

Realizing the Ideals of Twenty-First Century Intellectualism: Redefining the Concept of a Meritocracy for Greater Scientific and Intellectual Output

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Abstract: The objective of this paper is to investigate how the goals of twenty-first century intellectualism can be realized by steering the concept of meritocracy in the directions of contemporary, twenty-first century definitions of the term. We begin this paper by reviewing some of the initiatives we had taken in the past, and then review the concepts associated with the term “meritocracy” along with its history. We also review the divergent opinions for and against meritocracy, and also contrast it with the concept of mediocracy. We also review the movements centered on the ideals of meritocracy, and review the importance of talent recognition, rewards and recognition, leadership styles, and parenting styles as well. We also then explain how there could be cultural variations of the term meritocracy, and also explain the need to keep such variations to the minimum; this is because meritocracy is more of less a universal concept. Therefore, the concepts of cultural relativism and cultural absolutism are explained along with mind orientation and cultural orientation. The importance of the right kind of pedagogical content in realizing the objectives of twenty-first century meritocracy are also explored along with twenty-first century intellectualism, and other allied issues such as twenty-first century journalism. Thus, old approaches need to be weeded out, and all these concepts brought firmly into the twenty-first century. We hope, anticipate and expect that this paper will become one of the most important papers on the globalization of science by providing a rudder upon which the ideals of our movement can be placed.

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I. INTRODUCTION

True merit, like a river, the deeper it is, the less noise it makes – George Savile

Nature has given us all the pieces required to achieve exceptional wellness and health, but it has left it to us to put these pieces together – Norman Vincent Peale

The objective of this paper is to investigate how the goals of twenty-first century intellectualism can be realized by steering the concept of meritocracy in the directions of contemporary, twenty-first century definitions of the term. We begin this paper by reviewing some of the initiatives we had taken in the past, and then review the concepts associated with the term “meritocracy” along with its history. We also review the divergent opinions for and against meritocracy, and also contrast it with the concept of mediocracy. We also review the movements centered on the ideals of meritocracy, and review the importance of talent recognition, rewards and recognition, leadership styles, and parenting styles as well. We also then explain how there could be cultural variations of the term meritocracy, and also explain the need to keep such variations to the minimum; this is because meritocracy

is more of less a universal concept with minimal scope for cultural variation. Therefore, the concepts of cultural relativism and cultural absolutism are also explained along with the allied concepts of mind orientation and cultural orientation. The importance of the right kind of pedagogical content in realizing the objectives of twenty-first century meritocracy are also explored along with twenty-first century intellectualism, and other allied issues such as twenty-first century journalism. Therefore, much of our older work in this context is referenced as necessary. Thus, old approaches need to be weeded out, and all these concepts brought firmly into the twenty-first century. We hope, anticipate and expect that this paper will become one of the most important papers on the globalization of science by providing a rudder upon which the ideals of our movement can be suitably located and placed.

We would like to begin this paper by saying creating a meritocracy has been one of our avowed and indirect objectives, at least indirectly if not directly; It is for this very reason that we had founded the “Institute for the study of the globalization of science” (ISGOS), (Registered as the “Globalization of science trust” in India in 2017) “Scholars and intellectuals for mankind” (SCHIMA), (in 2023) and the

“Movement for open, transparent, high quality and ideology free science” (MOTHIS). (In 2024) We had also launched a blog and a video channel called, “Abhilasha: This is not utopia” in 2023 to further our stated and defined objectives. Let us now begin and open this paper with an interesting twist: What exactly is communism? The term “Communism” is thought to have originated from the Latin term “communis”, which means “common”, or “universal”. It is also more directly derived from the English word “Commune”. Communism may be appropriately defined as a sociopolitical and an economic ideology whose goal is the creation of a communist society, or a socialist utopia based on that common ownership of the means of production that draws resources or talent based on human ability, and in turn allocates products to everyone in society based on need. In a communist society, private property and social classes stand abolished, and everything is owned by the state.^{1 2 3}

Eric Blair, more popularly known George Orwell, was born in Motihari, Bihar, India, in 1903. He was an eminent author and a brilliant satirist and critic. He is known for his strident opposition and criticism towards all forms of totalitarianism including authoritarianism, communism, ideological Marxism, and fascism, and his support for democratic socialism, or what is sometimes known as Fabian socialism. The last two were quite popular and very much in vogue then, though they have gradually since fallen out of favour. Orwell is best known for his books “Animal Farm” that was first published in 1945 and the dystopian novel “Nineteen Eighty-Four” that was first published four years later, in 1949. These novels highlight and point out the dangers of communism, dictatorship, and totalitarianism. Big Brother is a character and a dictatorial leader with an oversized presence in this novel, i.e. 1984 who represents the totalitarian government of Oceania, and controls the region through a policy known as “Ingsoc”. A few believe this leader to be a mirror image of Stalin, though this is contested. In the book Animal farm, also by George Orwell, real characters are morped and redeicted as real characters. This provoked an outrage and an outcry from the

public. There is also a widespread criticism of communism from several quarters including that it suppresses human rights, and acts contrary to a meritocracy.

For a more comprehensive criticism of communism, refer the book, “The Black Book of Communism: Crimes, Terror, Repression” that was published in 1997 by Stephane Courtois, Jean-Louis Margolin, Nicolas Werth, Andrzej Paczkowski, and several other European academics. Academic Marxism is another field Marxist theory is involved or engaged in. Academic Marxism analyzes and critiques the development of class society in the context of capitalism and analyzes the role of class struggles in bringing about economic, social, cultural and political change, and in the over throw of the bourgeoisie by the proletariat. Academic Marxism includes diverse disciplines and fields of study such as Marxist literary theory which tries to generate social and economic might from literary and cultural works. Academic Marxism also includes Marxist historiography which we have critiqued in the past. We had proposed the twenty-first century school of historiography instead- the latter comprises of five papers including core, allied and auxiliary concepts. We believe they would make for a very good read.^{4 5 6 7 8 9}

Enforcing absolute equality, or attempting to enforce absolute equality, is impractical; it is also fraught with dangerous implication, and may ruin meritocracy. On the contrary, it may produce mediocracy, or a slothful, indolent society by promoting inefficient people at the cost of efficient or talented people. Equality of opportunity is therefore the way to go. It would be indeed meritorious if it could be gained, achieved, or accomplished in the long-term. In sum, equality of opportunity is a social or an economic philosophy that seeks to provide equal access to opportunities for all types of people, regardless of their socioeconomic or sociocultural background. It is based on the idea that people should be allowed to function or succeed based on their own innate choices, self-effort, and talents, not on government directives or initiatives, or on adversities that are wholly

¹ Bradley, Mark Philip (2017). "Human Rights and Communism". In Fürst, Juliane; Pons, Silvio; Selden, Mark (eds.). *The Cambridge History of Communism*. Vol. 3: Endgames? Late Communism in Global Perspective, 1968 to the Present. Cambridge University Press.

² Geary, Daniel (2009). *Radical Ambition: C. Wright Mills, the Left, and American Social Thought*. University of California Press. ISBN 9780520943445

³ George, John; Wilcox, Laird (1996). *American Extremists: Militias, Supremacists, Klansmen, Communists, and Others*. Amherst, NY: Prometheus Books. ISBN 978-1573920582

⁴ Propositioning Investigative Historiography as a niche subfield within Twenty-first Century Historiography: Making a case for Investigative historiography in Twenty-first Century Social Sciences, Sujay Rao Mandavilli, IJISRT, August 2023

⁵ 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

⁶Introducing 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

⁷Enunciating 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

⁸Historiography 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)

⁹Anderson, Paul (ed.). *Orwell in Tribune: 'As I Please' and Other Writings*. Methuen/Politico's 2006

beyond or outside their realm of control. For example, Pandit Jawaharlal Nehru, the first prime minister of free and independent India, believed in equality of opportunity for all people, regardless of their caste, creed, religion, or gender as opposed to absolute equality. Even equality of opportunity continues to elude us to this day, and we must achieve this only gradually as time progresses, and as the fruits of development reach most people. We have socioeconomic groups and sociocultural groups in most countries, besides, a plethora of social, class, and religious differences – including the now in wane caste system in India, and artificial barriers to development must be gradually eclipsed and overcome.

We have also always argued that “Symbiotic approaches to socio-cultural changes” or our “Proactive-interactive-symbiotic approach to long-term cultural change” are the only way forward for social science research in the twenty-first century, and beyond. This approach which may eventually become the gold standard, would add to eminent pre-existing schools of thought such as the Culture and Personality School, Cultural absolutism, Cultural relativism, Cultural determinism, and diffusionist schools such as the British School, the German School and the American School, all of which have existed for several decades now, besides other ethnographic methods and techniques that can be used to revalidate concepts and data. Therefore, while cultures could converge, there would still be major barriers and bottlenecks to convergence; at best, a partial convergence could take place. Transculturation will take place in a big way, as observed by the Cuban anthropologist Fernando Ortiz in 1940, and this could take place in addition to mere enculturation and acculturation – both of which are much older concepts. We had also spoken about globalization and glocalization – the latter would involve the retention of several elements of native cultures, and these would not be completely obliterated by the process of cultural convergence. Cultural convergence also need not be an entirely natural, or an inert process. We can for example have brand ambassadors of Indian culture, and Bollywood blockbuster movies such as *Taare Zameen par* and *three idiots* have played a major part. India’s H-1B visa holders also promote their culture abroad, and we have had cultural emissaries such as Ram Charan, Maithili Thakur, and

Sabyasachi Mukherjee, all of whom have done a stellar job promoting Indian culture abroad.^{10 11 12 13 14 15 16}

II. WHAT IS A MERITOCRACY?

Before we continue with the rest of the paper, let us briefly discuss what a meritocracy is, and how it should be applied. The term “Meritocracy” is a commonly used English term nowadays and is derived from the root English term “merit”. This term in turn arose from the Latin terms “mereo”, and “cracy”, from Ancient Greek term “kratos” which means either strength or power. Briefly put, and summarily explain, a meritocracy refers to a instituted political system in which power and position are vested in individuals based on their ability and talent alone; in such cases, no other issues or considerations count or matter, neither recommendation, wealth, social class or hierarchy, and no heterarchy either. The first known use of the term meritocracy is attributed to the twentieth century English industrial sociologist Alan Fox (who wrote extensively on industrial sociology) in the year 1956. The term was however, popularized by the British sociologist and social activist Michael Dunlop Young, in his book “The Rise of the Meritocracy” in 1958. This book is a novel, and depicts a meritocracy in a largely negative right. This novel is based in an imaginary future where merit as defined by an admixture of intelligence quotient and effort becomes the central tenet of British society ignoring individual’s freedoms and liberties in the process. The book was initially rejected, but later became somewhat popular. Today the term “meritocracy” is largely and chiefly utilized to refer to any social system in which personal advancement and success are based on an individual’s inherent and manifested capabilities and merits.

As observed by the French economist and Professor Thomas Piketty in his book “Capital in the Twenty-First Century -” most capitalist societies rest excessively on a meritocratic worldview; this is what fuels their power, and their ambition. Over reliance on academic degrees and rote learning has been criticized in some quarters – This is particularly true in developing countries such as India, where students are overburdened with books, and are given very little time to play or pursue other activities. Often, some educational programs are also not even of the requisite

¹⁰ Saxenian, AnnaLee (1999). “Silicon Valley’s New Immigrant Entrepreneurs” (PDF). Public Policy Institute of California

¹¹ Identifying tools and techniques for picking out cultural bottlenecks: Another crucial component of the symbiotic approach to socio-cultural change, IJISRT, October 2024, Sujay Rao Mandavilli

¹² Aligning theorization and hypothesis-building with cultural and cross-cultural frames of reference: A heuristic aid to better theorization and hypothesis-building Sujay Rao Mandavilli IJISRT June 2024

¹³ Towards scientific apperception tests for twenty-first century social sciences research: Formulating ‘Structured apperception techniques for socio-cultural change’ in twenty-first century social sciences research Sujay Rao Mandavilli IJISRT June 2023

¹⁴ 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

¹⁵ 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 Sujay Rao Mandavilli

¹⁶ 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

quality. In the book “The tyranny of merit”, Michel Sandel laments the rise of individualism, and the loss of the principle of common good. According to the author, an over reliance on merit poisons our systems, and leads achievers to believe that they are superior. At the other end of the spectrum, many communist nations did not pursue meritocracy at all; sycophancy and inherited power ruled the roost. We therefore, need via media approaches always in the long run. Therefore, all points of view need to be taken into account and consideration, so long as they are properly justified.

This approach is frequently seen as equality of opportunity, as opposed to absolute equality which is naturally, fundamentally, and intrinsically detrimental to a meritocracy. Equality of opportunity always ensures that all interested individuals have the same inherent and innate ability to access all kinds of resources necessary for success, such as employment, housing, and education, without discrimination based on peripheral or superfluous factors such as age, race, ethnicity, class, religion, or gender. In a nutshell, all individuals must be provided with an equal chance to succeed, as reflected by governmental policy (often enshrined in constitutions), industrial or corporate policy (as enshrined in equal opportunity policies of companies), etc. Absolute equality is not possible because all individuals are not equal in every way. Absolute equality is not possible because all individuals do not possess the same level of motivation. The exact opposite of a meritocracy is a mediocrity; in this system, there is a dominant or ruling class consisting of mediocre people. In such a case, mediocrity is promoted or awarded, and merit is punished adversely. Ideology-based approaches promote mediocrity, and such classes of people, by the very nature of their ideology, often cannot become good thinkers, scholars or intellectuals, or play fair and square. Ideology drenched and soaked individuals cannot criticize fairly, and evaluate people or paradigms fairly. They may even be subconsciously against science, society or the education system. Therefore, we must lay the foundations for a meritocracy and an ideology-free world, just as Mahatma Gandhi and Netaji Subash Chandra Bose fought for India's political freedom, and just as BR Ambedkar fought for the emancipation of Dalits. This must be done without compromising social and cultural factors, the healthy pursuit of self-interest, and holistic human development. Only such approaches can raise the scientific and intellectual output from India and other developing countries in the short and in the long-term, and can make a world of a difference in such contexts.^{17 18}

III. EARLY CONCEPTIONS OF MERIT: THE USE OF IQ TESTS

¹⁷Wallin, J. E. W. (1911). "The new clinical psychology and the psycho-clinicalist". *Journal of Educational Psychology*. 2 (3): 121–32

¹⁸Kennedy, Carrie H.; McNeil, Jeffrey A. (2006). "A history of military psychology". In Kennedy, Carrie H.; Zillmer, Eric (eds.). *Military Psychology: Clinical and Operational Applications*. New York: Guilford Press. pp. 1–17

¹⁹Flynn, James R. (2012). *Are We Getting Smarter? Rising IQ in the Twenty-first century*. Cambridge: Cambridge University Press. ISBN 978-1-107-60917-4

An intelligence quotient (usually abbreviated to IQ) refers to an aggregated or a total score derived from a set of standardized tests that are designed to assess human intelligence. In the most simplistic sense of the term, intelligence quotient was a score obtained by dividing a person's computed mental age rating, (as obtained by administering an IQ test, by the person's physical age as expressed in years and months. The result so obtained then had to be multiplied by a factor of one hundred in order to obtain the final rating. Around two-thirds of the population would be based in a bracket of IQ rating between 85 and 115 and two percent above 130 and another two percent below 70. However, other factors such as diet and nutrition, accomplishment cherishment, parental guidance and socioeconomic status, also come into play, and IQ scores cannot be said to be reliable beyond the shadow of any doubt. IQ scores have on an average been rising in many parts of the world. Scores obtained from developing countries have also been converging with more developed ones. This is known as the Flynn effect, and has been named after the researcher James Flynn. IQ tests may also comprise fluid and crystallized tests. We also have scales such as the Stanford-Binet Intelligence Scale, Woodcock Johnson III Tests of Cognitive Disabilities, Differential Ability Scales, Peabody Individual Achievement Test, Wechsler Individual Achievement Test, Universal Nonverbal Intelligence, Wechsler Adult Intelligence Scale.

Standardized achievement tests are also often used. A standardized achievement test is used to measure a student's skills and abilities in a given subject, and is different from teacher designed tests. Some examples of standardized achievement tests include Scholastic Aptitude Test (SAT), Otis-Lennon School Ability Test (OLSAT), and Differential Ability Scales (DAS). Objective assessments and all round assessments were also performed in schools along with all round assessments. In government and administrative machinery, "meritocracy" is a system where progression depends on attributes such as performance, intelligence, job credentials, and educational qualifications or attainment. These are often determined through structured evaluations or competitive examinations which must necessarily be thorough and meticulous, comprehensive, and non-biased. However, a balance needs to be maintained – there must not be an over emphasis of performance, and the results of IQ tests must not be taken literally. This would defeat the very purpose and the very ideals of a meritocracy.^{19 20 21 22}

IV. A BRIEF HISTORY OF MERITOCRACY

²⁰Tuddenham, Read D. (1948), "Soldier intelligence in World Wars I and II", *American Psychologist*, 3 (2): 54–56

²¹Huddleston, Mark W. Boyer, William W. *The higher civil service in the United States: quest for reform*. (University of Pittsburgh Press, 1996), 9-10

²²Julia Horne, and Geoffrey Sherington, "Extending the educational franchise: the social contract of Australia's public universities, 1850-1890", *Paedagogica Historica* (2010) 46#1 pp 207-227

Let us now delve into the history of a meritocracy, and explore it briefly. Some of the earliest examples of a meritocracy in the administrative or a functional sense of the term date back to Ancient China, in the Qin and the Han dynasties, where civil services examinations were often conducted to identify meritorious candidates. In such cases, a large and complex network of officials was required, and even rural candidacy had to be encouraged. This concept toed the line of the eminent ancient Chinese thinker Confucius who postulated that those who governed has the right to do so only because of merit and inherited status. This led to an imperial examination system and bureaucracies were reserved only to those who qualified themselves appropriately. Later during the three kingdoms period, a nine-rank system of ranking government officials into a complex hierarchy based on merit was instituted. In Ancient Greece, both Plato and Aristotle – both of whom were erudite thinkers and public intellectuals- championed the ideals of meritocracy, and Plato in his seminal work, “The Republic”, argued that only the wisest should rule, and that rulers should only be “philosopher kings”. Moving on to the Islamic world, the Rashidun caliphate succession rule was based more or less entirely on meritocracy. In this scenario, knowledgeable people would gather in a “Shura assembly” and choose their caliph collectively. Likewise, in Safavid Persian society, officials were appointed on the basis of merit alone, and not birth. The eminent British thinker John Stuart Mill likewise, advocated meritocracy very strongly and proposed giving more votes to more educated and knowledgeable voters. We cannot endorse this position however. In British India likewise, civil service examinations were instituted, and a large number of upper caste Hindus were trained to serve the British Raj, particularly specific regions such as South India. Thomas Babbington MacCaulay also wanted a class of Indians who were superior intellectually and academically, and could serve the British Empire very well. The concept of meritocracy could sometimes be found in some other lesser known cultures as well. For example, in the eighteenth century, the Ashanti King Osei Kwadwo, began a meritocratic system of appointing officials according to their ability, rather than on their birth. Later, In the nineteenth century, the American President Thomas Jefferson recommended promotions based on an individual’s talent and virtue or merit, rather than on the basis of their wealth or inherited status. Singapore, under Lee Kuan Yew and other countries have promoted meritocracy in public affairs, and such policies are followed by many developed and developing nations as well.

In the twenty-first century, more radical assessments and interpretations of the term meritocracy as indeed required, and those which are contemporary in all respects, reflecting the ideals of the present day and time. Attempts towards full realization of human potential are indeed required. Human potential in general refers to the ability of people to uplift and elevate themselves through learning, constant practice, and training, and to reach their own innate full capacity and potential. It helps people live in alignment with their own highest self-expectations and lead a more rewarding, fulfilling and enriched life. We also do not need cultural supremacy, xenophobia, or xenocentrism at the

present time, and cultures and individuals must be assessed only based on their own respective merits, capabilities and capacities. People’s mind-orientation, whether religious, business, family, scientific orientation, queer man, people’s thought worlds, and worldviews also need to change, and they need to be more aligned and tuned to the goals of a meritocracy. All these need to change and need to be optimized. For example, Indians are still overly religious, and each region has its own set of problems – we do not need copy and paste scholarship, but deep rooted cogitation and thought. We need to focus on foundational competencies and core scientific method by relegating rote learning to the background. Our entire orientation and thrust of the education system need to change – refer our earlier publications in this regard.

V. MOVEMENTS CENTERED ON THE DEVELOPMENT OF HUMAN POTENTIAL

Here are some other movements that have been centered on the development of human potential. The first movement that we can discuss here is the Human Potential Movement. The Human Potential Movement began in the 1960s based on the idea that humans have a great deal of untapped potential that can increase happiness, innovation, creativity, contentment, and fulfillment. This movement arose from counterculture movements of the 1960’s and the 1970’s that rejected mainstream values and sought an entirely new social order. This movement has loosely based on Abraham Maslow’s theory of self-actualization. Self-actualization in this context is the highest level of human empowerment where humans can become everything they are capable of becoming. The Institute for the Achievement of Human Potential, (IAHP) a non-profit institute that was founded in 1955 by physical therapist Glenn Doman and director of education Carl Delacato, and was based on earlier work carried out by Dr Temple Fay, – played a significant role. As per most psychologists, spiritualists, and philosophers, human potential is a trajectory, and a continuous process; therefore, no goals can be set in this regard. The process begins generally with a voyage of self-discovery, which itself a general process. Often, human development indices are used to measure and reflect the quantum of human development. The Human Development Index (HDI) is a statistical tool that measures a country’s average achievements in three areas of human development namely life expectancy, knowledge, and standard of living. Human development index is obtained by multiplying health index, education index, and income index, and raising them to the power of one by three. The HDI also involves setting minimum and maximum values for each dimension, called “goalposts”, and ranking countries on the basis of human development. This measure which was first used in 1990 by the United Nations Development Program, is used by policymakers, planners, and nongovernmental organizations. Therefore, human measures are central to this measure, as is also achievement cherishment, and the value and emphasis placed on self-enrichment and self-fulfillment.

The capability approach is another important theoretical framework that focuses on people’s capabilities and

functioning to achieve a life they value. It was first developed in the 1980s by the eminent Economists Amartya Sen and Martha Nussbaum, and is an alternative to traditional welfare economics, which overemphasized consumption of goods and services to a fault. Human capabilities along with human development, individual freedom and individual performance leading to realization of capabilities, are greatly emphasized in this model. More metrics and measurements may be required, particularly in the context of developing countries. Therefore, more work is required in developing countries, and our work on anthropological economics can also work wonders here.^{23 24}

VI. WHAT IS EDUCATION?

Education refers to a formal process of transmission of knowledge, skills, and social and cultural attributes, mores, values and norms to learners or students who are formally enrolled in an educational institution for this purpose. Students are then trained to become capable, skilled, efficient and productive members of society; this is often achieved over a protracted span of time that may last several years. A rigid or a quasi-flexible format is mostly followed, and this is referred to as a syllabus or a curriculum. In some cases, a more free form method may be employed, and this is sometimes associated with supplementary education. Education is chiefly and primarily categorized into different levels, including early childhood education or nursery (sometimes known as kindergarten), primary education, secondary education, and tertiary education. Different streams of knowledge are often imparted, and these include commerce, science, or the arts. It is however, not very common to find a satisfactory or a particularly enriching definition of the term currency, and there are no definitions in vogue or currency that do perfect justice to the term. The role played by education in society has increased greatly in the last couple of decades, and the enrolment of students in educational institutions has also increased proportionately and commensurately. Many different factors influence the outcomes of education, and these may include different psychological factors such as talent, motivation, aptitude, intelligence, and attitude. Social factors, such as socioeconomic status, race or ethnicity, and gender, also play a part. Education studies are often referred to as pedagogy. Pedagogy, also encompasses the theory and practice of learning, and how this process influences, and is influenced by, the social, cultural, emotional and psychological development of learners besides and modes and patterns of teaching and teacher competence. Needless to say, high-quality teaching and education systems

play a vital part in achieving and attaining a meritocracy, and the entire field is in dire need of an overhaul. Read our previous publications on pedagogy, if required. We may also need to foster intellectuals, thinkers, non-conformists, rabble-rousers, muckrackers, Dissenters, and iconoclasts as necessary, even though such individuals may be exceptions rather than the rule. We do not need rebel without a cause, but a rebel with a cause. *Rebel Without a Cause* was a 1955 American popular and well-received melodrama film that portrayed coming of age scenarios along with moral decay and decadence.^{25 26 27}

VII. TALENT RECOGNITION AND NOURISHMENT

Along with education, talent recognition is also required, and this would involve and include many things including but not limited to recognizing child prodigies, recognizing early career talent, recognizing variation in talents, etc. India's talent recognition program is currently extremely poor, and we favour only rigid indoctrination, and old-school, myopic thinking. India's scholarship programs are also nascent, and we have a long way to go before we can catch up with the rest of the world. Both government agencies and private players must pitch in to proffer advice, and to propose contemporary solutions in a twenty-first century format. We have had noted gifted people around the world, we will undoubtedly have many such people in India. However, such potential talent is neither tapped nor realized. We have often had the "Nature versus nurture" debate – are good people born or made? Both factors undoubtedly and unquestionably come into play, but governments, nations, and cultures must play their part in nurturing great individuals. They must put in place conducive environments that will allow such talent to blossom and flourish. For example we have had the Hungarian mathematician John Von Neumann, and the Serbian-Croatian inventor Nikola Tesla. India's contribution to scientific output is small, even though we have had less than our due share of Srinivasa Ramanujan's. Government schools are poor, and fifth graders read like second graders.

➤ Rewards and Recognition

Rewards and recognition is a formal system or a program that acknowledges and rewards students, and other individual and group performers for their superior or meritorious performance and contributions. Rewards and recognition programs can include monetary rewards, non-monetary rewards, and words of appreciation. India's rewards and recognition program is currently extremely poor.

23 Hastings, David A. (2009). "Filling Gaps in the Human Development Index". United Nations Economic and Social Commission for Asia and the Pacific, Working Paper WP/09/02

24 Monni, Salvatore; Spaventa, Alessandro (2013). "Beyond Gdp and HDI: Shifting the focus from Paradigms to Politics". *Development*. 56 (2): 227–231

25 Beiter, Klaus Dieter (2005). The Protection of the Right to Education by International Law: Including a Systematic Analysis of Article 13 of the International Covenant on

Economic, Social and Cultural Rights. Brill. ISBN 978-90-474-1754-5

26 Bhalotra, Sonia; Harttgen, Kenneth; Klasen, Stephan. "The Impact of school fees on educational attainment and the intergenerational transmission of education". UNESCO

27 Biletzki, Anat; Matar, Anat (2021). "Ludwig Wittgenstein: 3.4 Language-games and Family Resemblance". *The Stanford Encyclopedia of Philosophy*. Metaphysics Research Lab, Stanford University

Even top prizes in India that are awarded by the government do not come attached with monetary compensation. There are however some prizes awarded by private players, though these are few and far in-between. We still have a long way to go because scientists and other intellectuals feel demotivated and disincentivized. This translates to a low quantum of scientific and intellectual output, and consequently and resultantly, a non-meritocracy.

➤ *Twenty-First Century Intellectualism*

Many people have discussed the term “Intellectual” and “Intellectualism” in an Indian context simply because we do not have enough of them, or are not able to produce enough of them. Simply put and simply worded, an intellectual may be defined as an individual who engages in activities pertaining to the mind or the intellect (or at least the understanding or jugglery of complex issues that a common man, or the majority of people in a region do not fathom or comprehend, or are typically not interested in preoccupied in). An intellectual possesses mental faculties to a very high degree, employs his intellectual or mind-related faculties and his critical thinking power to a much higher degree than most other individuals do, while neglecting more trivial or mundane pursuits. An intellectual may also possess a different mind-orientation from most other people, and may even be social or cultural misfits in some or most cases. The term “intellectual” has been traced back etymologically to a Latin origin, though earlier Greek thinkers such as Socrates discussed it briefly and summarily. In a modern sense of the term, it has been redefined and recast by great erudite thinkers such as Thomas Sowell, Bertrand Russell, Arthur C. Clarke and other modern critical thinkers.

Though widely used in the English language only since the year 1813, it is now used in many European and non-European languages as well. Some intellectuals may dabble in esoteric pursuits, and may live on the fringes or the margins of society, or may be wholly cut off from it. However, productive intellectuals are typically “public intellectuals” to a great degree, and may attempt to solve problems widely based by society willingly and proactively. We had also proposed the approach “Intellectualism by objectives” a little over a year ago, in order to prevent rigidity of thought, and also argued that this needed to become one of the primary approaches to drive intellectualism in the twenty-first century and beyond. As such intellectualism must be driven by a core set of meaningful objectives which must be constantly defined and redefined in relation to practical and real-world problems. A list of objectives must therefore be proactively

built up for different real-world considerations and conditions. As such meaningful and robust intellectualism, and must be critically tied to it.^{28 29}

We may have mundane issues such as racism, drug trafficking, child rights, child abuse, slavery, slave trade, gender equality, religious fundamentalism, human rights, individual liberty, apartheid, class struggle, alcoholism, use of tobacco, trickle up economics, better pedagogical techniques, universalization of education, environmentalism and environmental issues, substance abuse and drug-taking, global warming, sustainable development, inculcation of a scientific temper, the development of scientific historiography, international peace and harmony, development of critical thinking and reasoning skills among individuals, fighting euro centrism 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 also attempt to seek the help of different classes of specialists and experts in order to solve different kinds of problems, and update the list constantly and continuously. We must also have “Objectivity in mindset”; while absolute objectivity may sometimes be difficult to attain or accomplish due to the dearth, paucity or insufficiency of data, objectivity in mindset can solve issues to a large extent. This is apparently not present in left-wing and right-wing radicals and pseudo-intellectuals who damage the cause of science and intellectualism knowingly or unknowingly, and promote a reverse or an inverse meritocracy. Course corrections are always required, and most importantly now, because we have suffered too long from the unintended consequences of one sided intellectualism. We also need constructive criticism which offers specific and action-based suggestions for improvement, rather than mindless esoteric rants or ad hominem attacks. Therefore, a new generation of intellectual leaders and creative leaders must arise just as we have had a new generation of entrepreneurs and business leaders – we had referred to them as the intellectual class and creative class respectively.^{30 31 32}

Academic freedom must also be promoted in academic circles at any cost, but this must not be no-holds barred, and must not come at the cost of social responsibility. Academic freedom refers to the general right of teachers, students, and faculty members of academic institutions to pursue all forms of knowledge including researchers, without undue external and extraneous interference. It includes the freedom to teach and disseminate ideas to students without being hampered or

²⁸The 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

²⁹Articulating 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

³⁰Redefining Intellectualism for a post-globalized world: Why present-day intellectualism is obsolete and why a comprehensive reassessment of intellectualism is required, Sujay Rao Mandavilli, IJISRT, August 2023

³¹Moses, A. Dirk (2009) German Intellectuals and the Nazi Past. Cambridge: Cambridge University Press

³²Chomsky, Noam (1968). "The Responsibility of Intellectuals." In: The Dissenting Academy, ed. Theodor Roszak. New York: Pantheon Books, pp. 254–298

restricted by any dogma or doctrine, conduct research unapologetically and publish the results, express opinions and share ideas with the general public freely and fairly, engage in social or political criticism as required, and commensurately, protect cherished and deep-rooted ideas, ideals and views, even when disagreeing with instructors or other students, etc. There must also be a tolerance and a toleration of dissent, but within generally acceptably limits.

➤ *Leadership*

Leadership as it is commonly understood by the layperson, may be defined as the ability of an individual, group of individuals, political entities, or other types of organizations to lead, in many ways influence, or guide other individuals, teams, or organizations towards a certain goal or objective. Leadership is often associated with a person's designation, title, hierarchy or ranking in an organizational entity. Leadership may be innate or achieved, attained and accomplished by the dint of external circumstances, events, or occurrences. There are many intrinsic qualities that a good leader must always possess. They are personality, communication, honesty, integrity, motivation, teamwork, and accountability. There are many approaches to leadership such as big man leadership, authoritarian leadership, coaching leadership, transformational leadership, servile leadership, bureaucratic leadership, and visionary leadership. Leaders are naturally trendsetters, and must guide a society towards progress, and towards a meritocracy in turn. We must also avoid toxic leadership in particular, and toxic people in general. Toxic people may be associated with ignorance, arrogance, intellectual or academic dishonesty, aggression, gas lighting, low self-esteem, grapevine and gossip. We must naturally avoid such types of people at any cost, and parenting and the education system must inculcate the right kinds of values in individuals. We may also propose ethnography and field work to investigate, dissect, and analyze human behavior, and draw generalized conclusions there from, though we believe that this approach is still some decades away.

➤ *Parenting*

Parenting is a process of raising children, providing them with due attention and care, besides ensuring their healthy, holistic, and all-round development. We also need the right kind of parenting techniques, and we have every reason to believe that current parenting techniques are mostly objective, and do not suit the needs or the requirements of the present day and time. We must have the right kind of operant conditioning with the (right) kind of rewards and punishments to change child behavior. We need positive reinforcement mostly, and this must be accompanied by constructive criticism and consistency in parent behavior. Parents must raise successful kinds, and parents themselves need to be coached, trained and mentored at all times. Parents must also ensure their children's physical and mental well-being, and prepare them for adult hood. (i.e. to face the larger and wider world successfully). The right kind of value systems must be transmitted to children, and parenting must promote and support the physical, mental, cognitive, social, cultural, emotive, and educational development from infancy to adulthood. Parenting techniques were briefly

touched upon in ancient civilizations, such as the Egyptian one, where they were patterned on religious and cultural beliefs, and Victorian parenting techniques, (Based on the authoritarian and disciplinarian "Do not spare the rod and spoil the child" format, and based on John Locke's ideas, Jean Jacques Rousseau's, and Jean Piaget's ideas, for example) which are still in vogue, are far from ideal.

Parents, particularly in India and other developing countries, impose their own ideals and ideologies upon children, and do not permit or allow children to develop their own value systems in relation to the world they observe, and whose values they subconsciously assimilate and imbibe. We must also bear in mind the concepts of cultural relativism, and cultural absolutism here, and in some parts of Asia, children are treated as adults from a very young age; this may be the ways to go in many or most cases, as it will bestow upon children additional responsibility. Commercialized parenting is also becoming the norm, as parents prepare children for a rat race, but on the other hand, children must be taught how to make decisions, and learn from their own mistakes. Attachment parenting, child-centric parenting, dysfunctional parenting, and narcissist parenting are also followed sometimes along with the more recent styles of helicopter parenting, and hands off, eyes on parenting, though we have not yet come up with ideal scenarios yet. Other approaches were proposed by Erik Erikson, Rudolf Dreikurs, Frank Furedi's, Judith Rich Harris, and Diana Baumrind, but these approaches are not all-comprehensive, and a lot more work is definitely required, particularly in relation to non-Western cultures. Children's mind orientations must also be shaped appropriately, and this will shape cultural orientations in turn.

Life skills must also be taught both by parents, and in schools. Life skills are the essential skills that help people in many aspects of their lives, including schooling and education, work, and relationships. Some examples of life skills include communication skills, interpersonal skills, critical thinking skills, decision making skills, problem-solving skills, and time management skills. Children must also be taught adaptability and resilience from an early age onwards, besides a positive mindset, ambition, achievement, cherishment, and self-confidence. Twenty-first century values such as technological knowledge, survivability and adjustability must be taught, and these must be a replacement for "only discipline, hard, work and good behavior" motto. Discipline and hard work are also important, but we need to expand the basket to include aspects such as social responsibility, social cohesion, environmental responsibility, professional success, and an overall direction and success in life to overcome aspiration deficit, and a culture of poverty if any. Religious inspired, and religious derived values – must be whittled down to a large extent, and so must be sociocultural values. Universal human values must be taught in their place. This will undoubtedly and unquestionably take a very long time, but we can begin with the school syllabus. Sam Harris and Dalai Lama have done some rudimentary work, but we still have a long way to go. Parents also impose their career and marriage choices on children instead of teaching children the art and science of decision making.

There is a long, long way to go before we can consider having made considerable progress. Most data is only drawn from high income countries, or from western. Developing countries must conduct their own research instead of relying on western models. Data must be taken from diverse cultural contexts, and a lot more research is required. We look forward to more research papers, as there is a widely prevailing fallacy of over-theorization currently. There is an over reliance on the hypothetico deductive method, Indians must diversify into other fields of research besides technology. We also look forward to a social sciences revolution. This paper therefore purely adopts a social sciences approach, with cues thrown in from other fields, albeit only as necessary. Besides talent identification, we also need to identify special needs of children. We have autistic children (autism spectrum disorder) and children with dyslexia for example; Dyslexia is a learning difficulty that adversely impacts a person's ability to read, write, and spell. Watch the Hindi movie Taare Zameen par which deals with the issue aptly and appropriately. People with dyslexia have included geniuses and achievers such Leonardo da Vinci, F. Scott Fitzgerald, Thomas Edison, Stephen Spielberg, and Charles Schwab are all examples of people with dyslexia, all of whom have scaled great heights. People with bipolar disorder, obsessive compulsive disorder, and Asberger's syndrome have also scaled great heights, and examples of such individuals include Winston Churchill. As again positive reinforcement is required on the part of parents and teachers, as is also the right kind of operant conditioning.

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VIII. RIGHT KIND OF ECONOMIC DEVELOPMENT MODELS

We also need the right kind of economic development models now that socialism has failed, and as it was always doomed to. Many nations infamously tried socialism, and then went on to reject it. Examples will of course always include India where it led to dirigism, autarchy, and spectacular economic failures despite islands of economic success. Fabian socialism or democratic socialism were as unsuccessful as outright communism, because they promoted over-centralization of power, and did not allow innovation, creativity, and entrepreneurial spirit to thrive, grow, and to flourish. At the same time, we cannot trickle down models alone, (Dogmatic version of which rely on the fallacious oats, horse and sparrow analogy) and this is particularly true of most developing countries that have economic disparities,

and are characterized by the prevalence and the persistence of socioeconomic groups, and socioeconomic classes unlike many countries in the Western hemisphere. We also need what we call bottom up models. Keynesian economics and Keynesian development models as proposed by the British economist John Maynard Keynes can help. This is important because it will improve human development greatly; we may also note that this approach (as implemented by the American President Franklin D. Roosevelt) helped the USA get out of the Great Depression, whilst Herbert Hoover's policies were a monumental disaster. The advantages of bottom up development models are that they allow for a greater number of individuals to participate in the process of economic development, thereby greatly boosting economic outcomes, and satisfactorily fulfilling and realizing all, or most of the ideals espoused in this paper.^{35 36}

IX. WHAT IS JOURNALISM?

Journalism in its broadest sense, refers to the process of hunting out, gathering, composing, and disseminating news and information about people, events, and ideas. Journalism can be observed and witnessed in many different forms, that include newspapers, magazines, radio, television, and the internet. Journalism crucially and critically informs the generalized public or specialized audiences about current events, and also serves as a core and a key component of a democratic society. Journalism also involves freedom of speech. Freedom of speech is the right to express all kinds of ideas and opinions without fear of censorship, retribution retaliation, or legal action, either by the government or by any involved and affected third party. Journalism, and the existence of an independent fourth estate, is the cornerstone, and the yardstick of a healthy and vibrant democracy. While some form of freedom of speech has been known since ancient times in a restricted sense, the concept as such is relatively more modern, and dates to the late nineteenth, and early twentieth century's. Progress has however neither been steady nor uniform, as government has often intervened, and imposed press censorship or restrictions, thereby interfering with constitutional guarantees in some cases.

More creative, investigative, and responsible journalism is of course always required, in addition to whistle-blowing journalism, advocacy journalism, and gate keeping journalism, and social responsibility must be elevated to a very high status, and must take precedence over academic freedom. Therefore, journalists, just like scholars and other public intellectuals, don't have unbridled freedom. They have responsibility to society too. Sensational journalism including gossip, malicious slander, mudslinging, mud racking, rabble-rousing, and iconoclasm may be either kept

³³ Doan, Stacey N. (May 2017). "Consequences of 'Tiger' Parenting: A Cross-Cultural Study of Maternal Psychological Control and Children's Cortisol Stress Response". *Developmental Science*. 20 (3): 10

³⁴ Gaskins, Suzanne; Paradise, Ruth (2010). "Learning Through Observation in Daily Life". In Lancy, David; Bock, John; Gaskins, Suzanne (eds.). *The Anthropology of Learning in Childhood*. United Kingdom: AltaMira Press

³⁵ Gregory, Paul R.; Stuart, Robert C. (2003) [1980]. *Comparing Economic Systems in the Twenty-First Century*. Cengage Learning. p. 142

³⁶ Ronit Lençin; Mike Dennis; Eva Kolinsky (2003). *Representing the Shoah for the Twenty-first Century*. Berghahn Books. p. 217

to the barest minimum, or employed only where necessary. There is currently too much sensational journalism, and less social responsibility or constructive criticism, just as most journalists do not harbor the desire to make society better; journalists also lack a deep-rooted and a foundational understanding of issues, and tend to skim on the surface instead. Citizen journalism also needs to take off in a big way, and we have a huge and an unrealized potential here. The hallmarks and defining characteristics, of good journalism are objectivity, precision, rigor, and objectivity, and these must be followed at all time. In addition to malicious slander, we often see a tendency to boost parochialism and sectarian pride; this is particularly found in cultural and historical matters; these will dent objectivity and a meritocracy in the long-run. Many countries such as North Korea, Myanmar or China do not even have a free press, as observed by the international non-profit think tank, “Reporters without borders”.

Positive reinforcement which is the process of encouraging or reinforcing a desired pattern of behaviour by offering a positive feedback when the behaviour is exhibited must be present. Responsible journalism means promoting the greater common good. There must also be epistemic coherency, ideology free journalism, and agenda free journalism – agendas may be open or closeted ; political or non-political. Problems with current journalism are that it is sometimes excessively focused or preoccupied on criticism of government, or otherwise preoccupied with twentieth century issues, particularly political journals that languish in an obsolete format. Some journalists have not brought themselves to the twenty first century intellectually or emotionally– For example, they may not deal with global warming, population management, or other contemporary issues, and may not even provide critical insights or diverse perspectives to boot. There is also no bulwark against fake news or half-hearted, negative news – which propagates quickly, rapidly, and effortlessly. There have of course been rapid and progressive changes in journalism in the twenty-first century. This has been due to the rise of the internet, the rise of social media, the rise of YouTube, the rise of smart phones, the rise of influencers on social media, etc. Information now spreads much more rapidly and widely, and vested interests can no longer adequately control narratives. We have also seen the death of many well-established newspapers – many news papers have closed down in print format, and provide online news instead. The decline of circulation of many magazines has also been witnessed and observed, and many have even closed down. In a nutshell, journalists must bring themselves up-to-date with contemporary issues, and grapple with current problems and issues. We also need more academic freedom, and more scientific journals in India and elsewhere. Pedagogy must also incorporate scientific method, and scientific method also likewise must be considerably revamped. We have written extensively in scientific method in our previous papers. This will boost creativity, and critical thinking skills to a considerable degree.

X. ELIMINATING DISCRIMINATION IN ALL FORMS AND PROMOTING EGALITARIANISM

The term “Discrimination” is widely used in the English language, but is sometimes incorrectly applied and understood. Discrimination in the context in which it is applied in this paper, refers to the act or procedure of making biased, unfair or prejudicial distinctions and differentiations, between people based on the classes, groups, or other artificially instituted categories to which they are said to be affiliated. Prejudices may often be deep-rooted and well-entrenched in the context of a society or culture, and formed from preconceived biases and notions. The entire process of discrimination involves depriving members of a certain group or class of individuals, privileges and opportunities that are accorded to members of another group. Examples of prejudices include racism, xenophobia, the caste system, belief in colonialism, belief in ethnocentrism, other class systems, nativism, and apartheid. Any form of discrimination goes against the very ideals of a meritocracy and must be done away with, even if slowly, gradually and eventually. This is a firm commitment all individuals and administrations must commit to. Discriminations either alleged or genuine, have often been countered through quotas, reservations or affirmative action, and the conceptualization of such countervailing measures various from context to context, and from nation to nation. These countervailing actions may be relatively superficial in orientation, and more permanent and deep-rooted measures may be required such as a modified individual or cultural orientation. Temporary measures may even cause more damage in the long-term. Some discriminatory systems are fairly old, and even in ancient Rome, we had Plebians and Patricians. We have had many individuals such as Martin Luther King, Nelson Mandela, Mahatma Gandhi, and BR Ambedkar fight for equality in some way or the other, but we are a long way off before we can truly achieve the ideals of a meritocracy. We still have socioeconomic groups and sociocultural groups in many societies, and our mantra and motto must be treat all people with fairness, respect, and dignity. Many new movements such as the Black lives matter movement often inspire and hope but we still have a long-long way to do. This may be because all factors and aspects impeding human creativity and the realization of human potential have not been systematically explored, investigated, and probed, least of all pedagogical.

We need a plurocracy (This is not a commonly used term but is one that accommodates a diversity or a plurality of views) as opposed to a **plutocracy** or a plutarchy (rule by elites), we do not need plutocracy or rule by the elites at any cost. All these ideas and ideals will take us towards a renaissance or an enlightenment must like they happened in Europe, or in the west several centuries ago – these need to be brought about in the rest of the world and the developing world with immediate effect. These will need to a quantum escalation in intellectual output, and an elevate scientific output to a meteoric level, at least potentially. It can also lead to intellectual revolutions –we had spoken about the ten intellectual revolutions previously, and the present century

can be a century of momentous change just like the twentieth century was provided all nations, progress, flourish and contribute. This can be achieved not only through vertical collaboration, but also through better horizontal collaboration among nations. In sum, we need a thorough re-evaluation and reexamination of the concept of a meritocracy in the twentieth century. This will propel India and other developing countries to greater heights by latching it on to robust intellectualism. Unfortunately, much of the media and the general public is stuck in an old twentieth century format, as are most public intellectuals. All this needs to change sooner than later, and we also need a generational change. May a thousand scholars bloom! May a thousand intellectuals bloom! May a thousand researchers bloom! May a thousand scientists bloom!

paper will become one of the most important papers on the globalization of science by furnishing and providing a rudder upon which the ideals of our movement can be placed.

XI. CONCLUSION

The core and the key objective of this paper was to investigate how the goals of twenty-first century intellectualism could be amply realized and fulfilled by steering the concept of meritocracy in the general directions of contemporary, twenty-first century definitions of the term. We therefore aptly and appropriately began this paper by reviewing some of the initiatives that we had taken in the recent and not-so-recent past, and then reviewed the concepts associated with the term “meritocracy” along with its interesting and chequered history. We also then reviewed the divergent opinions for and against the concept of meritocracy, and contrasted it with the concept of mediocracy as well. We also reviewed the movements centered on the ideals of meritocracy, and reviewed the importance of talent recognition, rewards and recognition programs, leadership styles, and parenting styles as well. We also then discussed how there could be cultural variations of the term meritocracy, and also discussed the need to keep such variations to the barest minimum; this is because we argued that meritocracy was more or less a universal concept. Therefore, the concepts of cultural relativism and cultural absolutism were also explained along with the concepts of mind orientation and cultural orientation by drawing information and materials from our previous papers. The importance of the right kind of pedagogical content in realizing the objectives of twenty-first century meritocracy were also explored along with twenty-first century intellectualism, and other allied issues such as twenty-first century journalism. The role played by these variables and parameters in driving change in the twenty-first century were also assessed. Thus, we argued that old approaches needed to be weeded out, and all these concepts brought firmly into the twenty-first century. We hope, anticipate and expect that this