAmit Shah on the role of Hindi and English in India | June2025 |
| 339 | Need to modernize India’s education system– a blueprint for other countries–Letter addressed to various political parties | August2025 |
| 340 | New approach to economics called anthropological economics – Letter to Mrs Nirmala Sitaraman, Finance minister of India,and ministry of commerce | September2025 |
| 341 | Trump, tariffs and outsourcing: How this can help other developing countries in the long term–Letter to Mrs Nirmala Sitaraman, Finance minister of India,and ministry of commerce | September2025 |

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| 342 | Need to modernize India's education system– a blueprint for other countries–Letter addressed to HRD ministry | September2025 |
| 343 | Failure of India's urban development model–Letter to ministry of Urban affairs. | September2025 |
| 344 | India should not privatize its banks mindlessly – Letter to the Indian finance and commerce ministry | September2025 |
| 345 | Lexical development of Indian languages –Letter to Indian government | October 2025 |
| 346 | Why we need to create a pragmatic set of best practices for permaculture, regenerative agriculture, organic farming, | October 2025 |
| 347 | Rise, Africa, rise:Why Africa can and must rise: Sent to African science associations | October 2025 |
| 348 | Need to adopt objective approaches in historiography–Letter to BJP, RSS and VHP | October 2025 |
| 349 | The ideals of the globalization of science mission– Mail to various scientific bodies and sociology and Anthropology associations in the West. | October 2025 |
| 350 | My idea of Hinduism– letter by Sujay Rao Mandavilli to BJP, RSS and VHP | October 2025 |
| 351 | Bringing about changes to society:Mail to ex-Muslim organizations | December2025 |
| 352 | Interview with deified publications on globalization of science mission | February2026 |
| 353 | Interview with other publications on globalization of science mission | March 10 th 2026 |
| Youth Ki Awaaz | | |
| 354 | Why the Indian education system my now need an overhaul | March 2026 |
| 355 | Why we still need a women's education revolution in India | March 2026 |
| 356 | Why we have to treat low fertility as the new normal and work around it | March 2026 |

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| 357 | We need bottom up development models for developing nations | March 2026 |
| 358 | Tweaking development models: Knowledge sharing among Indian states | March 2026 |
| 359 | Sustainable development models must be factored into economic theory | March 2026 |
| 360 | Why environmental movements must include population strategies | March 2026 |
| 361 | English medium schools or vernacular schools? Which is our best bet? | March 2026 |
| 362 | Why India should not mindlessly privatize its banks | March 2026 |
| 363 | Is automation of education viable in the long term? | March 2026 |
| 364 | Why we need a power sector revolution in India | March 2026 |
| 365 | Science Beyond Frontiers: Rearming Social Sciences In The 21st Century | March 2026 |
| 366 | Replicating the American research ecosystem in India | March 2026 |
| 367 | Creating intellectual and scientific revolutions in India | March 2026 |
| 368 | Why we need horizontal collaboration between developing countries in science | March 2026 |
| 369 | Why we need 21 st century intellectualism | March 2026 |
| 370 | Rise, Africa, rise in science | March 2026 |
| 371 | We have abolished the caste system, but not class consciousness | March 2026 |
| 372 | How intellectual multipolarity nourishes science | March 2026 |
| 373 | How ideologies in science perpetuate vested interests | March 2026 |

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| 374 | Many Islamic countries need political, religious and educational reform | April 2026 |
| Children's books | | |
| 375 | A brief history of science for budding and curious young minds | Pothi books and Google books / Eliva and Amazon |
| 376 | A brief history of the earth for budding and curious young minds | Pothi books and Google books / Eliva and Amazon |
| 377 | A handbook of the philosophy of science for budding and curious young minds | Google books/ Eliva and Amazon |
| 378 | A handbook on science and pseudoscience for budding and curious young minds | Google books |
| 379 | Modern Indian scientists for budding and curious young minds | Google books |
| 380 | The universe explained for budding and curious young minds | ----- |

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GoogleScholar:<https://scholar.google.co.in/citations?user=MaJoLtgAAAAJ&hl=en>

Vidhwan Scholar database: Listed

Worldcat;Listed

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JSTOR: Registered

Aakashganga: Registered

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