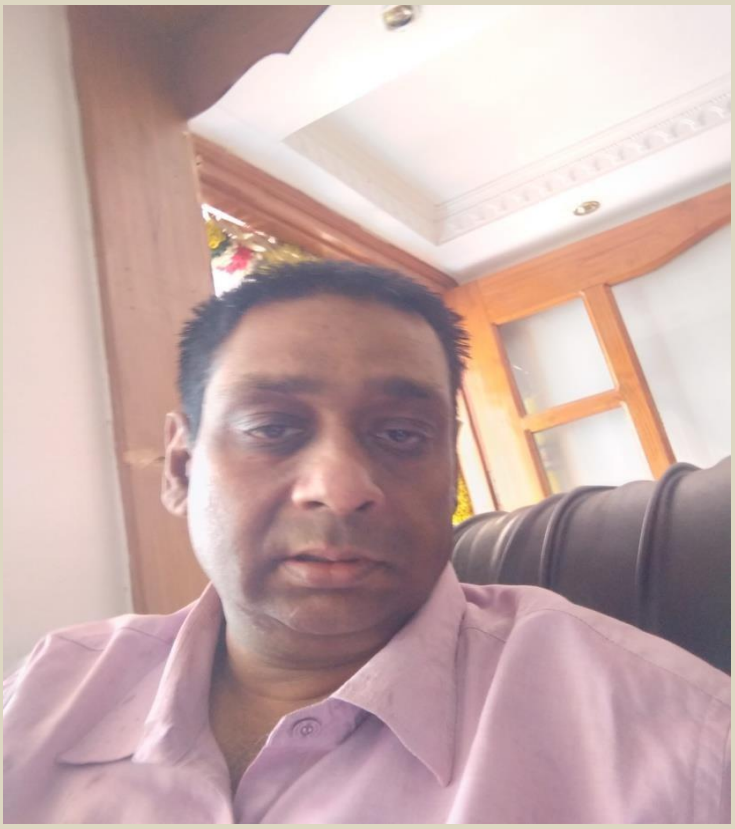
Sujay Rao Mandavilli

Profile and list of publications as of 25th October 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)

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 eighty core research publications and fifty books, many in peer-reviewed journals. All his publications have been republished in Social Science Research Network, or SSRN, and some on SocArXiv, and many others in Mendeley, OSF, and Zenodo. Most of his work has also been indexed through major science repositories. Books have been published through Google books, Pothi publishers, Eliva publishers, Notion publishers and Amazon books. Some papers have been published in some European journals. He is the Founder-Director of the Institute for the Study of the Globalization of Science (Registered as the Globalization of Science Trust) which is 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 colonialismand 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 and Pratilipi. 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

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 researcheraward–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 arethe sixpillars 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 over-simplified. 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. "*

Main websites:

https://globalisationsciencetrust.com/

and

https://globalisationsciencetrust.netlify.app/

https://globalisation-of-science-trust-2.vercel.app/

Article summarizing our globalization of science mission

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

Publications list:

https://publicationslist.org/sujay_rao-mandavilli

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_cqmJ942TzusbubZpchw

MandavilliFoundationAwardsandScholarshipsrulesand regulations

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

Someofhisworkswerealsopublishedonreddit,medium,substackandtumblr.

Online biographies

https://ha-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://is-wikipedia.com/Sujay_Rao_Mandavilli

https://www.imdb.com/title/tt44680502/
https://pro.imdb.com/title/tt44680502/public/

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

Pratilipi

https://english.pratilipi.com/user/sujay-rao-mandavilli-m92qfi580mv

Present Qualification:

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

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), in1968, After having worked inthe 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 in1986, moved to Chennai that same year, and died in1994 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 Commisioner 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. Two of them owned some gas stations in the city. 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. Mr Ranga Rao was however orphaned from a young age, and his ancestry cannot be traced reliably. 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 at as 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 localityin Madras, and one ofthe 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. Naidu therefore championed an enlightened and moderated version of Hinduism, free from the caste state. 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 besides being an IT professor in electrical engineering, 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 inChennai at the IIT campus in 1975 after much hesitation. There was also a brief tiff between his maternal grandmother and his mother – his grandmother wanted to retain him with her, while his mother wanted him back in Chennai.

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, (an area said to be tainted with money due to the presence of a large number of millionaires, so tainted that it was sometimes said that it would rain less there than elsewhere in the city) and owned by T Stanes and company, with a large garden and some servants. This house had five bedrooms and six bathrooms. 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 from1977. 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 relocatedto 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 provedto 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-SaiBaba 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 Euroecentric concepts froma 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 complied 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 propoenents 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 plusses 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. This led his father to comment that even a fool can play ball. 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. Sujay also played a little bit of chess, and enjoyed dumb charades, particularly after ninth grade.

Upon return from West Germany, he studied in the Vanavani Matriculation higher secondary school in the IIT campus, Madras, fromwhere he matriculated witha first class in1985, 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 thyphoid and parathyphoid 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 July1985, 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 developed a strange complex –wanting to help poor boys- because his own life was a failure. He once saw a beggar, and developed empathy for him – he thought he has become just like him. 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 learnt several important salutary lessons in life based on his own past experiences such as "Don't depend or trust on other people' they may change like chameleons", and "Prove yourself; there is no substitute for proving oneself." 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. In was during the nadir of his life in the late 1980's and the early 1990's, that he gradually developed an empathetic streak. His persecution complex and victimhood complex- mostly fuelled by his mother's upbringing of him, led to him losing interest in life more or less completely- his friends all emigrated to the USA, but Sujay didn't care. He knew he was sinking- aimless and directionless – but didn't harbor any care or hope- only the miraculous hand of destiny pulled his back from the abyss of oblivion and tragedy.

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, and one even said to Sujay, "You are the pits". But obviously, nobody had understood or appreciated Sujay until that point in time. In general, he knew he was trapped in the wrong profession, and felt a sense of worthlessness. People from the commerice background especially would not understand him, and his talents and abilities. 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 February2004 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

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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 ofthe 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 ina 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 the14thofNovember 2005, when he actively started researching the Aryan problem based on his earlier interest on the Aryan question since1993. 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 ofthe 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 Wizel on the internet and challenged Farmer's take on the Indus script which were untenable besides researching on the origin ofBrahmi. 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 hald 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 froma scientific point of view. He also exhibited a kind of pompous naivete. He was probably to conceited and haughty to even attempt to bring himself uptodate 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 "Possehlthe 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 wasobvious that it was Possehl that was naïve.

Possehl was highly self-opinionated, condescending, supercilious, and his replies even borderedon racism. He also fallaciously believed a la Lucien Levy-Bruhl, that non-western peoples were incapable of scientific pursuits. In a way, he represented the worst of American exceptionism which was widely prevalent at the time, again combining naivete 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 theyhad 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 notabout 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. Around 2010, Edwin Bryant, a noted Indologist belonging to the Rutgers University wrote to Sujay implying that his work on the Aryan problem was correct. Neville Ramdeholl, an independent researcher also wrote to Sujay in 2010 stating that his work on the Aryan problem was correct. In addition, all three of Sujay's papers in the ICFAI journal were reviewed and approved for publication by a competent Indian and Indus archeologist, who as also ideologically neutral to boot.In 2013, David McAlpin also corresponded with Sujay indirectly implying that his Elamo-Dravidian hypothesis was outdated, and that Sujay's hypothesis was correct.

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 Bharbuiya 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 whattsapp and facebook (He posted anti-India messages, pro Ghazwa e Hind messages, pro ISIS messages, pro Taliban and pro Al Queda 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 commited, 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 ofthe 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 conterproductive. 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 as evidenced by the publications of the Frontline magazine.

The author does not wish to reveal the names of the Indian government departments at this state, but truth be told, an overwhelmingly vast majority of them are ill-suited or unfit to be scientists only bureaucrats. 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 strong 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. These intermittent and sporadic encounters made him realize that while commercial astrology may have been bogus, there may have been a nugget of truth in extrasensory perception and telepathy; however, everything had to be probed from a scientific lens and angle. These also made Sujay realize that nothing could be oversimplified; everything had to be probed in depth, and various nuances and intricacies grasped, comprehended, and thoroughly understood.

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 uptil 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 whowas bornonthe4thofJanuaryin 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 later increased to a side income of Rs 41,000 per month which meant he was not rich by any means – not atleast in the traditional sense of the term.

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. He has struggled to keep his diabetes under control – he however had carbuncles in June 2026, and was hospitalized. He credits his father for helping him with his health, and this must have added several years to 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 earlyon 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 whenhe 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 was initially non-affirmative and non-eloquent with his views, and would frequently loose debates and discussions even when he was in the right. This gradually changed with the passage of time, and he learnt to better articulate his views, especially in writing, and developed his own way of putting forward his views.

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 nt 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 primarily left the field of governance, risk and compliance in order to primarily focus on his globalization of science mission, though he continues doin projects freelance. .

Photo 1: In Coimbatore 1980

Photo 2: With his son in 2014

Photo 3: Stanes house, Coimbatore, captured in March 2019

Photo 4: School photo from 1983, (Ninth grade) Vanavani matriculation higher secondary school

Photo 5: Early family photo July 1976, seated second from left on the floor

Photo 6: Third grade, KVIIT, 8th February 1977, standing on second row, third from right

Photo 7: Twelfth grade, Vanavani school, 1986-87, Standing top row, fourth from left

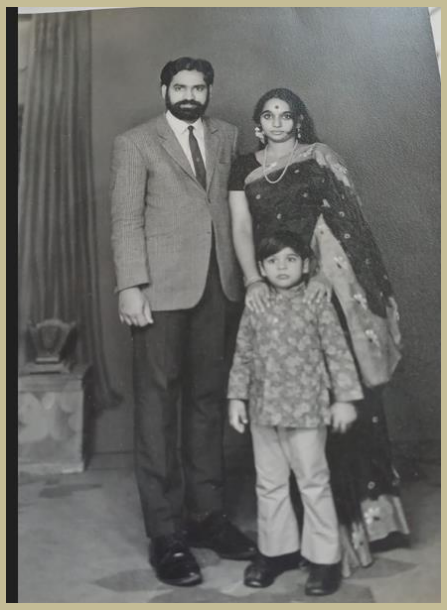

Photo 8: With parents, 1975

Photo 9: In Bhutan, as Project Manager for the the UNDP computerization project for Bhutan Telecom, April 2001

Photo 10: Family get together in Bangalore, June 2023

Please find his list of publications below:

S.No	Name of paper	Journal
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		

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

5	Enunciating the Core principles of Twenty- first Century Historiography: Some additional extrapolations and inferences from ourstudiesandobservationson 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 ScienceandResearch Technology), 2018
7	Presenting the art and the science of Qualified Historiography: Anchoring history- writing in the event of uncertainty and unreliability of narratives	IJISRTJuly2022
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	IJISRTAug2022
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
11	Dangers of non-objective constructions and interpretations of history: Important assertions and takeaways from an Indian context	Published directly online
Theories of socio-cultural change		
12	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

13	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
14	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	IJISRTJune2023
15	Attempting diachronic extensions of symbiotic approaches to socio-cultural change: Developing techniques to assess socio-cultural changes over a period in time	IJISRT,September2023

16	Disseminating the real-world importance of conjunct studies of acculturation, transculturation, and deculturation processes: Why this can be a useful technique to analyze real-world observations	IJISRT,June 2024
17	Mooting the concept of “Hierarchicalanalysis” in the context of a cultural taxonomy: A concept with widespread implications for social sciences research	IJISRT,July2024
18	Identifying tools and techniques for picking out cultural bottlenecks: Another crucial component of the symbiotic approach to socio-cultural change	IJISRT,October2024
19	Weaponizing the “intellectual revolutions in developing countries” narrative: Using ethnography driven data for purpose of driving sociocultural change	SSRN,June2025
20	Establishing the theory of win-win paradigms as a central tenet in twenty-first century social sciences: An approach with wide implications for many fields of study	SSRN,July2025
21	Gestating comprehensive approaches for the modelling of inter-personal and cross-cultural interactions: An approach with vast benefits for the social sciences	IJISRT,August2025
22	Envisioning the “Homogeneity principle” in drill down analysis and slice and dice analysis: Another useful heuristic for sociocultural and socioeconomic analysis	SSRN,January2026
Indo-European studies		
23	The Indo-Europeanization of theWorld from a Central Asian Homeland: New Approaches, Paradigms and Insights from Our research publications on Ancient India	JournalofSocialScience Studies, Macrothink Institute 2015

24	Addendum to “The Indo-Europeanization of the world from a Central Asian homeland: New approaches, paradigms and insights from our research publications on Ancient India” which was published in Journal of Social Science Studies, Macrothink Institute, Volume 3, Number 1 in2015	----------
Twenty-first century Indology		
25	Syncretism and Acculturation in Ancient India: A new Nine phase acculturation model explaining the process of transfer of power From the Harappans to the Indo-Aryans: Part	ICFAIJournalofHistory and Culture 2009

	One	
26	Syncretism and Acculturation in Ancient India: A new Nine phase acculturation model explaining the process of transfer of power from the Harappans to the Indo-Aryans: Part Two	ICFAI Journal of History and Culture 2010
27	The Reconfirmation and Reinforcement of the Indus Script Thesis :A Logical Assessment and Inquiry as to the Elusive and Enigmatic Nature of This Script	ICFAI Journal of History and Culture 2011
28	Why the Indus Script WAS true writing and why a larger corpus of texts existed in the Indus Valley civilization: Simple proof Addressed to mainstream researchers & archaeologists	International Journal of Philosophy and Social Sciences 03/2013
29	Alphabetic scripts and other forms of literacy in Post-Harappan India: A logical assessment and inquiry as to the origin and extent of Literacy in Post-Harappan India	International Journal of Philosophy and Social Sciences 10/2012
30	The Demise of the Dravidian, Vedic and Paramunda Indus Hypotheses: A brief explanation as to why these three Hypotheses Are no longer tenable.	----------
31	Bringing Indology into the Twenty-first Century: Why rich rewards are in store for many fields of science with major implications reaching far beyond Indian shores	ELKAsiaPacificJournal of Social studies (2015)
Ethnography		
32	Presenting the 'Structured and Annotated Participant driven Appraisal' technique in Ethnography: Towards the universal realization of Multivocality in Ethnographic Studies	ELKAsiaPacificJournal of Social studies (2018)
33	Introducing Long-term Ethnography: Positioning Long-term Ethnography as a valuable tool for long-term Ethnographic research	IJISRT July 2022
34	Postulating 'Ethnography of Enculturation': A high- level overview of various social science research techniques that can be used to study human enculturation processes	IJISRT July 2023

35	Implanting variable logic into a study of enculturation processes: Recommending a two-tier approach for the study of enculturation processes	IJISRT, October 2025
36	Uncovering the canons of identity formation and enculturation: Towards a greater understanding of enculturation and identity formation patterns worldwide	SSRN, January2026
37	Assessing parenting techniques for the twenty-first century and beyond: The duties of a social science researcher in this respect	Online in multiple media and platforms
Identity theory		
38	Generic Identity Theory for the Twenty-first Century: Towards grand unified approaches in identity formation, identity transformation And identity dilution or neutralization	ELK Asia Pacific Journal of Social studies (2019)

39	Formulating 'Extended identity theory' for twenty- first century social sciences research: Modeling extended identity in relation to real-world observations and data	IJISRT, July 2023
Anthropological Pedagogy and the Sociology of Science		
40	Introducing Anthropological Pedagogy as a	International Journal of

	Core Component of Twenty-first Century Anthropology: The Role of Anthropological Pedagogy in the fulfillment of Anthropological and Sociological objectives	Innovative Science and Research Technology (IJISRT)Volume3,Issue 7, 2018 (Summary published in Indian Education and Research Journal Volume 4 No 7, 2018)
41	Unleashing the potential of the 'Sociology of Science': Capitalizing on the power of science to usher in social, cultural and intellectual revolutions across the world, and lay the foundations of twenty-first century pedagogy	ELK Asia Pacific Journal of Social studies (2020)
42	Understanding the social and cultural dynamics of science and technology: A social sciences approach for understanding science and technology in relation to society and culture	IJISRT,July2024
43	Automation of education in the long-term: Flaw-ridden half-solution or epoch-making game changer?	IJISRT,January2025
44	Embracing "Functionalism" in pedagogical theory: Why we may eventually need to justify every component of pedagogical and course content	IJISRT,January2025
45	Intercalating a multi-barreled approach to educational and pedagogical reform:A brief summation of our publications on pedagogy	SSRN,July2025

46	Overlaying the best of diverse enculturation patterns across disparate population groups: A necessary adjunct for societal upliftment and cultural amelioration	SSRN,February2026
47	Overseeing pedagogical modernization and reform: Why a multi-stage approach alone may be our workable best bet	SSRN, April 2026
The philosophy of science		
48	Elucidating the Certainty uncertainty principle for the Social Sciences: Guidelines for hypothesis formulation in the Social Sciences for enhanced objectivity and intellectual multi-polarity	IJISRT,March2023
49	Social Responsibility over Academic freedom: Emphasizing Ethics and Codes of Conduct geared for a Scholar's duties Towards science, society and the education system in Twenty-First Century Science	IJISRT,September2022
50	Unveiling the Sociological Ninety-ten rules for Social Sciences research: Towards better hypothesis formulation in the Social Sciences in the interests of higher quality research and Intellectual multi-polarity	IJISRT,February2023
51	Operationalizing cross-cultural research design: Practical, cost-effective, and a minimalistic application of cross-cultural Research design to minimize cultural bias in research and reconcile diverse viewpoints	IJISRT,April2023
52	Making the use of Inductive approaches, Nomothetic theory building and the application of Grounded theory widespread in the social sciences: A guide to better research and theorization in the social sciences	IJISRT,May2023
53	Taking the benefits of science to underrepresented regions of the world: Promoting Horizontal collaboration in social science research as a Meaningful extension of cross-cultural research design	IJISRT,August2023

54	Advocating output criteria based scientific and research methodologies: Why the reliability of scientific and research methods must be measured based on output criteria and attributes	IJISRT,August2023
55	Conceptualizing‘ Cultural Frames of Reference’ and ‘Cross cultural Frames of Reference’ for various cultures and societies: Employing these concepts to bring about social and cultural change in different societies	IJISRT,September2023
56	Reducing the 'latency period' for the acceptance of new scientific ideas: Positioning the 'latency period' for the acceptance of scientific ideas as an indicator of scientific maturity	IJISRT2024:1.January.
57	Promoting science activism for the twenty-first century and beyond: Positioning science activism to promote course corrections in science and to lead to higher scientific output across societies and Scientific disciplines	IJISRT2024:1.January.
58	Paradox identification and paradox resolution in scientific endeavour: Reconciliation of contradictory rulesets in the interests of better theorization and hypothesis-building	IJISRT2024:1.January.
59	Baking innovative and creative thinking techniques into scientific method: Towards innovative and creative techniques as an intrinsic part of scientific method for higher scientific and research output	IJISRT2024:1.January.
60	Instituting “Institutional coherentism” as a prerequisite for high-quality science: Another crucial step for winning the battle for consistent high-quality science	IJISRT2024:1.January.
61	Forging “Methodological inductivism” in the interests of better science: Encouraging Methodological inductivism as a harbinger of meaningful change in different kinds of scientific Endeavour	IJISRT2024:1.February
62	Advancing the use of “Continuous zero-based reassessment of assumptions, hypotheses and methods”:A vital tool and technique in the interests of better science	IJISRT2024:1.February.

63	Orchestrating“ Irreducible s implicity” in science and science communication: Positioning “irreducible simplicity” as a vital guiding principle for effective and bona fide science	IJISRT2024:1.February.
64	Charting the skeptopathy - skepticism continuum: A constructive aid in the interests of consistent and reliable scientific activity	IJISRT,May2024
65	Initiating “discourse analysis” as a tool to differentiate between science and pseudoscience: Another valuable tool to advance objectivity and rigour in science	IJISRT,June 2024
66	Recommending probabilistic approaches for hypothesis evaluation: A gainful extension of the certainty uncertainty principle for the social sciences	IJISRT,June2024
67	Popularizing auto-dialectics in scientific endeavour:A potentially productive tool in the interests of better and higher-quality science	IJISRT,June2024
68	Why an alignment of hypothesis-formulation and theorization with cultural and cross-cultural frames of reference is required: A rough guide to better hypothesis-formulation and theorization	IJISRT,June2024
69	Embedding “practicalism” as an intrinsic constituent of the philosophy of science: Positioning “practicalism” as an essential pre-requisite for rapid scientific progress	IJISRT,June2024
70	Widening the scope of social science research to cover global considerations: How “practicalism” can help identify new vistas in social science research	IJISRT,July 2024
71	Abstraction, conceptualization, disambiguation, ideation, innovation, objectivization, quantification, and theorization in the social sciences: New pillars for contemporary social sciences research	IJISRT,July 2024

72	Propounding "Structured innovative thinking techniques for Social Sciences Research": Why this can be a game changer in social sciences research	IJISRT,July 2024
73	Hypothesis, paradigm, framework and concept evaluation and testing across space and time: A revalidation of our concepts of "aeternitism" and "omnimodism"	IJISRT,October2024
74	Building upon "Foundationalism" to achieve the objectives of contemporary science: How this can lead to faster scientific progress and inclusive science	IJISRT,October2024
75	Emphasizing "integrationism" in twenty-first century science: Another useful tool to generate better scientific paradigms better quality science	IJISRT,October2024
76	Implementing "Epistemic coherentism" in twenty-first century science: "Epistemic coherentism" as an essential pre-requisite of interdisciplinary and transdisciplinary research	IJISRT,November2024
77	Enforcing absolute transparency in research: Absolute transparency as an eventual and an essential prerequisite of contemporary twentyfirst century research	IJISRT,November2024
78	Establishing the importance of self-contained scholarship in twenty-first century science: Self-contained scholarship as an essential prerequisite for scientific progress	SSRN,December2024
79	Recognizing "Non self-cancelling contradictory evidence" as and when it occurs or arises: Delineating its special place in twenty-first scientific method	IJISRT,January2025
80	Devising smoking gun tests for objectivity in scholarship: Towards a comprehensive set of indicators to measure objectivity in scholarship	IJISRT,March2025

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81	Incorporating the concept of "Fuzzy logic" in social sciences research: An important heuristic for more diverse and meaningful social sciences research	SSRN,June2025
82	Revolutionizing scientific method: How revamping scientific method can catapult the quality and quantum of scientific output to an altogether new trajectory	SSRN,March2025
83	Envisaging a new era in interdisciplinary and transdisciplinary research: Presenting the COMPASS model for interdisciplinary and transdisciplinary research	SSRN,June2025
84	Differentiating strong data and evidence from weak data and evidence: Another heuristic for use in general and social sciences research	IJISRT,June 2025
85	Towards 360 degree approaches to hypothesis formulation and evaluation: Another epochal milestone in twenty-first century science	IJISRT,August2025
86	Towards “Thick analysis” of statements, propositions and assertions: Compendious evaluations with immense benefits in research	IJISRT,July 2025
87	Combining hierarchical analysis with hypothesis building: An approach with immense benefits for diverse forms of research in the social sciences	SSRN,July2025
88	Amplifying the importance of synchronic-diachronic approaches in social sciences research: Unleashing the power of this technique for better sociocultural analysis	IJISRT,July 2025
89	Quantifying, measuring, and correlating sociocultural variables: An indispensable technique for diverse fields of the social sciences	IJISRT,July 2025

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90	Cementing “Optimization techniques” in social sciences research: Towards non-mathematical optimization techniques for the social sciences	IJISRT,July 2025
91	Swivelling from an enumeration of scientific fallacies to a root cause analysis of scientific fallacies: An approach with immense implications for science	SSRN,August2025
92	Laying the foundations for ethical, unbiased and substantive reviewing of research work: Providingthe theoretical foundation for superior science	SSRN,August2025
93	Minimizing the time taken between hypothesis generation, hypothesis testing and refinement: A necessary adjunct in the epoch of fast-paced science	IJISRT,August2025
94	Pursuing bullet-proof research design: Towards 360 degree and stakeholder-driven research design for better and faster scientific progress	IJISRT,August2025
95	Disinterring 100 new scientific fallacies direct and indirect: Using discourse and narrative analyses to unearth new scientific fallacies	IJISRT,October2025
96	Ideating the “Contextualization to universalization” function in the knowledge production process in theoretical sciences: An appurtenance for knowledge acceleration in contemporary society	SSRN,November 2025
97	Promoting data-driven and real-world applicability-driven approaches to theorization: Yet another essential requirement of contemporary science	SSRN,November 2025
98	Reforging Epistemology in the epoch of transdisciplinary and cross-cultural studies: Upgrading epistemology for the twenty-first century	SSRN,December2025

99	Rewiring “the philosophy of science” for the twenty-first century: Pursuing contemporary transdisciplinary and cross-cultural perspectives	SSRN, December 2025
100	Reconceiving science communication for the twenty-first century and beyond: A holistic, integrated, transdisiplinary and cross-cultural approach	SSRN, December 2025
101	Unravelling the ten basic canons ofthe philosophy of sound science: An essential pre-requisite of contemporary high-quality science	SSRN, December 2025
102	Rejigging syllabus content in the social sciences and beyond: From rampant over-theorization to conceptualization and foundationalism	Published online,January 2026
103	Replicating the success of the American research ecosystem everywhere: Towards quantum advancements of science in the developing world	IJISRT, January 2026
104	Cataloguing the sacred duties ofa researcher towards science, society and the education system: A necessary adjunct for progress in the twenty-first century and beyond	SSRN, January 2026
105	Combating extreme ideology and dogma in science: Towards scientific activism and proactive approaches in nurturing ideology-free science	SSRN, January 2026
106	Making qualitative, mixed methods and quasi statistical research more popular: Towards sizeable and substantial increases in the efficacy of research	SSRN, January 2026
107	Presenting the “pipe theory” for the social sciences: Delineating some uses of the pipe theory for various fields of the social sciences	IJISRT, February 2026

108	Popularizing multi-dimensional data bucketing forthe social sciences through inductive research: Another endeavour for improved social sciences research	IJISRT, February 2026
109	Effectuating correlation analysis for the social sciences: Towards quasi-statistical approaches for correlation analysis in the social sciences	SSRN, February 2026
110	Inspecting the context of a "Cause and effect analysis" in the social sciences: Recommending a quasi-statistical approach for the social sciences	SSRN,February2026
111	Delumping and disaggregating assorted data: Towards dimension-based approaches to data disaggregation	SSRN,February2026
112	Rechannelizing the power of statistics for the social sciences: Towards quasi-statistical research designfor various endeavours in the social sciences	SSRN,February2026
113	Escaping the "infallibility trap" in the philosophy of science: Gravitating towards an ideology-free epoch in science	SSRN,February2026
114	Presenting the "Magnification and demagnification principle" for qualitative social sciences research: Yet another research technique for better research	SSRN,February2026
115	Interpolating robust guidelines for the construction of high-quality research models: A granular 360 degree approach	SSRN,February2026
116	Disseminating the "who, why, when, what, where, which, and how" technique: A commendable technique for the social sciences	SSRN, March 2026

117	Countering ideology in science: How ideology drenched science automatically perpetuates different kinds of vested interests and conflicts of interest	SSRN, March 2026
118	Nourishing science through multipolarity: How intellectual and scientific multipolarity can sidestep vested interests and accelerate scientific progress	SSRN, March 2026
119	Relegating ideology and non-objectivity in science to the background: Devising the most basic acid test for objectivity and non-ideology in science	SSRN, April 2026
120	Delineating limits to knowledge: Why the idea of limits to knowledge needs to be foundationally ingrained into the science of epistemology	SSRN, July 2026
121	Enlarging the scope of publication and citation metrics for the social sciences and beyond: A vital heuristic to monitor scientific activity	SSRN, July 2026
122	Facilitating whistle blowing in science: Why we need a culture of "science audits" in all facets of scientific endeavour	August 2026

Anthropological Economics		
123	Introducing Anthropological Economics: The quest for an Anthropological basis for Economic theory, growth models and policy development for wealth and human welfare Maximization	ELK Asia Pacific Journal of Social studies (2020)
124	Delineating “Cultural limits” and “Anthropological limits” as central theorems in the social sciences: Some more useful and practicable techniques for social sciences research	Social Sciences Research Network 2024
125	Measuring economic performance against “Cultural limits” and “Anthropological limits”: Techniques and strategies for better economic planning and economic modeling	Social Sciences Research Network 2024
126	Isolating Anthropological factors that determine economic performance or non-performance: A meritorious way forward in Anthropological Economics	Social Sciences Research Network 2025
127	Expounding the concepts of socio-cultural advantage, and cultural and anthropological equilibrium: More core concepts in Anthropological economics	Social Sciences Research Network 2025
128	Propounding the science of “Motivational economics”: Another crucial component of the science of Anthropological Economics	Social Sciences Research Network 2025
129	Extolling the virtues of ethnography in economic planning and decision-making: Mainstreaming “Econoethnography” in Anthropological Economics	Social Sciences Research Network 2025
130	Anatomizing a GINI coefficient and Lorenz curve: Towards sociocultural investigations for improved economic and sociocultural performance	Social Sciences Research Network 2026
131	Disentangling the concept of a phugoid cycle in anthropological economics: A brief study of its types, workings, implications and ramifications	Social Sciences Research Network 2026

132	Regularizing cross-cultural and intra-cultural static and dynamic analyses in anthropological economics: Another vital tool for research in anthropological economics	Social Sciences Research Network 2026
133	Commissioning a “population composition analysis” as a part of anthropological economics: Yet another vital indicator of economic performance	Social Sciences Research Network 2026
134	Correlating social and cultural factors and symbiotic approaches to socio-cultural change with consumer theory: Another vital aspect of anthropological economics	Social Sciences Research Network 2026
135	Conceiving human capital valuation models in economics: A transformative leap for anthropological economics and the fulfillment of human capital potential	Social Sciences Research Network 2026
136	Integrating anthropological economics with economic psychology: Towards foundational benchmarks for better economic performance	Social Sciences Research Network 2026
137	Exploring interrelationships between gender studies, economics, anthropology, sociology and psychology: Towards new vistas in anthropological economics	Social Sciences Research Network 2026
138	Redesigning employment laws for the twenty-first century and beyond: Tweaking employment laws for maximal employee and employer benefit	Social Sciences Research Network 2026
139	Fine tuning the “Keynesian Investment multiplier” to diverse contexts and situations: An integral component of the globalization of science movement	Social Sciences Research Network 2026
140	Recasting Pareto optimality in practical directions: Introducing the “Relative gain and loss theorem” for use in real-world decision making	Social Sciences Research Network 2026

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Twenty-first century intellectualism		
141	Redefining Intellectualism for a post-globalized world: Why present-day intellectualism is obsolete and why a comprehensive reassessment of intellectualism is required	IJISRT,August2023
142	Realizing the ideals of twenty-first century intellectualism: Redefining the concept of a meritocracy for greater scientific and intellectual output	IJISRT, January2025
Anthropology and Racism		
143	Quashing racism: Presenting the 'Comprehensive sociocultural persecution complex' as a logical extension and a practical application of the Certainty uncertainty principle for the social sciences	IJISRT, September2023
Linguistic Empowerment		
144	Empowering 'Linguistic have-nots': Empowering 'Linguistic have-nots' in the interests of faster economic, social and cultural progress and development across cultures and societies	IJISRT, October2023
145	Developing cogent strategies for the lexical development of non-dominant languages: Empowering linguistic have-nots and maximizing linguistic performance	IJISRT, July2024
146	Globalizing first and second language acquisition studies for the twenty-first century: Why this can be a game changer for the developing world	IJISRT, November2025

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147	Deriving general principles for the lexical development of non-dominant languages: An essential accompaniment for social, cultural and economic emancipation	SSRN,January2026
Miscellaneous		
148	Rethinking Journal classification: Rethinking Journal classification in the twenty-first century in the interests of a higher quantum of scientific output and a more globalized scientific output	Published directly online
149	Introducing the “Human trusteeship of the planet” concept: A crucial advancement in general and environmental anthropology	IJISRT,August2024
150	Towards a formal analysis of “vested interests”as an intrinsic part of social science research techniques: Another crucial component of social and cultural progress	IJISRT,September2024
151	Reimagining the rationalist movement forthe twenty-first century and beyond: Why the rationalist movement needs to be recast to suit current realities	IJISRT,September2024
152	Revitalizing religious studies for the twenty-first century and beyond: Why religious studies in western universities and elsewhere need a foundational overhaul	SSRN,November2024
153	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	SSRN,December2024
154	Developing methods, tools and techniques to identify and isolate ideologies: Why this is an essential prerequisite of twenty-first century science and non-science	SSRN,January2025

155	Dismantling the population composition fallacy: Why we need to treat low fertility as the new normal and work on improving education systems instead	SSRN,January2025
156	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	SSRN,January2025
157	Population management and the environment: Why we need population management strategies to be much better integrated with environmental movements	SSRN,January2025
158	Reigniting public trust and public confidencein science: Why high quality science alone will restore trust in science and wipe out pseudoscience	SSRN,June2025
159	The long and rocky road to self-extermination: The inevitable decline, fall and demise of Academic Marxism	SSRN,July2025
160	Theorizing context and situation-based approaches for population management: Towards cogent frameworks for sustainability management	IJISRT,August2025
161	The degrowth delusion: Why technology and sustainable development models alone will solve the world's environmental woes in the long-term	SSRN,August2025
162	Uncovering the concept of variable logic for the social sciences: A concept with immense potential for social sciences research	SSRN,August2025
163	On the current decline of science in the USA: Why this can be a golden opportunity for science to reinvent itself	SSRN,September 2025

164	Maximizing human capital potential: Why we need human capital driven economic models and economic planning	SSRN,September 2025
165	The USA, tariffs and outsourcing: How this can be a golden opportunity for other nations to recast the narrative	SSRN,September 2025
166	"How will the world change by the year 2050?" An Anthropologist muses from a social and a multicultural perspective	SSRN,October2025
167	Rise, Africa, rise: WhyAfrica can and must rise in scientific and non-scientific pursuits	SSRN,October2025
168	Realizing the modernization and globalization of social science objectives: Why the battle and the fight must begin immediately and how to do it	SSRN,October2025
169	Determining other functional areas of study to which the “Globalization of science movement” may be applied: Recommending a proactive approach in this respect	SSRN,November2025
170	Ubiquitizing context-based theorization in the social sciences: Why there is reason to believe that context based theorization must become widespread	SSRN,November2025
171	Mainstreaming continuous post-publication review in science: Yet another milestone towards high-quality science	SSRN, November2025
172	Accelerating scientific progress: Why we need a mechanism to continuously review, mainstream and diversify scientific knowledge	SSRN,November2025

173	Pleading for objective, balanced, comprehensive and diverse post-publication reviews of research work: A necessary adjunct for high-qualityscience	SSRN, November2025
174	Reconceptualizing the idea of genius and prodigy for the twenty-first century and beyond: Emphasizing critical thinking skills as a true measure of genius	Published online, January 2026
175	Shepherding "Flynn effects" in the developing world: Towards dietary, food and nutritional revolutions worldwide	Published online, January 2026
176	Teaching academic feuds and rivalries in the education system: A bulwark against fossilized and ossified thinking	Publishedonline,February 2026
177	Fostering a "culture of science" in India and other developing countries: Towards intellectual revolutions in India and other developing countries	SSRN,February2026
178	Extrapolating our concepts on the philosophy of science to other fields of the social sciences and beyond: Generating multiplier effects for other fields of science	SSRN,February2026
179	Leveraging a "Golden dividend" from better education and bottom up development models: Capitalizing on inevitable declines in total fertility rates everywhere	SSRN,February2026
180	Enumerating the key causes and sequential stages of the decline of political and academic Marxism: A concurrent and post facto assessment	SSRN, July 2026
181	Synergizing and revitalizing post-colonial studies for the twenty-first century and beyond: A vital agenda for the maturation of post-colonial thought	Published directly online September 2026
182	Commenting on the need for rock solid pre-historical models: Exposing the inadequacies of the Out of Africa theory	Published directly online September 2026
Books		
183	Plotting the contours for India's economic development: Why this could be a role model for Other developing nations as well	Google books and Pothi publications
184	Making India a scientific and an intellectual powerhouse: Why we should also help everyone Else	Google books and Pothi publications
185	Rebooting Pedagogy and Education systems for the Twenty-first Century: Why we need course- corrections immediately	Google books and Pothi publications

186	Why we need a revolution in the Social sciences: A post-colonial perspective	Google books and Pothi publications(Also Eliva and Amazon)
187	Religion in the Twenty-first century and beyond: A Social sciences perspective	Google books and Pothi publications (Also Eliva and Amazon)
188	Weighing in on the God debate: Why we need transdisciplinary, dialectical and multicultural Perspectives	Google books and Pothi publications (Also Eliva and Amazon)
189	Sound population management ad infinitum: How relatively low fertility rates can lead to an "Evergreen demographic boon"	Google books and Pothi publications(Also Eliva and Amazon)
190	Human trusteeship of the planet: Escalating the environmental movement to the next level	Google books and Pothi publications (Also Eliva and Amazon)
191	The meritorious sixteen: An anthology of social and scientific poetry	Google books and Pothi publications
192	Building on the core foundations of Anthropological Economics: Some important extensions of Anthropological Economics	Google books and Pothi publications
193	A practical compendium of top life skills and universal human values from a social sciences perspective	Google books and Pothi publications (Also Eliva and Amazon)
194	The Marxist catastrophe:The decline and fall of Marxism in the social sciences and academia	Google books and Pothi Publications (AlsoEliva and Amazon)
195	From contextualization to universalization: Accelerating the knowledge production lifecycle For theoretical sciences in the twenty-first century	Google books and Pothi publications (AlsoEliva and Amazon)
196	Repurposing epistemology for the twenty-first Century and beyond:a natural accompaniment for the advancement of knowledge	Google books and Pothi publications (Also Eliva and Amazon)
197	Building on the core foundations of Anthropological Economics: Our second tranche Of extensions on Anthropological Economics	Google books and Pothi publications
198	Building on the core foundations of Anthropological Economics: Our third tranche of extensions on Anthropological Economics	Google books and Pothi publications
Publications of summaries of already published papers		

199	Twenty-first Century Historiography and its tenets: A brief summary of the postulates of the	London Journal of Research in Humanities and social sciences,Volume 18,

	twenty-first century school of historiography	

		compilation5, issue1, 2018
200	The role of Symbiotic approaches to socio-cultural change in the Twenty-first Century: The principles and uses of the Symbiotic approach to socio-Cultural change	Advances in Social Studies Research Journal (ASSRJ) August 2018
201	Why 'Anthropological Pedagogy' may matter: Positioning' Anthropological Pedagogy'as a game changing paradigm in Twenty-first century Anthropology and Twenty-first century Pedagogy	Indian Educational research Journal July 2018
Presentations		
202	Dangers and limitations of Marxist historiography from a Non-Hindutva Perspective	------
203	Sociology of science: Better education For a better tomorrow	-------
204	Hindutvavaadins:Their technology, line and fraud (Dangers of Hindutva misappropriation of history) (This was a pdf file)	------
205	Limitations of Marxist and other present forms of intellectualism (The God that failed, part three)	
206	Why we need to reform pedagogy;A follow up from November 2025	November2025
Other		
207 to 208	I have two other publications in the journal "Language in India" two of which are obsolete.The third one was republished in My blog	-------
209	Some of my papers have been republished Through Amazon, Google books, Pothi, Eliva Press, and other publishers	-------
Select highlights from my blog (Abhilasha: This is not utopia)		
210	Why we need an "Indian enlightenment", and "Enlightenments" in other developing countries	April2024
211	Towards an enlightened and progressive interpretation of Hinduism	April2024

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

226	Teaching school-going students time and space Encapsulation from a young age to promote a scientific temper	July2024
227	Why we need objective, balanced, constructive and non ideology-driven assessments of great or famous people	July2024
228	Historical models used to study Hinduism are indeed utterly obsolete: But we should not walk or fall into the Hindutva trap	July2024
229	Do Indians and people from other developing countries suffer from a general aspiration deficit syndrome?	July2024
230	Why we believe and argue that the entire field of economics needs a structural reboot and a foundational overhaul	August2024
231	Sustainable development models must be factored into standard economic theory as well	August2024
232	Modulating religion in the twenty-first century and beyond: Why this must become one of the biggest agendas of the twenty-first century	August2024
233	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
234	Dismantling the population composition fallacy: Why we need to treat low fertility as the new normal and work on improving education systems instead	January2025
235	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
236	Population management and the environment: Why we need population management strategies to be much better integrated with environmental movements	January2025
237	The identity of the Harappans and the languages of the Indus valley civilization	March2025

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

252	Why India would be well-advised not to mindlessly privatize its banks	September2025
253	Rise Africa, rise:Why Africa can and must rise	October 2025
254	Message to my dear Hindutva friends	October 2025
255	Why we must create intellectual revolutions in India, and if necessary, elsewhere: A follow up and a Rejoinder	October 2025
256	We have abolished caste but not class consciousness	November2025
257	Re-examining the role of religion and God in the twenty-first century and beyond	December2025
258	Enumerating the key causes and sequential stages of the decline of political and academic Marxism: A concurrent and post facto assessment	July 2026
259	Delineating limits to knowledge: Why the idea of limits to knowledge needs to be foundationally ingrained into the science of epistemology	July 2026
260	Why we must promote Indian languages too, in addition to English	August 2026
261	How India's scientific babudom hampers the healthy growth of science	August 2026
262	Dangers of non-objective constructions and interpretations of history: Important assertions and takeaways from an Indian context	August 2026
263	Is automation of education viable even in the long term	August 2026
264	Shoutout to prominent archeologists and anthropologists on highly doubtful early Iron age claims in Tamil Nadu	August 2026
265	Facilitating whistle blowing in science: Why we need a culture of "science audits" in all facets of scientific endeavour	August 2026

266	Synergizing and revitalizing post-colonial studies for the twenty-first century and beyond: A vital agenda for the maturation of post-colonial thought	September 2026
267	Commenting on the need for rock solid pre-historical models: Exposing the inadequacies of the Out of Africa theory	Published directly online in September 2026 in multiplr research platforms such as SSRN, Mendeley, OSF, Zenodo, Zotero, etc. Also published in IJISRT in October 2026
Select highlights from my you tube channel (Abhilasha:This is not utopia)		
268	Why we need a renaissance and enlightenment in developing countries	August 2024
269	What is scientific method, and how it is neglected in the school syllabus	August2024
270	Whywe believe that the science of pedagogy needs a structural overhaul and a foundational reboot	August2024
271	Introducing 21st Century historiography: Why historiography is obsolete & needs an overhaul	August2024
272	Why we need 21st century schools of intellectualism immediately	August2024
273	Why we need to teach innovative and creative thinking techniques in schools	August2024
274	Importance of teaching life skills in schools	August2024
275	Why universal human values must gradually replace religious values in education and in society	August2024
276	Teaching time and space encapsulation to students to promote a scientific temper	August2024

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

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292	Why we believe scientific method needs a radical overhaul	December2024
293	Why we urgently need strategies to develop non-dominant languages lexically	December2024
294	Automation of education:Flaw-ridden half-solution or epoch-making gamechanger?	December2024
295	Why we need a balanced, objective and an ideology-free assessment of individuals	January2025
296	Why we need to take baby steps towards an ideology-free world	January2025
297	Why we need to leverage 21st century intellectualism to shift the locus of public attention to more contemporary issues	January2025
298	The importance of progressive and constructive criticism in national and international affairs	January2025
299	Building a meritocracy in the twenty-first century conception of the term	January2025
300	How automation of education can help developing countries leapfrog developed ones in the long-term	January2025
301	What we mean by an evergreen demographic boon arising from relatively low birth rates	January2025
302	Why NITI Aayog must support Indian states learning from each other	January2025
303	Why we need a food revolution and brain and bodyhealthy foods must become the norm	January2025
304	Parenting techniques for the twenty first century and beyond: A social sciences perspective	January2025
305	Has India's urban development model been a catastrophic failure?	January2025
306	Why we need responsible journalism in a twenty-first century format	January2025

307	How feasible is job security in a capitalist and a free market economy?	January2025
308	Why we need a interdisciplinary and a cross cultural approach to bring Indology to the twenty first century	January2025
309	Why developing countries can and must takethe lead in developing new scientific paradigms and new technologies	February2025
310	Embracing “Functionalism”in pedagogy Why this can lead to a revolution in education	February2025
311	Why religious studies in academia need a radical makeover in the twenty-first century	February2025
312	Why we must make government schools more attractive to parents and students particularly among lower income groups	February2025
313	Why we need to replace the department of official language with the department of Indian languages	February2025
314	Why we need a power sector revolution in India as a essential prerequisite for economic growth	February2025
315	Why sound social science research and theory must form the basis of better cross-cultural understanding	February2025
316	How to further the globalization of science movement and create a social sciences revolution worldwide	February2025
317	Why social and cultural anthropologists must embrace artificial intelligence wholeheartedly	February2025
318	Should codes of conduct and ethics be applied to social science researchers?	March2025
319	Why we need to radically reassess Academic Marxism	March2025
320	Why ethnography must begin to be widely used in pedagogical studies	March2025
321	Why“Unity in diversity”models alone will bring about lasting national integration in India	March2025

322	Why it is now time to virtually revalidate all assumptions in Indology from scratch	March2025
323	Message to upcoming researchers, scientists and intellectuals in India and elsewhere	April2025
324	Why India must capitalize on its social and cultural strengths in relation to China and other countries	April2025
325	The Hindu newspaper, the frontline magazine and history: An unforgivable affront on history and science	April2025
326	Why developing countries need to take the lead to improve pedagogical theory and practice	April2025
327	Why we need visual symbols to represent intellectualism and the intellectual movement	April2025
328	Trump and tariffs: Why nations need to focus on basics and core competencies	April2025
329	Success in science: Is there a cultural misalignment in India and other developing countries?	April2025
330	Realizing the goals of the globalization of science movement How we can make it happen	April2025
331	Why we need collectivism and collective action in societies	April2025
332	The perils and follies of scientism:Why we need harmony and balance	June2025
333	Why high quality science alone can drive out religious dogma	June2025
334	The decline and fall of academic Marxism	June2015
335	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		

336	Man, be not proud–An all original poem by Sujay Rao Mandavilli (Also published on my blogs, and published on allpoetry.com)	February2025
337	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
338	Obsolescence, nothing escapes your wicked ways (Also published on my blogs, and published on allpoetry.com)	March2025
339	Leave a legacy behind, my dear friend (Also Published on my blogs, and published on allpoetry.com)	April2025
340	The power of independent thinking(Also published on my blogs, and published on allpoetry.com)	April2025
341	Universal thinking and long-term vision(Also published on my blogs, and published on allpoetry.com)	April2025
342	Step aside and step away, you Marxist historians, your time is over(Also published on my blogs,and Published on allpoetry.com)	April2025
343	Wait with patience innovators, your time shall come (Also published on my blogs, and published on allpoetry.com)	May2025
344	Arise, awake you youth, take up the cause of science (Also published on my blogs, and published on allpoetry.com)	May2025
345	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
346	Why we need collectivism and collective action in societies	May2025
347	Let us create intellectual revolutions in developing countries	May2025

348	Let us unleash the raw power of pedagogy	May2025

349	Let us break away from the manacles of religion and instead become more spiritual	May2025
350	Let us enforce and realize human trusteeship of the planet	May2025
351	The “Globalization of science” theme poem	May2025
Miscellaneous(Miscellany)		
352	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 (25thApril2025) –This has been posted on different portals so that people in other developing countries can access them as well.	April2025
353	Letter addressed to the department of science and technology, Government of India: Issuance of visas for deserving American scientists who wish to come toIndia(27thMay2025)	May2025
354	Letter addressed to the editor of the Frontline magazine about the need for objective neutrality	June2025
355	Letter addressed to various central government department and political policies asking them to Continue with population management policies	June2025
356	Letter addressed to MrAmit Shah on the role of Hindi and English in India	June2025
357	Need to modernize India’s education system– a blueprint for other countries–Letter addressed to various political parties	August2025
358	New approach to economics called anthropological economics – Letter to Mrs Nirmala Sitaraman, Finance minister of India,and ministry of commerce	September2025
359	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

360	Need to modernize India's education system– a blueprint for other countries–Letter addressed to HRD ministry	September2025
361	Failure of India's urban development model–Letter to ministry of Urban affairs.	September2025
362	India should not privatize its banks mindlessly – Letter to the Indian finance and commerce ministry	September2025
363	Lexical development of Indian languages –Letter to Indian government	October 2025
364	Why we need to create a pragmatic set of best practices for permaculture, regenerative agriculture, organic farming,	October 2025
365	Rise, Africa, rise:Why Africa can and must rise: Sent to African science associations	October 2025
366	Need to adopt objective approaches in historiography–Letterto BJP, RSS and VHP	October 2025
367	Theideals of the globalization of science mission– Mail to various scientific bodies and sociology and Anthropology associations in the West.	October 2025
368	My idea of Hinduism– letter by Sujay Rao Mandavilli to BJP, RSS and VHP	October 2025
369	Bringing about changes to society:Mail to ex-Muslim organizations	December2025
370	Interview with deified publications on globalization of science mission	February2026
371	Interview with other publications on globalization of science mission	March 10th 2026
372	Why Chandrababu Naidu's population policy will be a disaster and a catastrophe for India – Letter to political parties across India	March 18th 2026
373	Mail to Department of science and technology, Government of India – How India's scientific babudom hampers the healthy growth of science	August 11th, 2026
374	Shoutout to prominent archeologists and anthropologists on highly doubtful early Iron age claims in Tamil Nadu	August 18th, 2026

375	Need to modernize Indology and research Post-Harappan India with uptodate historical models and latest evidence: Posts and letters to scholars and researches	October 17th 2026
376	Need to research and teach universal human values from a practical standpoint in school curricula: : Posts and letters to scholars and researches	October 17th 2026
377	Letter to scholars and researchers on the philosophy of science on my contributions to scientific method	October 18th 2026
Youth Ki Awaaz		
378	Why the Indian education system my now need an overhaul	March 2026
379	Why we still need a women's education revolution in India	March 2026
380	Why we have to treat low fertility as the new normal and work around it	March 2026
381	We need bottom up development models for developing nations	March 2026
382	Tweaking development models: Knowledge sharing among Indian states	March 2026
383	Sustainable development models must be factored into economic theory	March 2026
384	Why environmental movements must include population strategies	March 2026
385	English medium schools or vernacular schools? Which is our best bet?	March 2026
386	Why India should not mindlessly privatize its banks	March 2026
387	Is automation of education viable in the long term?	March 2026
388	Why we need a power sector revolution in India	March 2026

389	Science Beyond Frontiers: Rearming Social Sciences In The 21st Century	March 2026
390	Replicating the American research ecosystem in India	March 2026
391	Creating intellectual and scientific revolutions in India	March 2026
392	Why we need horizontal collaboration between developing countries in science	March 2026
393	Why we need 21st century intellectualism	March 2026
394	Rise, Africa, rise in science	March 2026
395	We have abolished the caste system, but not class consciousness	March 2026
396	How intellectual multipolarity nourishes science	March 2026
397	How ideologies in science perpetuate vested interests	March 2026
398	Many Islamic countries need political, religious and educational reform	April 2026
399	We are living in the dark ages of science communication	April 2026
400	Why religious studies need a complete overhaul in the 21st century	April 2026
401	Reforming education: A comprehensive agenda	April 2026
402	Why employment laws may need an overhaul worldwide	May 2026
403	We need low populations for the environment in parts of the world	May 2026

404	Assessing parenting techniques for the twenty-first century	May 2026
405	Redefining the idea of genius for the twenty-first century	May 2026
406	Why 21st century intellectualism is the crying need of the hour	May 2026
407	Why Chandrababu Naidu's population policy will prove to be a disaster and a catastrophe for India	May 2026
408	The key causes and sequential stages of the decline of political and academic Marxism	July 2026
409	Delineating limits to knowledge: Why the idea of limits to knowledge needs to be foundationally ingrained into the science of epistemology	July 2026
410	Why we must emphasize Indian languages too, along with English	August 2026
411	How India's scientific babudom hampers the healthy growth of science	August 2026
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414	Why we need a culture of whistle blowing in science	September 2026
415	Synergizing and revitalizing post-colonial studies for the twenty-first century and beyond	September 2026
416	Commenting on the need for rock solid pre-historical models: Exposing the inadequacies of the Out of Africa theory	September 2026
Children's books		
417	A brief history of science for budding and curious young minds	Pothi books and Google books / Eliva and Amazon

418	A brief history of the earth for budding and curious young minds	Pothi books and Google books / Eliva and Amazon
419	A handbook of the philosophy of science for budding and curious young minds	Google books/ / Pothi books Eliva and Amazon
420	A handbook on science and pseudoscience for budding and curious young minds	Google books and Pothi books / Eliva and Amazon
421	Modern Indian scientists for budding and curious young minds	Google books and Pothi books
422	The universe explained for budding and curious young minds	Google books and Pothi books

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Scopus:Available

Publons:https://publons.com/researcher/1973003/sujay-rao-mandavilli-r-mandavilli/

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

Vidhwan Scholar database: Listed

Worldcat;Listed

Academic Search Network: Registered

JSTOR: Registered

Aakashganga: Registered

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