Postulating 'Ethnography of Enculturation': A High-Level Overview of Various Social Science Research Techniques that can be used to Study Human Enculturation Processes

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Abstract:- We had first introduced the concept of "Ethnography of enculturation" in our paper on generic identity theory. We had also published two other papers on ethnography, the gist of which can be understood to enhance the readership experience of this paper. This is however, not mandatory. We believe the "Ethnography of enculturation" would constitute a very important concept and component of twenty-first century social sciences since it would give us an insight and understanding into how humans are enculturated (or acculturated) as the case may be, and how their identities are shaped in the real-world. Ethnography is a very important qualitative social science research technique, and encompasses not just participant observation, but also the use of interviews the use of questionnaires, focus group discussions, surveys, literature review, and case studies, but also novel techniques such as netnography, and fieldwork from a distance. It also makes use of technology and audio-visual aids as necessary. In any topic such as this, ethics would be of paramount importance, and this topic is discussed as well. This paper must also be understood in relation to our papers on genetic identity and extended identity, and all these papers are inter-linked in a continuous chain. This paper could also provide us with a research mechanism to better help us understand real-world excesses like the rise of terrorism, and deviant and aberrant behavior. It would therefore not only be an important cog in the wheel in our mission of the "globalization of science", but would also amplify the utility of social science research techniques in addressing real-world issues and concerns.

I. INTRODUCTION

We had first introduced the concept of "Ethnography of enculturation" in our paper on generic identity theory, which was published in the autumn of 2019, and had revisited it in our paper on extended identity theory as. We had also published two other papers on ethnography, the gist of which can be understood to enhance the readership experience of this paper. This is however, not mandatory, and this paper can be readily understood without reading those two papers as well. We believe the "Ethnography of enculturation" would constitute a very important concept and component of twenty-first century social sciences since it would give us an insight and understanding into how humans are enculturated (or acculturated) as the case may be, and how their identities are shaped in the real-world, by an interaction of different types of processes. The processes presented and attempted to be studied as a part of this paper would be entirely cultural in

nature; physical and biological growth and development would be an entirely different topic of study. However, a study of physical growth and mental growth patterns would be a useful adjunct to such studies, and any ethnographer must possess a working knowledge of biological growth patterns as well. Ethnography is a very important qualitative social science research technique, and encompasses not just participant observation, but also the use of interviews the use of questionnaires, focus group discussions, surveys, literature review and case studies, but also novel techniques such as netnography, and fieldwork from a distance. It also makes use of technology and audio-visual aids as necessary. In any issue such as this, ethics would be of paramount importance, and this topic is discussed as well in a fair level of detail. Notably, the "Ethnography of enculturation" can be readily accomplished both for individuals as well as for groups to elicit patterns, and this would endow it with an added utility. It can also be productively, gainfully and fruitfully be employed to study both living and dead people, though the methods of research may vary.

This paper must also be understood in relation to our papers on genetic identity and extended identity, and all these papers are inter-linked in a continuous chain. This paper could also provide us with a research mechanism to better help us understand real-world excesses like the rise of terrorism, and undesirable, deviant and aberrant behavior. It would therefore not only be an important cog in the wheel in our mission of the "globalization of science", but would also amplify the utility of social science research techniques in addressing real-world issues and concerns. This may also be necessary given that many paradigms in social sciences research appear to be outdated, and also appear to be inadequate to handle post-globalized scenarios. This paper, like all our earlier papers, is also based on the concept of the "psychic unity of mankind" which states that deep inside, all humans and individuals have the same mental and emotional makeup, and humans can indeed live in harmony with each other, cultural differences notwithstanding provided mechanisms to make this happen are put in place.

We also take a culture neutral stance and lay bare the concepts so that anyone without an exposure to multiple cultures can understand the concepts easily. Many people may have Amar Chitra Katha type "Muslims as invaders" and may miss the bus completely; they may not understand that deep inside, all humans are the same. Humans come in different hues and with different mental make ups even within the same culture or community; in this connection the term "petting zoo" would come in handy. This term was first used

by Christine Fair. However, many individuals even today are enculturated completely differently even today, and this is deeply disturbing. For examples, many Muslims even more educated ones support terrorism or outdated cultural concepts such as plygamy or triple talaq. We must distinguish between the two entirely different concepts and chalk out a path for remediation. We must therefore phase out legacy social science research paradigms many of which were designed to satisfy European curiosities regarding the rest of the exotic and unexplored world to modern inter-disciplinary and cross-cultural approaches that are designed to solve twenty-first century real-world problems.

The earliest evidence of the study of human development and the use of some form of "ethnographic" techniques, dates back to the year 1787, when a journal in Germany published the German philosopher Dietrich Tiedemann's observation of his son's sensory, and cognitive development patterns over his first two and half years. This was similar to "baby biographies" being recorded and maintained by several researchers at that time. Later, in the year 1877, the famous English naturalist Charles Darwin published very detailed notes on his son Doddy's sensory, cognitive and emotional development processes over his first twelve months. In the early 1900's G. Stanley Hall, undertook systematic studies of child development and senescence as well. In this paper, we however attempt to take the idea of the "Ethnography of enculturation" to altogether new level by drawing on our observations made in our already published papers. This approach can also be extended to both linguistic enculturation and linguistic acculturation, and this would as such constitute a useful extension of this type of study. These must be naturally be understood against the backdrop of the science of language dynamics; we have published three papers on this topic; language or linguistic ideologies must also be understood and vetted against these concepts. For example, upper middle class Indians or the English-literate elite may have a pro-English ideology, while rural folk in the Hindi heartland may have a strong anti-English mindset.

II. THE MEANING OF "ETHNOGRAPHY"

We had introduced the concept of ethnography of enculturation in our paper on generic identity theory, but it is now time to explore this concept in a little greater detail. We had also published two other papers on Ethnography, and had discussed what ethnography was. Let us not recapitulate this topic for the benefit of our readers. The term "Ethnography" is a combination of two Greek words: namely "ethnos" which means folk or peoples, and "grapho" which means to write. The term was however first introduced in popular parlance by Johann Friedrich Schopperlin and the German variant was introduced by A F Thilo in 1767. August Ludwig von Schlozer later introduced this term into academia, though in a historical context, and the usage of the term eventually became widespread. Ethnography is defined as the systematic, first-hand, structured and qualitative study of

different types of peoples and cultures, particularly less developed ones, or quaint and exotic ones. It is also referred to as a "portrait of peoples". It has canonically implied the study of "primitive" people by "advanced" people, though this connotation which began during the age of exploration and colonialism, is outdated in our view, and must change. [1]

Over the years, Ethnography has developed and evolved to encompass all types of cultures in its realm, and this includes even urban cultures and landscapes, and cultures that are in geographical proximity to the ethnographer's place of residence. The ethnographer may observe subjects in a process known as "participant observation", and this usually takes place at the subject's residence. Fieldwork is central to ethnography, and the field is referred to as the laboratory of the anthropologist or the ethnographer. Thus, the ethnographer interacts with the subjects over a prolonged period in time, and understands all aspects of their culture or behavior. He also collects as much information about the subjects as possible either before the field visit, or during the field visit. He also interacts with or interviews as many people as possible within the boundaries of that group. The subject may be explored either through the point of view of the ethnographer (etic approaches), or the point of view of the subject (emic approaches). Ethnography is therefore, one of the most important qualitative techniques in social sciences research. In addition to participant observation techniques, interviews and group discussions may also be used. This study involves the use of aids such as pencil, paper, video camera, tape recorder etc, and results in the final generation of a written report which is the output of the ethnographic study. Often genealogy and pedigree analysis is also done. The use of ethnography and participant observation the way we know it today is attributed to Bronislaw Malinowski who published his seminal "Argonauts of the Western Pacific" in relation to the Trobriand Islanders in 1922. However, other expeditions such as the Second Kamchatka expedition of 1733 to 1743 and the expedition to the Torres Straits were made much earlier. Notably, Franz Boas also contributed a great deal to ethnography. [2] [3]

Ethnography is particularly useful in exploring diverse cultural phenomena where the researcher observes society at close quarters and first hand. It is also particularly useful in discovering the nuances and intricacies of group behavior, group interactions, and social inter-relationships, and the underlying causes of such behaviour. It can also help discover group norms, etiquette, social institutions such as family, kinship and marriage, other socio-cultural phenomena, and can help discover underlying factors behind manifested behavior. It can also help explore qualitative and intangible aspects of a culture in a way that quantitative research techniques cannot. This type of research techniques is also often used in conjunction with ethnomethodology (also referred to as the methodology of people) which is a study of how social order is produced through different processes of social interaction.. Ethnography replaced arm-chair

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[1] Krebs, Robert E. (2004). Groundbreaking Scientific Experiments, Inventions, and Discoveries of the Middle Ages and the Renaissance

[2] Being Ethnographic: A guide to the theory and practice of Ethnography Raymond Madden Second Edition

[3] Cultural Anthropology: Appreciating Cultural Diversity Fifteenth Edition Conrad Phillip Kottak McGraw Hill, 2013

anthropology which was popular a couple of centuries ago, and is being increasingly used in diverse fields of the social sciences besides anthropology where this technique was birthed. Some form of ethnography was also used by Herodotus and Tacitus in ancient times, and in various writings about the Egyptians, Scythians, and the Germanic tribes as well. Marco Polo and Ibn Battuta also travelled to ancient lands. Ethnography is however time consuming taking upto a full year or more for a high-quality report to be generated, and requires a well-trained researcher. Protracted, prolonged and extensive fieldwork is also necessary to avoid hasty generalizations and erroneous conclusions being reached. Additionally, It also often takes time to build trust with participants and respondents in such a way that a meaningful dialogue is established. (Launay 1980)

Many different definitions have been attempted for the term Ethnography. Ethnography is often defined as follows: "Ethnography refers to a systematic study of different kinds of peoples and cultures. It is therefore the study of people in their naturally occurring settings or 'fields' through the use of methods which capture their social meanings and ordinary activities, always involving the researcher participating directly in the setting, and also their activities, in order to collect data in a systematic manner but without meaning being imposed on them externally." In the words of Anthropologists Alan Bernard and Jonathan Spencer (Spencer 1996), the word Ethnography has two meanings namely, "Ethnography as product" (or Ethnographic writings) and "Ethnography as process" (or Participant observation and fieldwork), with the former being derived from the latter. Martyn Hammersley and Paul Atkinson state in 2007, "Ethnography typically involves the Ethnographer participating either overtly or covertly in people's daily lives for an extended period of time, carefully observing what happens, listening to what is said, and asking questions (either through formal and informal interviews), collecting documents, materials and artifacts, and in fact, collecting whatever other data or information is available, to throw light on the issues that are the emerging focus of enquiry." (Gupta and Ferguson 1997). According to another definition provided by Agar, "Ethnography is a very ambiguous and an amorphous term, but represents and encompasses both a process and a product. It combines various descriptive and analytical elements as well." (Agar 1980)

All these definitions underline the importance of the process of careful and meticulous research and study, as well as the research report in communicating the findings of the study to different types of audiences. It also encompasses the process of knowledge-building and knowledge generation with regard to the group or community that is being studied. In the view of Wolcott and others, Knowledge building is a very important part of Ethnographic output, and the output of any study is used for further downstream analysis. Ethnography is also central to Anthropological studies.

Michael Jackson states in this regard, "For Anthropology, Ethnography remains vital, not because Ethnographic methods guarantee certain knowledge of others, but because Ethnographic fieldwork brings us into direct dialogue with others." Ethnography is widely used nowadays, and different schools of ethnography such as the British school and the Chicago school have emerged. [4] [5]

In 2018, we had authored a paper named "Presenting the 'Structured and Annotated Participant-driven Appraisal' technique in Ethnography: Towards the universal realization of multi-vocality in ethnographic studies", where we had developed concepts to minimize cross-cultural bias in ethnographic studies through a method known as annotation. Another paper, "Introducing Long-term Ethnography: Positioning Long-term Ethnography as a valuable tool for long-term Ethnographic research" would also be useful. We had also authored a paper named "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." The principles and concepts developed in all these papers may also be borne in mind for the purposes of this paper. We had also published two papers on identity theory, namely generic identity theory and extended identity theory, (in 2019 and 2023 respectively) where we had also formulated the concept of identity modeling. These papers were published as "Generic Identity Theory for the Twenty-first Century: Towards grand unified approaches in identity formation, identity transformation and identity dilution or neutralization" and "Formulating 'Extended identity theory' for twenty-first century social sciences research: Modeling extended identity in relation to real-world observations and data."

This paper takes concepts proposed in those papers to the next logical level, and is poised to become a milestone in twenty-first century social science. Anyone can therefore understand that no one is inherently good or bad (biological identity shapes individuals to a relatively small degree); cultural factors encompassing the totality of religion, language, myth, folklore, customs etc make all the difference. Thus, individuals do get radicalized, and radicalization as in particular been observed among Muslim youth; this is indeed a cause for concern, and anthropologists and ethnographers must get to the bottom of this. However, most social science research techniques and methods are not even geared to

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[4] Introducing Long-term Ethnography: Positioning Long-term Ethnography as a valuable tool for longterm Ethnographic research Published in IJISRT Volume 7 Issue 7 July 2022 Sujay Rao Mandavilli

[5] Presenting the 'Structured and Annotated Participantdriven Appraisal' technique in Ethnography: Towards the universal realization of Multivocality in Ethnographic studies Sujay Rao Mandavilli ELK's International Journal of Social Science Vol 4, Number 4, 2018

solving pressing real-world problems. This is the sad state of affairs that prevails today.[6][7]

III. PARTICIPANT OBSERVATION METHOD

Participant observation is one of the different types of data collection techniques used by ethnographers in qualitative research and ethnography. The concept "participant observation" was first coined by Eduard C. Lindeman in 1924 who was an American pioneer in adult education. It was identified as a fieldwork technique by the American anthropologist and social theorist Clyde Kluckhohn in 1940, The participant observation method, which is the principal method of ethnographic research, is when a an ethographer socially becomes a part of the group they are studying in order to collect data and understand a social phenomenon or problem from close quarters, and as understood and experienced by the group being studied. The ethnographer partakes in all the life activities of the group under study. Often, he also establishes his residence near the subject's natural environment or setting. He might also invite some of the locals to his temporary residence. Thus, a variant of participant observation known as verandah anthropology was also practiced. This stands in marked contrast to non-participant Observations where there is a lack of participation by the observer in the life of the group. Participant observation also involves establishing rapport with the members of the group before the study can be commenced, and the results recorded, and this is often the most challenging part of an ethnographic exercise.

Thus, according to Howell (Howell 1972), the important phases of participant observation are establishing a rapport, intermingling with the locals and talking, acting and behaving like the locals do, recording observations, collecting and analyzing data, and performing the final analysis. He may also thus participate as a marginal native. The researcher often makes sure that their behavoour is not affected by his own presence, though this is often by no means easy. Participation in the lives of the locals and involvement in their activities could therefore be complete or partial, or various degrees in between and this would vary based on the study. As a part of ethnographic studies interviewing and group discussions must be adopted. Classroom sessions and questionnaires may also be adopted, but these may not be practical for all situations and contexts. There is also an interesting conflict arising from his own cultural biases and prejudices and the biases he may assimilate from the culture he is involved in; this is also something he needs to guard against. Sometimes, feedback from participants is sought to

mitigate any bias and any misunderstanding. Investigator triangulation is also often adopted, and the investigators are changed during the course of the study to minimize bias. Fieldwork from a distance, or distance field work is also sometimes used in Anthropology. This approach was famously used in studying Japanese during the Second World War. Of late, netnography or ethnography on the internet has taken off, though ethical issues remain.[8][9][10][11]

IV. WHAT IS ENCULTURATION?

The ideas of identity formation and individuation are also tightly bound to the process of enculturation which occurs in every culture or society on earth, though probably in different ways. Enculturation is usually defined as the acquisition, (particularly during childhood and adolescence) of the prevailing characteristics, ideals and norms of a culture which help him understand the dynamics and workings of that culture, and become immersed in it. The culture in question here is the culture which he is birthed and raised in. In some cases, the individual may be exposed to a different macro culture in his childhood, and he acquires the norms and values of that society through a process known as acculturation, which is opposed to enculturation. Many different definitions have been attempted for the term enculturation.

According to a definition provided by the American Anthropologist Conrad Phillip Kottak in his book "Window on Humanity: concise introduction to Anthropology", "Enculturation refers to that process where the culture that is currently established teaches an individual the accepted norms of the culture or society where the individual lives or resides. The individual can become an accepted member, and fulfill the needs, functions, the roles and responsibilities of the group, and learns what type of behaviour is acceptable in the group. The individual also learns and becomes aware of the contexts of boundaries and accepted behaviour that dictates what is acceptable and not acceptable within the framework of the society. He also learns the traditional contexts and boundaries of that culture, and what type of behavior constitutes transgression. It teaches the individual about their roles and responsibilities within society as well as the accepted behavioural norms within that society." (Kottak 2004)[12]

According to American Anthropologist E. Adamson Hoebel "enculturation is both a conscious and an unconscious conditioning process through which a man or a woman, both as a child or as an adult, achieves competence, skill and fitness in his culture, internalizes his culture and becomes

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[6] Generic Identity Theory for the Twenty-first Century: Towards grand unified approaches in identity formation, identity transformation and identity dilution or neutralization Sujay Rao Mandavilli Elk Asia Pacific Journal of Social Sciences Volume 5, Issue 3, 2019

[7] 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

[8] Ethnography: Step by step Third Edition David M. Fettermann Sage Publications, 2010

[9] Ethnographic Methods, Second Edition, Karl O'Reilly, Routledge, 2012

[10] Ethnography: Principles in practice 3rd Edition, Paul Atkinson and Martyn Hammersley Routledge, 2007

[11] DeWalt, K. M., B. R. DeWalt, and C. B. Wayland. 1998. "Participant Observation." Pp. 259–99 in Handbook of Methods in Cultural Anthropology, edited by H. R. Bernard. Walnut Creek, Calif.: AltaMira Press.

[12] *Mirror for Humanity: A Concise Introduction to Cultural Anthropology* (McGraw-Hill, 2013 15th Edition) (ISBN 0078035015)

thoroughly and completely internalized and enculturated in that culture." In the worlds of the famous Anthropologist Margaret Mead, "enculturation is a process that is distinct from socialization in that enculturation refers to the actual process of cultural learning with a specific culture takes place, and the individual internalizes the dreams, aspirations and expectations, the rules, norms and requirements not just for the larger society taken as a whole, but also for every specific demand within that whole".

Therefore, the process of enculturation teaches the citizens of a society how to function as responsible members of that society, and also know and become aware of what is expected of them and to discharge all their duties and responsibilities towards the state and society with great diligence. It also teaches individuals about the norms and established canons of that society. Most theories also state that cultural transmission is the means through which the process of enculturation takes place, and this is a largely subconscious or unconscious process of internalization that shapes and forms an individual's attitudes, identity and behaviour. Several theories of enculturation have been proposed, examples being Bandura's social learning theory and social cognitive theory which are based on an earlier "Social learning and imitation theory" developed by the American psychologist Neal E. Miller, another American psychologist John Dollard and others, and conclude that learning typically takes place in social and cultural contexts. A society also often possesses various institutions to aid in the process of enculturation, and check and punish deviant behavior. The process of behavior begins from birth, and continues till an individual dies. Linguistic enculturation refers to the process by which an individual acquires language and linguistic capability from his childhood in his native context and surroundings. This process begins with language acquisition within the context of the immediate family, and then proceeds to formal acquisition of language in much more formal contexts. This approach can also be used to study some or all aspects of the culture. For example, we can even have specialized variants such as the "Ethnography of education", to observe learning processes and outcomes first-hand. It can even be used to investigate how human relationships are formed, and how humans interact with one another. It can also be used to research group dynamics.[13][14]

V. WHAT IS ACCULTURATION?

The term "acculturation" refers to the changes that occur when different cultural groups come into the direct and intensive contact with one another. Acculturation is a dynamic and multi-dimensional process of adaptation that occurs when two or more distinct cultures come into sustained and direct contact with each other. The process of acculturation often involves different degrees culture learning, adoption, adaptation and maintenance that are

contingent upon different cultural factors such as individual, group, and environmental factors. Acculturation is also a highly dynamic process because it is a continuous, integrated, interactional and fluctuating process; it is also multi-dimensional because it takes place across numerous components of culture, and can result in multiple neo-cultural outcomes. The title "ethnography of enculturation" also naturally includes the "ethnography of acculturation", though it is not highlighted in the title or moniker for the sake of ease or convenience. In case of the latter, acculturation patterns may be formally studied across individuals, cultures and societies. This would naturally be a very useful extension of this concept, with far-reaching consequences for ethnographic research.

The earliest definition of acculturation is attributed to the anthropologists Redfield, Linton, and Herskovits in the year 1936: Their definition reads, "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups". The Social Science Research Council however defines acculturation as follows: "Culture change that change which is initiated by the conjunction of two or more autonomous cultural systems. Its dynamics can be seen as the selective adaptation of value systems, the processes of integration and differentiation, the generation of developmental sequences, and the operation of role determinants and personality factors".

Acculturation is commonly understood and taken to mean a continuous, symbiotic and bi-directional process where both cultures namely the immigrant's culture and the host culture that are in continuous contact with one another can change to produce completely new equations over a period in time. Often many immigrant cultures interact with each other as well as with the host culture to produce new paradigms. It encompasses not only cultural, but social and psychological changes as well. However, it is usually the immigrant's culture that changes the most, given that migrants are usually small in number to the total population. In case the immigrants are large in number, the host culture can also change substantially and significantly. Feeble (or marginal) cultures may also change more rapidly than robust ones, but this is by no means a hard and fast rule. In many cases, we do not yet know the eventual outcomes of acculturation; cultures like the USA are a melting pot and a synthesis of cultures, and immigration there is an ongoing process. The process of acculturation would also be determined based on whether the host culture is assimilating, accommodating or not, and characteristics of the host cultures can determine patterns of acculturation in the same manner as the cultural makeup of immigrants does. The process of acculturation has been formally studied since 1918, and more

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[13] Hoebel, Adamson E. (1954). The Law of Primitive Man. Harvard, Massachusetts: Atheneum.

[14] Robert L. Winzeler, Anthropology and Religion: What We Know, Think, and Question, Altmira Press, Lanham, USA, 2012

than one hundred definitions of the term have been put forward over the years.

As Y. Y Kim who studied assimilation patterns of immigrants in detail states,: "The acculturation process, therefore, is an interactive and continuous process that evolves in, and through the communication of an immigrant with the new socio-cultural milieu or environment. The acquired communication competence, in turn, reflects the degree or extent of that immigrant's acculturation." (Kim 1982) Thus, acculturation leads to a modification of cultures, and a healthy or a novel amalgam through cultural diffusion, a process which may manifest itself in many different contexts. This process is also sometimes known as transculturation (This term was coined by the Cuban anthropologist and historian Fernando Ortiz in 1940), and may sometimes lead to partial ethno-convergence (or pan-mixing) and also achieve some degree of homogenization, although this process has its obvious limits. Differences and paradoxes are bound to persist into eternity, as religious and linguistic differences can seldom die out completely; this was proposed by us in our two papers on "the Symbiotic approach to socio-cultural change", and as was strongly argued by the Canadian author and scholar Michael Ignatieff and others. The term acculturation can be used to describe language learning too, and the process of second-language acquisition has now become a highly formal field of study. Thus, the process of linguistic acculturation can be studied in dverse contexts and situations, and can be used to complement the "Ethnography of acculturation."

VI. WHAT IS TRANSCULTURATION?

The term "transculturation" is a term coined by Cuban anthropologist and historian Fernando Ortiz in 1940 (It is also sometimes traced to Jose Marti) to describe the concept and idea of the merging and converging cultures. He proposed the term in contrast to the much more commonly used terminology "acculturation", which describes the process of changes in culture due to continuous and sustained contact. Transculturation on the other hand, is a process of cultural transformation marked by the influx of new cultural elements and the loss or significant alteration or transformation of existing cultural elements. Transculturation, therefore refers to the encounter between or among two or more cultures in which each culture acquires or adapts one or more elements of the other culture or cultures, and in which new elements of culture are created through a syncretic process of adaptation and mutual adjustment. This concept was first proposed by Ortiz to study certain phenomena in Cuban culture, but has found widespread use since.

The concepts of "successful transculturation" and "failed transculturation" are also sometimes used to refer to the results of a process of transculturation; these also arose in

a Cuban context. Sometimes the emergence of new cultural phenomena is also referred to neo-culturation, though this is somewhat rare. Another term de-culturation refers to the loss of one's own cultural identity, usually to a significant degree. We had also introduced the term co-encultruation in another paper; this would refer to co-enculturation in the same geographical context, but involves multiple cultures. The term transculturation makes more sense in globalized scenarios, but merger and synthesis of cultures would naturally have their limits; individual cultures would always prevail to some degree. Some cultures may also invariably and inevitably prove to be more dominant than some others; this is due to cultural hegemony. We had also proposed a symbiotic approach towards socio-cultural change in two of our earlier papers, and this process was referred to as "Proactive-interactive-symbiotic approach to long-term cultural change". These papers would no doubt be a useful read. Convergence theorists also hold that cultures will gradually converge, though there would be natural limits to a convergence. [15] [16]

VII. WHAT IS MASSCULTURATION?

We had proposed the term "massculturation" in a paper that we published earlier this year. This term was formed as a portmanteau of two words, namely "mass" and "enculturation". Massculturation is very much a reality nowadays, and has become widespread after the arrival of the mass media. Mass media refers to technology that is intended to reach a mass audience, and the vast majority of the public. It encompasses a diverse array of media all of which reach a large audience via processes of mass communication. The most common platforms for mass media are newspapers, magazines, radio, television, and the Internet. The invention of the printing press by Gutenberg paved the way for mass communication, and led to an intellectual revolution of sorts. The German-language "Relation aller Fürnemmen und gedenckwürdigen Historien", which began publication in 1605 is commonly accepted to have been the first newspaper. The Oxford Gazette of 1665 was the world's first English newspaper.

The first radio message was sent by Guglielmo Marconi in 1897, but commercial radio broadcasts became widespread by the early 1920's. Millions of American homes had radios by the end of that decade. Silent films took off in the early 1900's, and Hollywood was born. Sound arrived in films by the end of the 1920's. John Logie Baird developed the first television in 1926, and an experimental broadcast was made by Herbert E. Ives and Frank Gray of Bell Telephone Laboratories in 1927. The Berlin Olympics of 1936 were telecast when few people owned a television. The first practical televisions dated to 1939, and the popularity of television soared in the 1950's, with colour television becoming the norm by the 1960's. In 1861 Philipp Reis

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[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

developed the first telephone, which is today called the Reis telephone. Alexander Graham Bell was granted the first U.S. patent for the invention of the telephone in the year 1876. The world's first commercial telephone services began in the 1880's with the establishment of the earliest telephone exchanges.

The personal computer revolution of the 1980's paved the way for the rise of the internet and the modern media. The rise of the internet is often traced to the ARPANET, but the world wide web took off beginning 1993 or 1994, and has become ubiquitous ever since. The first handheld mobile phone was demonstrated by John F. Mitchell and Martin Cooper of Motorola in the year 1973, but the mobile revolution did not begin until the mid 1990's. The smartphone revolution began in 2007 when Apple introduced the iPhone. The use of smartphones has become widespread ever since, and 5G technology has become widespread.   Since then social media platforms like Facebook, Whatsapp and Twitter have taken off in a big way. These have led to the amplification and multiplication of horizontal (and lateral) factors, and have changed cultures in a big way, making them adaptive and receptive to new ideas. (Refer our Horizontal–Vertical (and lateral) factors model). Needless to say, this term can be used for language acquisition too, and most individuals today have picked up a smattering of English due to the advent of technology.[17] [18]

VIII.   THE 'ETHNOGRAPHY OF ENCULTURATION'

It is extremely important that a formal and a structured study of the process of enculturation in diverse contexts be carried out. Thus, black box approaches, white box approaches, and brown box approaches to the study of individuals is possible, along with emic and etic approaches too. The "ethnography of enculturation", as we propose it, would constitute a vital and a crucial link between anthropology, sociology, psychology, and the science of human growth. We must also frown upon and castigate approaches that are impractical, difficult of impossible to implement, but have high-sounding and pompous names. On the other hand, the "Ethnography of enculturation" is far from being impractical, and it can indeed be easily and smoothly be accomplished, It can also be combined with long-term ethnography, a concept we had proposed in another paper. It can also be used in identity studies, and to study the process of identity formation in different contexts and scenarios. It can also be used to study how various ideas and beliefs came about. Thus, either a "forward approach" or a "backward approach" can be adopted. In case of the former, an individual is studied either from his childhood or starting from a certain point in his life. In case of the latter, an individual's thoughts, ideas, and beliefs are traced back to different periods in his life.

Participant observation would be required, often to an elaborate degree, but probably and possibly can never be carried out for years or decades on end. Hence, other techniques such as interviews, questionnaires, surveys, biographical studies, portrait studies and case studies would become necessary. These would complement each other, and a meaningful synthesis of primarily qualitative research techniques should emerge. This approach would also call for human empathy and human touch, (it would also require multi-dimensional contact) and by no means should the subject be intimidated or made to feel uneasy. The author has tried out "Ethnography of enculturation" in various cities in India in the years 2018 and 2019 with a fair degree of success. He had also carried out extensive fieldwork in different cities, and the subjects were from the length and bredth of India. Thus, the "Ethnography of enculturation" would seek to investigate and understand how individuals came to be; it would also seek to investigate their present state in relation to the major and minor factors that shaped them. It would also help ethnographers understand how enculturation takes place in different societies, and how individuals are acculturated in different contexts.

This type of study can be carried out in conjunction with the following techniques (Also note that studies of both individuals and groups can be carried out):

- Random approach: Per this approach, a large number of individuals are randomly selected without any pre-conceived biases or notions. This study is totally random, and can be used to draw generalizations.
- Statistical Sampling: Statistical sampling is carried out based on meaningful parameters, and these were discussed in our paper which dealt with in some of our earlier papers. This approach would be useful in selecting subjects based on certain attributes.
- Outcome-based approach: Per this approach, subjects are selected on the basis of what they have become in life, or their life outcomes. Examples of such individuals could be mavericks, queer personalities, geniuses, goners, downers, feral children, delinquents, alcoholics, successful men and even terrorists and extremists.
- Direct approaches: These approaches are based on qualitative and sometimes quantitative techniques examples of which are direct interviewing and participant observation and indirect approaches which are based on secondary sources of information.
- Forward approaches and historical approaches. In the case of the former kind of an approach, participants are observed from a specific point in time onwards, while in the second case, their antecedents and background is traced through direct or indirect approaches.
- Cross-sectional study as opposed to longitudinal study: In this type of study, people of different ages are studied on one occasion.
- Complex pre-planned experiments: This approach would typically involve a great deal of foresight, forethought, and strategizing with a specific goal in sight. Examples of this type of study could include the swapping of toddlers of different ages cross cultures to study the outcome of

[17] *Blanchard, Margaret A. (1998). History of the mass media in the United States: an encyclopedia. Fitzroy Dearborn. ISBN 978-1-57958-012-4.*

[18] Bösch, Frank. Mass Media and Historical Change: Germany in International Perspective, 1400 to the Present (Berghahn, 2015). 212 pp

cultures on the process of identity formation. In some cases, enculturation patterns across generations can be studied, or acculturation patterns of a set of individuals belonging to a specific culture in different contexts and situations.

We had also proposed the idea of long-term ethnography, and in extreme case could have 'Perpetual ethnography' or 'Ethnography in perpetuity' which can be an extremely useful aid in cultural remediation, and will study a culture or a theme perpetually to assess long-term trends and variations. This cannot of course be carried out by a single team, and must necessarily be accompanied by formal handovers. Otherwise, future teams can easily pick up the threads from where the older teams have left off, and this would as such constitute a much more practical and a doable approach. However, there must be a commonality of purpose between different teams too.

IX. PLOTTING OF THOUGHTS IDEAS AND BELIEFS

We can also state that it is possible to plot ideas, beliefs, thoughts and perceptions based on their centrality to an individual's self, or the core identity of the individual. A scale of one to ten can be conveniently and readily employed in order to achieve a meaningful analysis, and a core idea, belief or thought will naturally have a much lower mathematical value. Wider factors such as the nature or type of movement, educational systems, and legal considerations would play a major role too, and we have be discussing this all along. These ideas and beliefs are also largely shaped by endo, meso and exo environments, and also by the society in general, and in relation to the ideologies that are widespread or prevalent in the society in question. Religion and language are therefore often seen to be central to a person's identity, and thoughts pertaining to religion and language can seldom be painlessly dislodged.

Other thoughts or ideas may however be much more superficial or peripheral, and can be modified easily and relatively much more effortlessly. Thus, some thoughts or ideas often shape identity critically, while many others do not. Usually, thoughts and ideas that leave a permanent (or an indelible) mark on an individual's psyche, impact his identity formation, though this is by no means a rigid rule, or a dogmatic observation. Thoughts that have several lag thoughts attached to them may also shape identity much more centrally than thoughts that do not have lag thoughts attached to them. Thoughts that are received and processed early in an individual's life may also shape his identity more crucially and critically, though this is also again not a hard and a fast rule.

X. LEAD AND LAG THOUGHTS, IDEAS OR BELIEFS

Lead thoughts, ideas, beliefs (or perceptions) are those that have other downstream thoughts, beliefs, ideas or perceptions tagged to them in a continuous chain. In such, a change in a lead thought, idea, perception or beliefs can often have far-reaching downstream implications for the individual, and can be the door to better vistas. In such a case, changes can also often be highly disturbing, destructive or shattering. It may therefore also often be associated with what call "eureka points", "mini eureka points", moments of epiphany, or Damascus moments, and may be the harbinger of different kinds of change in different contexts and circumstances. Thus, initiation into an ideology or a cult, can lead to a belief in other thoughts and ideals, while enrollment in a new course or degree can bring about positive or meaningful change. A lag thought, idea or belief, on the other hand can usually be changed much more readily, easily and painlessly, with the smallest degree of disruption to an individual's life or thought patterns, since there are no further downstream thoughts attached to it. It therefore comes without any strings attached. The twin ideas of lead and lag thoughts can also be easily understood by means of a "Chain of thought" analysis.

XI. "CHAIN OF THOUGHT" ANALYSIS

From the point of view of this paper, "Chain of thought analysis" it is used to study the process of identity formation (and patterns of enculturation) of individuals or a group of individuals in relation to, (or in the context of) a culture or a society; this idea and concept can also be readily and meaningfully used in other avenues in social sciences research, particularly in causal analysis or root cause analysis. This kind of an analysis can be represented diagrammatically either through flowcharts, or through any other alternative approaches such that a pictorial depiction is achieved or accomplished. It can also of course be interfaced with the idea of lead and lag thoughts. Chains of thought can also be aggregated at the level of a group, society or culture in order to discover, formulate, or visualize patterns; this would also be akin to the concept of the widely talked about "patterns of culture" as postulated by Ruth Benedict. This approach can also be therefore readily and productively be used as a part of inductive research techniques, to understand how thought patterns are formulated and birthed in specific contexts.

There are many different real-world examples were a "chain of thought analysis" can be put to productive and beneficial use. For example, we could state that devout or fanatical Muslims believe the Qu'ran is the word of God, so they act completely differently from other individuals, and in accordance with the contents of the Qu'ran. Orthodox Hindus may value the caste system and look down on low caste Hindus. Likewise, some Indians and Americans have an exaggerated sense of nationalistic identity. Marxists also behave in a peculiar and highly irrational fashion, and this may be attributed to their personality. This idea also needs to be understood in the context of group enculturation, group think and all the other concepts proposed by us in this paper and our earlier papers. These also include ideas such as

mindspace, thought worlds, world views, mind-orientation, cultural orientation, cultural frame of reference and cross-cultural frame of reference. 19 20 21

XII. ROOT CAUSE ANALYSIS

Root cause analysis (or RCA in short) refers to the process of problem solving which begins by discovering the root causes of common day to day problems and observations (or other technical problems and issues) in order to propose appropriate solutions. According to the philosophy of RCA, it is much more effective to systematically identity root or core causes and propose solutions for them rather than skimming on the surface and snuffing out fires as and when they arise. The philosophy behind RCA therefore states that solving real-world manifestations along on at a time, would not be adequate or sufficient. The root causes are tackled after they are identified, and it is assumed that this method, technique and approach alone would provide lasting solutions to problems. This approach is widely used in fields such as management and technical fields of study such as engineering and information technology too. We strongly recommend that these be used in the social sciences and ethnography too, particularly in identity studies. In case of the latter, causes would usually be human in nature, and either internally induced or externally induced.

Root cause analysis typically comprises the following steps, though variations of the basic theme are indeed possible: [22]

- Identification and a clear description of the problem at hand along with the manifest symptoms of the problem.
- Performing the Root cause analysis or RCA and identifying the root cause or causes as the case may be. This may be done manually through the use of various brainstorming, problem solving and creative thinking techniques.
- Distinguishing between the root cause and other causal factors (for e.g., using event correlation techniques or other suitable techniques)
- Providing a clear solution path through evaluation of alternatives, testing, debate, discussion and brainstorming as applicable.
- Execution of the solution which comprises both the corrective action and the preventive action, and testing to see if the problem is solved permanently or not, and whether it might resurface in due course.

- Further study may be carried out if necessary, and an iteration of all the steps may be carried out as well.

XIII. CAUSAL ANALYSIS OR CAUSE AND EFFECT ANALYSIS

Causal analysis is a type of analysis that is used to identify and address causes of a problem and the various downstream effects and implications of the problem. This technique is widely used to study both co-relation and causation. Thus, causes and effects are usually identified (and often diagrammatically represented) in a chain. In order to accomplish this, other visual aids such as fishbone analysis are often used. A fishbone diagram is popular and widely used visualization technique that is used to identify the potential causes of a problem, and to represent causes and effects diagrammatically. Other types of modeling techniques are also often used in causal analysis. Often brainstorming techniques, group discussion techniques and individual reasoning and logical analysis are performed to accomplish a cause or effect analysis. This type of analysis has recently found great use in climate change analysis, but from our standpoint, can be readily and fruitfully used in carrying out personality assessments, and enculturation patterns, too. [23]

Causal inference is the process of determining the independent, actual effect of a particular phenomenon that can have various downstream affects. This idea is also related to the concept of inferences of association. Causes and effects may also be represented by means of variables. The science of why things occur is called "etiology". Concepts in causal inference are widely used in various branches of science, including social sciences. Another useful and popular method of carrying out root cause analysis is to methodically and systematically analyze the changes leading up to an event. Change analysis and event analysis are often used when there are a large number of causes and effects that occur over a lengthy period in time. In order to perform this analysis, every potential cause and effect link is drawn up, and further analyzed. This type of analysis can readily be extended to social science research techniques, and the ethnography of individuals as well and we can call out a "change of events" analysis in

[19] 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)

[20] 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, 2008)

[21] Unleashing the potential of the 'Sociology of Science': Capitalizing on the power of science to usher in social, cultural and intellectual revolutions across the world, and lay the foundations of twenty-first century pedagogy Sujay Rao Mandavilli Elk Asia Pacific Journal of Social Science, October – December 2020

[22] Landsittel, Douglas; Srivastava, Avantika; Kropf, Kristin (2020). "A Narrative Review of Methods for Causal Inference and Associated Educational Resources". *Quality Management in Health Care*. **29** (4): 260–269

[23] Rohlfing, Ingo; Schneider, Carsten Q. (2018). "A Unifying Framework for Causal Analysis in Set-Theoretic Multimethod Research" (PDF). *Sociological Methods & Research*.

XIV. THIS CONTEXT AND CONNECTION. 24

Eureka points and Mini-Eureka points

Eureka points and Mini-Eureka points refer to moments of great change in an individual. This word stems for the Ancient Greek term meaning "I have found it". The Greek polymath Archimedes is said to have uttered this when he was in his bath, though this is sometimes disputed. We had introduced these terms in our two papers on socio-cultural change. The two concepts are essentially the same, though mini-eureka points are essentially a toned down version of eureka points. Other useful concepts are "Damascus moments" and "moments of epiphany" which are also moments of great change in an individual. Life-changing events are however turning points in the life of the individual, and in such a case, the direction of life of an individual also change.

Examples of such turning points could include Gandhi having allegedly been thrown out of a train in South Africa in 1893; the Roman Emperor Caligula's illness which transformed him into a monster; and Jinnah's change in stance when he no longer wanted a united India. Shamima Begum who was a part of the infamous Bethnal Green trio is also worth investigating. The life histories of other evil men like Josef Fritzl of Amstetten and Peter Niels the sorcerer can be investigated too. She supported a terror outfit based on her religion in spite of her secular education in the UK. Harilal Gandhi's life was ruined because his father never sent him to school or charted out a vision for him in life. This approach can also be used to investigate the story of geniuses like Michelangelo, Leornado da Vinci and Avicenna (Ibn Sina), (also the sadly wasted genius of William Sidis, and the disgruntled writer John Kennedy O'Toole) and factors that led to their success. If can also be used to investigate whether geniuses are born or culturally nurtured. It can also be used to assess the life histories of evil men and narcissists like Hiitler and Nero. Events can also be studied in relation to the individuals that caused them, examples being the September 11, 2001 World Trade Center attacks, the Okhlahoma city bombings of 1995 and the Tulsa race riots of 1921.

In all such cases, some amounts of cognitive dissonance is also resolved, so as to elevate humans to a higher level; we had also discussed different types of cognitive dissonance in our earlier paper, and it would be pointless and futile to reiterate them here. We had also discussed the "Structured apperception techniques for socio-cultural change" in an earlier paper, and in this case, administered "events" could be used to bring about positive and meaningful change by inducing "Eureka points" and "Mini eureka points". We had also discussed the steps that would be involved in the process. 25

XV. INTERVIEWS

Interviiewing can also be used to elicit information about individuals, and obtain a great deal of information about their background. In all such cases, ethics and consent practices must be rigorously followed. Interviewing in a very common technique that is widely used in social science research, but is different from how interviews are understood in day to day parlance, and by the common man. We will now briefly run through some definitions of interviews from a social sciences perspective. In the words of Neuman, "An interview is a short term, secondary social interaction between two individuals with the explicit purpose of one person's obtaining specific information from the other. Information is obtained in a structured conversation in which the interviewer asks pre arranged and pre defined questions and records answers, and the respondent answers to the questions posed to him." (Neuman 1991) Ranjit Kumar in his pioneering book "Research Methodology" states "any structured person to person interaction between two or more individuals with a specific purpose or objective is called an interview." (Kumar 1999) Krishan Kumar defines interview as follows: "interviewing is a process of personal interaction between a researcher and a respondent with a view to eliciting information." (Kumar 1992) In the words of O' Leary, "Interviewing a method of data collection which involves researchers asking respondents questions in order to obtain answers to those questions." (O' Leary 2004)

Interviewing is therefore a face to face interaction with the respondents in order to obtain specific information. The questions are often pre-planned, but the interviewer may also ask more questions as necessary. There are however several intricacies and nuances involved in the interviewing process. This is because human nature is varied and complex, and people may not divulge information easily. Thus, the interviewer must not only be an expert in the subject matter, but must also be an expert in people management; he must understand some human psychology as well.

There are different types of interviews in use. In some cases, interviewing is done on a one to one basis, while in other cases, there are many interviewees. In a structured interview the interviewer asks the pre-drafted questions with minimal flexibility to change the questions, their sequence, and to add or delete questions. The interview schedule is also pre-fixed, and there is minimal scope to change it. Unstructured interviews are more like free form interviews, and the schedule and the questions are free-form; they can be amply changed during the course of the interview. A semi-structured interview is usually between these two extremes. What type of interview mechanism needs to be adopted would depend on several factors such as the experience level of the interviewer, the possible bias of the interviewer, the topic of study, and the maturity of the respondent. Other aids such as interview guide and interview schedule are also used, and the interviewer must always possess the requisite

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24 Morgan, Stephen; Winship, Chris (2007). *Counterfactuals and Causal inference*. Cambridge University Press.

25 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

maturity level and inter-personal skills. The atmosphere during the interview must be free and fair, and the respondent must be prompted only where required. Interviews may also be focused or in-depth and may be fixated on one topic, in other cases, they may be more general. Of late, telephonic interviews and online interviews have also become common. [26]

XVI. QUESTIONNAIRES

Questionnaires are also used to collect data for the purposes of a downstream analysis. Data in this case is collected usually in a written form. Questionnaires are sent to respondents, who in turn fill in the questionnaire. The questions are usually presented in a structured format and a grouped into convenient heads and categories. The answers provided by respondents become the raw material for further investigative study. Schvaneveltd defined a questionnaire as follows "A questionnaire is a data-gathering device that elicits from a respondent the answers or reactions to a set of printed (or pre-arranged) questions presented and arranged in a specific order." (Schvaneveltd 1985) Krishan Kumar defines a questionnaire as follows, "a questionnaire is a written document listing out a series of questions pertaining to the problem under study, to which the investigator is required to fill out the answers". (Kumar 1992)

The questionnaire must be carefully designed to prompt the right kind of questions. Trick questions and ambiguous questions must be avoided. The questions must also be worded in the appropriate sequence. Either open-ended questions or close-ended questions may be asked. The investigator must therefore not only possess technical knowledge or expertise, but also understand respondent psychology to some degree. In most cases, a covering letter, soliciting the respondent for cooperation and explaining the purpose of the questionnaire is used. The participants must also be assured of the confidentiality of their answers. This assurance will allow the respondents to express their thought freely, and without any fear. [27]

XVII. FOCUS GROUP DISCUSSIONS

A focus group discussion is a type of qualitative research technique first used in the 1930's. It evolved from a study of group dynamics by Kurt Levin and others. Focus group discussion involves bringing people from similar backgrounds or experiences together to discuss any particular topic. Participants are asked about their attitudes, perceptions, beliefs, opinions and ideas. In a focus group discussion participants are free to talk with other group members and air their views freely; this technique also encourages discussions between participants. It also involves group interviewing in a small group of between eight and twelve people. A moderator

is present, and he leads and channelizes the discussion. The atmosphere must be free from fear so that all participants can participate freely. From our perspective, participants of different cultural backgrounds must also be present to add a new dimension to the research. This approach and techniques can also be used to study group enculturation or acculturation processes. This can be used either as a stand-alone research technique, or supplementary to other research techniques. [28]

XVIII. SURVEYS

Surveys are widely used for understanding trends or patterns in a given population or for testing hypotheses. Surveys were used by rulers in ancient times to understand the pulse of their subjects, though surveys in the scientific sense are much more recent. They are also used for identifying characteristics and attributes of a population. They are often used for policy making and policy formulation, though some are carried out purely for academic interest. Sampling is of great importance in a survey. The sample size must not only be adequate, but it must also be representative of the entire population. A common type of survey is an opinion poll which is used to understand the opinions of the public on a specific topic. Surveys regarding religious attitudes and perceptions have been carried out from time to time in the USA, the UK, Iran, Egypt and Turkey. These can be used to ascertain people's points of view, and complement biographical studies. Surveys can be used to aid in enculturation studies by providing a backdrop against which more information is obtained.[29]

XIX. BIOGRAPHIES, CASE STUDIES AND LITERATURE REVIEW

A biography is a life-story or a narrative regarding an individual's or a person's life, penned or authored by another individual known as the biographer. A biography may be lengthy and detailed, may be brief, and may contain details regarding the whole of his, or a part of his life. A biography penned by an individual about himself is an autobiography. An auto-biography must be contrasted with an auto-ethnography; in case of the latter, the ethnography is carried out or executed by the individual himself. Biographies are usually very useful in understanding an individual, but a study of biographies must be complemented by other (usually qualitative) research techniques. While relying on a biography, the affiliation of the biographer must also be assessed for bias. Some biographies may be hagiographic in nature, and some others may be critical. Examples of biographies that can be used to illustrate this are biographies of Mahatma Gandhi and Babasaheb Ambedkar by different biographers. In such as case, many biographies may be studied together to achieve a clear picutere. The person is question may be living or dead, and may be famous, or not so

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[26] *Jamshed, Shazia (September 2014). "Qualitative research method-interviewing and observation". Journal of Basic and Clinical Pharmacy.*

[27] Foddy, W. H. (1994). *Constructing questions for interviews and questionnaires: Theory and practice in social research* (New ed.). Cambridge, UK: Cambridge University Press

[28] Morgan, David L. (1996). "Focus Groups". *Annual Review of Sociology*. **22**: 129–152

[29] Shaughnessy, J.; Zechmeister, E.; Jeanne, Z. (2011). *Research methods in psychology* (9th ed.). New York, NY: McGraw Hill.

famous. A case study on the other hand, is a research method that is employed to gain a better understanding of a particular subject Case studies provide an in-depth insight and research into a given subject, in order to understand all its facets and dimensions thoroughly. Case studies may be classified into critical cases, revelatory cases and unique cases. We have been discussing the concept of a case study off and on in our previous papers.

A literature review forms and important part of a research report. It is used to generate detailed information on the topic being researched and study research carried out on the topic over the years. Research materials and literature reviewed can be from either primary sources or secondary sources, and can come from many sources such as journals, gazettes, books, documents etc. Information can also be collected from magazines and newspapers, though these may be less reliable. Primary literature refers to primary research carried out on a topic. Secondary literature summarizes and synthesizes the primary literature, and may be broader in content than primary literature, though often less intensive. Tertiary literature refers to summaries and condensed versions of research. Sometimes, third party reviews may also be used, though they are often less reliable. The quality of the paper and its authorship must also be borne in mind while carrying out research. Literature review can be used to generate a great deal of information about the individual. Sometimes, audio recordings, video recordings and photographs can also be used. Sometimes historical method can also be used to research dead persons, and we had detailed historical approaches in our papers on twenty-first century historiography.[30][31]

XX. USE OF INDUCTIVE APPROACHES AND NOMOTHETIC RULE-BUILDING

This approach would also lead to nomothetic outcomes in the long-run and the formulation of generalized rules and context-neutral principles. We have discussed inductive and deductive approaches in a great level of detail in an earlier paper. In case of inductive approaches, a researcher proceeds by studying several individual cases, and then makes generalizations and inferences. On the other hand, in case of a deductive approach (also refer hypothetico-deductive approaches), a statement is made and then tested against more and more data. We had also proposed the concept of Sociological ninety-ten rules. In this case, exceptions of various types are actively sought out. This is critical because exceptions and variations are extremely critical and crucial in social sciences research. Exceptions can also be classified and categorized, and exceptions to those exceptions can be sought out. This would provide a fair degree of reliability and certainty to any exercise, even though social sciences differ from other sciences in that an element of uncertainty always

exists. In case of nomothetic approaches, laws are derived from data, while in the case of idiographic approaches, cases are studied entirely on a stand-alone basis.[32]

XXI. ETHICS IN ETHNOGRAPHY

Ethics refer to the moral principles that govern a person's behavior or interaction patterns with the rest of society. Ethics form the framework to decide what is good and what is bad, and what is acceptable and what is not acceptable in a given situation. They provide criteria and benchmarks for behavior. Ethics are of extreme importance in any form of research dealing with human subjects because the researcher may seek to explore intimate aspects of the participants' lives. The researcher may ensure that ethical boundaries are never transgressed during the course of research, and the subjects are made aware of ethics in research as well, to the extent it is applicable. Such boundaries must also be established as far as possible, before the commencement of the research. Concepts such as that of informed consent and voluntary participation form the bedrock of ethics in ethnographic research. The purpose and scope of the study must of be communicated to the leader of the participants group or all the team members, and consent for their participation obtained. If participants subsequently state that they want the study to be terminated, and all data erased, the researchers must comply with the request. If the ethnographer wants to bring about a change in society, such change must also be acceptable to all members of the group. The idea of ethics in the field of Anthropology stemmed from Franz Boas' observations in 1919.

The American Anthropological Association (AAA) and American Sociological Association (ASA) have both issued detailed and comprehensive statements pertaining to codes of conduct for ethnographic research. The American Anthropological Association has also developed a code of ethics to guide the practice of ethnography.These ethical principles and guidelines were also partly devised in response to earlier ethnographic studies carried out in Northern Thailand among the hill tribers and in Latin America (Project Camelot carried out by the Special Operations Research Office) where ethical considerations were not taken into account during the course of the fieldwork. Thus, the age of value-free research has effectively ended, and ethics must be built into an ethnographic study integrally, and right from the start. Wherever an individual is being researched, his written consent and permission must be obtained. The same would

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[30] *Sidney Lee (1911), Principles of Biography, London: Cambridge University Press, Wikidata Q107333538*

[31] 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

32 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

even hold good if an individual is being followed on social media.[33] [34]

We must also bear in mind the following concepts. The dispute of confidentiality: Per this principle, the ethnographer must protect the identities of the subject, and maintain confidentiality wherever asked for. Even if information is given away by the respondent, it must not be used in a manner that will harm their interests. The dispute of consent: Per this principle, the consent of the respondent must be taken wherever the data is being used for downstream purposes. Consent is also required where participant's lives are being probed at any level of detail. The dispute of utility: Per this principle the data obtained from respondents must not be used to put them in a difficult position or harm their interests in any way. The data obtained from respondents must also be useful to them in some way, and must benefit their society. From our perspective, this would be a very important principle, but the subject in question may not always possess the bigger picture and understand how a study might benefit him and his society. The researcher must however be aware of the long-term interests of the participant or respondent, and his society and his culture. He can also then educate him accordingly. The dispute of knowledge and its transmission: Per this concept, the research must be aware of how the research will be used in any downstream exercise, and how the information collected will be used or disseminated in future. The information and its subsequent use must not harm the interests of the participants in any way, or reach the wrong hands. [35] [36]

XXII. CONCLUSION

We believe that the 'ethnography of encultruation' would be a very important part of social sciences research in the twenty-first century. It is also the logical culmination of all our earlier papers including our papers on identity formation and socio-cultural change. It must be executed with a great deal of care and consideration however, and ethics must form the foundation of any such exercise. Such approaches will go a long way in addressing many real-world issues the world faces, as well as the pressing problems of the day. They can also be used in any knowledge-building exercise and building databases and repositories of information in order to reveal patterns of enculturation. This approach can also naturally have any downstream uses and implications such as language planning and the design of education systems, and may other downstream uses and implications may present themselves as the years roll by. This paper could therefore provide us with a research mechanism to better help us understand real-world excesses like the rise of terrorism, and deviant and aberrant behavior. It would therefore not only be an important cog in the wheel in our mission of the "globalization of science", but would also amplify the utility of social science research techniques in addressing real-world issues and concerns.

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[33] Barnes, J.A. 1977. The Ethics of Inquiry in Social Science. New Delhi: Oxford University Press.
[34] Bernard, H. Russell 1994. Research Methods in Anthropology: Qualitative and Quantitative Approaches. Sage

[35] Beals, R. L. 1969. Politics of Social Research: An Inquiry into the Ethics and Responsibilities of Social Scientists. Chicago: Aldine.
[36] Weaver, T. 1973. To See Ourselves: Anthropology and Modern Social Issues. New York: Scott, Foresman