

# Redefining Intellectualism for a Post-Globalized World: Why Present-Day Intellectualism is Obsolete and why a Comprehensive Reassessment of Intellectualism is Required

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**Abstract:-** We begin this paper by defining the terms intellectual and intellectualism and then trace the history of intellectualism from ancient times onwards. We also present a broad overview of present day schools of intellectual thought and conclude that all present-day schools of thought are somewhat outdated for the present time. We also propose the direction intellectualism should take in the twenty-first century, and invite other scholars and researchers to connect the dots and contribute in a much bigger way. While we acknowledge that the left and the right have attempted to redefine themselves at times, and agree that individual scholars cannot also always be tarred by the same brush, we believe that a complete metamorphosis in the field is imperative, and that a new generation of young scholars must drive the process forward. While left-leaning intellectuals and other intellectuals from the non-left have also attempted to evolve and change with the times (we owe a mountain of gratitude to them for their endeavours and contributions), we will still argue that the idea of intellectualism in general needs a reboot. These are still too many ideological positions taken, and the present state of affairs must gradually come to an end. Much of present-day intellectualism is also based on obsolete paradigms like a blind opposition to globalization and capitalism. Secondly, we also observe that the field is driven largely by the pursuit of individual interests, and more collective thought and better theorization is required. We also emphasize the need for building robust intellectualism in developing countries such that their causes and interests are advanced.

## I. INTRODUCTION

We begin this paper by attempting to define the terms “intellectual” and “intellectualism” by drawing on the work carried out by several other scholars particularly in the west, and then tracing the history of intellectualism from ancient times onwards in different parts of the world. We also present a broad overview of present schools of intellectual thought and conclude that all present-day schools of thought are somewhat outdated for the complex and multi-faceted requirements, needs and considerations of the present time. We also attempt to define the broad contours of the direction we believe intellectualism should take in the twenty-first century, and invite other scholars and researchers to connect the dots, take the ideas presented in this paper forward, and

contribute to the field in a much bigger and in a much more robust and meaningful way, and from a multi-cultural perspective as well.

While we acknowledge that the many scholars and researchers from both the left and the right (and those occupying many different positions in the divergent left-right spectrum and continuum) have attempted to redefine themselves at times, (individual scholars cannot also always be naturally tarred by the same brush, and no two individuals may exactly be the same, and scholars adopting extreme and non-compromising far-left (or ultra-left) and far-right (ultra-right) positions are also relatively fewer in number; Indeed, left-centre and right –centre positions are much more common. individual researchers and scholars may also adopt different positions within the above-mentioned spectrum on different issues). Thus the idea of a singular left-right continuum is not only an approximation, but a gross over-simplification as well. We also believe that a complete metamorphosis in the whole idea and philosophy of intellectualism is imperative, and that a new generation of young scholars from across the world must drive the process forward, and birth and gestate several new schools of thought in the process.

We may note here that the idea of the left and right arose from a seating arrangement in the French assembly in 1789 (around the time of the French revolution); it is from here that these terms spread to other parts of the world, and the concept is similar in different countries across and around the world, though there are indeed some differences and variations from context to context. There is also some consistency of interpretation with regard to the terms left and right in the popular imagination, even though variations and misunderstandings sometimes still persist. Others have sought to measure left-right orientation through the use of measurement techniques, but such efforts may essentially be pointless. (Laponce 1981)

While we do understand that left-leaning intellectuals and other intellectuals from the non-left have also attempted to evolve and change with the times particularly in the recent past (we owe a mountain of debt and gratitude to them for all their endeavours and contributions), we will still argue that the idea of intellectualism in general still needs a reboot, and that the present state of affairs is far from satisfactory. These are still too many ideological positions taken, and all current dispensations must gradually come to

an end as a new generation of scholars and researchers take over the field and provide their crucial and critical inputs. Much of present-day intellectualism is also based on obsolete paradigms like a blind and a dogmatic opposition to globalization and capitalism regardless of whether it suits one's own interests or not. This is particularly true of countries like France and India. Secondly, we also observe that the field is driven largely by the pursuit of individual interests, and more collective thought and robust back-to-the-basics theorization is required which must override all forms of vested interests.

We also emphasize the need for building robust intellectualism in developing countries such that their own causes and interests are advanced. This is somewhat lacking at the present day and time and the kind of intellectual revolutions, renaissances and enlightenments that the Western world has witnessed have not replicated themselves in the rest of the world. Sometimes, concepts and ideas are borrowed from the first world slavishly, and without any modification, adaptation or reconsideration for local conditions. Therefore intellectualism is still widely driven by Eurocentric considerations and interests. All these factors have apparently therefore stymied progress in other parts of the world, and in some cases, prevented these regions from regaining their past glory. The concepts, ideas and ideals presented in this paper would overlap with social sciences theory, and scholars and researchers possessing a thorough grasp of the fundamentals of concepts in various fields of social science and a deep-rooted and a deep-seated knowledge in these fields should inevitably have a major role to play.

## II. WHO IS AN INTELLECTUAL?

An intellectual is an individual who engages in activities relating to the intellect or the understanding of complex issues that a layperson cannot even understand or is not commonly interested in engaging in, or analyzing in the normal course of events. An intellectual therefore, exercises and employs his mental faculties and his critical thinking power much more than other individuals do. An intellectual is also an individual who possesses an intellect or intellectual abilities to a very high degree: and is engaged in or given to learning and thinking. He is also an individual who thinks differently from other individuals, and is engaged in different and non-trivial or non-mundane pursuits. The term "intellectual" is usually traced to a Latin origin, though in a modern sense has been reinterpreted and recast by Bertrand Russell, Arthur C. Clarke and other modern critical thinkers.

The term "intellectual" was first used in the English language in the year 1813. The term also began to be used in other European languages at around the same time. According to the Greek philosopher Socrates, who provided a very interesting definition of the term, intellectualism allowed "one will do what is right or what is best, just as soon as one truly understands what is right or best". According to Thomas Sowell, an intellectual was an individual whose primary occupation was to deal with ideas.

This is their primary pursuit and occupation as opposed to other individuals like teachers, doctors and lawyers who also employ some creative thought. According to him, an intellectual had to be highly educated and erudite. He had to be productive in order to create cultural capital for society. He had to be artistic to a certain degree too, and possess creative abilities. According to the Merriam Webster dictionary, intellectualism is, "The power of knowing as distinguished from the power to feel and to will; the capacity for knowledge; it is the capacity for rational, intelligent, complex and erudite thought. The power of intellectualism to a great degree manifests itself in a person with great intellectual powers." Thus, intellectuals must be "public intellectuals" to a certain degree. They must not live in self-imposed exile on the margins and fringes of society, but actively participate in it. The term "man of letters" was sometimes used (as also the term "literati") to describe intellectuals, though these terms have now more or less fallen into disuse. The term intelligentsia in another term that is widely in use even today to describe intellectuals. Intellectual history, and the history of ideas have also been widely studied for some one hundred and fifty years; Voltaire and Sir Francis Bacon were pioneers in this regard.

Intellectualism must also be measured in relation to output, and must not be hidden, unexercised, unmanifested or latent. It must also ideally be of some use to science and to society, and must reflect the active powers of the mind and intellect. In sum, intellectualism is a blanket, omnibus and an umbrella term for all kinds of intellectual activity and creative thought. The eminent thinker Vitaly Tepikin emphasized the importance of creativity, output, and service and utility to society as important criteria of productive and useful intellectualism. Intellectualism is also often guided by epistemology, which is the branch, theory, and a science of knowledge, which promotes what is known as "justified true belief", (as opposed to personal unfounded opinions or blind, unjustified and irrational beliefs) rationality and the employment and use of a clear, and an undiluted stream of reason.

Intellectuals usually comprise of a small elitist group within a society, and the percentage of intellectuals in relation to the total society is typically very small. More evolved and scientifically aware and literate societies may also have a larger percentage of individuals, who may also be heterogeneous in nature; in contrast, the number of intellectuals in less developed societies may be small. Intellectuals are also freethinkers, and may shun the imposition of values, norms and diktats by force of authority. As such, they may be anti-establishment and anti-authority, (and in extreme cases rebellious and revolutionary) though this may not always be the case. They often possess superior observation power, and the ability to process thoughts and ideas effectively, efficiently, and often in unique ways including different types of knowledge such as knowledge-how, knowledge-where, knowledge-when, knowledge-which and knowledge-that. Intellectualism may often have a negative connotation, and may be associated with nerdism, aloofness, impracticality, or lack of an emotional quotient, empathy and social skills.

Intellectualism is often tied to Intelligence quotient tests, though this is not necessarily a reliable yardstick, parameter or indicator. Intellectuals are said to possess a higher IQ or an intelligence quotient and a lower EQ, or an emotional quotient, and lower social skills or lower social adaptability. This is a general observation, and has been observed in the case of many intellectuals like John Forbes Nash, Karl Popper and Albert Einstein, though it is not a rigid rule.<sup>1 2</sup>

From our perspective, intellectualism would also be related to mind-orientation, and this is one type of mind-orientation we had proposed in our papers. Intellectualism may be fairly simple in most cases, or may be complex, sophisticated, and variegated in a few cases, and may pertain to the processing of highly complex thoughts and ideas. Intellectualism always requires critical thinking skills, vision, clarity, logical analysis, depth of thinking, breadth of thought, and ability to mentally process large tomes of complex information. Intellectualism is also therefore the science of the gestation of ideas. Intellectualism may be natural or innate to the individual (Gilbert Ryle and some others have argued against the idea of intellectualism itself) (Ryle 1949)), or acquired through parenting, association with other individuals, or superior education; as such, there is no hard and fast rule in this regard. The latter point of view is supported and endorsed by Jason Stanley, Timothy Williamson, John Bengson, Marc Moffett, Paul Snowdon and others. (Stanley 2001) (Williamson 2001) (Snowdon 2004) We also support the latter view, in that there is not strong and substantive evidence for intellectualism being latent; on the other hand, it can be acquired through parenting, education, observation, and training.

Other theories to explain intellectualism have been proposed, and these include the ability hypothesis proposed by David Lewis and Lawrence Nemirow. Physicalists argue that physical factors play a major role in the development of some aspects of knowledge, though this does not constitute intellectualism in our view. Other thinkers have proposed novel concepts. For example, Noam Chomsky spoke of “mental organs”, (Chomsky 1983) and Jerry Fodor spoke of the “modules of the mind”. (Fodor 1983) Jacques Barzun differentiates between intelligence and intellect; while the former is an individual trait, the latter is collectively acquired in relation to society, and can even be handed down from generation. (Barzun 2002) Intellectualism must also become practical, real-world orientated and solutions-driven rather than theoretical and abstract. We would like to see this kind of a change assert itself as well in the years and decades to come, in all parts of the world, including the west which should ideally be a role-model in this regard.

On the other hand, cultural factors can play a major role in determining the extent and degree of intellectualism prevalent in a society, and cultural factors would include linguistic factors (and proficiency) and religious factors too

(and other factors such as the prevalence of (and tolerance and appetite for) freethought)) These factors may undoubtedly change over a period in time; but for example there is hardly any intellectualism to speak of in countries in South Asia, Africa and the Middle East, and dissent and non-conformity there is often cruelly, brutally, and wickedly suppressed, oppressed and crushed. However, new thinkers like Wafa Sultan, Harris Sultan and Ayaan Hirsi Ali have emerged as strong anti-establishment and anti-religious forces; we would like to see what changes manifest themselves in a generation or two there. Intellectualism is also a mirror of qualitative and quantitative research output, (and also other metrics such as the generation of intellectual property rights) which for all practical purposes remains low in those societies. In some societies, anti-intellectualism is often prominent, and intellectuals often find themselves in the line of fire. In many societies, McCarthyism and witch-hunting is also practiced against intellectuals, and in many different forms.

We also have other concepts such as that of a cancel culture where dissidents are routinely targeted, and non-conformism is frowned upon. Thus, we must also understand the concepts of intellectual tradition and intellectual history, and these have varied widely from culture to culture and from society to society. Thus, there is clearly a cultural lag in an overwhelmingly large number of cases; while technology has progressed enormously in the past several decades, driven largely by western enterprise, (Technology is now widely used all over the world even among remote and peripheral groups such as the Bedouins, and in varied and interesting ways) social sciences in general, and intellectualism in particular, have failed to play the catch-up game, particularly in lag or less developed societies.

In India, the left is frozen and fossilized in a time-warp, and the right also has nothing new to offer either for India or for the world. All they can think up of are topics such as the ancient Indian practices of Yoga and Ayurveda or India’s real or imagined past glory; (though some glory cannot of course be denied) The idea or prospect of making India (or the rest of the developing world) intellectual, scientific, technical, or technological tour-de-forces (and then using it to promote global well-being) in not even on their radar. The right both in India and elsewhere is reactionary and arose as a result of the often illogical and irrational tendencies of the left (remember the “one kind of bias energizes every other kind of bias” analogy). But the left is either already dead or doomed to oblivion. Hence, the rationale and basis for the more modern and contemporary concepts of centrism or neo-centrism. Let us bear in mind the fact that the rest of the world will only admire and appreciate India for its present-day scientific prowess, achievements and accomplishments. Intellectualism in countries like India must reach a critical mass, but unfortunately, we see no signs of that happening. When will the revolution begin? Why will Indians stop seeing themselves as Brahmin, Dalit, Hindu, Muslim, North Indians and South Indians, and see themselves as crusaders for science? Why is nobody talking about this?

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- [1 ]. Critical Thinking: Intellectual Standards Essential to Reasoning Well Within Every Domain of Human Thought, Part Two By Richard Paul and Linda Elder  
[2 ]. A Practical Guide to Intellectualism Yuri Cath, 2008

Research particularly in the social sciences and historiography unfortunately (even to this very day) is driven by obsolete (but still dearly cherished and not abandoned) notions of sectarian pride, even when it compromises scholarly objectivity. Obsolete ideas of “Aryan” “Dravidian”, “North Indian”, “South Indian”, “Brahmin”, “Dalit” etc still overwhelm people, and lead them to a non-objective approach. Authors, writers, researchers and scholars are judged (at least in the popular domain and sphere) not by the quality of their academic output, but based on their ethnic background, ideological dispensation etc. This probably explains why India’s research output languishes at the bottom of the heap. Unless attitudes to science and scholarship change in all sections of Indian society, there can be no hope for Indian intellectualism. This malaise must be remediated and rectified by intellectuals themselves; a true intellectual creates a generation gap. However, there is a faint glimmer of hope, and the Author expects a sea change within a generation or two. The left had set a very bad example as far as objectivity was concerned by vitiating and polluting the intellectual atmosphere, but other ideological groups have since carried the baton forward. We also propose a “Horizontal model” where developing countries across Asia, South America and Africa collaborate with each other in various scientific pursuits, and for mutual benefit, but for this, these countries must achieve the requisite level of scientific and intellectual maturity first.<sup>3 4 5 6</sup>

### III. HISTORY OF INTELLECTUALISM

We now provide a brief historical overview of the terms intellectual and intellectualism. Even though these terms were not widely used in ancient times in the modern sense of the term, intellectual traditions did exist in some form or the other, and to varying degrees in different parts of the ancient world, and in early and ancient civilizations. Humans have let their creative juices flow since early times; the invention of fire, proto-writing, pottery, arts and crafts, agriculture and metal-making would bear ample testimony to this. Among early contributions to science and technology, the contributions made by early Mesopotamians are highly impressive. They made stellar contributions to metal-working, glass and lamp making, architecture, the production of textiles and weaving, flood control, water storage and irrigation. They also invented the earliest form of true writing, namely Cuneiform in the middle of the fourth millennium before Christ. Writing was usually mastered by scribes who were small in number in relation to

the total population, and was composed on clay tablets. The Epic of Gilgamesh is among the world’s earliest literature, and is attributed to ancient Mesopotamia. Libraries are also believed to have existed in Ancient Mesopotamia. Mesopotamians made stellar contributions to mathematics, map making, medicine and astronomy too, though true intellectualism in the modern sense of the term probably did not exist then.

Egyptians made important contributions to new technologies and concepts such as mummification, medicine, irrigation, agriculture, glass-making, engineering, astronomy and grand architecture. They also invented paper, their own form of hieroglyphic writing, and built libraries, too. Indian science too took off in a big way in early ancient times, and Indian innovation can be traced back to Mehrgarh, a pre-Indus valley civilization site, now in Pakistan. Harappans developed metallurgy, irrigation, agriculture, architecture, their own form of writing besides other inventions and innovations such as weights and measures. Alphabetic scripts and iron-making took off in Post-Harappan cultures in the Gangetic plains, where there was some continuity with Harappan cultures, and Ancient Indians made contributions to mathematics, astronomy and medicine too. In the fifth century BC, the grammarian Panini made important contributions to the study of Sanskrit grammar. An account of Ancient India is provided by Megasthenes in his book Indica which is now considered to be lost. Indians also contributed greatly to philosophy and intellectual thought as evidenced by the Upanishads and Buddhism, and the term “intellectualism” in sometimes attributed to the Mahabharata period. In sum, Indian philosophical traditions include both orthodox (or Astika) systems which include the Nyaya, Samkhya, Vaisheshika, Purva-Mimamsa (or Mimamsa), Yoga and Vedanta schools of philosophy, and unorthodox (or Nastika) systems, examples being Buddhist and Jaina traditions. Ancient Indian scholars and intellectuals included Bhaskara, Varahamihira, Sushruta, Brahmagupta, Aryabhata and Bihana.

The ancient Chinese too made significant technological advancements. Their innovations included numerous advancements in the fields of mathematics, natural sciences, engineering, medicine, military technology, geology and astronomy. Their important inventions include paper making, the abacus, the sundial, and the Kongming lantern. Their four great inventions are compass, gunpowder, paper making and printing. The Chinese also developed their own writing system, and contributed to literature in a big way. In imperial China, intellectuals were termed as scholar officials or scholar gentlemen who made important contributions to society. They had to pass examinations conducted by the king, and were then granted academic degrees.

Ancient Greece was a major centre of analytical thought and intellectualism, and intellectualism particularly flourished there between the fifth century before Christ to around the second century after Christ. Greek intellectual traditions were even superior to, and easily eclipsed later

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- [3 ]. Gros, Frederic (ed.)(2005) *Michel Foucault: The Hermeneutics of the Subject*, Lectures at the College de France 1981–1982. Picador: New York
- [4 ]. Jeremiah Hackett, *A Companion to Meister Eckhart*, BRILL, 2012,
- [5 ]. Skinner, Quentin. (1969) "Meaning and Understanding in the History of Ideas", *History and Theory*
- [6 ]. Grafton, Anthony. "The History of Ideas: Precept and Practice, 1950–2000 and Beyond", *Journal of the History of Ideas* 67#1 (2006):

Roman traditions. Inventions that are often attributed to the ancient Greeks include the gear, screw, the watermill, metal casting techniques, the water clock etc. Greeks also made contributions to historiography, geography, and cartography. Greek thinkers have included Plato, Aristotle, Herodotus, Archimedes, Epicurus, Thales of Miletus, and many, many others. Roman intellectualism was not as sophisticated as that of the Greeks, though they made some important contributions to military technology and the art and the science of warfare. Some time before the rise of contemporary Western civilization, the Islamic golden age was a golden age of science and culture when polymath such as Ibn Khaldun and Ibn Sina were born. Baghdad was then the centre of Islamic scientific traditions. Many ancient works particularly from Greek, were translated into Arabic and Persian during this period. Algebra, geometry, and calculus were developed during this period. This age is also characterized by moderate Islam, government sponsorship of intellectualism, the adoption of new technology, and an openness to diverse influences.

The modern glorious Western age of science, technology and intellectualism began with the renaissance and the enlightenment. “Renaissance” is a French word which means “rebirth.” This term refers to a period in European civilization typically covering the fifteenth and sixteenth centuries, and following the dark middle ages that was characterized by a revival of classical learning and wisdom, and the desire to revive and surpass a golden past. The renaissance is believed to have begun in Florence, Italy, and then spread across Europe. The intellectual basis of the Renaissance movement was an early version of humanism, derived from the Roman concept “humanitas” and the rediscovery of Ancient Greek philosophy and values. This period is marked by a flourishing of art, architecture, literature, science and politics. The extended renaissance period saw great scientists and thinkers such as Galileo Galilei, Isaac Newton, Nicolaus Copernicus, Johannes Kepler, and Tycho Brahe emerge. Leonardo Da Vinci and Michelangelo were also important polymaths of this era.

The Age of Enlightenment also commonly known as “the Age of reason”, was an important intellectual and philosophical movement that began in Europe, in the seventeenth and eighteenth centuries, and had far-reaching implications worldwide. This period saw the emergence of contemporary values such as liberty, equality, fraternity, religious tolerance, individual rights, progress, scientific temper and a separation of the church from the state. This period was preceded by the scientific revolution, and the works of important philosophers such as Francis Bacon, Montesquieu, Baruch Spinoza, Immanuel Kant, Rene Descartes, Adam Smith and John Locke. These were the important intellectuals of the period who also made several important contributions to human advancement. Important published works during this era were the “Esquisse d'un tableau historique des progres de l'esprit humain”, “L'encyclopedie”, “Letters on the English”, “The wealth of

nations”, “A treatise of human nature”, and the “spirit of the laws”.<sup>7 8</sup>

Since then most important intellectuals have tended to be Western-based (intellectualism has also been western-centric, and most important technological advancements have occurred there) even though the East has already partly risen. Western intellectuals like Karl Marx and Noam Chomsky have exhibited decidedly Eurocentric approaches and tendencies, and this may partly stem from a lack of understanding or appreciation of other cultures. Countries like Japan, South Korea, and Taiwan have taken off in a big way beginning from the end of the twentieth century particularly in varied fields of technology. They have however lagged behind in true science and true intellectualism. Non-western scholars and thinkers have blindly copied western concepts and paradigms in their own contexts without modification or alteration, and this holds true even for relatively much less intellectual pursuits such as the development of new local-specific economic models.

Thus, for example, even Chandrababu Naidu (The ex-Chief Minister of the Indian state of Andhra Pradesh) slavishly and mindlessly copied imported economic development models regardless of local conditions, or without understanding the fundamental character of the local economy; this may explain his defeat at the hustings. We need a new intellectualism in developing countries and the non-Western world, (and a rebooting and reimagination of several fields of sciences, particularly social sciences) and one that can shape, influence, and take into consideration global influences as well, and productively and fruitfully serve the needs of the present time. This is the crying need of the hour and day well over three quarters of a century after colonialism formally and officially ended in most parts of the world.<sup>9</sup>

The only interesting exception appears to be demographics and population studies where countries such as India, China and South Korea have charted their own trajectories, but here too, there have been calls for pro-natalism. Some people in India and elsewhere have often probably in frustration or despair, complained of western elitism in intellectualism, but have done very little to generate or produce their own unique paradigms. We can't wait to see new schools of intellectual thought emerge in different parts of the unrepresented world. The creation of a new generation of thought leaders in Asia, Africa and South America is of paramount importance, and will change the contours and dynamics of science completely; we have always been working towards that singular objective for close to two decades now. Thus, the Indian right wing and

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- [7 ]. Assis, Arthur Alfaix (2021). "History of Ideas and Its Surroundings". In: *Bloomsbury History: Theory and Method*. London: Bloomsbury Publishing
- [8 ]. Horowitz, Maryanne Cline, ed. (2004). *New Dictionary of the History of Ideas*. New York: Scribner. ISBN 978-0684313771.
- [9 ]. E.J. Hobsbawm, *On Empire: America, War, and Global Supremacy*, Pantheon Books, 2008,

the Indian public in general, must abandon their religion-inspired and religion-derived constructs, and must embrace (and endorse) a scientific temper wholeheartedly. The most recent major schools of intellectual thought have been postmodernism and poststructuralism, and these have been Eurocentric too, (These schools of thought and practice first emerged in the 1970's which we may call the heyday of western-centric intellectualism) and have valued subjectivity and interpretation over objectivity. They have interestingly never spoken about service to society. Is this a form of pseudo-science as well? There is however a faint glimmer of hope as evidenced by the anti-religious and anti-dogma movements now rising from the Middle East. This is however probably just the beginning as a lot more work needs to be done. <sup>10 11</sup>

Modern intellectuals of the public kind have included Richard Dawkins, Sam Harris, Steven Pinker, Noam Chomsky, Abhijit Banerjee, Jared Diamond, Al Gore, Christopher Hitchens, Daniel Kahneman, and others, though they have subscribed to some form of an ideology such as an unconscious or subconscious Eurocentrism, and are as such not ideal role models to emulate in other parts of the world.

#### ➤ *Anti-Intellectualism and the Persecution of Intellectuals*

Anti-intellectualism may be defined as and taken to mean hostility and hatred towards, and a mistrust of intellectuals, the intelligentsia and intellectualism, whether they be public or private ones. Anti-intellectualism is often accompanied by active persecution and witch-hunting of intellectuals. This kind of hostility is commonly expressed as condescension towards indispensable fields such as education, research and other similar endeavours. Anti-intellectuals may also dismiss fields such as art, literature, and philosophy as undesirable and even impractical, and not serving the needs of society. However, intellectualism is sometimes viewed as the preference for art, literature and fiction over serious academic pursuits and avocations. Intellectuals may, and in some contexts, sometimes position themselves as champions of the common man and as enemies of the elite. Some may even glorify (or surreptitiously desire the continuation of endemic poverty and indigence). These trends and tendencies have been witnessed in India as well as well-meaning scholars are either targeted or sidelined. Anti-intellectualism has been used in the past by totalitarian governments (Many communist or right-wing fascist ones) to suppress political dissent.

In extreme cases, anti-intellectualism has been equated with fascism, and has been accompanied by purges and pogroms. In Ancient China in the third century BC, the Chinese emperor Qin Shi Huang tried to quash freedom of speech and dissent, and burnt many books. During the Armenian genocide of 1915, many intellectuals were

forcibly deported. In the 1920's the Bolsheviks in the newly formed USSR despised the Tsarist intelligentsia, and accused them of putting down the proletariat. Some of them were even deported to far off places. In the USSR, some pseudo-scientific concepts such as Lysenkoism were sometimes promoted to the detriment of science and society.. In the aftermath of the Spanish Civil war of the 1930's, many intellectuals were killed, and intellectualism was brutally suppressed. Intellectuals were also targeted later on in the USSR, were sometimes deposed, deported, brainwashed, or subjected to mental hygiene and sanitization exercises. Intellectuals were infamously hounded and killed during the Khymer Rouge government of Cambodia headed by Pol Pot. Intellectuals were persecuted during the erstwhile communist USSR (examples being Polish intelligentsia) and communist China too (especially during the now infamous cultural revolution and the much-touted great leap forward when some schools, colleges and universities were even shut down) with zero tolerance for dissent and non-conformity. Hopefully, these kinds of extreme anti-intellectualism will be a thing of the past, as communism and most forms of fascism and totalitarianism (and political dictatorship) have now mostly receded, and democratic ideals have thankfully taken root on most parts of the world.

Academic anti-intellectualism has been practiced too both by the far-left and the far-right, examples being anti-intellectualism prevalent in Argentina during the rule of Juan Carlos Ongania. However, intellectuals seldom face persecution the way professionals like doctors and lawyers do, which may be in the form of lawsuits. Anti-intellectualism has unfortunately thrived and flourished in India too. For example, Ram Manohar Lohia called for the abolition of the English language in India without understanding language dynamics in India and beyond. Likewise, Mulayam Singh Yadav called for the abolition of computers and agricultural machinery not too long ago.

The Indian Minister of State Satyapal Singh had stated that Darwin's theory was wrong because no one had seen an ape turn into man. According to the Rajasthan education and Panchayati Raj minister Vasudev Devnani, the cow was the only animal that 'could both inhale and exhale oxygen' and that this had a 'scientific significance' as well. According to the ISRO (Indian space research organization) chairman S Somanath, all science originated in the Vedas which are only unfortunately 3500 years old. According to the Chief Minister of Tripura state Biplab Kumar Deb, internet existed in Ancient India during the Mahabharatha some 2500 years ago. In the 1990's, an individual by name Raman claimed to have turned water into petrol, and many believed him. At around the same time, there was a talk of Ganesha statues drinking milk. Public heroes (often role models) are typically religious figures (sometimes sportsmen and cinema stars) but almost never intellectuals and scientists, not even among a sizable minority. Yellapragada Subbarow is barely even known in his own state of Andhra Pradesh, and his contributions to medicine barely understood. All this shows that we have a long, long way to go. Other developing countries are not probably much better; many people believe

[10]. *Societies, Networks, and Transitions*, Volume B: From 600 to 1750 by Craig Lockard

[11]. Lander, Brian (2021). *The King's Harvest: A Political Ecology of China from the First Farmers to the First Empire*. Yale University Press

in Quranic literalism to this day, and voodoo, black magic and witch craft are common in parts of Africa to this day.<sup>12</sup>  
13 14

Thus, in our view robust intellectualism and tolerance for dissent is required for any society to grow. We have been speaking about this all along, particularly, in our paper on Anthropological economics, where we described the creative class, the intellectual class, and the entrepreneurial class. These must also be related with the concepts of socio-cultural groups, socio-economic groups and occupational groups. For further clarity, readers may read the aforementioned paper. It is also imperative that intellectuals are not nerds; they must interact with society proactively and dynamically. They must also be creative and eschew dyed-in-the-wool approaches. They must also interact and engage proactively with the government and public institutions, and must play a critical part in the formulation of public policy, and the betterment of society. Intellectuals have often been held responsible for the formulation of disastrous public policies, and hence, they must possess not only diverse expertise in various relevant fields, but also sensitivity to different points of view. They must also be ideology-neutral and ideology-free, and their efficacy must be judged in relation to the quantum of their output. They must also naturally increase the quantum of scholarly and economic outputs of various societies too.

Only this will put an end to the often pejorative connotations of the terms intellectual and intellectualism. Intellectuals must also interact with the masses at large, and this would also put an end to accusations of elitism. It is also the responsibility of education planners and pedagogy experts to devise strategies to boost innovation and creativity in this post-globalized world, and fight obsolete concepts such as rote learning and memorization which are unnecessary in this day and age of internet and smart phones. Indian education systems for example, are still accused of promoting rote learning and undermining the importance of critical thought, and the development of critical or lateral thinking, (or even the teaching of scientific method) though there are some promising signs of change. We therefore, anticipate a completely new post-globalized intellectual class shape twenty-first century discourse and dialogue and reflect the needs of the present day and time. Of course, local flavours must also be retained, and local

concerns and considerations must be pursued aggressively.<sup>15</sup>  
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#### ➤ *Schools of Intellectualism and Schools of Thought*

A school of thought, also known as an intellectual tradition, refers to the combined perspective shared by a group of people who share common patterns of opinion, beliefs or outlook regarding a particular political or non-political philosophy, ideology of set of beliefs, economic ideology or philosophy, etc. In sum, it refers to a group of people who think and act alike, or share a common ideology, or philosophical set of beliefs. Schools of thought may also be categorized into orthodox and heterodox schools, and may be seen as good or bad by their proponents and opposing parties. In Ethnography for example, we have the British and Chicago schools of ethnography, and in the field of linguistics, the Prague school is a very important school. Therefore, schools of thought may be founded either on the basis of individuals who founded them, or the city, state or country in which they were founded.<sup>18 19</sup>

#### ➤ *Left-Wing Politics, Ideology and Activism*

Left-wing politics is the position taken by the left on various issues affecting society in the wide and

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- [12]. Bergman, Jay. "Was the Soviet Union Totalitarian? The View of Soviet Dissidents and the Reformers of the Gorbachev Era." *Studies in East European Thought*, vol. 50, no. 4, 1998
- [13]. Bultmann, Daniel. "Irrigating a Socialist Utopia: Disciplinary Space and Population Control under the Khmer Rouge, 1975–1979," *Transcience*, vol. 3, no. 1 (2012)
- [14]. Godley, Michael R. (1987). "Socialism with Chinese Characteristics: Sun Yatsen and the International Development of China". *The Australian Journal of Chinese Affairs*

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- [15]. Introducing Anthropological Economics: The quest for an Anthropological basis for Economic theory, growth models and policy development for wealth and human welfare maximization Sujay Rao Mandavilli ELK Asia Pacific Journal of Social Sciences Volume 6, Issue 3 (April –June 2020)
- [16]. Introducing Anthropological Pedagogy as a Core Component of Twenty-first Century Anthropology: The Role of Anthropological Pedagogy in the fulfilment of Anthropological and Sociological objectives Sujay Rao Mandavilli International Journal of Innovative Science and Research Technology (IJISRT) Volume 3, Issue 7, 2018 (Summary published in Indian Education and Research Journal Volume 4 No 7, 2018)
- [17]. 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, anSocial ed lay the foundations of twenty-first century pedagogy Sujay Rao Mandavilli Elk Asia Pacific Journal of Social Science, October – December 2020
- [18]. Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a 'Neo-centrist' perspective Published in ELK Asia Pacific Journal of Social Sciences Volume 3, Number 4 (July 2017 – September 2017) Sujay Rao Mandavilli
- [19]. 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 Science Volume 4, Issue 2, 201

divergent left–right political continuum and spectrum. Left wing ideologues are primarily focused on social equality and egalitarianism. Like rightwing ideologues, left-wing ideologues are associated with their own social, cultural and political groups. Left wing groups usually show a great deal of concern for the disadvantaged sections of society, and those who are at the bottom of the social and economic hierarchy. Social and societal change is often sought to be achieved through near-violent means, and through revolutions. Marxists also talk about the bourgeoisie, the proletariat and the petit bourgeoisie. Equality in their view, could be achieved when the proletariat overthrew the bourgeoisie, and established a classless society. This process is sometimes known as revolutionary socialism, and the end state is the dictatorship of the proletariat or the workers' classless society; dissenting workers and fringe elements of society (known in Marxist speak as the lumpenproletariat) would also eventually drawn into the revolutionary overthrow of the bourgeoisie. The emeritus professor of economics Barry Clark states that left-wing politicians claim that human welfare is maximized when differences in class, power, position and status are abolished, and when absolute equality is achieved. Thus, mutual co-operation and collaboration between social classes becomes necessary for a healthy society, accompanied by healthy mutual respect. In the modern context, the term *Left* typically applies to ideologies and movements to the left end of the political spectrum.

The left often supports some degree of democracy in the political sphere. Many oppose totalitarianism and dictatorship as well, but advocate a major role by the government in economic affairs. They are thus opposed to capitalism and laissez-faire economics, and are critical of liberalization of formerly socialist economics, calling this approach "neo-liberalism". Even though Marxists today are sometimes seen as uninnovative, some Marxists have indeed supported innovation to some degree, and have seen it as the basis of a progressive society. In general, most Marxists support income tax increases as a tool to redistribution; they also oppose income tax cuts as a mechanism to growth. They also oppose the idea that trickle-down economics will ever work.

Marxists also support the labour rights and worker movement, trade and labour unions, various forms of socialism, a greater role to be played by the state, communism and Marxism as well. They also support a wide range of other social movements, including the civil rights movement, various feminist movements, LGBT rights movements, various other emancipator movements, multiculturalism, plurality and religious tolerance, anti-war movements and environmental movement as wells. They are essentially anti-religious in nature, and see religion and religious fundamentalism as a major threat to humanity. There are a wide range of beliefs advocated by Marxists, and Marxist beliefs in the economic sphere could range from a belief in the welfare state, greater and enhanced social welfare and social security to top-down centralized planning and statism. Some even advocate

abolition of private property and inheritance, and advocate collectivism.

Via medium positions typically include some degree of centralized planning, strong government intervention in economic affairs, and nationalization of key industries. Left-wing ideologies come in various flavours and shades, and can vary from context to context and nation to nation too. Left-libertarians, or left-wing libertarians, and libertarian socialists for example, are a group of people within the left who believe in a decentralized economy run by trade unions, workers' councils, workers' cooperatives, worker-self management structures, other worker driven and worker centric programs and communes; these groups oppose both state control and private control of the economy, and recommend social ownership and decentralized local ownership of the economy. These groups seek to counterbalance social equality with individual liberty. Many Marxists have also opposed racism and have supported the civil rights movement as well. They also opposed slavery and some have fought for women's rights, women's emancipation, women's suffrage and LGBT rights. Some leftists also supported prohibition in the USA in the 1920's. Others have also opposed genocide, the use of weapons of mass destruction, and terrorism in the recent past.

In the recent past, most left-leaning scholars and researchers have become bitter and trenchant critics of globalization notwithstanding the fact that it has helped developing economies to a great degree. Other schools of thought have included Fabian socialism which seeks to achieve socialist goals in a gradualist manner; this school of thought was particularly popular in Great Britain early in the Twentieth century. Social democracy is another political, social, and economic philosophy lying entirely within the realm of socialism; this school of thought supports political and economic democracy to some degree, along with market intervention, but advocates socialist goals nonetheless, and the presence or intervention of the left in core and critical sectors of the economy only. This is sometimes referred to as the third way, but is different from our third way; we have proposed Anthropological Economics as a solution to myriad woes and malaises, and this would also include in its domain and sphere, trickle up economic and bottom-up economics. Some left-leaning scholars believe in Marxian economics which is a school of economic thought based on the principles of economics propounded by Karl Marx. Marxist economists focus on the role played by of labor in the development of an economy and as such is critical of many theories and concepts proposed by Adam Smith.<sup>20 21 22</sup>

[20 ]. Masquelier, Charles (2014). *Critical Theory and Libertarian Socialism: Realizing the Political Potential of Critical Social Theory*. Bloomsbury Academic

[21 ]. Ojeili, Chamsy (November 2001). "The "Advance Without Authority": Post-modernism, Libertarian Socialism, and Intellectuals". *Democracy & Nature*. Taylor & Francis.



Some intellectuals among the left-wing have advocated environmentalism too, stating it was the collective responsibility of individuals to take care of the planet. It is said that early left-wing thinkers such as Karl Marx and William Morris had some concern for the environment; Marx had even gone on record stating that individuals were merely occupants and inheritors of the earth, not its landlords or owners. Thus, environmentalists were present in many communist societies including the USSR which had Alexander Bogdanov, a prominent revolutionary. This was in spite of the fact that Josef Stalin was seen as a notable anti-environmentalist and opposed some environmental concerns expressed by his fellow comrades. Many leading left-wing intellectuals, ever since the 1970's, saw environmentalism as being increasingly important, and more and more left leading scholars and thinkers were drawn into environmentalism in the ensuing decades. However, many in the left-wing parties see socialism (and sometimes a non-dominance of the west and north) as a solution to global warming and environmental catastrophe. Few have acknowledged the role technology can play in addressing these issues.

The left has also often engaged in issues such as nationalism, anti-imperialism and nationality. During the French revolution, the left advocated civic nationalism which it sometimes saw in opposition to imperialism. Some leftists saw nationalism as an important mechanism for the state to consolidate its power. However, most Marxists do not consider religion or ethnicity to be valid bases for nationalism. Marxist have also often espoused the idea of an international class struggle and the unity of workers from across the world. This is sometimes seen as internationalism or proletarian internationalism, and a deterrent against war, international conflict and "bourgeois nationalism". Some leftist thinkers also thought socialist revolutions in one country would have a cascading effect and spread throughout the entire world in a ripple-like fashion. This would lead to a "world revolution" or an "international permanent solution". Alas, this never came to pass, and communism itself eventually collapsed. Some leftist who advocated "Third-worldism" saw an artificial cleavage between the developed and the developing world, and felt this could be resolved by eliminating capitalism and oppression by developed countries. Many leftists therefore opposed colonialism and supported the dismantling of colonialism and the independence of formerly colonized countries. Many leftists however opposed bourgeois nationalism. We particularly call for the emergence of a new generation of intellectuals in developing and formerly colonized countries; this is what many disparagingly refer to as the "Third world".<sup>23 24</sup>

The left has also traditionally been anti-religion, opposing the power and hegemony of the Catholic Church. The left has followed the footsteps of Karl Marx, and has supported the notion and concept of atheism. It may be noted here that Marx himself was an atheist, and called religion "the opium of the masses", "the heart of a heartless world", and "the sigh of the oppressed creature". Marxists have also traditionally called for a separation between the Church and the state. In the USSR, Soviet authorities sought to downplay the role played by religion in society, and eventually eradicate it as well. Most moderate leftists today, however, argue for secularism and not the complete abolition of religion. Some leftist thinkers also tried to reconcile the principles of Marxism with orthodox Christian religious tradition or dogma. Examples of such movements include the social gospel movement, though such movements have been often on the fringes of mainstream discourse.<sup>25</sup>

Thus, the left (in the west and elsewhere) has moved away from a narrow pre-occupation with class struggle and has energized and redirected itself greatly. The international left in the recent past has been broadly engaged with a wide variety of concerns and issues, and their approach is collectively referred to as "social activism". Some more recent leftist movements are known collectively as the "New left" (as opposed to the "Old left") though their ideas and ideals are still somewhat at variance with our own ideas and ideals, and their ideas essentially remain Eurocentric or geared towards solving western problems. The "New left" has also branched off into several new variants such as the American New Left, the British New Left and the Chinese New Left. (The Chinese new left had a different purpose and commutation and sought to restore socialism) The "New Left" has sought to make course-corrections to suit present-day circumstances and rectify mistakes made by the Old Left, the new left has sometimes not gone down too well with the old left. Many ideological proponents of different ideologies have also sought to take a populist stance, and the terms left-wing populism and right-wing populism have taken root.<sup>26</sup>

These changes in international leftist movements have however apparently not been cascaded to the Indian left which still possesses antiquated shibboleths to an extreme degree. The Indian left also blindly opposes economic reforms made in 1991. In the intervening years since then, the Indian left has virtually perished, and let itself die, but without any sign of an imminent reform. Many Indian leftists still oppose multinationals, alliances with the USA and Israel, and have made no attempts to address twenty-first century concerns. They also oppose communalism. And

[22]. Ball, Terence (2005). *The Cambridge History of Twentieth-Century Political Thought* (Reprint. ed.). Cambridge: Cambridge University Press.

[23]. Evans, Geoffrey; Whitefield, Stephen (1998). "The Evolution of Left and Right in Post-Soviet Russia". *Europe-Asia Studies*

[24]. Gauchet, Marcel (1997). "Right and Left". In Nora, Pierre; Kritzman, Lawrence D. (eds.). *Realms of memory: conflicts and divisions*. New York: Columbia University Press.

[25]. "Challenging the Dogmas of Right and Left". The Atlantic.

[26]. Left wing populism: The politics of the people, Oscar Garcia, Agustin

their opposition to communalism is indeed welcome. Some leftist intellectuals like Buddhadeb Bhattacharya sought to bring about reform in praxis alone, and not in theory. They were eventually bundled and booted out of power. The Indian left has unfortunately yet to learn from their brethren and comrades elsewhere. Will they survive the realities of the twenty-first century and the voting preferences of today's youth? Will they emerge as a strong counter-balancing force to the right? The answers to these questions are unknown yet. As of today, the Indian left leans heavily on other countries for its ideology or support, with virtually no original thinking. They are now however more or less rudderless as communism has collapsed elsewhere. In India, Jawaharlal Nehru who was left leaning but not communist, both admired and loathed the USSR but sought to implement a mixed economy based on the principles of Fabian socialism. More left than Nehru were Netaji Subhash Chandra Bose, and the Marxist historian DD Kosambi who lambasted Nehru for being too right. Mahatma Gandhi cannot fall into either category; he believed in the concept of trusteeship where in the rich set up trusts for the poor or less privileged and disadvantaged sections of society..As such, this concept is not even on our radar as it has never been put into practice.<sup>27</sup>

There have been extreme manifestations of leftism too, as evidenced by the formation of the Communist Party of India (Marxist Leninist) which was founded by Charu Mazumdar in the 1960's. This party opposed democratic process, and saw violent revolution as the only way to achieve equality. Naxalism and Maoism are also seen to be manifestations of left-wing politics and policies in India. Right wingers in India included C Rajagopalachari and Sardar Vallabhai Patel. Extreme and dogmatic hatred for communism has also manifested itself from time to time, and many movements to thwart and annihilate have been in operation particularly in the United States. Note the movements led by Senator Joseph McCarthy and the anti-red movement; they falsely accused many people of being pro-communist, and sought to target them. Left and right wing advocates also differ widely and fundamentally in many different ways with respect to the principles and concepts of different fields such as historiography and political science, and to a small extent and degree, in other fields of the social science; we have sought to address this in several other papers we published in the past. It is now time to scrutinize and if necessary challenge and negate cherish notions of intellectualism. The term and the aphorism "the end of ideology" has been used since at least the 1960's to refer to a post-ideological society, though the predictions of this school have not come to pass. We had proposed the term "neo-centrism" to supersede the already in use term centrism, and we still swear by this concept, and will back it up to the hilt. It is an extremely useful concept that can be used to strike a judicious balance between various and varied dogmas of the left and the right, and put forward a

[27]. Ash, Timothy Garton. *The Magic Lantern: The Revolution of 1989 Witnessed in Warsaw, Budapest, Berlin, and Prague* (Random House, 1990).

school of thought driven by reason, and reason alone. <sup>28 29 30 31</sup>

➤ *Right Wing Politics, the Real Right and the Reactionary Right*

Right-wing politics refers to the range of political ideologies that hold fixed or consistent views or positions on a wide range of issues. They are often seen to be in opposition to the left which is at the extreme other end of the political or ideological spectrum. They are either legitimate in their own right with well-rounded and consistent ideologies, or they may be reactionary, having arisen in steadfast opposition to the left. They may at times serve a meaningful cause, though they are mostly seen as being highly regressive, both by the left and by the non-left. They may champion certain social orders and hierarchies, and may also lay great emphasis on tradition, particularly religious tradition and also the dint of authority. Right-wing politics has been found in all-parts of the world, but took off in India in a major way only in the 1990's. Right-wing groups are often seen as conservative, untra-nationalist, chauvinistic, xenophobic, and authoritarian, though this may be seen as an over-generalization. Right-wing groups may oppose other religious groups innately as a part of their ideology. For example, the Indian far right is seen as being anti-Muslim, and the European right-wing group PEGIDA opposes immigration of Muslims to European nations and Islamism. Nazism and the German Third-Reich is widely considered to be right-wing. It is associated with fascism just like Mussolini's government was. The Old Klu Klux Klan movement is sometimes viewed as belong to this category, though this position is contested. Thus, the right may be reactionary, low, moderate or severe. British academics Noel O'Sullivan and Roger Eatwell have also proposed very similar but somewhat different categorizations. We have modified them for our purpose and need.

Right wing groups include the social conservatives, who are based on the promotion and propagation of traditional values (some of their beliefs include the idea of "intelligent design" as opposed to the liberals, the liberal conservatives who support some ideas of liberalism and some ideas of conservatism, the fiscal conservatives who support reduced and restricted government spending, and right-wing libertarians who support laissez-faire economics. In India the Right wing is represented by the Bharatiya Janata Party or the BJP, and its associate, the RSS or the Rashtriya Swayamsevak Sangh. Extreme right-wing proponents in India have succumbed to the idea of irredentism, revanchism, and the idea of an Akhand Bharat.

[28]. Chakrabarty, Bidyut. *Communism in India: Events, Processes and Ideologies* (Oxford University Press, 2014).

[29]. Haithcox, John Patrick. *Communism and Nationalism in India* (Princeton UP, 2015).

[30]. Masani, M.R. *The Communist Party of India: A Short History*. (Macmillan, 1954).

[31]. De Nevers, Renée (2003). *Comrades No More: The Seeds of Change in Eastern Europe*. MIT Press

Proponents of the Indian right-wing refer to individuals from the Indian non-right, and in particular, those promoting liberalism, as “liberandus” The rise of the right is also of course largely reactionary, and one must always bear in mind the maxim and the adage “One kind of bias legitimizes every other kind of bias. The reaction may be worse than the malaise, and we have proposed a concept known as fuzzy logic as well. Hence, the far-left must die too, as also all kinds of dogma. Hence, there is indeed a justification for the ideology and philosophy of neo-centrism.

Positions of both right-wing and left-wing ideologues may change with the passage of time, as societies mature and evolve. Right-wing groups also opposed communism and the idea of an over-large state rabidly, and emphasize and champion individual rights and liberties instead. It must be noted here that some liberals have traditionally been opposed to Communism too. Right wing groups no longer support traditional forms of government such as monarchy, and most support social security in some form. In some cases, right-wing groups blindly opposed communism, and those who were perceived to be communist, or those who were suspected of having affiliations with the Communist party were witch-hunted and persecuted. After monarchy declined in Europe in the early twentieth century, opposition to communism was taken up by “neo-fascist” groups many of which were based on the pursuit of nationalism to an extreme degree.<sup>32 33</sup>

Some members of the far-right also have had some kind of a quarrel with, and have borne grudges towards some forms of extreme of laissez-faire capitalism; they also typically exhibited some sensitivity towards the excesses and evils of the industrial revolution; however, most have supported capitalism in some form, as also individual liberty and individual rights. During the nineteenth century, the right with some exceptions tended to favour capitalists more, and saw them as a productive force in society. Thus, the right supported, and was inherently a part of, the economic and industrial rise and might of the west. Leftist movements were generally seen as fringe, and were eventually discarded and castigated, falling out of the collective public consciousness as well in due course. Today, the far right is usually seen as an epithet for laissez-faire economics and the advocacy for free markets along with individualism and property rights. In India, there was a right turn after 1991 (the earlier decade exhibited ideological zig-zag patterns alternating between half-hearted liberalization and restraint, and was generally ideologically

[32]. Virchow, Fabian (2016), “PEGIDA: Understanding the Emergence and Essence of Nativist Protest in Dresden”, *Journal of Intercultural Studies*

[33]. Dyson, Kenneth (2021). *Conservative Liberalism, Ordo-liberalism, and the State: Disciplining Democracy and the Market*. Oxford University Press

confusing and confused). However, the emphasis among a wide gamut and spectrum of political parties is now growth with equity as trickle-down economics may be unsuited in the Indian context. Strategies to implement this kind of a philosophy are not yet fully in place, though. Even economic theory has not kept pace.

Even though nationalism was a trait of French left-wing, the right wing subsequently hijacked the idea, and nationalism is associated with the right-wing all over the world. Some right-wing proponents were also racist, and many believed in white supremacy. Many also believed in social and economic Darwinism. Right-wing accorded primacy for the language, race, religion, culture and customs of their respective western nations, and attached a great emphasis on cultural preservation. These traits and characteristics naturally put them in perpetual opposition to left-wing advocates. Many right-wing proponents also hold conservative views with respect to religion. Many even oppose sex outside marriage, same-se marriage and abortion.

Some even oppose birth control. Extreme right wing positions also advocate Biblical literalism and negate science, although this is relatively rare. A few even reject equality (most only an artificial imposition of equality arguing that it compromises merit and efficiency), and argue that human inequality is a part of nature. Immigration is often virulently and vehemently opposed and seen as highly undesirable, as is also any form of state control. Thus, the right-wing often has a xenophobic streak. Interestingly, a few support economic and social classes even. Some right-wing philosophies are even Bible-derived, demonstrating their wild unsuitability for India and other parts of the world. A few Islamic cultures have concepts of left and right, though this is relatively less common.

Many right wing Hindu nationalists in India even manipulate and distort history to suit their own petty and selfish ends and interests. This is usually driven by mischievous elements and a crank scholarship. Among their many obsessions is whether the Aryans are indigenous to India or not, and whether the proto Indo European homeland is located in India. They have absolutely no qualms and inhibitions whatsoever about shaming India or making it a laughing stock in front of the rest of the world. They are only skittish about the possible weakening of their ideology, and whinge about alleged persecution ad nauseum. So much so for their patriotism. The American pseudoscience expert Alan Sokal baldly called most Hindutva endeavours “cheap, communal propaganda”. The Indian right also stands guilty and accused to copying concepts from other nationalist movements of the twentieth century, in some cases without any modification. This has been noted even by Koenraad Elst, who is usually seen as a pro-Hindutva demagogue. In sum, most will even agree that the far right is not a solution to the inadequacies of the left. All things considered, it is not even, when seen from a narrow nationalistic perspective,

(or from the prism of Indian national interests alone) in India's best interests.<sup>34 35 36 37</sup>

#### IV. DALIT INTELLECTUALISM

Dalit movements have been emancipatory social movements launched with a view to demolish the millennia old Indian caste hierarchy with a more equitable and an egalitarian society, and to bring about a socio-political awareness and transformation of the Dalits, or low-caste Hindus. Such movements were first launched in a big way in the nineteenth century to fight oppression of the lower castes by the upper castes, and continue to this day. Such movements have been largely successful in achieving their goals and objectives as evidenced by the fact that the caste system has greatly weakened in the last couple of decades, and there is now a greater emphasis and thrust on liberty, equality and social justice. Their emancipation has largely stemmed from better education systems, democratic processes, and better technology and communication networks too. The term Dalit was first used by Jyothiba Phule who founded the Satya Shodak Samaj, and fought for the cause of the oppressed classes, and for the cause of women's education as well. (Sutradhar 2014) The term Dalit means suppressed, oppressed and broken to pieces. Other old Dalit movements included the Neo-Vedantic movement and Sanskritization movements. (MN Srinivas 1968) Oppressed castes are often referred to as Chandala, Chammar and Adidravida in different parts of India, and less frequently as Holaya, Panchama, and Adikarnataka also. Dalits were often seen as impure, and fit only for performing menial and filthy tasks.

The most prominent Dalit activist was however Babasaheb Ambedkar who later converted to Buddhism. Mahatma Gandhi famously fought the cause of the Harijans and untouchables, though he is often accused of supporting the caste system till the early 1920's and racism in his early years in South Africa. Over the decades, other organization like the "Dalit Panthers" which was led by writers and poets like Rajaram Piraji Dhale and Jayaram Vitthal Pawar have

been formed to fight the cause of the Dalits. The Bahujan Samaj Party is another prominent party launched to fight the cause of the Dalits. It was founded by the social reformer Kanshi Ram. Over the years, Many Dalit activists sought temple entry, and burnt copies of the ancient Indian text Manusmriti. Dalit movements have also come to be studied from a sociological and anthropological lens with several prominent social scientists contributing. S C Dube states that lower caste consciousness in India is essential to build a more egalitarian society founded on the principles of social justice, and that emancipatory movements must play a great role in this regard. (Dube 1958) In the recent past, Dalit movements have become more socio-political and political rather than social (as their work to bring about awareness has been more or less accomplished) as observed by Andre Betielle (Betielle 1969) More recently, writers like Baburao Bagul, Bandhu Madhav, Narayan Surve, Shankarao Kharat, and Anna Bhau Sathe were expressing Dalit concerns and issues in their literature. Kancha Ilaiah is a prominent Dalit activist of contemporary times' he has been supporting English-medium education for the upliftment and emancipation of the Dalits.<sup>38 39</sup>

There are many other such emancipatory and non-emancipatory movements driven by some form of intellectualism of the non-complex kind. Examples of such movements have included the women's suffrage movement led by women suffragists like Lucretia Mott and Susan B. Anthony, feminist movements led by Elizabeth Stanton, Simone de Beauvoir and others, anti-apartheid movements led by Nelson Mandela and others, birth control movements led by Margaret Sanger and others, the civil rights movement led by Martin Luther King, Rosa Parks and others, and various movements opposing slave trade and slavery. Such movements have been common in many parts of the world, and usually arise in response to a specific problem or state of affairs.

#### ➤ Other Schools of Intellectual Thought

Rationalism is a movement which gathered steam during the Age of Reason in the seventeenth Century. It is usually associated with the introduction of mathematical methods into philosophy and the formulation of intellectual thought. This school of thought discounted faith, tradition and religious dogma. Several thinkers like Spinoza advocated rationalism, and institutions were founded to promote rational thought. In India, the Indian Rationalist Association was founded to promote rational thought and scientific skepticism. Its founding president was RP Paranjpya, and other important members have included RS Yadav, Joseph Edamaruku, Sanal Edamaruku and others. Their intentions are of course excellent; but we believe they must take into account and consideration people's thought worlds, worldviews, cultural orientation and proceed accordingly. This is naturally an essential pre-condition for

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- [34 ]. Elucidating the Certainty uncertainty principle for the Social Sciences: Guidelines for hypothesis formulation in the Social Sciences for enhanced objectivity and intellectual multi-polarity Sujay Rao Mandavilli IJISRT, March 2023
- [35 ]. Bacchetta, Paola, and Margaret Power, eds. 2002. *Right-Wing Women: From Conservatives to Extremists around the World*. New York: Routledge
- [36 ]. Andersen, Walter K.; Damle, Shridhar D. (1987) [Originally published by Westview Press]. *The Brotherhood in Saffron: The Rashtriya Swayamsevak Sangh and Hindu Revivalism*. Delhi: Vistaar Publications.
- [37 ]. Augustine, Sali (2009). "Religion and Cultural Nationalism: Socio-Political Dynamism of Communal Violence in India". In Erich Kolig; Vivienne S. M. Angeles; Sam Wong (eds.). *Identity in Crossroad Civilisations*. Amsterdam University Press.

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- [38 ]. Srinivas, M.N. (1997). *Caste: Its Twentieth Century Avatar*, (New York: Penguin Putnam Inc.1997)
- [39 ]. Omvedt Gail (1976) *Cultural Revolt in a colonial society: The Non-Bramhan movement in Western India, (1873- 1930) Bombay*

success. The twin ideas of ‘Cultural frame of reference’ and ‘Cross cultural frame of reference’ must also be borne in mind. We wish them all success in their endeavours, but we strongly believe that their movement requires some kind of an ideological reboot, and must take into consideration people’s sensitivities.

There have been other schools of thought and other schools of intellectual tradition in various fields of study over the ages. However, we would like to see the adage “Intellectual schools of thought”, “Schools of intellectual thought”, “Schools of intellectual tradition” coined, and various schools, sub-schools and sub-traditions founded. The main purpose and *raison d’être* of such schools of thought would of course be to boost intellectualism in diverse cultural and social contexts, and lead to greater and faster social, cultural and economic progress as well. At present, the term “intellectual tradition” is chiefly used in a historical sense, examples being “Western Intellectual tradition”, “Indian intellectual tradition”, and “Catholic intellectual tradition”, and sometimes in a collective geographical sense; categorization based on the principles and tenets of these schools of thought is less common. Western intellectual tradition refers to intellectual traditions which began from the time of the Greeks, continued through the renaissance and enlightenment, and all the way up to the Industrial revolution and the modern scientific age.

Great Western thinkers have been Sir Francis Bacon, Bertrand Russell, Aldous Huxley, GWF Hegel, EB Tylor and others. Intellectualism in the west also took off with the establishment of great universities such as Oxford University, Cambridge University, Columbia University, Harvard University and Princeton University. While much of the work done in the west indeed furthered humanitarian concerns, occidental interests alone were also sometimes furthered, and this is understandable. Indian universities have produced no intellectual traditions worth mentioning, and their intellectual or scientific output is minimal.<sup>40 41</sup>

Similar great thinkers have not arisen in the east or elsewhere in modern times, even though there is no dearth of thinkers in these regions in ancient times. Examples of such great ancient oriental thinkers were Buddha and Confucius. In modern times, we have had minor exceptions such as the Bhadrak of West Bengal during the Bengali renaissance. This fact is indeed lamentable, and must be acted upon quickly and speedily. We have also made some efforts, and taken some baby steps in this regard. In addition to the “Institute for the study of the globalization of science” (ISGOS) (Registered as “Globalization of science trust”), we had informally founded the association “Scholars and

Intellectuals for mankind” (SCIMA) with a view to furthering this very objective.<sup>42</sup>

In recent years, intellectualism has been hijacked by the left in many parts of the world, or in some cases, by the reactionary or the non-reactionary right. Leftist intellectuals have often slavishly parroted Karl Marx’s ideas on economics, and leftist ideas have had a great impact on other fields such as historiography too. Other thinkers such as Noam Chomsky (thought left-leaning), and George Orwell, have held independent beliefs. Marxist thought has also permeated sociology and anthropology, albeit to a much lesser degree. Fields such as Marxist Anthropology came into being, and Maurice Godelier and others contributed to fields such as economic anthropology. Other left-leaning intellectuals in the fields of sociology or anthropology have included Marx Weber, Claude Levi Strauss, and Jean Paul Sartre. Some other thinkers based their ideas and ideals on utopianism, and as such there are no robust schools of intellectual thought in many parts of the world even to this day. This observation holds true for both economic and non-economic fields. Some Africans and African Americans too contributed to intellectual thought examples being Nelson Mandela, Martin Luther King, Malcolm X and Neil Degrasse Tyson, even though intellectualism is commonly seen as a white man’s affair. .

#### ➤ *Drawbacks of Present-Day Schools of Intellectualism*

We now propose the idea “The various Gods that failed” with respect to left-leaning thought. This is by no means any form of witch-hunting or ad hominem attacks against individuals. These should instead be viewed as healthy and constructive criticism aimed at bringing about positive and meaningful change. These criticisms in fact should be the basis of new intellectual thought patterns that must emerge in different parts of the world. For the sake of convenience, we propose the “Ten Gods that failed”. We can also call them the ten cardinal sins. For the sake of convenience and brevity, we keep this section short and sweet. However, valid regress arguments are indeed possible and will become self-evident to anyone who probes the issue further and more deeply. These criticisms should become the launching pad and the spring board to further creativity, analytical thought, new paradigms and equations, and all other varied forms of intellectualism. The right wing is also extremely dangerous in this regard, and as far as possible, we expose right-wing positions too.

#### ➤ *The God that Failed: Part One – Marxist Economic Praxis*

Praxis refers to a practice, and is opposed to theory. “The God that failed Part One” as we call it (or the original God that failed). “The God that Failed” refers to a collection of six essays published in 1949 by Louis Fischer, Arthur Koestler, Andre Gide, Stephen Spender, Ignazio Silone, and Richard Wright (and edited by Richard Crossman) denouncing Communism; these authors unequivocally state

[40]. Andersen, Heine; Kaspersen, Lars Bo (2000). *Classical and modern social theory*. Wiley-Blackwell.

[41]. Anderson, Kevin B. (2016). *Marx at the Margins: On Nationalism, Ethnicity, and Non-Western Societies*. University of Chicago Press.

[42]. The Western Intellectual Tradition By Jacob Bronowski, Bruce Mazlish · 1960

that the doctrine of communism was an ideological disaster and an economic failure to boot. This book as such exposes the authors' disillusionment and disenchantment with communism. George Orwell (ne Eric Blair) also expressed his disillusionment with communism in the books 1984 and Animal Farm. The flight from the communist camp not only continued but also accelerated by the 1990's, and many communists not only became ex-communists, but also anti-communists. Many other intellectuals and thinkers subsequently referred to communism as a murderous and failed ideology. They not only criticized it as an economic doctrine, but also criticized it on various other grounds including its academic influence. Notable critics of communism have included economists such as Friedrich Hayek and Milton Friedman (They blame communism for economic stagnation), and other writers such as Stéphane Courtois, Nicolas Werth, Andrzej Paczkowski, Jean-Louis Margolin who have criticized it on political grounds (They equate it with genocide and political repression)

This is in spite of the fact that Marxism had some successes; for example, Stalin successfully industrialized a largely agricultural land through the mechanism of centralized planning and five year plans. The USSR also came to be known as a scientific superpower, and its accomplishment in certain fields such as space exploration are highly impressive. Marxists however unfortunately, resort to the over-simplification or the false dichotomy fallacy, and state that Communism is the only solution for capitalism. Both are fuzzy and ambiguous terms which also have a wide variety of connotations, and encompass multiple sub-ideologies. We had also proposed alternatives to Marxist economic doctrine such as Anthropological Economics, Social welfare schemes, and trickle up models of development (along with local-specific economic development models) in our papers. This should be the ultimate solution for most of our woes, though some western thinkers may see it as developing countries focused and oriented.<sup>43 44</sup>

➤ *The God that Failed: Part Two – Marxist Historiography*

The God that failed Part Two as we propose and see it, is a critique of Marxist historiography from a Non Hindutva and Non Indian nationalist perspective. Of course, Hindutva ideologues in India may have been fundamentally and ideologically opposed to Marxist historiography, but they may have another agenda to push. In India, left wing interpretations of history are referred to as crimsonization, and right wing interpretations of history are referred to as saffronization. Both have negative and pejorative connotations and implications. We had originally proposed these terms in a paper on cross-cultural research design in

[43]. *The Black Book of Communism: Crimes, Terror, Repression*, by Stéphane Courtois, Andrzej Paczkowski, Nicolas Werth, Jean-Louis Margolin, 1997,

[44]. *The God that Failed*, essays by Louis Fischer, André Gide, Arthur Koestler, Ignazio Silone, Stephen Spender, and Richard Wright, 1949

2023, and now extend it even further to cover and include more Gods that failed. We had also discussed the severe limitations, fallacies and logical absurdities of Marxist Historiography from a scientific perspective. This is of extreme and urgent importance because Marxist historians have been in clover for decades, and were on a high pedestal and in total monopoly of the field in the decades ensuing India's independence. As such, and rather unfortunately too, they set no great store by objectivity. Marxist historians have not followed inter-disciplinary approaches. They have not reached out to Anthropologists, geneticists and other specialists. They have not linked history with pre-history and proto-history. They have failed to understand that a scientific view of history can raise scientific consciousness and boost a scientific temper. They also follow a materialistic conception of history and fail to understand or appreciate the role played by culture in shaping society.

For this, read our already published papers (1) *Historiography by Objectives: A new approach for the study of history within the framework of the proposed Twenty-First Century School of Historiography* (This was published by us in 2015) (2) *Enunciating the Core principles of Twenty-first Century Historiography: Some additional extrapolations and inferences from our studies and observations on Historiography* (This was published by us in 2016) (3) *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* (This was published by us in 2018) (4) *Presenting the art and the science of Qualified Historiography: Anchoring history-writing in the event of uncertainty and unreliability of narratives* (This is a non-core and a peripheral paper and was published by us in 2022) We had proposed 39 objectives of core twenty-first Century historiography in these papers, along with 49 objectives of anthropological historiography. We have also proposed various core principles of twenty-first century historiography. We had also evaluated the performance of Marxist historians against each of these objectives and principles. Thus, Indian history is seen as a ding dong battle between the left and the right, and is referred to as the battle of the ideologies.

Some left wing ideologues have established themselves in blind ideological opposition to the right. For example, when Hindutva groups say or claim that Hinduism is the oldest religion on earth, DN Jha states that Hinduism is the youngest religion on earth. When Hindutva groups state that India had a hoary and a glorious past, DN Jha states that India never had a golden age. This is of course, a highly subjective statement. RS Sharma stated on flimsy grounds that virtually nothing existed in the Gangetic plains before the Buddha; his work was banned by the Jan Sangh, which was the political and ideological predecessor to the BJP. Irfan Habib went on to state that nothing existed in the Gangetic plains before the Islamic age. However, when they wish to criticize Hinduism, they magically state that something existed in the Gangetic plains before the Buddha. Marxist historiography is the fodder for Hindutva

reactionary right. It provides it with its purpose and reason for existence. Weakening or eliminating the left particularly the far left, will solve many problems, and lead to great progress in society, but we must remember that the far right is far more venomous, and is capable of inflicting far greater damage than the left. It can, and quite dangerously so, hijack the public consciousness in a way that the left possibly cannot. We would eventually like to see both the far-right and the far-left castigated as being extremely dangerous to science, society, the education, and to objective scholarship, but this must be based on rock solid scholarship. The left at least will disappear entirely as they have seldom learnt from their own follies and blunders.<sup>45 46 47 48 49</sup>

➤ *The God that Failed: Part Three – Left-Leaning Intellectualism*

The God that failed part three refers to the idea that Marxist intellectualism and other present-day forms of intellectualism are highly limited and flawed, particularly as applied in an Indian context. Intellectualism in other parts of the world may have meaningfully taken off, and we bear no grudge, rancor or ill-will towards them. The left-wing may have broadened its horizons greatly outside India as also explained and highlighted in this paper, and this must be appreciated and acknowledged; however, this has scarcely happened in India, and they still seem overly pre-occupied with obsolete notions such as class struggle, or harbor a desire to take India back to the Nehruvian era.

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- [45]. Historiography by Objectives: A new approach for the study of history within the framework of the proposed Twenty-First Century School of Historiography Sujay Rao Mandavilli ELK Asia Pacific Journal of Social Sciences Vol 1, Issue 2 (2015)
- [46]. Enunciating the Core principles of Twenty-first Century Historiography: Some additional extrapolations and inferences from our studies and observations on Historiography Sujay Rao Mandavilli ELK Asia Pacific Journal of Social Science (ISSN: 2394-9392) in Volume 2, Issue 4 July to September 2016
- [47]. 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 International Journal of Innovative Science and Research Technology, February 2018, Volume 3, Issue 2 Sujay Rao Mandavilli
- [48]. Presenting the art and the science of Qualified Historiography: Anchoring history-writing in the event of uncertainty and unreliability of narratives Sujay Rao Mandavilli IJISRT Volume 7, Issue 7, July 2022
- [49]. 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, April 2023 Sujay Rao Mandavilli

They do not appreciate India's successes in the last few decades because they see it as a vindication of capitalism. They are also opposed to globalization which has benefitted developing countries, They have not appeared to have helped the rise of India and other developing countries; like old-school Marxists, they have become an obstacle to their development. Do Marxist intellectuals in India care about gender equality, human rights, child rights and abuse, drug trafficking, substance abuse, global warming, sustainable development, prevalence or absence of a scientific temper, trickle up economics, scientific historiography, international peace and harmony? Do they care about universalisation of education, pedagogical techniques, racism in science, Eurocentrism in science, racism, apartheid (apart from a narrow focus based on the principles of class struggle) and social duties of researchers? The answer is a resounding and an unfortunate no. This is just a short list; Marxist intellectuals do not seem to care about almost any issue facing the world or India today. We still lament the fact that no broad or a viable and effective twenty-first century school of Intellectualism has emerged in India and elsewhere. We are waiting eagerly and patiently for it to emerge. All our papers may need to be read together, and a new intellectualism driven by objectives, and relevance to present-day needs must emerge. Intellectuals must actively identify problems that plague the world, and seek solutions for them. They must connect with people proactively instead of engaging in ivory-tower pursuits.

They must strive to break down barriers that divide us humans, and whittle down identities such as nationalistic identity and religious identity. Religious identity from our perspective can only gradually become less strong as people become more intellectually aware. There are no magic wands and no magic formulas here. Another problem is that social science research techniques, methods and paradigms (along with theories, hypotheses and concepts as well) have not kept up with other fields of research. Social science research techniques must also not be Eurocentric and must be derived through inductive methods. They must be taught to students whenever and wherever necessary, and the teaching of research strategies and research techniques must replace rote learning. We have also spoken of intellectual revolutions, renaissances and enlightenments in other parts of the world and these must fructify and materialize as well so that science progresses holistically.

Marxist intellectuals instead of playing a vital role here, have become a major stumbling block to India's development. Arundhati Roy has compared India to a plane flying backwards. (sic!) She like her fellow comrades (have contributed almost nothing to India economically or intellectually), but bash India in front of the foreign media. Why? The Indian journalist Aakar Patel likewise thinks India has been an economic failure since 1991, as also does Ashoka Mody. The anti-India attitude of Indian intellectuals has been exposed by the American sociologist Salvatore Babones too. What agenda do they have to push? Do they have nothing meaningful to contribute? Political psychologist Ashish Nandy and Meera Nanda (besides a host of other commentators) are also sometimes associated

with the left, besides virtually all Marxist historians. They have failed to develop economic models or cultural and national integration models suitable for India. They have let themselves be overtaken by events and have rendered themselves obsolete without even realizing it. Whatever their merits, achievements and accomplishments may be, one is reminded of Raymond Aron's statement "Marxism is the opium of intellectuals". Some of their positions may be ideologically-driven too. We have discussed the possible causes for their aberrant behavior in our paper on "Extended identity theory." The Indian right, on the other hand, has no intellectualism to offer; it is only based on the desire to boost sectarian pride, or is sometimes based on the inclination to resurrect old religious values. We must therefore work towards the atrophy and elimination of ideological cleavages gradually and eventually. We have our task cut out, and must begin the process in right earnest before it is too late.<sup>50 51 52 53</sup>

➤ *The God that Failed: Part Four – Eradication of Religion*

Marxists may also support and adhere to a flawed analysis of religion. The neologism Islamo-leftism and the term the regressive left were coined by other researchers and are already in use. The term regressive left was used by Sam Harris, Richard Dawkins, Bill Maher and other thinkers. Marx also had a disdain and contempt for Jews and their alleged mercenary way of life, and even promoted and propagated anti-Semitism. Some Indian Marxist historians also appear to have ideologically discriminated between religions, but this must be necessarily proven through empirical evidence.

In the paper on historiography by objectives published way back in 2015, we had classified approaches towards religion into three different categories from the point of view of our approach. The first would be "The religious fundamentalists approach" or an ideologically-driven discrimination between religions as followed by the religious right in various contexts and situations. This approach typically is accompanied by condescension or a

mindless criticism of other religions or religious traditions. The second approach would be a secularists' approach, who see all religions as being equal and the path towards what they see as the same goal. This approach may have been formulated to achieve a fair modicum of clinical unity between adherents of various faiths in Indian and non-Indian contexts, but is logically fallacious given that all religions are fundamentally unequal with respect to their teachings, and fundamental postulates and concepts. This realization must form the back bone of twenty-first century intellectualism.

However, it must always be remembered and borne in mind that human beings are human beings, and a humane touch is required while reforming religion of eliminating the excesses of religious fundamentalism. Thus the principles and tenets of the social sciences must also always be borne in mind. Leftists may have symbolically burnt copies of the Manusmriti, but in spite of their avowed anti-religious stance, did not reform religion in a meaningful way or critique of criticize religion holistically or comprehensively. The third approach is the critical analysis approach, and this approach calls for a critical and a balanced and comprehensive analysis of all religions against the backdrop of the twenty-first century requirements and exigencies, and encourages new areas of critical hermeneutical study devoid and bereft of any religious or ideological underpinnings. This must be done with a human touch, and is the only logical and meaningful way forward. We look forward to new researchers and scholars from across the world contribute to this field of study, and strive towards eliminating the excesses of religion. Thus, the sway religion holds in public life must gradually decline, and people must become truly secular and scientifically literate and scientifically aware.<sup>54 55</sup>

In the USSR, there was an attempt to reduce the role played by religion and some places of worship were even demolished, and properties owned by religious authorities confiscated. Religious education was outlawed, and people were systematically brainwashed into Communist ideology. There was also a government sponsored program to convert people into atheism. In China, there were anti-religious campaigns run before, during and after the Cultural Revolution. During the Cultural Revolution, many antiquities were destroyed. In Tibet, many Buddhist monasteries were pillaged, ransacked and destroyed. The persecution of Muslims in the Xinjiang province of China (and Uyghurs and others) continues even to this day. All these policies may not naturally have had the desired effect. The role played by religion must be gradually diminished through better education and better pedagogical techniques. This is the only workable way, and the only viable path.

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- [50]. Making the use of Inductive approaches, Nomothetic theorybuilding and the application of Grounded theory widespread in the social sciences: A guide to better research and theorization in the social sciences Sujay Rao Mandavilli IJISRT May 2023
- [51]. 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 Sujay Rao Mandavilli Published in IJISRT, February 2023
- [52]. Babones, S. (2018). *The New Authoritarianism: Trump, Populism, and the Tyranny of Experts*. Cambridge, UK: Polity.
- [53]. Formulating 'Extended identity theory' for twenty-first century social sciences research: Modeling extended identity in relation to real-world observations and data Sujay Rao Mandavilli IJISRT, July 2023

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- [54]. Austin, Peter (2008). *One Thousand Languages: Living, Endangered, and Lost*. University of California Press. ISBN 978-0-520-25560-9.
- [55]. Barry Hindess & Paul Q. Hirst, *Pre-capitalist modes of production*. London: Routledge, 1975.



➤ *The God that Failed: Part Five- Over-Centralisation of Power*

Karl Marx did not envision a post-capitalist society in detail. He only spoke about the excesses and evils of capitalism (along with the exploitation of the labour class by the capitalists) in his books such as “Das Kapital” and “The Communist Manifesto”. His primary pithy epithet was “from each according to his ability, and each according to his needs.” Thus, Karl Marx’s intentions were indeed well-meaning. His work was primarily a critique of the political economy as it existed at that time. He also spoke about productive forces of the economy such as labour, and the social relations with respect to production in his work. He believed that capitalism just like primitive communism and feudalism would eventually disappear, and would be replaced by a classless society. Marx called for the abolition of private property, and believed that a worker-run society would give humans enough time to pursue leisure activities such as fishing. Little may he have realized that communist societies would morph into totalitarian dictatorships. In the former Soviet Union everything was run by the state, and there was no space for personal freedom or entrepreneurship. Over-centralization undoubtedly played a role in its disintegration in 1991. In India, Indira Gandhi too led an over-centralized administration where the principles of federalism were often compromised and not rigidly adhered to. This led to mutiny, and calls for independence in the Punjab and elsewhere in the early 1980’s. Many rebellions against over-centralized rule were brutally suppressed, and there was a descending vortex of violence. Pakistan disintegrated in 1991 due to the very same reason (linguistic hegemony and discrimination too played a vital role), and Sri Lanka edged towards civil war. This was however due to far-right organizations like the Buddhist Bodu Bala Sena.<sup>56</sup>

➤ *The God that Failed: Part Six- Linguistic Uniformity*

Attempts at linguistic homogenization, whether driven by the left or the right, are driven by dangerous and unwarranted implications. In 1906, Mahatma Gandhi sought to make Hindi the national language of India, but later changed his stance towards Hindustani. Ambedkar and others thought Hindi should be the working official language in Non-Hindi states as well. There were revolts against the imposition of Hindi in several non-Hindi states particularly Tamil Nadu, where Dravidian parties were strong, and Dravidian ideology prevailed. Some leaders like RV Dhulekar, Purushottam Das Tandon, and others wanted an unreasonable form of a linguistic uniformity, and fallaciously argued that only one language could unite the nation. This observation was made by the Indian sociologist Andre Beteille. While Indians must indeed learn each other’s languages, many nations like Canada and Switzerland have promoted multilingualism and have thrived and flourished. The USSR sought to impose linguistic hegemony on other cultural and linguistic groups

[56]. Harjinder Singh Dilgeer (2012). *Sikh History in 10 volumes*. Sikh University Press. ISBN 978-2930247472.: presents comprehensive details of the invasion of Indian Army (causes and events

and faced their wrath instead. This may have been one of the causes for its disintegration. In China, Putonghua was imposed as a standardized dialect of Mandarin on speakers of other dialects. West Pakistan sought to impose Urdu on East Pakistan and disintegrated in 1971. Sri Lanka sought to discriminate against its Tamil minority through discriminatory language policies, and was pushed towards civil war. Most of these nations pursued not left-wing, but right-wing ideologies. However, there are disadvantages associated with multilingualism, and one must always attempt to strike a fine balance between the two. This is only a high level overview; we have authored a total of three papers on language and language dynamics. These papers almost explain everything there is to know, and must be read in detail.<sup>57 58 59</sup>

➤ *The God that Failed: Part Seven – Family Planning*

India has had one of the world’s oldest birth control programs, and this was launched way back in the year 1952. By the 1960’s, it had become the world’s largest birth control program. The inverted triangle symbol with the caption “We two, ours two” in English, Hindi and in other Indian languages, had become an ubiquitous sign across India. In 1951, India had a total fertility rate of six children per woman; today, in 2023, it is two. Thus, the birth rate in India has fallen only slowly. Thus, while birth rates have fallen sharply in the Southern, Western, Eastern regions of India as well as the far north, birth rates in Uttar Pradesh and Bihar remain high. In Uttar Pradesh, the Chief Minister Yogi Adityanath launched a new population control policy in 2021, and in Bihar, the Chief Minister Nitish Kumar is focussing on girl’s education as a solution to the high birth rate. A part of the problem is that India’s first Prime Minister Jawaharlal Nehru did not focus on the universalization of elementary education due to the misplaced fear that the economy would not be able to produce enough jobs (However, his concern may have been partly right because the economy was then a command economy, a centrally planned economy, and a Semi-Stalinist one).

[57]. 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 Sujay Rao Mandavilli ELK Asia Pacific Journal of Social Sciences Volume 6, Issue 3 (April –June 2020)

[58]. 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 Sujay Rao Mandavilli ELK Asia Pacific Journal of Social Science Volume 3, Number 1 (2016)

[59]. Observations on language spread in multilingual societies: Lessons learnt from a study of ancient and modern India, Sujay Rao Mandavilli, Elk Asia Pacific Journals, 2015

Indian far right leaders often exhort Hindus to produce more children and fear that Hindus would soon become a minority. Sakshi Maharaj squarely blamed Muslims for population growth, and called upon all communities to promote family planning; at times he even called on Hindus to produce four kids. The Shankaracharya of Badrikashram, Shri Vasudevanand Saraswati, even went on record saying that Hindus should have ten children. However, this fear of a Muslim takeover is absurd and misplaced. Muslims make up 14% of India's population. While the birth rate of Muslims is higher than that of Hindus (religion of course plays a role in birth control) the percentage of Muslim population in India will never cross the 18% mark, and the birth rate of Hindus and Muslims is slowly and gradually converging.

Many Muslim nations have brought down their birth rates examples being Iran, UAE and Qatar which are already below replacement rate, and Bangladesh which is approximately at replacement rate. Birth rates in Yemen and Afghanistan which were once among the highest in the world, are now slowly decreasing. The Philippines and Iraq have largely failed at birth control (they follow different religions) while Thailand and Brazil have succeeded remarkably, along with the Indian state of Jammu and Kashmir as latest trends indicate. All this goes on to demonstrate that there are a wide variety of issues at play, and not religion alone. During the infamous emergency imposed by Indira Gandhi between 1975 and 1977, there was forced sterilization and birth control imposed by Sanjay Gandhi in North India. This backfired horribly, and any talk of birth control became a taboo in those regions. Even China's birth control policy (its one child policy with concomitant policies for infraction) had unintended consequences, and skewed the sex ratio. It has largely been abandoned now. At the same time, there must be no appetite and tolerance for the environmentally destructive policy of pro-natalism which is sometimes promoted by the far-right. All these problems also often stem from the non-formulation of India-specific or other local-specific theoretical platforms and positions.<sup>60 61</sup>

The world is as such in an advanced stage of a demographic transition. The world's TFR may reach the replacement rate of 2.1 by the middle of the century (it is estimated at around 2.3 at present), and the world population itself may stabilize before the end of the century. We have come a long way since Margaret Sanger first advocated birth control in the USA in the 1920's. While ageing may present its own set of problems, and the idea of a demographic dividend and demographic window may indeed have its own set of merits, problems of ageing can be somewhat overcome by measures like raising the retirement age,

retraining and reskilling people, and engaging the elderly more dynamically, gainfully, and productively. People with less children also tend to raise their kids much better, and pay greater attention not only to their education but also to their physical and emotional needs. The benefits of a low birth rate far outweigh the benefits of a high birth rate. Let us focus on the quality of human resources, not quantity. If the birth rate falls to alarming levels, we can worry. Each nation must also fix an ideal TFR, which in our view can be between 1.5 and 1.8 children per woman. India is particularly vulnerable to global warming, most parts of Africa are vulnerable to over-exploitation of resources. Hence, the ideal TFR in South Asia and Africa needs to be much lower.

➤ *The God that Failed: Part Eight- basis of Nationalism*

This is another God that failed. The basis for nationalism and nationhood should of course be pluralism and diversity merging towards a greater national whole, but this plurality and diversity must conform to national laws and all citizens must live in harmony. Thus, the far right's notions of homogeneity as sometimes argued by primordialists and others, are utterly misplaced. M S Gowalkar also exhorted Hindus to fight Muslims, Christians and Communists who were their internal enemies, rather than the British. The penchant for over-centralization and the belief in the need for a strong centre (which may have been required in the early years of nationalism) may also be a misplaced one, and this encouraged divisive elements and fissiparous tendencies. Hitler on the other hand, pursued an aggressive definition of nationalism, (defined by territorial aggression) and saw Austria, and parts of Poland as German territory. He infamously annexed Austria in 1939 in violation of the Treaty of Versailles. Some radical right-wing Hindu elements exhibit such tendencies too when the call for the formation of a "pristine" Akhanda Bharat.<sup>62</sup>

➤ *The God that Failed: Part Nine- Theological Conception of God*

Many intellectuals still advocate old school atheism based on the definition of a Christian idea of God, (and the natural dichotomy between the Christian idea of a God and the obvious lack of evidence for it). However, this may be a gross over-simplification, and there are a large number of cultural, sociological, theological, metaphysical and scientific aspects involved in the debate. There is also no standard definition of God, and it is not possible to deny the existence of something without first defining what it is first. There is no standard definition of atheism either, and a mild version only states that we have no evidence for a supernatural entity exists. This is fine, but there are also more dogmatic (and rabid) assertions of atheism which almost state that anything that cannot be perceived by the senses does not exist. This is of course also wrong. Atheism also provokes different reactions among Muslims and Hindus than it does among Christians. We prefer the terms agnostic and freethinker instead, and advocate the emergence of meaningful cross-cultural debate. Deism is

[60]. Siedlecky, Stefania; Wyndham, Diana (1990). *Populate and perish: Australian women's fight for birth control*. Allen & Unwin

[61]. Warren C. Robinson; John A. Ross (2007). *The global family planning revolution: three decades of population policies and programs*. World Bank Publications. ISBN 978-0-8213-6951-7.

[62]. Smith, A.D. (1981). *The Ethnic Revival in the Modern World*. Cambridge University Press.

another option too, and the God without religion or religion without God debate is another interesting Twenty-first century debate. On the whole, the ill-effects of religion can only decline with better education, and not the imposition of a counter-ideology such as rabid or dogmatic atheism which makes adherents of various religions extremely wary and suspicious.

We also invoke the saying “What one man calls God, another calls the laws of physics.” This statement is famously attributed to the genius Nikola Tesla. Most atheists are evolutionists, but this is much more than a simple battle between adherents of evolution (which is of course undoubtedly and unquestionably true) and non-adherents of evolution. Such atheists have not also embraced social science research techniques and have not understood the fact that religion cannot decline so easily. People have different mind-orientations, and turn to religion and God for different reasons. Most only have a vague and a basic understanding of science. Religion(s) and the philosophical idea of God are also two different things. Dogmatic, half-baked assertions may though up counter-reaction and may increase blind faith through the process of self-reinforcing cognitive dissonance. In the recent past, the New Atheism movement has emerged, and among its four horsemen include Richard Dawkins, Sam Harris and Christopher Hitchens. Jerry Coyne is an avowed atheist and anti-theist too, and he sees religion as a dangerous affair. These thinkers may have a decidedly western-oriented outlook and tradition. Recent surveys in Iran, Egypt and Turkey have shown that only a small percentage of the total population identifies as atheist. We cannot imagine a scenario where the tables will be overturned completely, and billions become atheists. Figures in the UK and the USA are of course higher, though not significantly. One kind of a bias always reinforces another kind of bias, and nobody wants to subscribe to a half-baked or a deeply and fundamentally flawed assertion.

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Similarly, the rationalist movement may also need a reboot to bring it in line with our philosophy and thinking and concepts such as “Cultural frame of reference” and a “Cross-cultural frame of reference”. They have valiantly and heroically fought superstition and blind faith in India and elsewhere, (examples being the rationalist Abraham Kovvur and the Indian physicist H Narasimhaiah who criticized belief in Godmen, and fought valiantly to expose them) but have failed to understand the human psyche, human culture in different parts of the world, and social science research techniques likewise. Many were western-moulded atheists. We wish them all the best in their variegated endeavours, but a familiarity with social sciences research techniques would help too. What do we have now? A resurgence of Godmen, religious strife, and new age movements around the world! This automatically vindicates and justifies the basis for neo-centrism. Rational thought may however be fostered though

better education, pedagogical techniques and technology, and we must make this happen gradually and eventually.<sup>63</sup>

## V. INTELLECTUALISM BY OBJECTIVES

We now propose the approach “Intellectualism by objectives” as follows in order to prevent fossilization and ossification of thought. We believe that this should be one of the primary approaches to drive intellectualism in the twenty-first century and beyond. It is sufficiently generalized to accommodate a wide variety of approaches and also to take into account and consideration, new issues and concern as and when they arise. Therefore, the chief tenets and postulates of “Intellectualism by objectives” the way we see it are as follows. However, no approach should be free from criticism, and we look forward to other approaches and schools of thought to emerge, both now and eventually. Before this section is read and understood, it would be useful to read our two papers on socio-cultural change. These are “Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a ‘Neo-centrist’ perspective” and “The relevance of Culture and Personality Studies, National Character Studies, Cultural Determinism and

Cultural Diffusion in Twenty-first Century Anthropology: As assessment of their compatibility with Symbiotic models of Socio-cultural change”<sup>64 65</sup>

- As such intellectualism must be driven by objectives which must be defined and redefined constantly and continuously in various contexts and situations in relation to real-world problems.
- A list of objectives must be proactively built up for different contexts and conditions. This will need to be done by identifying issues that need to be remediated in different contexts and situations, and building up a database of issues. The database of issues must be updated from time to time as and when new concerns are identified. Thus, objectives will need to be linked to problems and issues that plague the world, or a section of society. Thus intellectuals from different parts of the

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[64]. The relevance of Culture and Personality Studies, National Character Studies, Cultural Determinism and Cultural Diffusion in Twenty-first Century Anthropology: As assessment of their compatibility with Symbiotic models of Socio-cultural change ELK Asia Pacific Journal of Social Science Volume 4, Issue 2, 2018

[65]. Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a ‘Neo-centrist’ perspective Published in ELK Asia Pacific Journal of Social Sciences Volume 3, Number 4 (July 2017 – September 2017) Sujay Rao Mandavilli

world may have focused on the following issues at different points in time: racism, apartheid, class struggle, slavery, slave trade, gender equality, religious fundamentalism, human rights, individual liberty, child rights, child abuse, drug trafficking, substance abuse, alcoholism, use of tobacco, environmentalism, global warming, sustainable development, inculcation of a scientific temper, trickle up economics, univeralization of education, better pedagogical techniques, the development of scientific historiography, international peace and harmony, development of critical thinking and reasoning skills among individuals, fighting eurocentrism in science, etc. This would only be in addition to a standard omnibus list that may be prepared for all contexts and circumstances, examples being the resolution of economic problems or economic inequalities. Activists also must seek the help of specialists and experts as necessary to solve different kinds of problems, and in different contexts and situations. Issues that are no longer relevant may be dropped off the list.

- Intellectuals must actively identify problems that plague the world, and seek solutions for them. If possible, a stakeholder-based, a stakeholder-driven or a stakeholder-focused approach may also be employed. Before this can be accomplished, a list of stakeholders must be defined, and dynamically updated and refreshed.
- Action plans to solve the issues plaguing the world must be developed. Thus, we swear by activism, and have discussed it in detail in our papers on socio-cultural change. India does have a tradition of activism; for example there was a protest against the Silent valley project, and the Narmada Bachao Andolan and the Chipko movement have been cases in point. Protests against multinationals have been observed in Odisha too. The basic concepts of the doctrine of pragmatism were first proposed by C S Peirce and William James, and in our view, activism stems from pragmatic thought and ideals, and would also make Intellectualism more pragmatic. This approach may also be tied to the concept of Social Darwinism which states that societies evolve both in an organic and inorganic manner through pragmatism. Thus, change may be both internally induced or externally induced, and externally induced change may be desirable under some circumstances. Paradigm shifts may also often be initiated and brought about, particularly in societal and cultural orientation.
- No Euro-centrism of any kind; one must adopt a truly globalized approach, and understand problems plaguing all societies and cultures around the world. However, proposed solutions to those problems may be local-based, and these may then be extended to other contexts if possible and necessary.
- No form of ideology should be followed. We have provided various definitions of ideology in several earlier papers. The “no-ideology approach” must be followed as far as possible, and lessons must be learnt on the field. Ideas and concepts must as far as possible be developed on the ground and in the field itself, and we had discussed the concept of grounded theory as well in an earlier paper. However, this does not mean that

debate and dialogue should not be permitted; these should as a matter of fact be promoted and encouraged particularly in situations where there is no clarity or some level of ambiguity is present either with respect to the problem in hand, or proposed solutions.

- No nerdism or ivory-tower intellectualism would be encouraged in the normal course of events, unless nerdism or ivory-tower intellectualism itself provides practical solutions, and all intellectuals must be public intellectuals. They must engage with the public proactively, and must provide solutions to real-world problems as well.
- All sections of society including different socio-economic groups and socio-cultural groups must be surveyed. Intellectualism cannot be an elitist exercise alone. Nothing can be more damaging to the cause of science and society than this approach.
- Emic perspectives must be followed wherever possible, and people’s points of view must be taken into consideration, and analyzed threadbare. Their values and belief systems must always be respected. Emic perspectives may not necessarily be one; they can be several. Emic perspectives must also always be counter-balanced with etic perspectives; we had discussed the whole issue in a paper on cross cultural research design which we published in 2023.
- Whenever there are disputes, a dispute resolution mechanism must be employed, if necessary through arbitrators and intermediaries, and points of view of different individuals must be taken into account and consideration in such a way that various short-term, medium-term and long-term solutions emerge.
- Action anthropology and critical ethnography must be followed wherever possible. These approaches and techniques help overcome the various issues they face in the day to day world. These are relatively new concepts, but extremely useful nonetheless; they would supersede approaches driven by the intellectual curiosity of the west towards other non-western cultures. This has been the defining feature of ethnography and indeed, much of social sciences research, and this must gradually come to an end. At times we may need to grab the bull by the horns and sidestep the “inconvenient truth syndrome”, though this must be handled with a great deal of sensitivity and sensibility.
- Valid social sciences techniques such as ethnography, surveys, questionnaires must be employed, and a proper research methodology must be followed. Other approaches to critical thinking such as TRIZ, Lateral Thinking, the Six Hats technique, among others can also be used. They can also complement process improvement techniques such as the Delphi technique, Six Sigma and the Theory of Constraints. More mundane techniques such as the root cause analysis, and causal analysis or cause and effect analysis can of course also be employed.
- Field work driven techniques and participant observation must be employed if possible, and ethics in this regard must always be followed.
- The principles of neo-centrism must be followed as applicable. We had discussed this in great detail in our

papers on socio-cultural change. We had even proposed some newer approaches such as CRCDE or Continuous reconciliation of Contradictory data or evidence in our earlier papers, and these may be read too.

- Dialectical approaches which were not only developed by Ancient Greek thinkers, but also by GWF Hegel and Karl Marx, must also be followed as far as possible, and meaningful debate and dialogue must be employed. This would be necessary to overcome the “Frog in the well” syndrome. We have discussed the idea of reflective equilibrium too as proposed by John Rawls and others, and this would be useful as well. Several related approaches such as “Reflective equilibrium through role swapping” (or RERS) were proposed and discussed in our paper “Historiography by objectives” published by us in 2015. A readership of this paper can be accomplished as well, along with our other papers on Historiography. Public debate is also very important and necessary, and would provide a crucial and critical input to intellectualism. Dialectical approaches would also eventually and as far as practically possible would lead to an elimination of paradoxes. Paradoxes may be internal or external, and the elimination of a paradox would lead us automatically to a higher level. This is akin to a man climbing a mountain with successive peaks and troughs or depressions, or a man peeling an onion. Thus, as one problem or a set of problem is solved, the next problem or set of problems becomes readily visible. As far as possible, long-term and universal approaches should be adopted through aeternitism and omnimodism. Wherever there is a conflict. Long-term interests must always overshadow short-term interests, and global interests must take precedence of local interests and considerations. This is an important principle and concept worth remembering.
- Intellectualism must always be solutions-driven for real-world problems, and practical problems that plague the world. Solutions must be context and situation based, and must not be based on any pre-conceived notions.
- The exercise of identifying problems including new ones must be carried out from time to time repeatedly.
- Intellectuals must strive to break down barriers that divide us humans, and whittle down identities such as nationalistic identity and religious identity whenever and wherever they are too strong. Religious identity from our perspective can only gradually become less strong as people become more intellectually aware, and better educational systems are developed.
- The cultural rights of all groups must be respected, and one culture must not be allowed to override another in the normal course of events.
- Ethics and ethical principles must also be developed (at least informally) and followed; we look forward to at least informal codes of conduct in this regard.

## VI. CONCLUSION

We began this paper by defining the terms intellectual and intellectualism and then traced the history of intellectualism from ancient times onwards. We have also presented a broad overview of present schools of intellectual thought and have also concluded that all contemporary approaches to intellectual thought are somewhat outdated to meet the needs of the present time, as there still are too many ideological forces present in the field. We also proposed the direction we believed that intellectualism should take in the twenty-first century, and extended an open invitation to other scholars and researchers, particularly younger ones, to contribute to intellectual thought more meaningfully and multi-dimensionally. We have also observed that the field is still driven largely by the pursuit of individual interests, and more collective thought and proper, formal theorization is needed. We have also emphasized the need for building robust intellectualism in developing countries such that their causes and interests are also taken care of, and advanced. We now eagerly look forward to more and more intellectuals and thought leaders from different parts of the world contributing to intellectualism and intellectual thought, in such a way that better societies can result in different parts of the world.