

Formulating ‘Extended Identity Theory’ for Twenty-First Century Social Sciences Research: Modeling Extended Identity in Relation to Real-World Observations and Data

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Abstract:- The basis of this paper is our paper on generic identity theory which we had published several years ago. This aforementioned paper which was tied to the concept of the psychic unity of mankind, explored among other things, the basic concepts pertaining to human identity and identity formation. Another pillar of this paper is the concept of symbiotic approach to socio-cultural change which discussed socio-cultural change in globalized scenarios, and enunciated several concepts such as mind-orientation, cultural orientation, thought worlds, world views, and mind space which were used by us in several subsequent papers as well. In our paper on generic identity, we explored the origin of the term identity, explored several pre-existing terms pertaining to identity theory and also developed our own new concepts pertaining to the idea of identity. We also discussed several components of identity such as biological identity, religious identity, linguistic identity, national or territorial identity, cultural identity, social identity, economic identity, acquired identities (E.g. Communist party affiliation), and other residual components of identity as per the cultural taxonomy. In this paper, we take forward the concepts we had put forth in our earlier papers, to an altogether new level and propose several real-world applications of identity theory as well. This paper also shows that observations studied from the point of view of a monolithic western culture are wrong, and multi-cultural perspectives are always necessary; this paper is therefore a part of our globalization of science movement.

I. INTRODUCTION

The basis of this paper is our paper on generic identity theory which was published by us several years ago. This aforementioned paper which was tied inexorably to the concept of the psychic unity of mankind, explored among various other things, the basic concepts pertaining to human identity and identity formation by drawing on work carried out by other scholars, and synthesizing various theories and concepts developed by them, and adding our own. Another fundamental pillar and tenet of this paper is the concept of symbiotic approach to socio-cultural change which discussed socio-cultural change in globalized scenarios, and enunciated several concepts such as mind-orientation,

cultural orientation, thought worlds, world views, and mind space which were used by us in several subsequent papers as well. These concepts were developed by us in our two published papers on socio-cultural change. In our paper on generic identity, we explored the origin of the term identity, explored several pre-existing terms pertaining to identity theory and also developed our own new concepts pertaining to the idea of identity. We also discussed and explored in brief several types of identity and components of identity such as biological identity, religious identity, linguistic identity, national or territorial identity, cultural identity, social identity, economic identity, acquired identities (E.g. Communist party affiliation), and other residual components of identity as per a constructed cultural taxonomy. Thus, a readership of all these three papers is highly recommended before a readership of this paper is attempted to be accomplished.

This paper also demonstrates that observations studied and analyzed from the point of view of a monolithic western culture are not only highly limiting, but are also fundamentally wrong, and multi-cultural perspectives are always necessary. This paper is therefore a part of our globalization of science movement which always seeks to analyze and examine issues from a global and multi-cultural perspective, and like the first paper, is also based on the principle of the psychic unity of mankind. The fundamental premise of this paper is that Euro centrism just like scientism, has its drawbacks and limitations, and that theory-building with data collected from western contexts alone, can bear flawed and erroneous results. Science, in the last few centuries, has more or less been a monolithic western endeavour, and there are many factors responsible for this, with many different fault lines. Even well-meaning scholars like Richard Dawkins, Sam Harris and Christopher Hitchens who are among the four horsemen of the new atheism movement, may have unwittingly succumbed to a western centric mould, as a result of their own enculturation processes. This may even lead to their well-meaning endeavours coming to nought, or not yielding the desired results; unfortunately, the world is increasingly inter-linked and inter-related. What happens in one part of the world can influence outcomes elsewhere instantly.

We therefore take forward the concepts we had put forth in our earlier papers, to an altogether new level in this paper, by introducing new concepts and proposing several real-world applications of identity theory as well. We also propose several extensions to identity theory, and show how our newly developed concepts can be used to tackle real-world problems. Thus, a wide variety of real-world data from different parts of the world is presented and analyzed threadbare. Before this is accomplished, we also present a detailed overview of the postulates and the key concepts of the afore-mentioned earlier papers, for the benefit of our readers, so that they can pick up the threads fairly easily. ^{1 2}

II. OVERVIEW OF OUR PAPER ON GENERIC IDENTITY THEORY

The term 'identity' originates from the Latin word *idem* which means "same". Identity formation, which is also sometimes known as individuation, is the development of the distinct personality of the individual in which the individual characteristics of a person are recognized and known. It helps answer "Who am I" questions, and the many ways a person can be defined in relation to society. Identity is often described as finite and consisting of separate and distinct parts such as family, cultural factors, personal factors, professional factors etc. Identity formation may also take place at an individual or a group level. It is also based on an awareness that an individual or a group has of being a distinct and persisting identity or a cultural unit. Therefore, there is always a multi-layered differentiation, and the idea of categorization is at the core of identity studies. (Jackson 2002) Personal identity is also never static, and continuously evolves in relation to society. The relationship is often bi-directional because a society births individuals and individuals in turn shape society to varying degrees. Interestingly, society is itself very highly differentiated on the basis of social class, gender, ethnicity, age, religion etc. Thus, all these dimensions may impact a person's identity to varying degrees. Several theories and concepts with regard to identity formation have also been developed over the years, are these are widely used by anthropologists, sociologists, psychologists and philosophers in their research areas. We have discussed these theories at a fair level of detail in our paper on 'Generic identity theory', and it would be pointless and futile to reiterate them here. Readers may refer to the aforesaid paper for a greater understanding and clarity on such theories.

There are several types of identity and components of identity such as biological identity, religious identity, linguistic identity, national or territorial identity, cultural identity, social identity, economic identity, acquired identities (E.g. Communist party affiliation), and other residual components of identity as per a constructed cultural taxonomy. These may also intersect with each other to

produce new paradigms. Another related concept is that of fractionalization, which means that not only are innumerable combinations possible, but also that variations can manifest themselves at an individual level, and can vary across time. The Oxford Advanced Learner's dictionary of Current English (2015), defines identity as "who or what a person is, the characteristics, feelings or beliefs that distinguish a person from others." According to Oyserman (2012), "Identities are the traits and characteristics, social relations, roles, and social group memberships that define who a person is. Identities can be focused on the past- what used to be true of one, the present, what is true of one, now, on the future, the person one expects or wishes to become, the person one may become. Identities are also orienting. They provide a meaningful lens and focus one's attention on some but not on all the other features of the immediate context."

Theories such as Erik Erikson's theory of psycho-social development and James Marcia's identity status theory stand out among all the identity theories presented and postulated by researchers this far. The former is based on conflicts and resolution of conflicts while the latter meshes personal identity with occupation, religion, sexual orientation, and political values. Sociologists also often talk about Ethnic and National identity. An ethnic identity is the identification or co-relation with a certain ethnicity or group of people, on the basis of common genealogy or ancestry. Ethnic groups are also naturally united on the basis of common cultural, behavioural, linguistic, ritualistic, or religious traits, and are recognized by the world at large as such. National identity is an ethical and philosophical concept where humans are divided into operational, territorial and political units characterized by common traits. A religious identity is a set of beliefs and practices held by an individual, involving adherence to codified beliefs and rituals, and study of ancestral or cultural traditions, history, and mythology, among other things. Thus, cultural identity is an identity of a group or culture, and overlaps with identity politics.

The concept of social relations usually refer to a multitude of social interactions, regulated by different social norms, between two or more people prevalent at a given point in time, with each individual having a social position, and performing a designated social role. In a sociological hierarchy, social relations is usually more advanced than behaviour, action, social behaviour, social action, social contact, and social interaction. Social relations form the basis of concepts such as social organization, social structure, social movement and social system. Interpersonal identity development is comprised of three elements, Categorizing individuals into categories, identification or associating people with groups, and comparing groups. There are different influences on identity formation. Examples of these are cognitive influences involving reasoning and logical thinking, scholastic influences resulting in goal-setting, socio-cultural influences dictating how individuals interact and behave, and parenting influences. Thus, collective identity influences individual

¹ Cultural Anthropology Barbara Miller, 6th Edition, PHI Learning Private Limited 2011

² Castells, M., 2010. The Information Age: Economy, Society and Culture Volume 1: The Rise of the Network Society. 2nd ed. Oxford: Wiley Blackwell

identity, and individual identity can change with the passage of time just as collective or group identity also changes.^{3 4}

The idea of a personal identity is also closely and tightly bound to the idea of individuation based on the uniqueness of every individual, just as it is to societal and cultural norms (Castells 2010). This is also known to social and cultural Anthropologists as enculturation which takes place in individuals belonging to every culture or society on earth. Enculturation is therefore defined as the gradual acquisition of the characteristics and norms of a culture particularly during childhood and adolescence. This may either be his own native culture or another culture that he is exposed to or resides in. In the words of Conrad Phillip Kottak, “Enculturation is the process by which 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 and roles of the group, and learns what behaviour that is considered to be acceptable in the group.” The word acculturation (which is opposed to enculturation), is used where two cultures are involved, and a certain degree of adaptation to the new culture is required. Researchers have also made a valiant attempt to study different aspects of enculturation in many different contexts. Examples of such researchers have included the famous and the highly controversial neurologist Sigmund Freud, the anthropologist Claude Levi-Strauss, and the psychologist Jean Piaget.

According to the American anthropologist Conrad Phillip Kottak, “Enculturation is the process where the culture that is currently established teaches an individual the accepted norms and values of the culture or society where the individual lives and to which he belongs. The individual can become an accepted member and fulfill the needed functions and roles of the group. Most importantly the individual knows and establishes a context of boundaries and accepted behaviour that dictates what is acceptable and what is not acceptable within the framework of that society. It teaches the individual the role played by them within the society as well as what is accepted behaviour within that society and lifestyle.” The process of enculturation is very interesting indeed. A human comes into this world with nothing at all and is neutrally-positioned to all ideas. This is known as a tabula rasa or blank slate. Thoughts are subsequently accumulated and built on, and form the basis of all new thoughts received, with new ideas interpreted and analyzed in the context of already existing ideas either through an assimilating or an accommodating identity style. Thus, the sum total of thoughts and ideas of different

individuals become unique over time, such that no two individuals are ever the same.

The process of identity formation is also never the same, and varies diachronically in a complex process of “life story construction”. Thus, there is a complete fractionalization in identity formation. This has been noted by the American Psychologist Daniel Shapiro as well as by the American professor of religion Malcolm David Eckel. (Whitbourne and Conolly 1999) (Hall 1990) The process of enculturation allows individuals to function smoothly in society, or makes them misfits. Various theories have been developed to explain the process of enculturation (or acculturation), and we had reviewed them briefly in our first paper on generic identity theory. We had also discussed the horizontal- vertical (and lateral) forces approach, and had shown that endo, meso and exo environments play different roles in shaping identity. We can also propose a new term “massculturation” which could refer to the process of identity formation through mass media such as social media. This would be an interesting but extremely useful concept.⁵

Identity is also classified into three types, namely legitimizing identity, resistance identity, and project identity. Legitimizing identity is a type of identity which refers to ideas introduced and propagated by the ruling powers, in order to rationalize and expand existing rule. Resistance identity is constructed in response to devaluation and stigmatization; where ruling norms are resisted. Project identity is a construction of a “new identity that redefines their position in society and, by doing so, seek the transformation of overall social structure”.

III. ENCULTURATION

The term acculturation has a different meaning that enculturation and refers to the process of adjusting or adapting to an alien culture. This process typically involves assimilation, accommodation and cultural integration, and is usually continuous, symbiotic and bi-directional where both cultures (i.e. the immigrant’s culture and the host culture) can change to produce new paradigms. The earliest proper definition of acculturation was given by Redfield, Linton, and Herskovits and they state, “Acculturation comprehends those phenomena which result when groups of individuals from different cultural backgrounds come into continuous first-hand contact with each other, with subsequent changes in the original culture patterns of either or both groups”. According to the Social Science Research Council, acculturation is “Culture change that is initiated by the conjunction of two or more autonomous cultural systems. Its

³ Blumer, Herbert. 1962. “Society as Symbolic Interaction.” In Rose, Arnold M. (ed.), *Human Behavior and Social Processes* (pp. 179–192). Boston, MA: Houghton Mifflin Co.

⁴⁴ Blumer, Herbert 1969. *Symbolic Interactionism*. Englewood Cliffs, NJ: Prentice-Hall.

⁵ *Cultural Anthropology: Appreciating Cultural Diversity*, Conrad Phillip Kottak, Fifteenth edition, McGraw Hill International Edition

⁶ *Cross cultural perspectives in Human development: Theory, research and application* Edited by T. S Saraswathi, Sage publications, New Delhi, 2003

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”.

IV. SOCIO-CULTURAL CHANGE

We had published two papers on the symbiotic approach to socio-cultural change which we also referred to as “Proactive-interactive-symbiotic approach to long-term cultural change”; these papers described how socio-cultural change might happen in non contact-based scenarios which are more commonplace in twenty-first century society due to the advent of new technologies that have boosted globalization, and have multiplied horizontal forces. These papers were titled “Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a ‘Neo-centrist’ perspective”, and “The relevance of Culture and Personality Studies, National Character Studies, Cultural Determinism and Cultural Diffusion in Twenty-first Century Anthropology: An assessment of their compatibility with Symbiotic models of Socio-cultural change”, and were published by us in 2017 and 2018 respectively. Readership of these two papers are also highly recommended before the postulates and concepts of this paper are clearly and properly understood. Symbiotic approaches to socio-cultural change need not take only synchronically; diachronic assessments are also indeed possible, synchrono-diachronic models can also be built on the basis of these concepts.

We had developed the concepts of mindspace (with impacts and is impacted by thought worlds and worlds views bi-directionally), thought worlds (which are internal), worldviews (which are developed in relation to the external world), mind-orientation (Family orientation, business or employment orientation, individual orientation, societal orientation, religious, spiritual or philosophical orientation, intellectual or creative orientation, militant orientation), and cultural orientation (Past-orientation versus future-orientation, Inward-looking cultures versus outward cultures, Rigid versus flexible cultures, Individualistic versus collective cultures, Material and non-material orientation, Contentment versus innovation, Rational-orientation versus Non Rational-orientation) in these papers, besides the concepts of eureka points and mini eureka points. We had also extended these concepts to a linguistic dimension more clearly in our papers on language dynamics, and had subsequently developed concepts such as ‘cultural frame of reference’ and ‘cross-cultural frame of reference’ (meshed with different types of emic and etic views) as well. These concepts complement each other into a well-rounded whole, and must be always understood holistically, and in relation to one another. All these concepts must also be meshed and analyzed along with identity theory, and these must always be understood together.^{7 8}

⁷ 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

➤ *Plotting of Thoughts Ideas and Beliefs*

We also believe that ideas, beliefs, thoughts and perceptions can also be plotted based on their centrality to the self, or the core identity of the individual. A scale of one to ten can be conveniently adopted in order to achieve a meaningful analysis, and a core idea, belief or thought will have a lower mathematical value. These are also shaped in relation to the endo, meso and exo environment, and the society at large, and in relation to the ideologies that are prevalent in that society. In most cases, religion and language would be central to a person’s identity, and it may not be possible to replace them easily except when accompanied with the formation of a great deal of cognitive dissonance in most cases, and resultant and ensuing pain as well. These are therefore, deeply ingrained in a person’s psyche, and cannot be easily dislodged. Many other thoughts or ideas on the contrary, can be superficial or peripheral, and can vary from time to time. Thus, some thoughts or ideas shape identity, while most others do not. Usually, thoughts and ideas that leave a permanent or an indelible mark on a person’s psyche, impact his identity formation, though this is by no means a rigid rule. In addition to this, some aspects of identity such as language acquisition must also be studied along with biological factors, as discussed by us in previous papers; some aspects of language acquisition and linguistic enculturation or acculturation may impinge on biological identity. We had also discussed many other useful and allied concepts in our papers on socio-cultural change, and it would be superfluous and redundant to reproduce them here.

➤ *Lead and Lag Thoughts, Ideas or Beliefs*

Lead thoughts, ideas, beliefs or perceptions have other downstream thoughts, ideas, beliefs or perceptions tagged to them in a continuous chain. Thus, a change in a lead thought, idea or beliefs can have far-reaching downstream implications for the individual, and can often be disturbing or shattering. Often, it may also be associated with eureka points, mini eureka points, epiphany, or Damascus moments, and may be the harbinger of positive and meaningful change. A lag thought, idea or belief, on the other hand can be changed much more easily and painlessly, with minimum disruption to the individual’s life, since there are no further downstream thoughts attached to it.

➤ *Identity Driven Perception and Apperception*

The idea of apperception was subsequently developed upon by Rene Descartes, Leibniz, Immanuel Kant, Theodor Lipps, Alfred Adler, and others. The idea of apperception is

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⁸ The relevance of Culture and Personality Studies, National Character Studies, Cultural Determinism and Cultural Diffusion in Twenty-first Century Anthropology: An assessment of their compatibility with Symbiotic models of Socio-cultural change ELK Asia Pacific Journal of Social Science Volume 4, Issue 2, 2018

usually taken to mean the mental process through which a person or an individual perceives a new idea or concept, and assimilates it to the body of ideas he or she already possesses. Thus, the new experience is then transformed by the residuum of past knowledge to produce a new paradigm. This idea must also be studied with other ideas and concepts such as cognitive bias and confirmation bias. Cognitive bias is a systematic thought process caused by the tendency of the human brain to process new information through a filter of pre-existing personal experience and preferences. Confirmation bias refers to a tendency to cherry-pick information that confirms an individual existing beliefs or ideas. It is also associated with selective obfuscation of information. Thus an individual would not like his own identity or culture to be humiliated, derided and belittled.

➤ *Components of Identity*

The following are the components of identity in brief. These must be studied and investigated as a part of identity studies with regard to valid and suitable social science research techniques, both qualitative and quantitative, and emic and etic studies must also be employed:

- **Biological identity:** The concept of race is now widely regarded to be obsolete, and has now been replaced by dynamic definitions of ethno-biological identity, as race is not seen to be static, but varies constantly on the basis of several factors. Genetic definitions of race also became more highly popular from the 1940's, (blood group classifications are also often used) and more modern definitions of "race" have been provided by researchers like Dobzhansky, Garn, Buettner-Janusch and Boyd. Also included in Biological identity is gender identity. Gender is a social construct, while sex is biological. While we have clubbed the two together for the sake of convenience, other researchers may study gender identity as the tenth component of identity if they choose to do so.
- **Religious identity:** Religion has been a topic of great interest to sociologists and anthropologists alike, and EB Tylor and Max Muller were pioneers in the field of religious studies from a sociological and anthropological perspective. The Anthropology of religion is an extremely diverse field of study which encompasses several branches of study such as a comparative study of religions, and the role of religion in society and its relation to a given culture. Religion is a core component of identity formation, and this must be studied deeply and with keen interest as it affects modern society in a big way.
- **Linguistic identity:** A language is a basic mode of communication common to human societies all over the world, regardless of their state of advancement. A language, which may further be comprised of dialects, typically has diction and formal set of rules referred to as grammar, though that is not universally the case. In the words of Noam Chomsky, "A language is a either a finite or infinite set of sentences, each finite in length and constructed out of a finite set of elements." The strength of linguistic identity may vary based on linguistic group or individual. Among Tamil speakers,

language worship or deification is common, and their language is deified as a mother. Some individuals raised in a global context may become more secular, and may not attach much important to their native language, though languages may be abandoned only very slowly.

- **National or territorial identity:** National identity refers to a person's sense of belonging to one's state or one's nation, and is often based on the feeling an individual shares with a group of people about a state or nation. This idea often overlaps with the concept and notion of ethnic pride; in some cases, identity association with a wider geographical region is also common; for example, a group of individuals may seek to promote western elitism in intellectualism or science, and foster a sense of occidental pride as well. Such groups may perceive oriental cultures to be inferior, or unworthy of consideration.
- **Cultural identity:** Cultural identity is based on a pride in various aspects or attributes of one's culture. This can enhance a person's feel-good factor, and a sense of belonging to his or her own culture. The strength of cultural identity varies in extent and degree from culture to culture, can manifest itself in many different ways, and mold individuals to varying degrees. For example, Indians may take pride in their civilizational heritage, the French in their haute couture, and the Japanese in their technological prowess.
- **Social identity:** Social identity also stems also from ethnic pride but more specifically from a pride in one's own social identity. For example lower caste Hindus carried out a struggle against upper caste hegemony at various points in history. A degree of social identity is an essential pre-requisite for human progress and forms the bedrock of emancipatory movements.
- **Economic identity:** A society is usually categorized into economically privileged or advantaged groups and economically less privileged or disadvantaged groups, the distances between which may be calculated using suitable metrics and techniques such as the Gini Coefficient and the Lorenz curve. We had introduced several new concepts such as socio-cultural groups, socio-economic groups, and occupational groups in another paper on anthropological economics. We had introduced concepts such as creative classes, intellectual classes, and entrepreneurial classes as well in the aforesaid paper, and it may be illustrative for the reader to read them.
- **Acquired identities** (Typical examples might include affiliations to political parties such as the Communist Party of India or right wing Hindu groups) Individuals may also take part in, or acquire membership of various primary and secondary groups, (A concept first developed by C H Cooley in 1909) and these memberships (and the ideas or ideologies acquired there from) can influence individuals and shape their identity in many different ways. People may also form voluntary and non-voluntary associations with organizations and interest groups.
- **Other residual components of identity** (Composite and in line with a comprehensive cultural taxonomy): Other

residual components of identity could therefore include those which are not covered under any of the other categories, including those which are not covered under the bracket of a cultural identity, but must be included and analyzed in order to arrive at a comprehensive assessment of identity nonetheless.

➤ *Identity and Interpretation of Events*

Identity and interpretation of events (or in some cases, persons) can be said to take place through apperception as well as through the concepts presented in this paper and in our earlier papers both on socio-cultural change and identity formulation such as mindspace, thought worlds, worldviews, mind-orientation and social or cultural orientation. The following steps will help us to perform a suitable and a meaningful analysis. Before this is accomplished, we would like to present a ‘chain of thought’ analysis, which would be critical to understanding the other concepts presented in this paper in a greater level of detail.

➤ *“Chain of Thought” Analysis*

A Chain of thought or COT in short, has a completely different meaning in linguistics from the meaning that we propose here. In linguistics, a “Chain of Thought” (or CoT) prompting is a technique that is used to improve the reasoning ability and accuracy performance of large language models or LLM or in commonsense, arithmetic, and symbolic reasoning tasks. In this case, a chain of thought which refers to a series of intermediate natural language reasoning steps is included. In our perspective however, chain of thought analysis encompasses a series of intermediate steps in a thought process which usually has a sociological implication. It can of course be bereft and devoid of a sociological implication, but that would mean that it is outside the purview of our study. From our limited perspective in this paper, it is used to study the process of identity formation of individuals or a group of individuals in relation to, or in the context of a society, though other uses in social sciences can readily suggest themselves.

From our perspective, steps can be identified and isolated, and these can form a crucial and critical component of any cultural remediation exercise as it can help in the identification of a root cause. As such, it can also be readily used in conjunction with a traditional root cause analysis. These can be represented diagrammatically either through flowcharts, or by any other means in order to accomplish a ready pictorial depiction. Chains of thought which can also be used as a part of ‘Ethnography of Enculturation’ can again be aggregated at the level of a group, society or culture in order to discover and visualize patterns; this would be akin to the concept of ‘patterns of culture’ as envisaged by Ruth Benedict. This approach can also be therefore be used as a part of inductive research techniques.

There could be many different examples of a chain of thought analysis. For example, we could state that devout or fanatical Muslims believe the Qu’ran is the word of God, so they act differently from individuals in the mainstream of society, and in accordance with the Qu’ran. This causes them to commit certain acts. Orthodox Hindus value the

caste system and look down on low caste Hindus. Another example is that eureka points (or mini eureka points) which are Damascus moments or moments of epiphany in turn lead to changes in thought worlds, and worldviews. They may also change mind-orientations evidently, and could be captured and analyzed using the ‘Structured apperception technique for socio-cultural change’, and can be used to bring about socio-cultural change.

Another example could be that many Indians love their country and have an exaggerated sense of patriotism, so they have a great deal of love for Hinduism which concurs with their national identity perfectly. We can also state that changes to identity can have ripple effects, and have several downstream implications, both for the individual, and for society. We can also use this befittingly for an analysis of Marxian thought – these may be aberrations from our perspective, but can help us understand how a Marxist thinks, acts and behaves. This approach can be used to analyze other aberrations too, like the behavior of a Hindutva proponent. It can also be used to understand and analyze how Islamic ideology shapes the world of different Muslims in different ways keeping in mind all other principles and concepts of identity formation, or how Hinduism shapes an upper caste Hindu as well as a lower caste Hindu.

This idea is also related to the theory of causation which studies the relationship between cause and effect, and explores the idea of association in detail. It also explores how an event, process, or a state can cause another event, process or state, and also studies and explores various ‘factors’ that bring about the associated change; from our perspective, it can be readily used in social science research techniques, though it may be combined with the ‘sociological ninety-ten rule’, the ‘certainty uncertainty principle’, the inductive approach and other research techniques.^{9 10 11}

⁹ 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)

¹⁰ 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 (IJSRT) Volume 3, Issue 7, 2018 (Summary published in Indian Education and Research Journal Volume 4 No 7, 2008)

¹¹ 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

➤ *Therefore, the Following Steps will help us Understand How Identity-Driven Interpretations take Place:*

- Make appropriate real-world observations: In this step, real-world observations are made particularly about how individuals act and behave in the real-world.
- Make more and more observations: More and more observations, are made if possible in the interests of reliability, so that patterns and generalizations can be drawn.
- Fit them into the extended identity theory: In this step, information is collected about the individual's identity and various components of his identity with the granularity and precision that is possible.
- Other data related to enculturation patterns, thought worlds, worldviews, mindspace, mind-orientation etc are also collected.
- Try to make connections: 'Chain of thought analysis' can be employed here, if possible.
- Try to provide detailed observations: Additional detailed observations, if any, are made as a part of the analysis, so that this can be of further use in current studies, and in future studies.
- Try to provide supplementary observations that cannot be fitted into extended identity theory: Any other supplementary observations if any, are also made.
- Refine the theory further: The theory is then refined further and concepts such as eureka points, mini eureka points and structured apperception techniques for socio-cultural change can be useful here.
- Make a final set of observations: A final set of observations is then made.
- Remediation actions: A remediation strategy is then chalked out. Identity dilution (moderation or modulation) could be a cornerstone of this strategy. We had also developed approaches in our papers on anthropological pedagogy and the sociology of science to make this happen.

➤ *Identity Modeling*

Identity modeling which should be a very important component of identity theory, will comprise of the following steps:

- List out various components of identity for e.g. biological identity, national, or territorial identity, linguistic identity, cultural identity, social identity, religious identity, economic identity etc
- Map various combinations of the above and map intersecting identities as well.
- Identify inter-relations between these combinations; thus, there may be a large number of combinations, but it would be adequate to explore and investigate only the ones that matter the most at the very beginning. Conflicts can be within an individual, between individuals within a society, or between individuals across societies.
- To analyze to what extent these combinations are in harmony with each other, or are in potential or latent conflict. To also analyze to what extent they are in harmony with the needs of society. Also refer to the concept of ideal society or utopia, and the concept of equilibrium and non-equilibrium including insular non-

equilibrium, hypothetical or ideal equilibrium, achievable state of near equilibrium, and accomplished or attained equilibrium which we had proposed in our first paper on identity.

- To see to what extent identity driven perceptions are exaggerated, or are inflated and unhealthy, or to what extent they are in conflict with the society or interfere with global ideals such as peace and harmony.
- To modulate these identities, if possible, and the strength associated with these identities.
- As a part of identity modeling, also capture self-perception.
- Also list out applicable, relevant, intersecting and operating ideologies for each component. Understand the nature of each ideology thoroughly (and separately) as no two ideologies are the same. Understand the nature of influence of these ideologies on individuals. Ideologies may be racial, religious, linguistic, social, cultural, territorial, economic, etc.
- Also study identity formation in relation to wider society, and not just immediate factors; thus, an analysis of legal, political, governmental and economic factors which impact identity formation must also be carried out.
- Also, study how various components of identity are linked to each other within an individual group, culture, group, or society. This is known as a linked identity.
- In order to carry out all these kinds of analyses, several concepts proposed by us in our earlier papers can prove useful, examples being concepts in our papers on Anthropological economics, sociology of science, mindspace, thought worlds, worldviews, mind-orientation, cultural or social orientation, concepts pertaining to enculturation and acculturation, cultural frame of reference, cross-cultural frame of reference, structured apperception tests for socio-cultural change, and the ethnography of enculturation.
- Since there would be fractionalization of identities, the idea of modal identity may be pursued for different types of analyses.
- Valid qualitative and quantitative social science research techniques such as ethnography, participant observation techniques, interviews, questionnaires, focus group discussion techniques must also be used as applicable.

Many of the below observations are based on actual fieldwork carried out by the author in 2019 and 2020 in multiple locations.

V. EXTENSIONS PERTAINING TO BIOLOGICAL IDENTITY

Many old-school anthropologists and sociologists still equate "race" (which is a fallacious and a highly misleading term) with Biological or ethno-biological identity. The concept of race is therefore now widely considered to be obsolete, and has now been replaced by dynamic definitions of ethno-biological identity. The term race was first used in European languages in the sixteenth century. In the French language, the term "especies ou race d'homme" was used to

refer to “family” or “breed”, while in German, the term *rasse* was used, and introduced by Leibnitz. The idea of “races of mankind” was first used by Immanuel Kant around the year 1775. Early definitions of race which were provided by the American Anthropologist Earnest Hooton (Hooton 1926) or Montagu (Montagu 1942) are therefore either obsolete, or not comprehensive enough.

Some early definitions had racist overtones too, as many early anthropologists had racist leanings reflecting the ideas, ideals, and ideologies of the day. Biologists and Anthropologists such as Ashley Montague and Julian Huxley criticized the idea of races severely, and Deniker (1900), and Huxley and Huddon (1936) supported the term “ethnic group”. The American association of physical anthropologists to which many early American anthropologists belonged, has since formally denounced racism, and in 2019, stated, “Race does not provide an accurate representation of human biological variation. It was never accurate in the past, and it remains highly inaccurate when referencing (or describing) contemporary human populations. It must be stated that humans are not divided biologically into distinct continental types or racial genetic clusters. Instead, the traditional Western concept of race must be understood as a classification system that emerged from, and in support of, European colonialism, oppression, and discrimination”.

Genetic explanations for human variation began to take birth in the 1940's. In 1944, the geneticist Theodosius Dobzhansky stated "Races are defined as populations which differ in the incidence of certain genes, and are capable of exchanging genes across boundaries that separate them." (Dobzhansky 1944) In 1950, Boyd stated, "Human races are populations that differ significantly from other populations with regard to the frequency of one or more genes they possess." (Boyd 1950) Other researchers such as the Anthropologist Stanley Marion Garn (Garn 1960), Buettner-Janusch (Buettner-Janusch 1969), and Frederick S Hulse (Hulse 1963) have defined races as breeding populations or Mendelian populations. Many of these researchers criticized the idea of classifying human based on physical traits, calling them not only limiting, but also highly misleading.

Thus, the emphasis has gradually moved away from the old Cranial Morphology, Anthropometry, and anatomical approaches of the Nineteenth century to much more complex, dynamic, and multi-dimensional approaches and techniques to human classification. Various blood group classifications such as the ABO system (Landsteiner 1900), the RH system, the MN system etc have also influenced human classifications to a great degree. Other definite or indefinite morphological traits have also been often used to classify humans, and these approaches has made use of criteria such as skin colour, hair colour, hair form, hair texture, facial form, facial prognathism, nasal index, eye colour, cephalic index, and many more. Some researchers like Livingstone (Livingstone 1962) have supported the idea of clines instead. Thus, the idea of race is badly outdated, and largely irrelevant to countries such as India where an admixture of several groups has already taken place. It may

carry some nominal value in countries such as the USA where blacks were culturally and genetically differentiated and tightly segregated from whites till as recently the 1960's, and at the present time must only be considered in situations where it is absolutely required or necessary.^{12 13 14}

The term “Race” as a term to categorize humans was first used in the English language in the late sixteenth century, though its usage in French and German is older. Until around the eighteenth century it had a highly generalized meaning similar to terms such as type, kind, or *sort*, which are also used for classification, as the English had a tradition of differentiating themselves from the Irish and other cultural groups, and considering themselves to be superior to them. In the early years, the term also denoted kinship, and group separateness, The term later came to be used as a term for classifying and differentiating conquered and subjugated peoples such as East Indians, Africans and Amerindians given that these people were physically and culturally different from British people; it was even common to refer to such peoples as “heathens”. The term took on an added meaning and dimension when Americans declared themselves free from England, and began to pursue their own policy of discrimination towards the blacks and black slaves, (slavery was actively promoted and even defended, and these was usually no escape route to freedom as slaves were bought and sold like chattels) who were then disparagingly and derogatorily known as Negros.

Interestingly, the term got a boost after the evolutionary theories of Jean Baptiste Lamarck and Charles Darwin became popular; the Bible states that God made man in his own image, and does not address the issue of human diversity at all, even though a passage of the Bible was used to justify racial discrimination. Thus, the notion that the whites were the most advanced race became popularly, and explicitly and implicitly accepted in most parts of the western world. Extreme views even held that this superiority was divinely ordained. This led to terms such as the “master race”, and “white man’s burden” being popularly used. These beliefs are not always necessarily based on science, but sometimes on ignorance and bigotry.^{15 16 17 18}

¹² Man and nature: studies in the evolution of the human species (1975), Frederick S Hulse

¹³ Lambert, B. (4 July 1992). "John Buettner-Janusch, 67, Dies; N.Y.U. Professor Poisoned Candy". *The New York Times*.

¹⁴ Gertler, Menard M.; Garn, Stanley Marion; Bland, E. F. (1950). "Age, Serum Cholesterol and Coronary Artery Disease". *Circulation*. American Heart Association. **2** (4): 517–522

¹⁵ Graves, Joseph L. (2001). *The Emperor's new clothes : biological theories of race at the millennium*. New Brunswick, N.J.: Rutgers University Press

¹⁶ Gossett, Thomas F. New Edition, *Race: The History of an Idea in America*. New York: Oxford University Press, 1997.

Thus, racism refers to the domination of one ethnic group over another. In this case, the dominant ethnic group either marginalizes the other groups, or excludes them from mainstream activity and discourse. Differences between groups are thus seen to be hereditary and unalterable. Racism is primarily seen as a western construct which clearly emerged a few centuries ago; no clear evidence of discrimination in other cultures of this particular kind exists, though there were other hierarchies such as the caste system in Ancient India. Jews were also often discriminated against in some cultures, and women were considered inferior in many parts of the world. Slave trade is mentioned in passages of the Qu'ran as well. The history of discrimination in general is therefore, much longer and much more chequered.

Scientific racism, which is also sometimes termed biological racism, is a commonly held pseudo-scientific belief that empirical evidence exists to support or justify racism and racial discrimination (including laws and legalized discrimination), and notions of racial inferiority, or superiority. This supposed superiority or inferiority is then attempted to be demonstrated through improperly designed "scientific" tests or experiments, or tests or experiments whose results are mostly inconclusive.

Before and until the mid-twentieth century, scientific racism was widely accepted in many circles in the scientific community, but most researchers now deny that it is scientific. The attempted division of mankind into biologically distinct groups, (in extreme cases, "species") and the resultant attribution of both physical and mental traits or capabilities and limitations to them by constructing racial theories, (often by distorting and manipulating anthropological evidence) is referred to as scientific racism. Thomas Jefferson the famous American politician, contributed greatly to the then infantile "science" of scientific racism when he preached on the inferiority of black races despite his own scientific background. The French writer Arthur de Gobineau penned his book "An Essay on the Inequality of the Human Races", which proposed three human races, namely white, yellow and black of which the white race was the most superior. Carl Vogt even went to the extent of claiming that blacks were more closely related to apes. Many racists also warned consequently against miscegenation, stating that it would lead to the collapse of civilization.

The German philosopher Arthur Schopenhauer on the other hand, attributed civilizational primacy to the white races, who he believed gained intelligence due to climactic

conditions. Other white supremacists included Josiah C. Nott and Henry Hotze, and interestingly, many white supremacists were slave owners and slave traders, too. The ideas of such white supremacists also influenced many later ideologies such as Nazism greatly. In the Indian context, Herbert Hope Risley and Paul Topinard fallaciously tried to divide Indians into "castes" and "Aryan" and "Dravidian" races based on their nasal index; this is indeed an example of egregious Western scholarship. Samuel George Morton attempted human classification based on racialist theories.

Racism also led to the controversial and unhealthy science of eugenics which was initially supported by institutes such as the Carnegie Institute, Rockefeller foundation, the Race betterment foundation, and the Eugenics record office. It also led to Social Darwinism which implied survival of the fittest. Racists also viewed slavery as being beneficial for society as a whole as noted by Douglas R. Egerton; some even saw it as being beneficial to blacks, and claimed that blacks were happy with the concept. The same observations can be carried forward to apartheid as well, and to early proponents of the Indian caste system such as Mahatma Gandhi who is often accused of having supported the caste system in some form until the year 1922. Thus, world views have always varied based on ethno-biological identity and this must be understood as a fact in the social sciences; this must form one of the foundations of Identity theory, and identity theory must be linked to other fields of study such as psychology, behavioural studies, and cognitive studies for a truly interdisciplinary approach.

These must also be studied in conjunction with all the concepts proposed by us so far such as mindspace, thought worlds, mind-orientation and cultural-orientation, and these can form a convenient intervening link. Physical identity can also influence human behaviour to a large degree, and attributes such as physique, physical strength, and skin colour can make a lot of difference in the way an individual perceives himself and others. We would like to see more research carried out in this area, as this theme is neglected and inadequately or insufficiently conceived. This would be in addition to oft-studied topics such as race relations and inter-caste relations to the extent they partly cover biological identity. Identity theory can also influence fieldwork and ethnography, and we should see a greater inter-relation and differentiation in the times to come in many allied fields of research.

Many others also proposed brain size differences between blacks and whites to demonstrate differences in intelligence and cognitive ability, and Alfred Binet's tests of intelligence were misappropriated by racists. The rise of Darwinism and the eclipse of the Biblical theory of evolution also proved to be a convenient tool in the hands of racists, and this theory indirectly and unwittingly gave racism a shot in the arm. This was in spite of the fact that Darwin was not an open and a vicious racist; he however spoke of a hierarchy of races. Racism was widespread in the USA until the advent of the civil rights movement, and in South Africa until the end of Apartheid. Racism has also

¹⁷ Bange, Raphaël; Corsi, Pietro (n.d.). "Chronologie de la vie de Jean-Baptiste Lamarck" (in French). Centre national de la recherche scientifique

18 Coyne, Jerry A. (2009). Why Evolution is True. Viking. pp. 8–11. ISBN 978-0-670-02053-9.

been variously attributed to Winston Churchill, Mahatma Gandhi, Karl Marx, Woodrow Wilson, Abraham Lincoln, Rudyard Kipling, Enid Blyton, Theodor Seuss Geisel, Mark Twain, and many others, though they were not specialists in race study; they were merely products of their times.

Such theories must often be studied in conjunction with other theories such as monogenism and polygenism which were prevalent then. However, modern scientific consensus rejects this view as being incompatible with more recent research, particularly genetic research, and the idea of scientific racism is widely discredited. Race has also often been presented as a social construct, with several social and cultural (and even political) underpinnings, and the potential to cause severe and undue social damage. In general, the period after the Second World War is marked as the turning point for the decline of scientific racism after UNESCO passed an antiracist statement, though it often rears its ugly head through poorly constructed tests, and through a resurgence of old ideas such as those promoted by William Shockley and Arthus Jensen in the 1960's. The Bell Curve published in 1994, was a controversial book by Richard Herrnstein and Charles Murray promoting race disparity; it led to a variety of downstream reactions and responses.

We have discussed the idea of racism in our paper on the 'certainty uncertainty principle' as well. Many Anthropologists like Ruth Benedict, Franz Boas and Gene Weltfish spoke out against scientific racism, too. Anti-racism emerged in opposition to racism in some circles; it may have led to theories such as the Out of Africa theory, and the Dravidian Indus theory which enjoyed popularity in some circles. It also led to movements such as movements for racial equality, movements calling for the end to caste discrimination, and the Black lives matter movement. Race (or ethno-biological identity) has also been studied in relation to social and cultural movements as a part of Critical Race Theory (CRT). Other theories such as conflict theory, capability approach and critical theory can also be used as a part of identity analysis.^{19 20}

VI. GENDER STUDIES

In the words of Ann Oakley (Oakley 1972), Gender is cultural construct, and this differentiates it with the idea of sex, which is a biological construct; Gender therefore refers to the societal classification into Masculine and Feminine genders, and in some cases, also the third gender; it has decided cultural overtones. (Kendall 1998) (McManus 1997) From our perspective, it is also an integral part of identity formation, just as sex, which is a biological phenomenon

¹⁹ Elucidating the Certainty uncertainty principle for the Social Sciences: Guidelines for hypothesis formulation in the Social Sciences for enhanced objectivity and intellectual multi-polarity Sujay Rao Mandavilli IJISRT, March 2023

²⁰ Stewart, Roderick M. 1999. "The Claims of Frederick Douglass Philosophically Considered." Pp. 155–56 in *Frederick Douglass: A Critical Reader*, edited by B. E. Lawson and F. M. Kirkland. Wiley-Blackwell

also shapes identity and social constructs. The idea of gender itself has diverse social and cultural meanings as in different cultural contexts as observed by Susan Bourque and Kay Warren. (Bourque 1987) (Warren 1987) According to Friedl, gender must not be understood in a narrow sense, but in relation to its social and cultural contexts. (Friedl 1975) Anthropologists have also investigated similarities and differences between gender constructs in many different societies such as Guinea and Thailand. (Bonvillain 2007) (Nanda 2000) Some Anthropologists have investigated the relationship between gender identity and economic identity too. (Stoler 1977) We have included Gender identity as a part of biological identity for the sake of convenience, and propose that some discussions be effected under the heads cultural identity, social identity, and residual heads, too; but some other anthropologists may create a tenth category if they so wish. The construction of gender identity varies from culture to culture (and may be shaped by the environment or society), and from individual to individual, and may also change with the passage of time, strengthening or weakening as time passes. Women have also asserted themselves very strongly in many cultures. For example, an important protest movement took place in 1929 in Nigeria, and is referred to as the "Aba's women's riots of 1928" or the "Women's war" when women protested against British officials.

There are also socially and culturally constructed roles, responsibilities, expectations, norms and privileges, for women and men. (Appelbaum & Chambliss, 1997) Gender also influences perceptions and behavior and must be studied as an integral part of identity studies along with other fields of study such as psychology, behavioural studies, cognitive studies, or anthropological economics. An exaggerated sense of identity may manifest itself in some cases, and this can be sought to be corrected through techniques such as the "Structured apperception techniques for socio-cultural change." Biological identity in general must be linked to a cultural taxonomy, as must be all other components of cultural identity, and we had discussed this in great detail in our papers on socio-cultural change. A taxonomy must be multi-layered, and must be constructed at a great level of detail; this has been discussed in our papers, too. Gender studies include study of social structures, gender roles and gender expression as well, and such studies are linked multi-dimensionally to all other components of identity.²¹

Gender studies came of age in the 1960's and 1970's, (this is known as the second wave of feminism) though the foundations for such studies were laid much earlier. For example, Margaret Mead's 1935 study of the three societies in the New Guinea Islands, contributed significantly to the shaping of the concept of gender in the 20th century. The feminist movement also contributed significantly to

²¹ 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

ethnography and fieldwork (to counter an andro-centric bias), with anthropologists such as Ruth Benedict contributing, and the works of Mary Wollestonecraft, and other writers were epoch-making and seminal. These led to Women's rights movements, and had other consequences such as the Women's suffrage movement which was led by prominent suffragists such as Susan B. Anthony and Mathilde Franziska Anneke. Though women's rights movements have tended to be western-centric, they have caused a ripple effect in other parts of the world too. Women's participation in the workforce has also greatly increased, with an increase in political representation as well. In some domains gender roles are still sacred, however, examples being warfare and combat, where women almost never participate. There has also been a gradual decline in patriarchy all over the world, even though progress has been uneven. More interesting studies have also been carried out, and these have a bearing on identity theory (and gender studies) as well; examples of these have included studies of Hijras or transgenders in India by Serena Nanda.^{22 23}

Gender studies like any other aspect of identity study must be linked to ideologies, too. Therefore, gender studies are linked to ideology, just as biological identity is also linked to ideology. Ideologies have been variously defined by A.L.C. Destutt de Tracy, David W. Minar, and others as "the science of ideas", "collection of ideas with rigid content", etc. According to Andre Beteille (Beteille 2000), an ideology is "that set of ideas and beliefs which seek to articulate the basic values of group of people, what they cherish for themselves and for others, to the distribution of power in society". Thus, ideologies vary greatly and deeply influence individuals and their individuation and identity formation, impacting all components of identity and all aspects of identity formation.

No two ideologies are exactly the same; thus, it is not just the category, but the content also that varies; from the perspective of identity theory, Hinduism and Islam are two different ideologies and impact the thoughtworlds and worldviews of Hindus and Muslims differently. Thus, identity development in relation to ideology is an important component of extended identity theory, and its cornerstone, too. This would therefore be operative for linguistic identity, religious identity, social identity, cultural identity, economic identity, etc, just as we study racial ideologies in relation to ethno-biological identity formation, or women's rights that are prevalent in a given society in relation to gender identity formation. Identity formation must also be studied in relation to the larger framework of society such as legal frameworks, educational frameworks, political frameworks, political freedoms, social relations, human rights, social awareness, political awareness, and also against the backdrop of a wider, overarching international framework.

²² Nanda, Serena. 1998. *Neither Man nor Woman: The Hijras of India*. UK/US: Wadsworth Publishing.

²³ Armstrong, Carol; de Zegher, Catherine (27 October 2006). *Women Artists at the Millennium*. MIT Press. ISBN 978-0-262-01226-3. OCLC 62766150

Thus, identity also changes in relation to emerging political and social movements.^{24 25}

➤ *Observations Pertaining to Religious Identity*

Ever since cultural anthropology emerged as a distinct discipline, religion has been a topic of great interest to anthropologists and sociologists alike. The Anthropology of religion is a vast and a diverse field of study which includes areas such as a comparative study of religions, and the role of religion in society and its relation to a given culture. Cultural Anthropologists study rituals, myths, sacred texts, sacred places, institutions, belief in shamanism, ghosts, animism, animatism etc, as well as the history of religions. Religions are often categorized based on different parameters and common categorizations include Monotheistic, Polytheistic, Shamanistic etc.

According to Anthony F C Wallace, religion can be classified into individualistic, representing a basic form, Shamanistic, based on healing and communication with spirits, and communal or ecclesiastical. The eminent social and cultural Anthropologist EB Tylor and Max Muller (who was one of the founding fathers of Indology) are considered to be among the pioneers of the Anthropological study of religion. However, many other Anthropologists and scholars have also made seminal and noteworthy contributions to the study of religion. As early as the eleventh century, Abu Rahyan Biruni wrote detailed comparative accounts of religions in Europe, the Middle East and India. Most Anthropologists try to understand the content of religion and the meaning it has for man and society while also interfacing it with a society's culture. In early Anthropology, studies tended to focus on religion in traditional societies, particularly primitive ones. To some extent, this view still prevails. There is also an unabiding interest in comparing and contrasting what are seen to be primitive and modern religions. However, most modern Anthropologists tend to study contemporary religion as well in their own right.^{26 27}

Due to their colonial baggage, study of major religions, and their role in society, and in communal and international relationships were largely neglected until recently. Studies of relationships between practitioners of different religions and identity studies have however become more commonplace after the turn of the twenty-first century. However, not much has been done to assess the merits or demerits of each religion or bring about reform, as Anthropologists have

²⁴ Honderich, Ted (1995). *The Oxford Companion to Philosophy*. Oxford University Press.

²⁵ Steger, Manfred B., and Paul James. 2013. "Levels of Subjective Globalization: Ideologies, Imaginaries, Ontologies." *Perspectives on Global Development and Technology*

²⁶ Bowie, Fiona (1999). *The Anthropology of Religion: An Introduction*. Oxford: Blackwell.

²⁷ Durkheim, Émile (1912). *The Elementary Forms of the Religious Life*

largely adopted non-proactive approaches. There is no single approach towards the study of religion and a plethora of overlapping or mutually exclusive approaches dominate the field. Many early approaches were equated with intellectualism, armchair anthropology, a Eurocentric worldview and condescension towards other faiths, and to a large extent these biases and prejudices still continue to this day.

Religion may be defined as a cultural system of designated behaviours and practices, texts and sanctified places, often accompanied by a belief in a supernatural power, and many aspects of religion are claimed to be divinely ordained. The term religion originates from Latin religionem, which means “respect for what is sacred, reverence of the Gods, sense of right, moral obligation, sanctity”. The term religion may also have originated from the term religare, which means to reconnect. The Greek equivalent of the term religion was “threskeia”. The following are the most common Anthropological definitions of religion, and some of them overlap. These definitions also bring out the diversity of approaches towards religion, though there are two definition systems, the sociological-functional and the phenomenological-philosophical. Many of these revolve around a faith in a divine power, although underlying themes include social cohesion, the sacred and the profane, communication with spirits, veneration of the dead, magic and symbolism besides rituals, sermons, commemoration,, sacrifices, festivals, feasts, trances, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public services etc.

The first theory on the origin appeared in EB Tylor’s “Primitive Culture”. According to Tylor, religion originated when people attempted to understand conditions and events that could not be explained by daily experiences, and that ancestors were intrigued with death, dancing and trance. This is known as animism. There is another theory regarding the origin of religion. The primitives saw the supernatural as a domain of impersonal power of force. It influenced them, and they could control it. This view of the supernatural is called animatism. According to Emile Durkheim, religion originated in the gathering of the Totemic clan, and whenever members of the clan gathered, a feeling of energy and power was created. Many Anthropologists have also focused on the social functions of religion. In 1912, Emile Durkheim, in continuation of the work of Feuerbach, considered religion to be a projection of the social values of society, and a reflection of its internal social order. The following are some more common definitions of religion: ²⁸

- "Religion may be defined as the belief in Spiritual Beings" (Edward B Tylor, Primitive Culture)
- "Religion is a propitiation or conciliation of powers superior to man which are believed to direct and control

the course of nature and of human life" (James George Frazer, The Golden Bough).

- "Religion is a system of symbols which acts to establish powerful, persuasive, and long-lasting moods and motivations by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic." (Clifford Geertz, "Religion as a Cultural System")
- "Religion comprises feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine." (William James, The Varieties of Religious Experience)
- "A religion is a unified system of beliefs and practices relative to sacred things, or beliefs and practices which unite into one single moral community called a Church, all those who adhere to them. It is the self-validation of a society by means of myth and ritual." (Emile Durkheim, The Elementary Forms of the Religious Life)
- "We should see religious beliefs and observances as a part of a complex system by which human beings live together in an orderly fashion. We should look, he maintains, at the social functions of religion, that is, the contribution that it makes to the formation and maintenance of a social order" (Morris 1987: 127)
- "A religion is a comprehensive worldview or 'metaphysical moral vision' that is accepted as binding because it is held to be in itself basically true and just even if all dimensions of it cannot be either fully confirmed or refuted." (Max Lynn Stackhouse)
- "Religion is a relatively-bounded system of beliefs, symbols and practices that address the nature of existence, and in which communion with others and Otherness is lived as if it both takes in and spiritually transcends socially-grounded ontologies of time, space, embodiment and knowing". (Peter Mandaville and Paul James)

Religion was created for many reasons. Anthropologists believe that it offers explanations for several issues, and people succumb to it for many reasons, thus impacting their own processes of religious identity formation:

- It explains natural phenomena that can otherwise not be explained
- It explains experiences such as dreams, prescience that cannot otherwise be explained by science
- Religion explains the origin of things, of life and the purpose of life
- It seeks to explain why there is evil and suffering in the world
- Religious explanations also make mortality and death less unbearable
- Religion allays anxiety, and makes for a comfortable world
- Religion holds society together in a common "we-feeling"
- Religion perpetuates a particular social order

²⁸ Eller, J. D. (2007). *Introducing Anthropology of Religion*. New York: Routledge. ISBN 978-0-203-94624-4.

- Religion supports morality and defines moral values
- When people are superstitious, they succumb to religion
- People think religious concepts are irrefutable
- Refutation of religious concepts is impossible because people are brainwashed

Today, there are an estimated ten thousand distinct religions worldwide most of which are variants of major religions. However, most people follow Christianity, Islam, Hinduism, Buddhism or various forms of folk religions. Some others (a small but increasing number of people) are irreligious, atheists, agnostics or deists with no religious affiliation. Religion had withstood the onslaught of modern science admirably, and even though there was an explosion in scientific knowledge after the seventeenth century, religion and belief in God have simply refused to die despite repeated prophecies and prognoses about the imminent and impending death of religion. For example, even in the United States of America, eighty five percent declared themselves to be religious in 2008.

Many people question the necessity of religion in the scientific age, because they think that even without religion, we can have a productive life. Nevertheless, it has been proven time and again that human beings have shown a strong religious instinct. Many predictions about the obsolescence of religion were falsified. The prediction of 19th century Philosophers of the Positivistic School such as August Comte on the obsolescence of religion has been proved to be false today on all counts. On the contrary, what we see today is a renaissance in all the major world religions. Religions are also associated with concomitant ideologies, and all religions do not hold the same belief system or teach the same thing. Therefore, different religions are capable of shaping human identity in many different and unique ways. They shape individuals' thought worlds and worldviews in different ways too, and this is the cornerstone of our understanding of human identity development.^{29 30 31}

One of the fundamental aspects of religion is schism, which means the division of a group or humanity into opposing sections or parties, for example, the separation of church into two churches, or the secession of a group due to doctrinal or disciplinary differences. This has led to fundamental differences in the way Hindus and Muslims perceive each other.

Therefore, Hindu Muslim relations in India have been fraught with many tribulations. In 1018, Mahmud sacked

Mathura and Kanauj. It is also said that the Qutb Minar was built on the foundations of a Hindu and Jain temple. Feroze Shah Tughlaq desecrated the shrine of Jagannath at Puri, massacred infidels and imposed the Jizya tax in Brahmins. The sultanate rulers did not mass convert Hindus, but many Hindus converted to Islam during this period, usually low caste ones who felt oppressed by the Hindu caste hierarchy and saw Islam as a manna from heaven.

Many Hindus converted to Islam due to the oppressive caste system; however, there may have been forced conversion too. Furthermore, Islam may have had an allure because it was associated with the ruling class. Muslims generally attribute conversions to the caste system, while Hindus generally believe conversions were forced. Even if forcible conversions existed, they may have been accompanied by a subsequent change in heart as Muslim in due course atched on to their new identity very enthusiastically. Conversions may also have been induced through measures such as the Jizya tax levied by Aurangzeb and others, and there may have been variations from ruler to ruler and region to region.

Extensive Historical records of religious violence exist for medieval India, in the form of narratives by Muslim historians. According to Will Durant, Hindus were persecuted during the Islamic rule of the Indian subcontinent, though this varied widely from ruler to ruler and region to region. There were clashes between Hindus and Muslims during the Delhi Sultanate. Such clashes continued through the Mughal Empire, and then in the British colonial period. During this period, Hindus were often at the receiving end, and many temples were demolished. For example, Mathura was sacked in 1018, followed by Kanauj. The Mathura temple was looted in the year 1004, and Somanatha in 1026 (again in 1298). Muhammed of Ghor alone is believed to have destroyed more than a thousand temples, often desecrating the idols. However, Brahminical education continued and was also patronized by rulers like Akbar. Also, traditional educational institutions in villages continued, and vernacular regional languages derived from Sanskrit thrived. There was an attempted at syncretism, and a new religion Din-i-ilahi was established by Akbar, though it failed to draw many adherents.

Although India has been more or less secular since independence, there was a rise in Hindu nationalism in the 1980's when the Bharatiya Janata party replaced the Jan Sangh. Hindutva ideas which included intolerance towards Muslims were promoted by the BJP and its affiliates throughout India. Hindu nationalists argued that Babur's mosque was built over a Hindu temple at the birthplace of Rama. In 1990, LK Advani launched a Rath Yatra to campaign for a temple at the disputed site. On the 6th of December 1992, it was brought down a large crowd of by Kar Sevaks and Hindu nationalists who were petitioning to build a temple there. This sparked Muslim outrage across India, and 2000 people died in the riots that ensued. The Babri Masjid demolition also caused widespread protests in Pakistan and Bangladesh. The 2002 Gujarat riots also

²⁹ The origin of religion: Evolution or revelation, Samuel Marinus Zwemer, Wipf and Stock, USA, 2012

³⁰ Anthropology and Religion: What We Know, Think, and Question, Robert L. Winzeler, Altmira Press, Lanham, USA, 2012

³¹ Anthropology of Religion: The Basics, James S Bielo, Routledge, New York, 2015

known as the 2002 Gujarat violence took place in Gujarat in 2002. The burning of a train in Godhra on 27th February 2002 when 58 Hindu pilgrims returning from Ayodhya were killed caused the violence. More than 1000 people were killed including 790 Muslims and 254 Hindus.

Hindus and Muslims have also had very different perceptions of the past. In the Hindu view, the glories of the pre-Islamic past had to be proclaimed to the outside world, and often exaggerated. Hinduism is sought to be proclaimed as a timeless religion, and the Vedas are believed to be divine, and having no origin, or dated to 10000 BC, or earlier. Some Hindu nationalists have also refused to acknowledge the diversity within Hinduism by projecting a monolithic view of Hinduism. The caste system and other ills of Hinduism were conveniently brushed under the carpet, and any external elements of Hinduism had to be vehemently and vociferously denied. The obsolete and already discredited “Aryan invasion theory” is attacked, and Aryans are proclaimed to be indigenous to India. The British rule had brought shame and deprivation to India, but Hindu nationalist leaders wanted to project that the Islamic rule was much worse than the British rule. Hindutva forces want to take advantage of the chaos that permeates the understanding of the Hindu past to misappropriate the history of Hinduism for their own selfish ends.

While many Indian Muslims were nationalistic in the decades leading to partition, some like Jinnah campaigned for a separate homeland for Muslims. Others like Allama Iqbal and Suhrawady also campaigned for a separate homeland for Muslims ignoring the fact that they were products of Indian soil. Mahatma Gandhi fought valiantly for Hindu Muslim unity, and even supported the controversial Khilafat movement in a bid to lure Muslims into the freedom movement. Such attempts apparently backfired, as India was partitioned in 1947, leading to bloodshed and bloody violence. Millions were displaced and uprooted from their homes as there was a large-scale exchange of populations between the two newly formed countries. Some Muslims believe in the idea of Dar-al-Islam and Dar-al-Harb, and see India as a non-Muslim land. Some fringe movements like the Gharwa-e-Hind even seek to complete the Islamic conquest of India, converting all remaining Hindus into Muslims. Therefore, all events in History, however complex, and variegated they may be, must necessarily be analyzed through the lens of identity theory, and meaningful conclusions drawn. This would include an analysis of the ideologies that have shaped the narratives of historians too, whether left or right.

It is rightly said that one person's centre is another person's periphery. Many religions also make claims about their superiority, or claim exclusivity. Many orthodox Muslims viewed everything from a Middle Eastern perspective while Hindus adopted indo-centric approaches. However, Muslims like to project the Indian Islamic age as a golden age where economic output was high and all subjects were treated fairly. Many Islamic intellectuals in India could not come to grips with the decline of the Mughal Empire, and the rise of British imperialism in India. Some made no

secret of their desire to restore Mughal or Muslim rule at any cost. They also feared that the Persio-Arabic-Turkic culture would be overwhelmed by Aryan-Dravidian cultures and that their identity would be lost. A fervent desire to retain the Muslim identity is often at the heart of the Hindu-Muslim conflict. This is compounded by the fact that Muslims are the minority in most districts in India, and are therefore politically orphaned or isolated. Many political parties who seek to pander to the votes and whims of Muslims run the risk of alienating the Hindu vote base.

Hindu Nationalists seek to project Muslims as invaders, plunderers and invaders, harp on this ad nauseum, and even use this as a weapon to glorify their own history, and project their own identity. This dichotomy has existed despite brief periods of steadfast unity. An example of this was the sepoy mutiny of 1857 when non-beef eating Hindus, and non pork eating Muslims fought the British rule. However, some Muslim leaders expressed the fear that common nationalism would not work in the long-term, and similar sentiments were echoed by Hindu hardliners.

The RSS was founded by the Hindu nationalist leader Dr Hedgewar in 1925 to revive the pre-Islamic past in India. They also sought to remind Muslims that they would have to live as minorities in India. This may have led to a polarization, and eventually increased demand for a separate Pakistan. After partition, most Indian Muslims accepted the idea of a Hindu majority India, but there were some pain points. As explained, Muslims tended to categorize the world into two categories, namely Dar ul Islam and Dar ul Harb and downplay nationalism. Muslims also take active interest in affairs of Muslims outside India, particularly where Muslims are persecuted, and expected Hindus to support them. However, they found to their dismay, very little support, and even opposition from Hindus. This attitude does not go down well with Hindu nationalists, who seek to remind them that they are Indians first and given their socio-economic status, cannot hope to survive outside the Indian context. They must therefore try to adopt to the Hindu culture, leave alone negate it: such calls are perceived by radical Muslims as being attempts to destroy their own culture.

Some Indian nationalists also proclaim that Hindus consider India to be a Punyabhoomi and Pavithrabhoomi with all Hindu holy places lying within India, and that Muslims have divided loyalties. Hindu nationalist parties are more popular in India than ever before, and this has unnerved Muslims. The relationship between Hindus and Muslims has therefore often been uneasy. There are conflicts between religious groups elsewhere in the world, examples of these being conflicts between Hindu Tamils, Muslims and Buddhists. Some of the causes for this can be rooted in their unique identities, while some can be ascribed to local causes. Understanding the unique identities and mindset of religious groups is therefore key to any dispute resolution strategy.

There are also fundamental variations between religions, and these shape practitioners' thoughtworlds and

worldviews very differently. For example, Hindus still believe in the caste system, while Muslims usually do not. Hindus worship many Gods, while in Islam, polytheism is considered to be shirk. Hindus do not generally eat beef, while in Islam, the consumption of pork and alcohol are taboo. Many Hindus are superstitious, and some believe in practices like astrology and horoscopy, even though they may not be directly linked to their religion. Muslims on the other hand, subscribe to other practices like the triple talaq and polygamy.

There are fundamental differences between almost all religions, and even between branches of religion such as Catholicism and Protestantism within Christianity; Interestingly, Hinduism is also linked to a national identity (just as the Urdu language is linked to Islam in South Asia), and it may be for that reason that Hinduism can never collapse. Additionally, there is no formal exit mechanism or concept of apostasy in Hinduism. If Hinduism is to be made stronger, all forms of fanaticism that have crept into the religion in the recent past must be relinquished, and the religion must allow for critical scientific analysis and scrutiny keeping in mind true nature and spirit of Hinduism. It is also therefore a fallacy to claim that all religions are the same. (However, the promotion of equality may be desirable in certain cases; students may be taught equality in the interests of communal harmony. Readers may refer our papers on twenty-first century historiography for greater clarity on the concept of layers such as the presentation layer and research layer) Views on aspects such as atheism, freethought, agnosticism, blasphemy, and apostasy (and Dhimmitude) also vary widely from religion to religion, as do their compatibility with a scientific mindset. Their political points of view also vary. Dhimmitude is Islam-specific, while the concepts of blasphemy and apostasy do not exist in some religions.³²

Some thinkers like Karl Marx have wished away religion completely calling it undesirable, and a major obstacle and impediment to development, (He variously called it “the opium of the masses”, “the sigh of the oppressed creature”, and “the the soul of soulless conditions”), but this position is also false, and religion can never die down completely but can only be modulated (or reformed in some cases). This position is as inaccurate as the position adopted by apologists for religion. This justifies the importance of identity studies (which is as important as a critical analysis of religion) and its criticality to modern social sciences. However, present scholarship has vacillated between these two extreme positions. Anthropological scholarship on religion on the other hand, is antiquated, hackneyed, and puerile. Values, mores, ethics and moral are all also largely still religion-inspired or religion-derived, (even highly educated people adhere to them) and we would like to see how the transition to

universal human values in societies across the world can be brought to bear.^{33 34 35 36}

Some religions have disappeared entirely from the face of the earth, and these include the old Egyptian religion. Likewise, religions in pre-Islamic Arabia have disappeared entirely. We can call these lapsed identities, expired identities or defunct identities. This concept may be applicable not just for religious identity, but other components of identity too. There may also be stereotyping of identity (religious, or otherwise) For example, Hindus may see Muslims in a certain way, and vice versa. There may be variations of many types here, and Christians may see Hindus differently from the way Muslims do, and Christians may see Muslims differently from the way Hindus do. Americans may think India as a shithole, while Indians claim India is the oldest civilization on earth. Individuals may also be radicalized in different ways, with identity being the primary driving factor. Therefore, there have been ISIS recruits among Indian Muslims too particularly from Kerala. Therefore, a complex multi-directional analysis is required here, and self-stereotyping is possible too. Such stereotypes can be broken through better interactions and cross-cultural dialogue; for example, inter-faith debates and discussions have been held in different parts of the world, some in Islamic countries such as Malaysia; however, these have mostly proven to be symbolic; seldom have they caused any change in heart.

Will atheism become widespread either in the immediate or in the foreseeable future? Will many people become agnostic? Will freethought ever take off? Will religious persecution continue? Will major religions continue to exist? Will they reform, or will they perish? Will dissimulation of clandestinely held beliefs be possible? Will apocryphal beliefs die out? What are the societal, cultural, philosophical and epistemological implications of apocryphal beliefs? Will new religious movements arise in future? What could be the nature of such movements? Could better education play a role in modulating such movements? What type of education would be necessary to override religious dogma? These are examples of the type of questions that are sought to be addressed through identity studies. Of course, any study must be accompanied by valid qualitative and quantitative social science research techniques, such as the ones we have described.

However, we have some interesting data to base our observations upon. A religious poll called the GAMAAN

³³ Educational Development of Muslim Minority with special reference to Muslim concentrated states of India, Manju Narula, Journal of Education and Research, 2014

³⁴ Modernity, Globalization and identity Avijit Pathak, Aakar Books, New Delhi, 2006

³⁵ Religion and Community Keith Ward, Clarendon Press, Oxford, 2000

³⁶ Historiography by Objectives: A new approach for the study of history within the framework of the proposed twenty-first century school of historiography, Sujay Rao Mandavilli, Elk Asia Pacific Journal of Social Sciences

³² Morreall, John; Sonn, Tamara (2013). "Myth 1: All Societies Have Religions". *50 Great Myths of Religion*. Wiley-Blackwell.

religious poll was conducted in Iran in the year 2020. The survey which was titled “Iranians’ attitudes toward religion” was conducted between June 6 to 21, 2020. Over fifty thousand respondents most of whom were Shia Muslim and were aged eighteen and above were surveyed, out of which 90% lived in Iran. According to the compiled results, 78% of Iranians believed in some kind of a God, 37% believed in life after death, 30% believed in the concepts of heaven and hell, 26% believed jinns existed, and 26% believed in the coming of a savior. Around 20% of the people surveyed did not believe in any of the above.

Similar surveys have been conducted in Turkey to survey the extent of religion and irreligion in Turkey. Most of the people surveyed were Muslims, and Islam is the predominant religion in Turkey. A small number of people in Turkey are deists, atheists or agnostics. One study in Turkey showed that 95% believed in God in general while only 75% identified as religious. Another study conducted by the French company named “Ipsos” interviewed 17,180 adults in 22 countries, and stated that atheists accounted for only 1.7% of people interviewed from Turkey, while agnostics accounted for 3%. Another survey KONDA, which was conducted in Turkey in the year 2018, reported that 51% of the population was fully religious, while 34% were “believers who did not fulfill religious obligations”. Only 3% of the population was atheist according to this survey.

➤ *Observations Pertaining to Linguistic Identity*

Languages are central to Human identity, and it would be inconceivable to imagine culture or civilization without it. Languages may have evolved tens of thousands of years ago, probably even before Homo Sapiens appeared on earth, even though their origin is shrouded in relative obscurity, and early spoken languages may have only had a very simple or basic grammar and rudimentary vocabulary. Many scientists now argue that Neanderthal man also possessed the ability to speak based on an analysis of a fossilized hyoid bone. Man’s linguistic ability which is also often ascribed to anatomical and genetic factors, sets it apart from every other species on earth, and this is by far the most important differentiating characteristic of a human. Linguistic ability is however acquired through a process of linguistic enculturation or acculturation in different societies. Research on the origin of language is ongoing, and the replacement of the simple and crude “Recent out of Africa dispersal of humans theory” with more complex multi-regional models can be expected to have a ripple and cascading effect on theories of human language evolution too. We had also reviewed some theories on the origin of language in an earlier paper. We had also proposed a theory called the theory of epochal polygenesis in an earlier paper, and had dealt with language dynamics. We had also argued that many aspects of linguistic research must become more fieldwork and ethnography driven.^{37 38}

³⁷ The Linguistic sciences and language teaching, MAK Halliday, Angus McIntosh and Peter Strevens, Longmans, London, 1965

Some early humans ascribed linguistic ability to God, and called it a divine gift. Examples of divine origin theories for languages have included the tower of Babel theory in Christianity (Genesis 11:1–9), and the Goddess Saraswathi theory in Hinduism. Some scholars such as Steven Pinker believe that the roots of language are much deeper and that language and language structure may even have their roots in genetics. Written languages are much more recent in origin. Antecedents of written language were rudimentary cave paintings followed by symbol systems such as Vinca symbol systems which were purely non-linguistic in nature. Speech was initially encoded using the Rebus principle or acrophony, and the use of determinatives. True writing or logo-syllabic writing emerged in 3200 BC, with the first alphabet namely Proto-sinaitic emerging in 2000 BC. The earliest written literature is usually dated to around 2600 BC, and represents early Sumerian. The code of Hammurabi, issued by Hammurabi, is a well-preserved Babylonian edict and code of law of Ancient Mesopotamia, and is dated to around 1700 BC. The Rig Veda which was compiled around 1500 BC, was among the world’s oldest texts to be codified, along with contemporary early Avestan texts, and was initially passed on as an oral tradition. The Egyptian book “Book of the dead” recorded in the “Papyrus of Ani” is usually dated to 1240 BC.^{39 40}

Language is also an essential tool of human communication, and is a manifestation of human culture as well. It is therefore, much more than just an ordinary vehicle of human expression. A language has been defined variously defined as “A purely human and a formal and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols.” (Sapir 1921) Noam Chomsky states, “A language is either a finite or infinite set of sentences, each finite in length and constructed out of a finite set of elements.” According to Bloch and Trager, “A language is a system of arbitrary vocal symbols by means of which a social group collaborates and co-operates.” (Bloch 1942) Thus, most languages comprise grammar and syntax which become formalized and codified with the passage of time.

Languages around the world often bear striking similarities to each other whether due to historical factors, accidental, or otherwise, and theories such as the theory of universal grammar have been proposed by Noam Chomsky to explain such similarities. However, not all languages are equally developed; some languages are literary with extensive literature, while others are not. Some deeper and

³⁸ On the origin and spread of languages: Positioning Twenty-first century axioms on the evolution and spread of languages with concomitant views on language dynamics Sujay Rao Mandavilli, ELK Asia Pacific Journal of Social Science Volume 3, Number 1 (2016)

³⁹ The origin and evolution of language, Brian Stross, University of Texas, W M C Brown Company, 1976

⁴⁰ Homo Loquens: An ethnologue, Ernst Pulgram, Lingua 24 (1970), 309-342, North Holland Publishing Co, Amsterdam

more fundamental similarities have also been proposed between groups of languages such as the languages of Europe and North India. We have also theorized in detail regarding this in our papers on “Indo-Europeanization”. Thus, languages, of which there are between three and five thousand according to the Academie Francaise and the Ethnologue, (this number increases if dialects and less prominent languages are included) are often conveniently divided into groups, though such classifications are often misleading.

Linguistics may be defined as a formal and a scientific study of language, or the science of language, and is derived from the Latin word ‘lingua’ which means language and ‘istics’ which means knowledge or science. Study of languages began in Ancient China, Ancient India, and Ancient Egypt, and some further study was carried out in Ancient Greece. In the west, study of linguistics flourished during the renaissance, and in the nineteenth century. According to a definition provided by the British linguist Robert Henry Robins, “Linguistics is concerned with human language as a universal and recognizable part of the human behaviour and of the human faculties perhaps one of the most essential to human life as we know it, and one of the most far-reaching of human capabilities in relation to the whole span of mankind’s achievements”. The study of linguistics encompasses many aspects of linguistic study such as the study of the origin, structure, syntax, grammar, and phonetics of languages, and the inter-relationships between different languages and the formulation of the concept of groups of languages. There are many different branches of linguistics, and the more prominent ones among these include the specialized subfields of sociolinguistics, anthropological linguistics, dialectology, psycholinguistics, linguistic anthropology, computational linguistics, comparative linguistics, and structural linguistics.

The affinity between language and culture and language as a symbol of ethnic identity has captured the imagination many scholars. The study of language in relation to society or culture has now been formalized thanks to the emergence of a new field of study called sociolinguistics which is the study of language in relation to society. Such studies have been casting new light not only on the nature of language but on the nature of society as well. Such relationships between language, culture and society are the basis and the foundation of the emerging field of sociolinguistics. Researchers like William Labov and Peter Trudgill have also contributed greatly to the nascent field of sociolinguistics. The centrality of language in relation to culture also naturally varies widely from community to community, and this aspect may need to be understood by researchers as well. We had also proposed a term “linguiculture” to refer to those cultures where language plays a crucial role, and is a source of cultural and ethnic pride as well. Language therefore plays a key and crucial role in promoting a sense of “we-feeling” and a “role-feeling”, which is a characteristic common throughout the world.

Language is therefore inseparably associated with culture and human emotion as the ability to communicate is seen as a very vital tool and is deep-rooted in the human psyche and consciousness. As linguist Henry Bretton observes: “Language may be the most explosive issue universally and over time. This is mainly because language alone, unlike all other concerns associated with nationalism and ethnocentrism, is so closely tied to the individual self. Fear of being deprived of communicating skills seems to raise political passion to a fever pitch.” (Bretton 1976)^{41 42}

Language ideology (also known as linguistic ideology) is a branch of anthropology (particularly linguistic anthropology), sociolinguistics, and cross-cultural studies. It is used to describe any set of beliefs about languages as they are used in their respective social worlds. Language ideologies may refer to conceptualizations about languages, their speakers, behavioural patterns of their speakers, and their interactions with speakers of other languages. Like all other kinds of ideologies, linguistic ideologies are heavily influenced by political and moral interests, and are also shaped in a cultural context and setting. Linguistic ideologies also explain how the speakers’ linguistic beliefs are linked to the broader social and cultural systems of language speakers, illustrating how the linguistic systems lead to such beliefs. At times, linguistic ideologies are used to explain economic factors such as linguistic aptitude, and are used to evaluate or further economic rights and interests.

The hypothesis of linguistic relativity, also commonly known as the Sapir–Whorf hypothesis, (this is usually attributed to Edward Sapir and Benjamin Lee Whorf) is an idea suggesting that the structure of a language influences its speakers’ culture, worldviews or cognition, and thus individuals’ language determines and shapes their attitudes and perceptions of the world, and their thinking patterns as well. This idea is somewhat controversial and has spawned many variants and derivatives in the fields of linguistics, philosophy, anthropology and psychology. This idea which has strong and weak variants, is also sometimes known as linguistic relativity and linguistic determinism. Some modern scholars and researchers hold extreme variants of this theory to be already falsified, though some elements may still hold good. In the opinion of some other researchers, however, complex languages help analyze and process thoughts and information better; the latter is less controversial, and subjects using a highly evolved language with a rich technical vocabulary may be able to express technical ideas and concepts lucidly and eloquently.

In India, deification of language is much more common among the Tamil people and the song “Invocation to the Goddess Tamil” is the official song of the government

⁴¹ Bastardas-Boada, Albert (2019). *From Language Shift to Language Revitalization and Sustainability. A Complexity Approach to Linguistic Ecology*. Barcelona: Edicions de la Universitat de Barcelona.

⁴² Gumperz, John J.; Cook-Gumperz, Jenny (2008).

“Studying language, culture, and society: Sociolinguistics or linguistic anthropology?”. *Journal of Sociolinguistics*

of the state of Tamil Nadu. The Tamil language is also often referred to “thai”, or mother. Such a feeling can also be found among the Telugus, though to a much smaller extent, and the song “To my Mother Telugu” is likewise the state language of Andhra Pradesh, and the Telugu language is sometimes referred to “talli”, or mother too by its native speakers. Research is also ongoing into the extent of social and linguistic accommodation of different cultures, variations of which include assimilation and adjustment, and all these factors should have a bearing on language policies as well. These may vary widely from group to group, and must be evaluated on a case to case basis. This research would form the basis of understanding how different linguistic groups get along or do not get along with one another.

Language also shapes ideologies in many other ways. For example, Tamils consider themselves to be custodians of a hoary and rich culture, which they must cherish and safeguard. They are also wary of Hindi being foisted on them through political means. The idea of Tamil uniqueness and aloofness also spawned other ideologies such as Dravidian nationalism or Tamil nationalism, and more recently, the Dravidian model of development. This ideology also led to the founding of Dravidian parties, who at one time even advocated independence from India. This idea however found little or no support at all from Telugu, Kannada and Malayalam speakers.

Some Tamil activists are also known to have immolated themselves for the love of their language. EVR Periyar extended Dravidian nationalism to extreme levels and saw himself as anti-Hindu, stating that Hinduism was opposed to Dravidian goals and ideals; he also smashed Hindu idols, called for the destruction of temples, opposed Brahmins, even calling for their genocide and annihilation, and disparagingly called North Indians interlopers. His ideology led to other banal ideologies in the following decades which were more or less similar in nature. This is the third example of linked identity that we can think of, and this concept was first defined by us in our paper on Generic identity theory. Nehru, observing Periyar’s lacerating and baleful venom, even called Periyar a lunatic, in a letter to Kamaraj, and recommended that he be admitted in a lunatic asylum. Such extreme interpretations of linguistic and religious ideology can be avoided if identity theory is properly understood, and its principles are properly and judiciously applied. Linguistic ideology also often had political ramifications. For example, Andhras fought for a separate political state under Potti Sriramulu, and the state was formed in 1956. In 2014, Telangana broke away from Andhra Pradesh in 2014 and became a separate state as a result of alleged discrimination and oppression.^{43 44}

⁴³ Moorti, S. (2004), "Fashioning a Cosmopolitan Tamil Identity: Game Shows, Commodities and Cultural Identity", *Media, Culture & Society*, 26 (4)

⁴⁴ Guha, Ramachandra (2011), *India After Gandhi: The History of the World's Largest Democracy*, Pan Macmillan, p. 187,

There are other examples of linguistic ideologies too. For example, English speaking elites in India often behave condescendingly and superciliously towards non-English speaking Indians. This may be due to a colonial mindset, but the dynamics of language spread have also ensured the perpetuation of English in the Indian context. The Indian English speaking elite invest a great deal of money and energy in acquiring English skills, and suitably training their children too. In many cases, identity may also be formed in relation to linguistic ability, and this is yet another example of linked identity. The idea that the English elite dominate the population is more commonly and widely held by Hindi speakers who have sometimes called for the abolition of English. Ram Manohar Lohia and Mulayam Singh Yadav were rabidly against the continuation of English, though they clarified they were never against the language. Nitish Kumar too is noted to have made anti-English remarks as recently in 2023, and Hindi zealots have often attempted to convince other non-Hindi speakers to give up English and opt of Hindi instead. Thus, the behavioural patterns of language speakers of different languages are interesting and multi-faceted indeed, and all these observations may be tied to, and co-related with identity theory. Hindu nationalists also often link linguistic identity with the idea of nationhood, promoting the idea of “one, nation, one language”, and this is yet another example of linked identity we can think of. Ideologies may be fundamentally different from one another, and each must be studied in its own right. For example, Marxism is only an economic ideology, and is not as central to the self as religion is. Therefore, religions may not collapse the way communism did, even though there have indeed been examples of the decline of religion.^{45 46 47 48}

➤ *Observations Pertaining to National or Territorial Identity*

The term nationalism refers to an ideology and movement that seeks to promote the interests of a particular nation in order to gain and maintain the nation's sovereignty or superior position in relation to other nations. The term nationalism is also understood with respect to a nation or country with is a distinct political or cultural unit, and equating or overlapping with a territorial identity. The idea of Nationalism is also tied with the idea of nationhood which is the fact or status of being a nation; nationhood explores various issues pertaining to national identity and may overlap with concepts of race, language and religion especially in relation to shared cultural and historical ties. The idea of nationhood also explores the relations of

⁴⁵ Linguistic imperialism Robert Phillipson Indian edition Oxford University Press

⁴⁶ Linguistics: an introduction to linguistic theory, Victoria A. Fromklin, Susan Curtiss, Bruce P. Hayes, Nina Hyams, Patricia A. Keating, Hilda Koopman, Pamela Munro, Dominique Sportiche, Edward B. Stabler, Donca Steriade, Tim Stowell, Anna Szabolcsi, Blackwell, 2000

⁴⁷ Language: The basics, R L Trask, Second edition, Routledge, 1995

⁴⁸ A course in Linguistics, Second edition, Tarni Prasad, PHI learning private limited, New Delhi, 2014

individuals with respect to their nation and its political system, and the attributes and characteristics of nationhood. The idea of nationhood also explores intangible factors such as “oneness” and “belonging” with that nation among various or all cultural, linguistic or ethnic groups. This idea seeks to explore whether the political entity is artificial, natural or stable. National identity is never an inborn trait and it is always socially constructed through the process of enculturation or acculturation. A person's national identity is also shaped by an association with national symbols, emblems, language, colours, shared blood ties, culture, music, cuisine, radio, television, events in a nation's history, etc, and this is yet another example of a linked identity.

Nationalism has often been associated with nationalist movements. Nationalism also encourages pride in national achievements, and is closely tied to patriotism, which is indeed desirable in moderation. Patriotism in excess may however lead to chauvinism and belief in exceptionalism. In other cases, patriotism has also been associated with undesirable aspects such as expansionism and irredentism, as exemplified by the Nazi invasion of Austria in 1939 resulting from an ideology known as Anschluss. Some writers have therefore called patriotism to be the refuge of scoundrels. (Johnson 1775) Other events such as the Gulf war of 1991, the Soviet invasion of Ukraine in 2022, and various misadventures in Afghanistan by the USA and the now defunct USSR have also decidedly nationalist overtones. The idea of nationalism may have originated in a “we-feeling” found in early primitive tribal groups and band society. The Ancient Romans, Greeks, the Harappans, and the Egyptians may have also exhibited civilizational or civic pride, but nothing can compare with the “Deutschland uber alles” ideology (and the Aryan race concept) promoted during the Nazi era. People may also have an inflated sense of national identity. For example, in 1928 Sarojini Naidu had claimed during her visit to the USA that she had come from the oldest nation on earth (India) to the youngest nation on earth (USA). This claim is not tenable anthropologically as transitions from pre-civilizations to proto-civilizations and then to full blow civilization only happened gradually all over the world. Perceptions vary widely based on national identity too. Who supports the Holocaust, and who does not? Who supports antipathy towards the Jews, and who does not? Can a survey be done to assess beliefs?⁴⁹

However, according to American political philosopher and historian Hans Kohn, nationalism in the strict modern sense did not manifest itself until the dawn of the eighteenth century. Ideas of nationalism were further refined by Hugo Grotius in the early seventeenth century. The term ‘Nationalism’ is a relatively much newer and expression and may have been coined by the Prussian scholar Johann Gottfried Herder in 1772 in his book “Treatise on the Origin of Language”. In the English language however, the term

⁴⁹ Cooley C H, 1909 Social Organization: Human Nature and Social order, New York, Charles Scribner’s sons

reliably dates only to 1844. Large swathes of the human population were dominated by colonialism until the 1950’s, and many countries in Africa and Asia only became independent in the 1940’s and 1950’s. This led to a renewed feeling of patriotism among the denizens and citizens of those countries, and a resurgence in nationalistic pride.

There are three fundamental bases of nationalism. These are primordialism or perennialism which proposes that there have always been nations and that nationalism is a natural phenomenon. The idea and philosophy of ethnosymbolism on the other hand, explains nationalism as a dynamic and an evolutionary phenomenon and stresses the importance of symbols, myths and traditions in the development of nations and nationalism. The idea of modernism proposes that nationalism is a recent social phenomenon that needs the socio-economic structures of modern society to exist.

According to the sociological or modernist interpretation of nationalism, nationalism arises in modern societies that have an industrial economy with a central authority capable of maintaining authority and unity, capable of self-sustainability, and a with a centralized language understood by a majority of people. Religion may also form the primary basis of nationalism as in the case of India, but this is relatively less common. Others also state and maintain that secularism should be the basis of Indian nationhood, and that the Hindutva experiment is ill-conceived. Some scholars also resultantly argue that modern concepts of nationhood are possible only in modern societies, because traditional societies may lack all these prerequisites. Prominent theorists who developed the modernist interpretation of nations and nationalism include those proposed by Henry Maine, Carlton J. H. Hayes, Talcott Parsons, Ferdinand Tonnies, Emile Durkheim, Max Weber, Arnold Joseph Toynbee and Rabindranath Tagore,⁵⁰

Ferdinand Tonnies in his book “Gemeinschaft und Gesellschaft” (Tonnies 1887) defined a Gemeinschaft or community as being based on emotional attachments as also attributed to traditional societies, while defining a Gesellschaft or society as an impersonal society that is modern. The famous and eminent sociologist Emile Durkheim expanded upon Tonnies’ concept and understanding of the term alienation, and defined the differences between traditional and modern societies as being between societies based upon the concept of “mechanical solidarity” versus societies based on the concept of “organic solidarity”. Durkheim identified “mechanical solidarity” as involving aspects such as habits, customs, worldviews, and repression that were necessary to maintain shared views. Durkheim categorized “organic solidarity-based societies” as modern societies where there existed a division of labour based on social differentiation that causes alienation. To put it in simpler terms, mechanical

⁵⁰ Blumer, Herbert. 1969. *Symbolic Interactionism: Perspective and Method*. Englewood Cliffs, NJ: Prentice-Hall

solidarity usually arises from commonalities in society, while organic solidarity usually arises from the interdependence amongst members of society. The sociologist Max Weber also spoke of the role of a charismatic leader or a dynamic government in creating a new tradition or a rational-legal system to establish the supreme authority of the state. Weber's conception of charismatic authority is often considered to be the basis of many modern nationalistic governments.⁵¹

Another approach towards national identity emerging from biology and psychology looks at long-term evolutionary forces that could eventually lead to nationalism. The primordialist perspective is based on evolutionary theory. This approach is often held by the general public but is usually rejected by experts. The primordialist evolutionary views of nationalism often consider the evolutionary theories developed by the naturalist Charles Darwin and Social Darwinist views of the late nineteenth century as well. Great thinkers like Herbert Spencer and Walter Bagehot reinterpreted Darwin's theory of natural selection (often in ways that were totally inconsistent with the principles and postulates of Charles Darwin's theory of evolution) by making unsupported and unsubstantiated claims of biological difference among various ethnicities, groups, races, and nations.

According to the evolutionary theory of nationalism, nationalism is claimed to be the result of the social and cultural evolution of human beings and their eventual identification with various groups, such as ethnic groups, or other groups that form the foundation of a nation. Ethnic nationalism, or ethno-nationalism, is yet another kind of nationalism where the term "nation" is defined in terms of ethnicity alone. Ethnic nationalists state that "nations are defined by a shared heritage, which typically includes a common language, a common faith or religion, and a common ethnic ancestry". Ethnic nationalism also typically includes ideas of a culture shared between members of the group, and with their ancestors.

Territorial identities often transcend nations, and can encompass a wider geographical territory. For example, occidentalism is a distorted and highly stereotyped image of Western society, (known as the occident, as opposed to the orient which refers to the east) usually proclaiming its inherent and innate superiority, which can be held by people both within and outside the western world and which can either be explicitly articulated or implicit held. The idea of western superiority got a boost with the rise of imperialist expansion and colonialism. The term Occidentalism is held in opposition to the notion of Orientalism: This idea studies western stereotypes of the eastern world or the Orient, and holds a fascination or admiration for Eastern cultures, sometimes seeing them in derision. The dichotomy and fundamental differences between western and eastern

cultures in a wide variety of spheres and domains such as science, politics and religion are also emphasized and highlighted, and these are sometimes held to be irreconcilable. These views were common in the west (and to a certain extent in the east) as evidenced by history and works from China and India in the fifth century after Christ which spoke not about the orient and occident, but about wider geographical differences in culture.

There were contacts between the west and east in early times too, as evidenced by the Italian merchant Marco Polo's travels to the court of Kublai Khan in the thirteenth century. The Silk Road also facilitated Eurasian trade between the second century BC and the fifteenth century. Mark Twain also penned his ideas of the orient, particularly the Muslim world, often in derogatory terms. As suggested by Ian Buruma and Avishai Margalit, the east resisted the onslaught of western science and modernity in many ways, even though the orient itself particularly benefitted by Western technology since the eighteenth century. The west has triumphed in more recent times particularly in science, technology and imperialism, though nations like Japan, Korea and China have upset the applecart somewhat.

Countries like India are aspiring to be superpowers too, though the west has a dominance in pure science still. Intellectualism in Asia is only rising now, and many intellectuals there are not of the required caliber, or still rely heavily on often outmoded or Eurocentric paradigms. Even though there is sometimes a belief in exceptionalism in the west, western-inspired, western experience-derived and western –centric paradigms are often born due to a lack of exposure to other cultures. Thus, cross-cultural research design as championed by us all along, becomes necessary. Western thinkers and intellectuals also often fallaciously base their paradigms based on the notions of uniform, monolithic and homogeneous culture, and superimpose their ideas onto other cultures. This may be unconscious or subconscious but dangerous nonetheless, as theories and ideas a highly limiting, particularly in the social sciences. Concepts that are presented as laws in fields such as Economics, are not really laws, but observations based on limited data. We had also proposed inductive reasoning as a solution to this fundamental fallacy. Our work has also been focused toward creating a new generation of thought leaders particularly in Asia, Africa and South America.

The doctrine of exceptionalism is taken to mean the often false belief or perception that a race, ethnic group, society, socially privileged group, country, geographical region or territory, institution, individual, ideology, or time period is "exceptional" (i.e., unique or extraordinary in some or all ways). The term carries the implication, whether or not specified, that the referred culture is innately or inherently superior in some way. This belief is either implicit or explicit, and in extreme cases, is even ascribed to a divine power of entity (usually subconsciously or implicitly) though this is somewhat rare.

The German philosophers Johann Gottfried Herder and Johann Gottlieb Fichte, dwelt on the theme of

⁵¹ Keith Ward, Religion and Community, Clarendon Press, Oxford, 2000

uniqueness in great detail in the late eighteenth century. Their ideas were highly influential, and paved the way for nationalism in many countries. These philosophers laid less emphasis on the political state and instead emphasized the uniqueness of the “volk”, (German for people or peoples) comprising entire groups of people, their languages, customs and traditions. Thus, in their view, each nation, could be considered a unique “cultural entity” with its own distinctive tradition, possessing a unique “national spirit”, referred to as “volksgeist”. The idea of American exceptionalism began with the writings of Tocqueville in 1831, and in 1941, Henry Luce declared the American century. After the end of the Cold War and the collapse of the USSR, the American political scientist Francis Fukuyama proclaimed America’s triumph and reiterated its status as the world’s sole superpower.

Likewise, the British believed in the “the sun never sets on the British empire” doctrine, and the invincibility of the British Empire. The origins of this adage are sometimes traced to James Joyce, George MacCartney, John Wilson and later Reverend RP Buddicom, though this idea became widespread in the nineteenth century. This belief of invincibility may have led the British to commit heinous acts such as the Jalianwala Bagh massacre in 1919 ordered by General Reginald Dyer on innocent and peacefully protesting people in Amritsar in the Punjab. Their misadministration caused the Bengal famine in 1943, famously accompanied by the diversion of food grains to war effort. Famines were common during the British era, and the famine in Bengal in 1770 is worth noting. The British effectively destroyed the Indian economy, and made it among the poorest nations on earth. Thus, the belief in western superiority prevented the British from ruling with a sense of camaraderie, bonhomie, or mutual collaboration which could have prolonged their rule. Winston Churchill even vociferously defined British rule over its colonies, even using terms such as “civilized nations”, “great barbaric nations”, and also claimed Aryan superiority stating “The Aryan stock is bound to triumph”. Many British even today think colonialism was a good thing, and a source of civilizational pride.

Claims of exceptionalism have also been made in China (based on history and tradition), in India (based on the notion that Hinduism is the oldest religion on earth, or that all civilizations trace their tradition to the Gangetic plains), USSR (based on the claimed superiority of communism), and elsewhere. Tamils also claim that their language is the oldest in mankind, and some Muslims claim their religion is highly perfected and above criticism. Belief in exceptionalism can lead to erroneous thought patterns and a false or misplaced sense of superiority. It can also lead to hubris and eventual downfall.

There are many different perspectives based on national identity even today. For example, many Chinese are not comfortable with the rise of India, and see it as backward and unfit to be a superpower; Pakistanis blow the Kashmir issue out of proportion while Indians soft pedal it; China does not identify with western values as much as it

does with its own cherished history. Many Chinese believe in forced march industrialization and state authority despite their more recent embrace of capitalism; Japan likewise remained isolated for many centuries, and formulated its “sakoku” or locked door policy in response. Japan therefore formed its own national identity in an insular fashion, and relationship even with its neighbours limited.

Many countries do not even accept the concept of “liberty, equality, and fraternity” proposed during the French revolution, the idea of free speech, or the idea of individual rights proposed by the English philosopher Thomas Hobbes, and the English philosopher John Locke. The West is worried about globalization and the possible decline of western power and hegemony due to the rise of a multi-polar world, while the rest of the world usually welcomes it and embraces it with open arms seeing it as a tool of emancipation and a vehicle for their economic rise. The only exceptions to this order of perception are self-destructing Marxists who are almost entirely driven by dogma. Scholars like the American scholar Ainslie Embree worked singlehandedly to bridge gaps in understanding between western and eastern cultures, and their efforts must be appreciated and lauded.

Some thinkers have tried to define nationalistic ideologies too. According to the political scientist Lisa Wedeen, nationalist ideology presumes that the people of the state and the state are congruent, and national identities are an extension of collective individual identity. Examples of nationalist ideologies are African or pan-African nationalism and Arab nationalism. Other important nationalist movements in the developing world have included Indian nationalism, Chinese nationalism which has also included economic nationalism, and the desire to see their nations perform better economically. This has been observed in Japan and Germany and may have played a pivotal role in the economic success of those nations. Interestingly some of these nationalistic movements or quasi-nationalistic movements like the Indian Hindutva movement which took off in a big way in the 1990’s had western supporters such as David Frawley, Koenraad Elst, Michel Danino, Stephen Knapp and others, who may have knowingly or unknowingly supported Indian extremist movements. This is a concept worth exploring, and is an aberration in identity. We could even refer to these as warped instances of identity formation, though not necessarily in a derogatory sense.

Many Americans and Europeans believe in western elitism in science, and see it as their last bastion and stronghold. Many are now concerned about the slow rise of China and to a lesser extent, India in science, though modern Chinese and Indian science is still in its infancy. China has recently passed the USA in terms of the number of scientific publications in peer-reviewed journals. As of 2023, India stands at the fourth position, though the quality of publications is possibly inferior. The spat and the war of words between the English astrophysicists Arthur Eddington on the Indian scientist Subramanya Chandrashekar in the 1930’s bears eloquent testimony to racism in science, and is

at odds with science's quest for service to humanity. Later, Cyrus Fiske burnt the Indian scientist Yellapragada Subbarow's papers allegedly due to jealousy, though this is sometimes ascribed to racism. While Hindutva proponents often proposed pseudo-scientific concepts and theories with a nationalistic agenda, Marxists support antiquated shibboleths, and are entirely driven by dogma.

The late American archaeologist and anthropologist Gregory Possehl was a believer in American exceptionalism despite his stellar contributions to Indus archeology. He had rejected the author's paper submitted to an ICFAI journal without even reading it properly, and using nearly racist slurs in the process. This was in the year 2007. The author complained to the ICFAI editorial board which unanimously agreed that the review was not a review at all. The paper was sent to another leading Indian Indus archaeologist who approved it and passed it. Witzel's theories and ideology are also driven by antiquated notions and desire to keep the Harappan culture and Vedic culture separate as observed by Douglas T. Mc Getchin and Kaushik Bagchi. Early German Indologists even wanted to highlight the inter-relationships between upper caste Indians and Europeans, and show India pre-Aryan cultures as inferior. Of course, early and subsequent German Indological scholarship has nothing to do with Hitler's misappropriation of the term "Aryan" which only came much later.⁵²

Territorial identity can be open, flexible, or rigid. In the USA anyone can become an American citizen through naturalization, and American laws were liberalized in 1965. Chinese and Japanese cultures on the other hand, do not readily accept non-native Chinese or Japanese as citizens, or culturally and linguistically assimilate them. The UK has gone from being highly racist to being one of the most open societies on earth. It now even has an Indian-origin Prime Minister, (as of 2023) and many people of Indian and African descent at senior levels of administration. Many countries like Brazil have been highly assimilative too, and many Europeans and Asians migrated to Brazil in the nineteenth century. The Afriid group in India is of African descent, but has managed to maintain its culture and traditions, while integrating with Indian culture in some ways. On the other hand religion is an essential pre-requisite for citizenship in countries like Saudi Arabia which do not allow non-Muslims as citizens. There is a gradual change ongoing in Saudi Arabia, as it is asserting its nationalistic and cultural identity over its religious identity. It would be interesting to watch and to observe how trends and events unfold there.

Many multi-cultural and plural societies enculturate their citizens differently from the ways monolithic societies do. Barth defines a plural society as a society containing ethnic contrasts and ecological specialization. (Barth 1968) Thus, there are no strong ethnic boundaries, and different groups occupy the same ecological niche. They share the

⁵² Indology, Indomania, and orientalism: ancient India's rebirth in modern Germany By Douglas T. McGetchin, Associated University Presses 2010

same resources, and do not compete for shared resources on the basis of ethnicity. People in plural and multi-cultural societies may hold values such as tolerance and co-operation dear, but this is something that needs to be formally studied in relation to identity formation. Countries that discourage multi-culturalism, on the other hand, may be more rigid and dictatorial, though this is by no means a hard and fast rule.

Many Tamils also joined the Indian freedom movement before 1947, reflecting the pan-India social, cultural and religious ties. Examples of prominent Tamil freedom fighters have included Veerapandiya Kattabomman, Tiruppur Kumaran, Subramanya Bharatiyar, V O Chidambaram Pillai and others. Most Tamils are also proud and patriotic Indians, and the Dravidian nationalistic movement died down after 1965. Many Tamils do not support separatism, or even Periyar's actions, and in general. Tamil Brahmins have different political ideas and tendencies from Dravidian Tamils. Many Tamils also support pan-India Dalit movements, and many Tamils consider Ambedkar to be a hero. Kashmiri political affiliations would naturally vary based on religion. Shia Muslims in Kargil have different perceptions than Sunnis in the Kashmir valley. Buddhists in Leh and Ladakh think completely differently. Indian nationalistic tendencies in the Kashmir may have strengthened in Kashmir due to the deteriorating economic situation in Pakistan. Thus, national or territorial identity must be explored from many different angles and perspectives.⁵³

Hindu chauvinism has also raised its head from time to time. Thus, in this case religious identity overrode Indian national identity, and fostered the demand for a new nation. Mahatma Gandhi fought partition tooth and nail, and expressed surprise that "a bunch of converts" could demand a separate nation. The Hindu Mahasabha was formed as early as 1915 with Hindu nationalist objectives. The RSS came into existence in 1925. Founders of Hindu nationalism in India were Veer Savarkar, Gowalkar, and Bal Gangadhar Tilak. Hindutva proponents sought to equate National identity with religious identity, and this is yet another example of linked identity. Bankim Chandra Chatterjee composed the song Vande Mataram, to mobilize Hindu support. From the 1870's, the Arya Samaj had launched a campaign to welcome Muslims back into the Hindu fold. Critics of Hindu nationalism see Hindutva as an upper caste movement. Gandhi, Ambedkar and Bose were all opposed to the idea of Hindu nationalism. But Hindu nationalists had other ideas and held Gandhi guilty of Muslim appeasement.⁵⁴

⁵³ Makers of Modern India, Ramachandra Guha, Penguin Press

⁵⁴ Andersen, Walter K.; Damle, Shridhar D. (1987) [Originally published by Westview Press]. The Brotherhood in Saffron: The Rashtriya Swayamsevak Sangh and Hindu Revivalism. Delhi: Vistaar Publications.

There was occasional Hindu Muslim strife during the British Raj too (particularly in the 1920's) in spite of a clinical and a foisted unity. The term Mappila Riots refers to a series of riots by the Mappila Muslims of Malabar, (now known as Kerala) in the early 20th century against native Hindus and the state. The Mappilas committed several atrocities against the Hindus during these riots, leading to many deaths and also carried out forcible conversion of Hindus.

The increase in Hindu solidarity and the rise of Lokamanya Tilak and Lala Lalpat Rai to the leadership ranks of the congress, led to the founding of the Muslim league in 1906, which began its agenda peaceably by asking for separate electorates for Muslims, among other things. Allama Iqbal (initially) and Mohammed Ali Jinnah led the movement for the creation of a separate Pakistan which came into being in 1947. The League later had narrowed down on one objective, namely, to create a separate state for Muslims. The idea of a separate homeland for Muslims therefore, took shape only after 1930. Until then most Muslims believed they would be a part of undivided India after it got independence from the British. For all practical purposes, Muslim League later had no agenda but to divide India into a Hindu majority and Muslim majority region: Unfortunately however, it achieved its objectives, and a separate state of Pakistan was created.^{55 56}

India won its independence on the 15th of August 1947, while Pakistan won it a day earlier. The partition of India into India and Pakistan led to one of the greatest massacres in history as Muslims fled to Pakistan and Hindus to India leading to millions of deaths on both sides. People were also uprooted from their homes, and many were rendered homeless. Other organizations such as the Jamiat Ulala e Hind also played a crucial role in the freedom struggle and were opposed to both the Muslim League and the Hindu nationalist forces. Thus, it was not true that all Muslims had supported the idea of Pakistan. This shows that national identity can be fluid in some cases, (with loyalties changing rapidly) and this idea needs to be studied in conjunction with identity theory closely. Many nations have broken up in the last century, and new states have been created either peaceably, or violently. Examples of this are the subsequent breakup of Pakistan in 1971 leading to the violent birth of Bangladesh; the breakup and reunification of Germany; the breakup of Korea (in both these cases communist ideology overrode all other considerations), the Break up of the former USSR and Yugoslavia (both driven by ethnic considerations). This has led to loyalties changing rapidly

⁵⁵ Brown, Judith M. (1972). *Gandhi's Rise to Power: Indian Politics 1915–1922*. Cambridge South Asian Studies. Cambridge University Press. ISBN 978-0-521-08353-9.

⁵⁶ Brown, Judith M. (2009). "Gandhi and Civil Resistance in India, 1917–47". In Roberts, Adam; Ash, Timothy Garton (eds.). *Civil Resistance and Power Politics: The Experience of Non-violent Action from Gandhi to the Present*. Oxford University Press

and diametrically. Thus some individuals may even be led by convenience and expediency.⁵⁷

NWFP in Pakistan is culturally similar to Afghanistan, while Balochistan has cultural similarities with Sistan province in Iran. We would like to see how this impacts Pakistan's unity. National building is therefore, both a skill and an art, and we would like to see identity theory and further downstream research on identity, identity building and identity formation contribute to the development and formulation of principles with regard to nation building. Nations are not fully "natural" or fully "artificial", but fall into a continuum between the two extremes. For example, both Canada and Switzerland are multilingual. Attempts to impose homogeneity have failed miserably in many cases just as too much devolution and deentralization of power and an over-emphasis on diversity can be counter-productive. Sri Lanka for example, faced a bloody and protracted civil war after the Sinhals discriminated against the Tamils, and postulated and set up a unitary state. India has been much more successful with its competitive federal set up, which has brought out its unity in diversity remarkably and admirably, and boosted economic growth too.

Territorial identity can also be understood in the backdrop of World systems theory which is a multi-disciplinary approach to world history and social change and understands the world in the context of a world system. The idea of a world-system here refers to the inter-regional and transnational division of labor, which divides the world into three categories namely, core countries, semi-periphery countries, and the periphery countries. This idea originally emerged as a criticism of the modernization theory which considered nations to be the units of analysis. Per the world systems theory, core countries usually focus on higher skill, capital intensive production, and the rest of the world focuses including both semi-periphery and periphery countries focus on low-skill, labor-intensive production and extraction of raw materials. Thus, core countries dominate the world in terms of technology, and the rest of the world lags behind. This may be a Eurocentric vision, and we would like to see it challenged. The dominance of some nations is also not permanent, and can indeed change from time to time.

However, the model does allow for changes to categorization. Immanuel Wallerstein has developed a highly popular version of world systems analysis, in the 1970s based on his analysis of the history of capitalism and capitalist countries. According to him, the rise of capitalism was an outcome of the crises in feudalism. Thus, capitalism was eventually used by the west to gain control over the whole world and assert its hegemony. World systems theory also differs from the dependency theory in that the latter has as its core guiding principle, some form of exploitation of peripheral and semi-peripheral countries by core countries.

⁵⁷ Adnan, Abdullah. "Pakistan: Creation and Genesis." *The Muslim world* (Hartford) 96, no. 2 (2006), 201–217.

Another theory is the “Clash of Civilizations” proposed by the American political scientist Samuel P. Huntington. This theory with suitable modifications can also be used for an analysis on territorial identity. This thesis states that people's cultural and religious identities will be the chief source of conflict in the post–Cold War period. He argued that future wars would be fought not between countries, but between cultures and ideologies. Huntington divided the world into the “major civilizations” in his thesis as Western civilization, comprising the United States and Canada, Western and Central Europe, Australia, etc.. Another group is the Latin American civilization, comprising South and Central America, Mexico and Cuba, A third group is the Orthodox civilization, comprising parts of south eastern Europe and parts of the Soviet Union besides some Muslim nations. The Eastern world is the mix of the Buddhist, Chinese, Hindu, and Japonic civilizations comprising most of Asia. The Muslim world comprises most of the Middle East, and some parts of South Asia and Africa too. The last group in this list is Sub-Saharan African countries. On the other hand, the “New clash of civilizations theory” by Minhaz Merchant states that there are four major civilizational forces, namely the United States, China, India and Islam, and this theory states that conflicts between these forces will shape our century.^{58 59}

➤ *Observations Pertaining to Cultural Identity*

Culture is one of the most widely discussed topics on earth, and also often the most widely misunderstood. This is perhaps the reason why there are so many different definitions of culture (A count placed the total number of definitions for the term culture at above three hundred) but the most important definitions of culture and the most oft-cited are presented here. Many different definitions of the term culture have been proposed by different cultural anthropologists and sociologists such as Edward B. Tylor, Bronislaw Malinowski, Georg Simmel, Melville J. Herskovitz, EA Hoebel, Marvin Harris and others over the years. Among all these definitions, the one proposed by Edward B. Tylor is usually considered to be the most comprehensive. Tylor stated, “Culture or civilization taken in its broad ethnographic sense is that complex whole which includes knowledge, belief, art, morals, laws, customs, and any other capabilities and habits acquired by man as a member of society.”

In the words of Bronislaw Malinowski, “Culture is an instrumental reality and apparatus for the satisfaction of biological and derived needs. It is the integral whole consisting of implements in consumer goods, of constitutional characters of the various social groupings, of human ideas and crafts, beliefs and customs.” (Malinowski,

⁵⁸ Snyder, David; Kick, Edward L. (1979-03-01). "Structural Position in the World System and Economic Growth, 1955–1970: A Multiple-Network Analysis of Transnational Interactions". *American Journal of Sociology*
⁵⁹ Huntington, Samuel P. (1993). "The Clash of Civilizations?". *Foreign Affairs*.

1944) According to Melville J. Herskovitz, “Culture is the man made part of the environment. It therefore includes and encompasses material objects of human manufacture, techniques, social orientations, points of view and sanctioned ends that are the immediate conditioning factors underlying behaviour.” (Herskovitz 1948) In the words of American anthropologist Marvin Harris, “A culture is the total socially acquired life-way or life-style of a particular group of people. It consists of the patterned, repetitive ways of thinking, feeling and acting that are characteristic of the members of that particular society or segment of society. (Harris 1975)

The German sociologist Georg Simmel defines culture as follows, “Culture is the cultivation of the individual through the agency of external forms which have been objectified in the course of history.” E.A. Hoebel however provides the following definition of culture, “Culture is the integrated system of learned behaviour patterns which are characteristic of the members of the society, and which are not a result of biological inheritance.” (Hoebel 1966) In the words of AL Kroeber and C Kluckhohn, “Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinct achievements of human groups, including their embodiments in artefacts.” (Kroeber and Kluckhohn 1952).^{60 61 62}

Therefore, culture refers to the sum total of the knowledge, experience, values, symbols, patterns, belief systems, mores, attitudes, narratives, ethics, shared meanings, and cherished or widely held notions of internal and external world views, on aspects such as internal and external world views, religion, language, art, politics, economic perspectives, music, food, work culture, folklore, marriage, parenting, kinship, health etc, and other aspects of culture that are shared by a large number of people in that culture and communicated through the process of enculturation. It also includes cultivated behaviour and patterns of thinking that are socially transmitted and communicated from generation to generation either formally or informally. It is also a kind of “collective programming of the mind”, but values of the society are often readily accepted by members.

The following facts emerge from these definitions of culture

⁶⁰ Kroeber, A. L., & Kluckhohn, C. (1952). Culture: a critical review of concepts and definitions. *Papers. Peabody Museum of Archaeology & Ethnology, Harvard University*, 47(1), viii, 223.

⁶¹ Cultural Anthropology: Appreciating Cultural Diversity, McGraw Hill Internal Edition, Conrad Phillip Kottak

⁶² Julian H Steward, Theory of Culture Change: The Methodology of Multilinear Evolution, University of Illinois Press 1955

- Culture is socially learned: Beliefs and values are often relative, culture-specific and learnt by members of a group through interaction with other members of the group, or by children through the process of initiation, observation, formal or semi-formal training and emulation.
 - Culture is symbolic: Symbolic thought is unique to human culture, and often conveys powerful meaning. In the words of Leslie White, "Culture is dependent on symbolizing. Culture consists of institutions, tools, implements, utensils, rituals, ornaments, customs, beliefs, games, clothing, works of art, language, etc." (White, 1959)
 - Culture is shared: Cultural traits are common to most or all members of the group, and are usually passed on from generation to generation.
 - Culture is an expression of human nature: Culture teaches humans how to express their innate biological urges, proclivities and instincts, and how to interact with others too.
 - Culture is all-encompassing: Culture governs almost every aspect of people's lives, including in more liberal societies. Culture dictates and determines to varying degrees, what people do at almost every moment of their lives.
 - Culture is integrated and patterned: Cultures are integrated and patterned sets of customs and beliefs. If one aspect of a culture changes, it can cause ripple effects in several other aspects of culture as well. Thus, cultural patterns are highly structured systems.
 - Culture is instrumental and adaptive: Cultural traits are highly instrumental and adaptive, and can play a critical role in the success (or failure) of a culture.
 - Culture is gratifying: Culture is designed to satisfy the biological and social needs of individuals. If specific elements of culture do not fulfill the wants or needs of humans, they may be done away with.
 - Culture evolves: Culture evolves constantly. This is chiefly due to technological and social factors and the inventive nature of man. This is usually cited as one of the major causes for the success of man in comparison to other animals, and differentiates successful societies from less successful ones. We had also proposed the idea of "universals of cultural change" in this regard in an earlier paper.
 - Culture can be inherited: Culture is usually inherited from senior members of a society through an elaborate process of enculturation. Children usually inherit most aspects of a culture from their parents.
 - Culture operates as cognitive system: Cultures are often seen as systems of knowledge which are designed to serve the needs to its members.
 - Culture is shaped by the environment: The environment sets constraints on culture, and environment often shapes culture greatly.
- Dominant or highly influential cultural systems: Examples of such cultures include the USA and China. Factors leading to a culture's dominance could include its technological superiority, cultural hegemony and soft power, economic influence or might, military power or influence, and population size and rates of population growth.
 - Non-Dominant cultural systems: Examples of such systems could include Japan and India. Even though such cultures may possess desirable traits or traits worth emulating, their lack of dominance in the international arena due to an absence of hard power or soft power may naturally prevent such traits from spreading.
 - Fringe or Marginal cultural systems: Examples of such systems could include less important countries such as Laos and Tanzania. Such countries are merely a blip in the radar, and the probability that such cultures can have a major impact on world affairs in the foreseeable is quite low.
 - Closed or Autarchic (alternatively Autarkic) cultural systems: Examples of such cultures are the communist hermit kingdom North Korea which have practically no cultural or economic connections with the rest of the world at the present time.

We had also proposed that cultures interact through a process of cultural symbiosis. We had also explained the process of cultural symbiosis in great detail. Elements in the process could include awareness, seeding, acceptance, internalization, etc. Internalization of cultural elements, we proposed, could happen through mechanisms such as push-pull churn, pull churn, subconscious adoption and percolation, push-pull adapt churn or pull adapt churn, push-pull modify churn or pull modify churn, etc. We stated that changes may also happen through various modes such as top-down mode, horizontal-mode, spatial spread, bottom-up mode, changes due to or arising from mass mobilization, generational change, functional spread, multi-modal spread, and other types of dimensional spread. We also stated that the stages in achieving cultural change would be as follows: stage one: generation of awareness of other cultures (or sub-cultures) and awareness of the positive aspects of other cultures or sub-cultures; stage two: overcoming social Inertia; stage three: setting the ball rolling; stage four: feedback, achieving dynamic re-equilibrium and generation of further action. Thus, cultural symbiosis proceeds entirely differently in the post-globalized world, and cultural change in today's world must also be understood with respect to terms such as hard power, soft power, cultural hegemony, and cultural imperialism. We had also proposed the seven cultural orientations as described below (for the grouping and categorization of cultures), as a part of our papers on socio-cultural change:

- Past-orientation versus future-orientation
- Inward-looking cultures versus outward cultures
- Rigid versus flexible cultures
- Individualistic versus collective cultures
- Material and non-material orientation

In our two papers on socio-cultural change, we had categorized culture into the following categories. From the point of view of their influence, cultures may be categorized as follows:

- Contentment versus innovation
- Rational-orientation versus Non Rational-orientation

Relativism in general is a concept or doctrine which states that points of view have no absolute truth or validity when studied in isolation, but must be evaluated and studied as a part of a much wider and a broader ecosystem in order to accomplish greater clarity and understanding. According to this doctrine, knowledge, morality, and truth (in addition to a person's own values and beliefs) are defined in relation to culture, society or historical context, and are not absolute. According to this concept, there are no universal yardsticks for culture. Thus, each culture may have its own positives or positive aspects, and may be good or in its own right. Notions of cultural superiority or inferiority only exist in the minds of individuals and are not absolute. The idea of cultural relativism is based on the principle of relativism, and can be traced to the work of the Alain Locke, Robert Lowie, and anthropologist Franz Boas in the early part of the twentieth century. Boas stated, "Civilization is not something absolute, but is relative, and our ideas and conceptions are true only so far as our civilization goes". This idea gained widespread popularity among anthropologists after the Second World War, and is true in many ways. It is also related to the doctrine of Historical particularism which states that each culture is shaped by its own history. For example, some oriental and nomadic cultures do not promote the acquisition of goods, but these cultures may cause less harm to the environment than western ones. Thus, no culture is superior or inferior in every single way. Culture also naturally shapes identity formation, and the two are inextricably interlined. Two different cultures do not therefore shape identity in exactly the same way. This is a very important idea worth exploring and investigating.

On the contrary, absolutism refers to the belief in absolute principles in philosophy, politics or religion. According to the doctrine of cultural absolutism, cultures can be evaluated in absolute terms, and some cultures may be superior to others. Proponents of cultural absolutism state that their respective cultures are superior, and cannot be questioned under any circumstances. Proponents of cultural absolutism may also believe that their own respective cultures set standards of right and wrong for the whole world to follow. Ethnocentrism which is the opposite of cultural relativism, has been observed in many cultures across the world. Proponents of ethnocentrism often believe their own cultures set standards for other cultures to emulate. Ethnocentrism was implied in the writings of early anthropologists and sociologists like EB Tylor.^{63 64 65}

⁶³ Glazer, Mark (December 16, 1994). "Cultural Relativism". Texas: University of Texas-Pan American.

⁶⁴ Calhoun, Craig J., ed. (2002). "historical particularism". *Dictionary of the social sciences*. Oxford University Press

⁶⁵ Herskovitz, Melville J. 1958 "Some Further Comments on Cultural Relativism" in *American Anthropologist* 60(2) 266-273

The famous anthropologist Ruth Benedict who studied the Zuni, Dobu, and Kwakiutl cultures believed that culture was made of many patterns which were bound together in a harmonious whole. Her book, "Patterns of culture", which was published in 1934, became one of the most widely read published works in the social sciences. Such patterns were known as cultural patterns in her words, and these bestowed upon culture a distinct individuality. In this connection, Benedict stated, "No man ever looks at the world with pristine eyes. He sees it edited by a definite set of customs and institutions and ways of thinking."

Another important concept is that of "Cultural constructivism". This theory states that human behavior, ideas and identity are shaped by cultural forces in a cultural context, and that an understanding of culture is necessary for understanding individual behaviour. Interpretive anthropology or interpretivism, focuses on understanding culture on the basis of how individuals construct the world around themselves, and interpret themselves.

The idea of cultural lag was first developed by William F. Ogburn's in his 1922 book "Social Change with Respect to Culture and Original Nature". The theory and notion of cultural lag usually denotes the difference in evolution, advancement or maturity between material and non-material aspects of a culture, or between two other elements of a culture, as explained by James W. Woodward and others. Cultural lag may arise due to cultural inertia, over-reliance on tradition, lack of social infrastructure, or several other factors. Identifying cultural lag would be a crucial component of proactive change, as lag elements of a culture can be brought up to speed. The idea of cultural lag must also be tied to the idea of a cultural taxonomy. This idea has widespread practical implications and utility. For example, people may discard their mobile phone for a newer model without any thought or consideration, but may not change their religious beliefs readily and easily. Automobiles may become faster and faster, but driving habits may only change slowly. However, technology does change other aspects of culture slowly and this idea is usually referred to as "technological determinism". This idea is gaining traction among modern anthropologists.

Culture can also be studied with reference to a cultural taxonomy and a cultural taxonomy can be constructed on the patterns of Carl Linnaeus' taxonomy of species. For example, each culture has subcultures. Subcultures may be defined on the basis of ethnicity, social classes, occupation, religion, geography etc, or on a combination of one or more of these factors. Each culture or sub-culture in turn has subcategories or subclasses. A standard list of subcategories or subclasses can be prepared or constructed and can be used across different cultures. Examples of subcategories within a culture could include language, religion, symbols, art, music, cinema, drama, folklore, marriage, cuisine, other aspects of tradition etc.

We had proposed that subcategories could be further sub-divided into components. We could therefore have a multitude of components under language such as language policy, teacher training methods, teaching methods, second language acquisition methods and techniques, teacher competence evaluation, student performance evaluation etc.

Each component could in turn have attributes. Each component can have a list of attributes which are like qualities or characteristics. Each attribute should be capable of being assessed either quantitatively or qualitatively. These must also be studied in relation to the process of identity formation. For this purpose, positive attributes or traits may include honesty, sincerity, capability for hard-work, obedience, optimism, future-orientation and far-sightedness, creativity and appetite for innovation, truthfulness, dynamism, self-respect or dignity, discipline, methodical and systematic approach, punctuality and time consciousness, perfectionism and attention to detail, and affection or healthy respect towards others while negative attributes or traits may include attributes such as pessimism, cynicism, jealousy, ego, snobbishness, selfishness and self-centeredness, anger or a short-temper, greed, past-orientation, myopia, and contempt or derision toward others. These are also akin to various cultural identifiers such sex, race, history, nationality, language, sexuality and sexual orientation, religion and religious beliefs, ethnicity, and cuisine. These attributes may be analyzed and quantified mathematically in relation to identity formation, and this would be an interesting exercise to undertake. Thus, identity formation would need to be assessed in relation to a cultural taxonomy, and this is an important exercise one must undertake. This is important because personal identity is formed due to a process of a society's attributes, and there is always a two-way co-relation in this regard. This would also mean that identity formation is studied with respect to values, norms and ethics, even universal ones. (Ceruti 2001)

Some sociologists have attempted to define cultural ideology. Cultural ideology may be defined as "A comprehensive and coherent set of basic and additional beliefs regarding political, economic, cultural and social affairs that is held in common by a sizable group of people or a majority of people within a given society. Cultural ideologies may even govern that cultures' values, norms, and standards that exist independently of a single individual person and that are therefore widely shared within a group as part of its defined and practiced culture."

In order to study cultural identity, we may also adopt the case study method which is a valid and a widely practiced social sciences research technique. In this technique, a particular case is studied at a significant level of detail in order to understand all its aspects. The lessons learnt from the case are then applied to other cases, patterns identified, and inferences or generalizations drawn. Many different cases may also be studied as a part of a much bigger and wider study or research strategy. Cases may also be classified into critical cases, unique cases and revelatory cases. Critical cases are case studies which are critical to

gaining a deep insight into a particular subject. Unique cases are case studies that are unique in nature, and such case studies provide unique insights in relation to a topic or issue. Revelatory cases on the other hand, reveal unique insights regarding a certain topic. These three types of cases studies must be studied in co-relation to one another for a satisfactory analysis to be performed.

Some aspects of culture may be unique and very interesting with few parallels elsewhere. For example, Arnold Van Gennep described different "rites of passage" in a book published in 1909. He studied and described rites of separation or preliminal rites, rites of transition or liminal rights, and rites of incorporation or post liminal rights. His work is widely hailed as a masterpiece in anthropological research. In Japan for example, the celebrations associated with the birth of the first child links the two sets of grandparents through the flesh of the newborn, and this is called "nikushin". Culture even dictates child naming practices and customs in different cultures and contexts as observed by Marcel Mauss, and others. Most cultural traditions may not however, impact culture deeply and strongly; it is left to the researcher's discretion to identify the impact of cultural practices and traditions on identity, and some of the concepts we have proposed here and elsewhere should do the trick.

Culture and identity may therefore be linked bi-directionally and multi-dimensionally, and may transform and change in unique ways, changing identity in the process. For example, in a town in Mexico, there is a widespread Coca cola addiction that leads to diabetes, as has killed many. The rate of consumption of Coca cola in this town is many times that of the United States, and this is interesting given the fact that Colas are alien to the local culture. Dietary practices have also evolved over the years and many aspects of diet which are now considered to be traditional are really not so traditional. The Ariaal, a remote nomadic community in Northern Kenya that was studied by many anthropologists, have now embraced modern practices, and have even settled down, changing their cultural orientation completely. Members of the Makah community who have traditionally depended on whaling, even use the internet extensively nowadays to boost their income from whaling. Bedouins in Oman and elsewhere have not shown an interest in abandoning their nomadic way of life completely in some cases, but some have embraced modern technology and use cell phones and laptops. Cultures may sometimes be seen to be in conflict as discussed by us earlier; for example, some Mullahs in the Middle East had even ruled that the learning of English is unislamic, though such ideas have had few takers.

Cultural change may not always be positive, progressive and beneficial to society. Regressive forces are at play too, and these are variously described as being anti-modernist and fundamentalist, and such forces tend to cause a society to revert to its original old primitive and undeveloped state. This is also known as cultural atavism or cultural degeneracy. In some cases, cultural elements may manifest themselves to extreme and unhealthy degrees. In

such case, cultural identity dilution, moderation or modulation may become necessary. We have examples of the Bangladeshi-born British girl Shamima Begum who joined the ISIS at a young age and exhibited evil tendencies to an extreme degree. She was joined by two other schoolmates, and the three came to be known as the “Bethnal Green trio”. This trend is disturbing because many well-educated girls from London like Sharmeena Begum, Amira Abase, and Kadiza Sultana have also joined the movement. What inspired them to join such movements in spite of their quality western education? What inspired them to join such movements in spite of the fact that some critics hold Islam to be anti-woman? Why do militant organizations like the ISIS, the Taliban, the Al-Qaeda, and the Boko Haram draw so many adherents? The “Ethnography of Enculturation” is one way we can understand this. Attempted cultural or identity change may sometimes fail utterly and badly. We can take the example of the heretic Egyptian Pharaoh Akhenaten who tried to change the Egyptian religion to monotheism, but failed miserably.

Ideologies have historically shaped the way of life of people, and rulers too. Aurangzeb had his brother Dara Shikoh killed, and his father Shah Jahan imprisoned. Tipu Sultan likewise committed atrocities against the Hindu people, and had many of them converted to Islam. The spread of Islam in North Africa initially took place during the Ummayyad dynasty, and began in the seventh century, and there was a desire to convert people of old and minor religions to the new faith. Islam also reached the Indian sub-continent in the Seventh century due to efforts made by Arab traders, making an incursion into Sind, Malabar and Gujarat. The capture of Sind by Mohammed bin Qasim took place in 712 AD effectively marking the beginning of Islam in the region.

We must also understand the concepts of project identity, legitimizing identity and residence identity. For example, the Khalistani movement grew as a result of Indira Gandhi’s centralized governance, and over-sized central government concept. This eventually led to Operation Bluestar in 1984. In July 1983, the Anti-Tamil Pogrom known as “Black July” was carried out in Sri Lanka, and thousands of Tamils were killed. The Bodu Bala Sena and other militant organizations wanted a Buddhist state, and the Sinhala Buddhist identity and the Tamil Hindu identity were constantly pitted against each other throughout the period of the civil war. These observations should also highlight the possible implications of extreme variants of the Hindutva on Indian national and territorial integrity. Governments must not recklessly pursue ideologies without taking into consideration their downstream implications.^{66 67 68}

⁶⁶ Mura, Andrea (2015). *The Symbolic Scenarios of Islamism: A Study in Islamic Political Thought*. London: Routledge.

⁶⁷ McCoy, Terrence (12 August 2014). “The calculated madness of the Islamic State’s horrifying brutality”. *The Washington Post*.

Identity also impacts and greatly dictates how people interpret individuals. Indeed individuals are mostly interpreted through the narrow prism and lens of people’s own cultural identity. For example, Mahatma Gandhi who contributed greatly to the Indian freedom movement is seen as racist by many Africans, even though Gandhi greatly inspired Nelson Mandela and Martin Luther King. In 2018, some people in Ghana even removed a statue of him from a university campus. Some Hindutva forces see Gandhi as a British stooge who appeased Muslims, and made Hindu society weak. They refuse to see the good side of him, and take recourse to a one-sided interpretation. This naturally impacts and impedes scholarship and literary (and critical) works which are often based on such interpretations; the quality of such works is therefore highly compromised. Some Dalits are likewise critical of Gandhi for having supported the caste system in some form till 1922, even though they fought against untouchability later on. Ambedkar who fought for the rights of Dalits was a trenchant critic of Gandhi for having refused the idea of a separate electorate for Dalits. Periyar thought Gandhi was trying to impose Brahminical culture on Tamils, while left-leaning author and writer Arundhati Roy called for all institutions named after Gandhi to be renamed. Interpretations of other historical figures such as Mother Teresa have also likewise tended to vary widely.

Ambedkar fought for the rights of Dalits, but he himself appears to have been condescending towards the scheduled tribes and Adivasis. Veer Savarkar who did not fight for Indian independence as much as Gandhi did, is severely criticized by the left but is seen as a hero by the right. Thus, Savarkar began to be widely seen in positive light only after the emergence of the Indian rights in the past couple of decades. It would have been politically dangerous to eulogize him in the 1960’s and 1970’s. Upper caste Hindus and the Hindu right should logically be critical of Ambedkar, but often support him for political reasons. We could call this “appropriation”. Likewise, Tamil Brahmins are highly critical of Periyar and the Dravidian ideology in general, even though he still has some support in the state. Savarkar, though an upper caste Hindu, spoke against the caste system and promoted inter-caste dining later in his life.^{69 70}

The term “to forge” means to form an object such as metal by heating and hammering. Forged identities can also sometimes be formed, and these are alliances of convenience. Examples of such alliances between

⁶⁸ Bowie, Neil G. (April 2021). “40 Terrorism Databases and Data Sets: A New Inventory” (PDF). *Perspectives on Terrorism*. Leiden University

⁶⁹ Ganguly, Debjani; Docker, John, eds. (2008), *Rethinking Gandhi and Nonviolent Relationality: Global Perspectives*, Routledge

⁷⁰ Philosophy of Hinduism; India and the Pre-requisites of Communism; Revolution and Counter-revolution; Buddha or Karl Marx BR Ambedkar

India and the USA to counter China and Pakistan even though there are fundamental differences between the two culturally in spite of their possible shared ideological similarities. This follows the more idealistic and less successful “Non-aligned movement”. China and Pakistan have similarly forged an alliance to build the “China Pakistan economic” corridor as a part of China’s belt and road initiative. China has also forged economic alliances in Africa, and so has India to a lesser degree. Such alliances may also be formed if warring groups or factions unite together when there is a threat of aggression by a third party; this has been evidenced throughout history.

Countries, cultures or civilization may also renege identities and revert to a previous state, and this could be called renegation of identity. This may be somewhat rare, but can still happen, nonetheless. For example, Saudi Arabia has been trying to emphasize its national identity and its cultural heritage over its religious identity more and more with the opening up of pre-Islamic structures, but we will wait and see what happens. Germany reneged its Nazi ideology after the Second World War, while Russia and China gave up economic communism more or less completely. Buddhism took off in India for a period, but was again eclipsed by the rise of Hinduism in the eighth century. What will happen if Iran re-embraces Zarathustranism? Can such a thing happen at all? Can social science research methods and techniques answer such questions?

We can also have a situation where a person, individual or group not only gives up its identity, but adopts a contrary stance to their original identity. We may refer to this as “anti-identity”. This may happen in a yoyo-like fashion, after which individuals may reach a state of equilibrium. We have many examples of this, particularly among ex-Muslims like Wafa Sultan (she read the Qu’ran and the Hadiths and formed her own views on Islam), Ayaan Hirsi Ali, (she was a sympathizer of some Islamic terrorist groups but was later shocked by the violence in the religion) and Harris Sultan. Many of them went on to become atheists, and some became highly critical of religion in general. Such changes may also be induced through personal experience, and these “life-changing” events can be captured through the process of the “Ethnography of enculturation”.

We would also like to study Identity with respect to transculturation, and see how the transition to a global identity can be brought about. This is not only desirable, but important and imperative in the twenty-first century: In the olden days, for example, we had tribes, primitive tribal groups, nomads and pastoralist groups followed by band societies such as foraging bands, and later, chiefdoms and pan tribal sodalities. During the time of Muhammed, various pre-Islamic tribes in medieval Arabia such as the Jewish tribe of **Banu Qurayza and the Quraysh tribe** constantly fought with each other with a reprieve coming only during the holy months. Later, however, a pan-Islamic identity emerged throughout the region after the death of Mohammed in the year 632 AD. Eventually, a global identity may emerge in the twenty-first century (however, with many elements of individual cultures remaining intact

and unchanged) based on global trade and commerce, the inculcation of a scientific temper, and the development of rationality and free thought. This may not be a quixotic ideal. It may indeed happen (and must happen) if all the intellectuals of the world get their act together, and petition to change educational systems meaningfully worldwide. It would also require the right kind of governmental policy in key and leading nations, and a mutual collaboration among nations to edge out the old “might is right” concept.⁷¹

➤ *Observations Pertaining to Social Identity*

Many prominent sociologists have provided definitions of the term society. In the words of MacIver and Page, “Society is a web of relations, and a complex system of usages and procedures, of authority and mutual aid, and many groupings and divisions, of controls of human behaviour, and of liberties. This ever-changing, complex system, we call society.” (MacIver 1950) Ian Robertson states, “A society is a group of interacting individuals sharing the same territory and participating in a common culture.” A society is therefore, a group of people whose members reside in a given area, share common cultural bonds, and also interact with one another in different and meaningful ways. .⁷²

The following common characteristics of society therefore emerge from most definitions:

- Society may be defined as a group of groups. People collect together to form groups. A group of groups is defined as a society. (Hubert Maurice Johnson)
- Society is based on a set pattern of social relationships. This happens because humans come together in order to enter into meaningful relationships with one another, and interact with one another. This also automatically and naturally creates mutual interdependencies.
- Society depends on likeness. The “principle of likeness” refers to widespread and deep-rooted similarities found among members of a society. The American sociologist Franklin Henry Giddings refers to this concept as “consciousness of kind”.
- Society is also characterized by differences. The “Principle of differences” refers to the physical, mental, cultural and social differences found among people in a group. These differences in a society exist in addition to its commonalities.
- Society is also often characterized by mutual co-operation and division of labour.
- Society is dynamic and evolving, and the constituting elements of society are also always changing.
- Society often relies on some form of formal or a semi-formal structure or organizational mechanism in order to maintain its cohesion.

⁷¹ Jihad academy: The rise of the Islamic state, Nicholas Henin, Bloomsbury, 2015

⁷² Lenski, Gerhard E. (1974). Human Societies: An Introduction to Macrosociology. New York: McGraw-Hill, Inc. ISBN 978-0-07-037172-9.

- Societies usually comprise institutions which are designed to serve their needs effectively and efficiently and differentiate them from other societies. Examples of such institutions could include institutions that promote family, education, marriage, and religion.
- A society also has culture. Society and culture always go hand in hand, and are mutually inter-dependant. For example, The American Anthropologist Ralph Linton called culture the “Social heritage of man”.

On the other hand, a community may be defined as “A social group with some degree of we-feeling and living in a given area”. (This definition was provided by the American sociologist Emory S. Bogardus). According to Anderson and Parker (Parker 1966), “Groups are units of two or more people meeting in the same environment, or overcoming distance by some means of communication, which also influence each other psychologically. The distinctive bond of the group is reciprocal interaction. Friends in conversation, a committee in action, and children playing together are examples.” The following characteristics of community emerge from this definition and other definitions. Another related and interesting concept is that of a social group. According to sociologists William Ogburn F and Meyer F Nimkoff, “Whenever two or more individuals come together and influence one another, they may be said to constitute a social group.” (Ogburn 1940) (Nimkoff 1940) Members of different social groups also often share similar socio-economic variables and also typically have similar levels of education, income levels, and occupational preferences.

The British Anthropologist Siegfried Fredrick Nadel emphasized the importance of differentiating between culture and society. According to him, “culture is the way of life of a given set of people, while society is an organized, and an interacting aggregate of individuals who follow a given or a chosen way of life. A society is therefore, an aggregation of individuals, while culture determines the way they behave”. (Nadel, 2006) Thus, according to Pertierra and Ema Herawati, a society is a collection of individual members pursuing their interests in the context of formal rules laid down in that society, often administered by specialists in that entity, and typically implemented by the state, and culture is produced with the context of that society and its socio-economic structure. (Pertierra, 2004) (Herawati, 2006)

The concept of Social organization is another extremely important concept that is used to describe the sum total of activities performed in the context of a given culture. This concept also takes into consideration the different roles played by individuals in relation to society, and in relation to one another in society. This idea was developed upon by Anthropologists and Sociologists such as Herbert Spencer, Emile Durkheim, Bronislaw Malinowski and Alfred Radcliffe-Brown The idea of social structure and social relationships was further developed by anthropologists and sociologists such as Claude Levi Strauss, Edmund Leach, George Murdock, Rodney Needham, S F Nadel, and Raymond Firth, and the idea of individuation and identity-

formation must be understood in the context of social relations as well. (Murdock 1949) (Firth (1951))

Societies, communities, and social groups are also defined with respect to social, cultural and socio-cultural change. Such changes are universal and take place at different rates in societies throughout the world. According to American sociologists John Lewis Gillin & John Phillip Gillin, “Social changes are variations and changes from accepted modes and ways of life; whether due to alteration in geographical conditions, in cultural equipment, composition of the population, or ideologies and whether brought about by diffusion or inventions within the group.” (Gillin 1915) According to the American sociologist Kingsley Davies: “By social change is meant only such alterations as occur in social organizations, that is, structure and functions of society.” (Davis 1949) According to MacIver and page, “Social change refers to a process responsive to many types of changes; to changes in the manmade conditions of life; to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and physical nature of things.”

The idea of a personal identity is tightly and closed interwoven with cultural and social norms, just as it is tied to the principle of individuation which is based on the idea of the uniqueness of every individual, which is turn tied to the process of enculturation or acculturation which we have discussed all long; Influencing factors could include factors such as the hierarchy of the society, caste, class, religion, etc, and also the cultural macro-environment or the relationship with the world at large. Identity is also formed through a process of primary socialization or secondary socialization, and is also related to the idea of social solidarity between members of social groups. This is also a very important source of meaning and experience according to Manuel Castells (Castells 2010). Identity formation and individualtion may vary widely by social and cultural groups, and again in various social and cultural settings; for example Tamils and Muslims may acculturate differently from others, (culturally, religiously and linguistically) but this is only an example. However, all these aspects need to be covered in any study pertaining to identity-formation and identity change in relation to social order.

The issues of self and identity were primarily explored in “Symbolic-interactionist theories” which were first formulated by sociologists of the likes of Herbert Blumer, George Herbert Mead and Charles Horton Cooley and were also based on the foundations laid by the American psychologist John Dewey. According to such theories, “self reflects society” or “society shapes self” and these factors in turn shape social behaviour. According to this school of thought, human behaviour must be understood in relation to the environment in a bi-directional way. The concepts of legitimizing identity, project identity and resistance identity which are very important in this connection, must also be borne in mind. The individuation of Brahmins, Dalits, North Indians, South Indians, Indian Hindus, Indian Muslims and Indian Christians must be studied in the backdrop of this concept and other related concepts. Similarly, group

identity may not be formed or fostered as easily in individualistic societies as they are in collective ones. Indeed, the formulation of collective or group identity in a wide variety of contexts also needs to be studied by anthropologists.

Social identity is also formed in relation to social ideology. Social ideology may be defined as "identity deriving from cultural beliefs that justify particular social arrangements, including patterns of inequality, and ideas and notions of implicit or inherited superiority and inferiority." In many cases, Social Relation analysis is carried out with respect to identity formation. Social relation refers to a multitude or different types of social interaction, regulated by social norms, between two or more people, with each having a different social position, and performing a designated or specific social role. In a set or a structured sociological hierarchy, social relations are usually very complex, and may need to be understood through a formal analysis. We must also briefly discuss the concept of ascribed position and achieved position here; ascribed position is based on the qualities of a person gained through birth, while achieved position refers to qualities of a person gained through action. Even though there are critics of capitalism, supporters of capitalism state that upward mobility is possible in capitalism, and this is referred to as meritocratic individualism. This concept is very closely related to the idea of ascribed and achieved position. (Durrenberger 2001)

Social relations also form the basis of other concepts such as social structure, social organization, social movement and social system. Interpersonal identity development is also comprised of three elements, namely 1. Categorizing individuals into categories, 2. Identification or associating people with groups, and 3. Comparing such groups meaningfully. It is also tightly related to the idea of symbolic interactionism, and the study of the social relationships between human beings, a field of study developed by sociologists such as George H. Mead, Herbert Blumer, Erving Goffmann among many others. Identity formation may also be understood with respect to "the big man" or leader, whose acculturation patterns are indeed different, and identity formation is also related to notions of power and hegemony. Identity formation would also often vary based on economic systems such as capitalism or communism, particularly with reference to leaders. Other related concepts include social control which is a control imposed by a small group of people on the rest of society through imposed authority. This is more common in traditional societies.

Identity theory also borrowed heavily from the idea of "structural symbolic interactionism" which is a sociological theory that discusses people's ability to develop images in social and cultural contexts, and often in relation to another individuals and their social categorization. (Tajfel 1978) (Stryker 1980) Theories on Social Categorization, which classify individuals based on attributes into groups and their identification or association with such groups, also plays an important role in the identity formation process.

American sociologists Peter L Berger and Thomas Luckmann have called this relationship a "dialectic operation" (Luckmann 1967). C H Cooley also discussed the idea of a "Looking glass self" (Individuals shaped by their own views about themselves) and through their interactions with Social groups such as Primary and Secondary groups, a concept that he first proposed in 1909 in his book 'Social Organization: Human Nature and Social Order'. (Cooley 1909) (Mead 1934) (Blumer 1969) However, society itself is highly differentiated on the basis of several factors such as social class or social status, language or linguistic ability, religion and religious affiliation, sex and gender, ethnicity, age etc. Thus, all these dimensions can impact a person's identity to varying degrees and in many different ways.

Discussions about identity have also become very commonplace in popular culture: The 2002 film, "The Bourne Identity", directed by Doug Liman, is based on Robert Ludlum's 1980 novel of the same name, and Czech-born French writer Milan Kundera's book 'Identity' from 1999, and largely deals with identity-based issues and themes. Many popular films and books from all across the world, deal with the topic of identity (either directly or indirectly) as this is a topic of great interest to the general public as well.

Many sociologists have often spoken about the concept of class identify, class struggle, and class consciousness, and the German thinker Karl Marx on the whole was greatly pre-occupied and obsessed with the idea and concept for most of his life. A conflict between different classes in a community resulting from different social or economic positions and the presence of opposing or conflicting interests and competition for resources is called a class conflict or a social conflict. This is also less commonly referred to as class war, class warfare, or in economic terms a capital labour struggle. In most cases, according to Karl Marx, this would lead to violent revolutions where the workers would throw out the capitalists and form a classless society. Thus, Karl Marx also spoke about the bourgeoisie, the proletariat, and the petit bourgeoisie. He also spoke about classes formed and formulated chiefly in economic terms, (in his view, capitalists and the working class were fundamentally in opposition to each other) and this is known as Marxian class theory. Even though Marx's ideas were highly revolutionary and influential, most of his predictions did not come to pass. Marxism is now regarded by many as a murderous and a failed ideology, both economically and otherwise. Some individuals may also possess an exaggerated sense of identity at different ends of the social spectrum, and this may lead to aggression or victimhood narratives as the case may be,^{73 74}

⁷³ Dahrendorf, Ralf (1959). *Class & Class Conflict in Industrial Society*. Stanford University Press

⁷⁴ Faux, Jeff (2006). *The Global Class War: How America's Bipartisan Elite Lost Our Future and What It Will Take to Win It Back*. John Wiley and Sons.

Class struggle has however been common in history. The revolt of the plebeians, the conflict of the orders, also sometimes called the struggle of the orders, was a political struggle between the plebeians or commoners and patricians or aristocrats in ancient Rome in which the plebeians sought political equality with the patricians. Another famous revolution in history is the French revolution which led great political, social and economic change; it also led to the ancien regime or the old monarchy being thrown out and a new regime being ushered in. The Russian revolution of 1917 also saw the old monarchy being thrown out, and a new socialist government brought to power. Many peasants revolts, uprisings and rebellions have also been witnessed throughout history such as the peasant's revolt in England in 1381, the Indian Indigo rebellion (1859-62), the Pabna Movement (1870's and 1880's), the Deccan riots of 1875 to protest against the practices of Marwari moneylenders, and the famous Moplah rebellion of 1921. The Bhoodan or land gift programme was started in 1951 by Vinobha Bhave in a bid to promote equality in land holdings.

Many individuals opposed social hierarchy too, and history is replete with such examples. Jyotirao Phule was a social activist, and an anti-caste social reformer whose work extended to many fields, including eradication of untouchability and the caste system, and his efforts in educating women and oppressed people are also worth noting. Ambedkar too suffered humiliation in his childhood, and went on to become one of the greatest Indians ever. He naturally opposed Gandhi on caste, but had an unfavourable view on Indian tribals stating that they were savage, and lived without any influence from external society. Other Dalit movements such as the Adi-Dravidar movements of Tamil Nadu, self-respect movements and other non-Brahmin movements are also worth noting in this connection.

Many Indians have carried forward the Dalit movement, examples, being the Kancha Ilaiah of modern times. He however had an unfavourable view towards Hinduism and Brahmins. Rationalists like Gauri Lankesh have carried unfavourable impressions of Hinduism too, even though Hinduism has since reformed greatly; their idea and understanding of Hinduism was based on outdated historical models, too. Dalit writers have been known since medieval times, and many sacred works and religious movements are attributed to them. Modern Dalit activists like Sanghapali Aruna and Chandrashekhar Azad Ravan have since carried on the fight for equality.. Thus, social identity dilution is indeed possible and desirable in the long run, and can happen due to better socio-economic progress and the blurring of social identities. It can also happen when horizontal (and lateral) forces override vertical forces. Others like MN Srinivas have spoken of upward mobility, and the process of "Sanskritization" where lower caste Hindus take on aspects of the upper caste. This process leads to a syncretic Hindu culture being formed, and some religious practices followed by lower caste Hindus eventually fading away.

Worldviews of different social groups also vary in accordance with their social position. For example, some

upper caste Hindus may have wished to retain caste privilege, though this idea is now on the wane. Lower caste Hindus naturally fought against the caste system more strongly, though interesting social equations have manifested themselves as some lower caste Hindus have begun to support the Hindutva movement, which is seen by some as an upper caste movement. The Hindu right sometimes sees the term caste (which originated from the Portuguese term "Casta") as a recent invention. Though this may be true with respect to the word caste alone, discrimination existed in Ancient India though discrimination may not have been the basis of the Rig Veda or Hinduism which is essentially a geographical expression. There was no concept of caste in the Indus valley which also contributed greatly to Hinduism, only a heterarchy as noted by Gregory Possehl. The caste system was also not central to the Rig Veda, though caste discrimination existed in varying degrees in post-Harappan India. It was probably however probably only amplified and magnified in post-Buddhist India. Western researchers have however tended to outsize the caste system due to their reliance on outdated historical models, too. Marxists blow the caste system out of proportion due to their obsession with class struggle. Thus, both Marxists and Hindutva groups need to bring themselves uptodate with the latest historical models. Dayanand Saraswathi even condoned the caste system seeing it as necessary, and there have been other apologists for the caste system, too in the past few centuries.

Another interesting story is that of Vanchinathan Iyer who belonged to Southern Tamil Nadu. He murdered the Englishman Robert William Escourt Ashe in a train in 1911: Dalit perspective and Indian nationalist or revolutionary perspective have differed with regard to the motive of the murder. Nationalist groups saw him as a freedom fighter, while Dalit groups saw him as a caste oppressor, though some Dalit groups have since reportedly changed their stance. Thus, perceptions of many real-world issues may vary based on an individual's hierarchy in the social order. The principles emanating from this case must naturally be extended to a large number of other real-world case studies too, so thus meaningful generalizations can aptly be drawn. We would also like to see a pan-India and a global world order emerge eventually, where points of view are neutral to social identity, however utopian this may appear at present. Thus, there can be many different heterodox extensions of identity theory. Even aspects of family identity can perhaps one day be studied, along with a study of massculturation patterns. These are only a few examples; many more avenues of study may present themselves in the years to come.^{75 76}

➤ *Observations Pertaining to Economic Identity*

Any society may comprise economically privileged groups and economically less privileged groups, the distances between which can be calculated through the use

⁷⁵ Identity and violence: The illusion of destiny, Amartya Sen, Penguin books, 2007

⁷⁶ Personal Identity, PK Mohapatra, Descent Books, New Delhi, 1983 and 2000

of metrics or techniques such as the Gini Coefficient and the Lorenz curve. Economic groups may also be referred to as classes, and there are privileged classes and less privileged classes. In common parlance, economic classes include classes such as the upper classes, upper middle classes, lower middle classes, and the lower classes. From our perspective, economic identity is relevant only to the extent it has a bearing on social or cultural behaviour, and strengthens and weakens individual or group identity. Social and cultural distances between groups usually depend on economic equality or inequality, and may be magnified by other factors such as social and educational disparities. Economic distances between groups may change over time, and the trickle down or trickle up of wealth may operate differently in different situations or contexts, increasing or decreasing gaps as the case may be. Often, social science research techniques such as cultural action are also used to bridge economic gaps. Privileged economic groups try to boost their economic power through various techniques such as education, their command over the English language and even the caste system, while less privileged groups may also try very seriously to play the catch up game by closely observing and following the footsteps of their much more successful brethren. Economically privileged groups may also travel by first class in a train, plane or ship to maintain their differentiation, and may shun contact with less privileged groups. According to Karl Marx, class could be determined by who owned the means of production. The upper classes according to him did not have to work to live, and the lower classes simply supplied labour at a low cost.

Economic identity theory states that a person's sense of self or identity affects economic outcomes, and people make decisions based on their economic identity which also overlaps with other components of identity. For example, economically privileged groups may buy fancy goods or cars, buy more expensive homes, and shop at more up market stores. Their economic and cultural preferences may also therefore be entirely different. This, the incorporation of identity theory into the science of economics can boost economic theory greatly. We had discussed some ideas in our paper pertaining to Anthropological Economics. Identity also therefore affects behavior particularly economic behavior and economic decision making greatly.

The interface between identity and economics has been explored by George Akerlof and Rachel Kranton in a paper they published in 2002 who argue that identity plays a crucial role in determining economic outcomes. They also argue for incorporating the theory of social identities into standard economic theory. They also trace identity theory to other aspects such as workplace organization, gender roles and educational choice. In addition, psychologist Laszlo Garai applied the concept of social identity to economic psychology⁷⁷ as well; economic psychology also overlaps to some degree with identity theory. Moses Shayo used the concept of social identity to attempt to explain why countries with similar economic characteristics would choose substantially different levels of redistribution. Daniel Benjamin, Joshua Strickland and James Choi, also examined

the effect of social identity, focusing on ethnic identity, on a wide range of economic behavior.⁷⁷

An economic ideology is a set of views which form the basis ac set of ideas or beliefs (comprising a formal ideology or framework) on how the economy should run. It has a much wider and greater over-arching framework than economic theory, and an economic ideology may be comprised of several theories. Economic ideology also possesses some explanatory power and can explain how planners, institutions or individuals behave under a set of circumstances. It also typically takes an economic standpoint, dwells on several economic themes, and purports to explain several economic phenomena. Examples of economic ideology have included capitalism, socialism, neo-capitalism, laissez-faire economics, social market economics, social democracy, democratic socialism, totalitarian communism, Fabian socialism, autarchy, belief in a planned or a command economy, belief in trickle down or trickle up economics and positions for or against globalization. Less well-known economic ideologies include Islamic economics or Islamic banking which follows or applies Islamic principles or teachings in Economics, and frowns upon usury. In the days of yore, feudalism, tribalism, foraging, horticulture, reciprocity, barter, pastoralism, (and economic practices followed by band societies, confederacies, chiefdoms) also partly represented economic ideologies as also did pre-industrial modes of production. Other specialized economic systems such as potlatch represented economic ideologies, too.⁷⁸

From our perspective, a socio-economic group is a group that emerges from the interaction of various social and economic factors. A socioeconomic class is a class of people which is determined and comes into play based on a group's economic and social status in relation to other groups. Common characteristics that determine socio-economic status may include employment, education, and income. Other factors such as age and gender may determine socio-economic groups indirectly. From our perspective, Socio-cultural groups (which are determined based on social and cultural groups, and may take into consideration factors such as customs, traditions, lifestyles, beliefs, values, norms, habits and other cultural patterns) may be broken up into various socio-economic groups in such a way that each socio-cultural group comprises one or more socio-economic groups. The objective of this exercise is to break-up the entire population into socio-cultural groups.

We had also defined occupational groups: socio-economic groups could be broken up into occupational

⁷⁷ *Identity Economics: How Our Identities Shape Our Work, Wages, and Well-Being* George A. Akerlof and Rachel E. Kranton

⁷⁸ What is Socioeconomics? An Overview of Theories, Methods, and Themes in the Field, Simon Niklas Hellmich Forum for Social Economics · January 2015

groups which practice a specialized primary occupation besides other secondary occupations. We had also broken up the population into creative classes, intellectual classes, and entrepreneurial classes, which though small, could impact the economy meaningful in many different ways. All these concepts must also be studied with respect to identity theory, as identity may be shaped in different classes and groups distinctly. From our perspective, identity can be studied with regard to economic productivity, (how identity is shaped with regard to economic considerations) and this can be done in a tri-dimensional analysis with socio-economic or socio-cultural groups, and individual mind-orientation, and societal or cultural orientation.

There have been many social movements in India over the years, but most of these in reality are socio-economic movements in India. Many such movements in India, centering on opposition to the construction of large dams, opposition to the displacement and resettlement of peoples are effectively socio-cultural and socio-economic movements. Such movements in India encapsulate and encompass all the categories of caste, economic class, race, religion, clan and tribal identity which identify with and interact with each other in multitudinous ways.

Examples of such movements have included various movements in different parts of India such as the Chipko Andolan, Save the Bhagirathi and stop Tehri project (Manu, 1984), Save the Narmada movement (Narmada Bachhao Andolan) in Madhya Pradesh and Gujarat; youth organization and tribal people in the Gandhamardan Mines against Balco, opposition to the construction of the Silent valley dam, the famous Chipko movement or Chipko Andolan organized in North India in the 1970's, the opposition of Baliapal test range, the Appiko movement in the Western Ghats, opposition to bauxite mining in Kashipur and Niyamgiri in Odisha; opposition to the reclamation of wastelands in Bankura district in West Bengal, and the opposition to the construction of the Gumti Dam in Tripura. (Barthelemy, 1982) Economic position, economic class and economic status may impact worldviews, too; for example the lower economic classes may participate in some kinds of activity such as campaigning for social rights. This is by no means a hard and fast rule, because activists like Vandana Shiva are from the upper crest. At times economic class identities may also form in opposition to each other; the upper classes may see themselves as privileged and look down upon the lower classes; the lower classes may resent the power and position of the upper classes.⁷⁹

➤ *Observations Pertaining to Acquired Identities (E.G. Membership of Communist Parties)*

The term “group” has a highly amorphous meaning and can refer to a wide variety of groups, and any gathering of two or more people who interact with each other at regular or irregular intervals, and who share a feeling of belonging to the group. One time interactions are outside the purview of our definition, and one time gatherings could

include political rallies or political gatherings. Interaction, purpose and the pursuit of common goals are also essential characteristics of a group. Thus, categories of people (examples being children born in a certain year) are excluded from this group due to an absence of interaction and a forged sense of common identity or a commonality of purpose.

C H Cooley also made a distinction between primary groups and secondary groups, in his magisterial and seminal work “Human Nature and the Social Order” which was published in 1902. According to him, “Primary group” refers to personal relations that are direct, face-to-face, and are often permanent, and intimate, examples being the relations in a family, a group of close friends, etc. People typically experience such groups fairly early in their life and such groups also play an important role in the development of personal identity. Primary groups also tend to be smaller than secondary groups. Secondary groups generally develop later in life and are much less likely to be influential in the formation of one's own identity, and service emotional rather than pragmatic needs. A secondary group may be defined as any group of people who get together for the purposes of achieving a professional goal or to provide a service to others. These groups are usually much larger than primary groups and also much more impersonal. At times, they may be task-focused, and time-bound. Individuals can join or leave these groups fairly easily, and their association with the group depends on the roles that they can perform within these groups. Examples of secondary groups include classrooms or offices.

Groups can also be formed through the principle of inclusion, or in some cases, exclusion. The feeling that a person belongs to an elite or privileged group is thrilling and exhilarating indeed, while on the other hand, the feeling of not being allowed in a group, can be depressing. The famous Sociologist William Sumner developed the concepts of in-group and out-group to explain this concept (Sumner 1906). An in-group is the group that an individual feels he belongs to, and he believes it to be an integral, inseparable and inalienable part of his own identity. An out-group, conversely, is a group someone doesn't belong to; and often a feeling of contempt, derision or competition is formed in relationship to an out-group. Various groups and teams can be categorized into in-groups and out-groups. Primary groups may consist of both in groups and out groups, as also secondary groups.

In sociology, an association is a group of persons who come together with some particular aim, purpose or goal. It is, therefore, a tangible group which can be seen and felt. An association does not grow spontaneously, but through well-defined rules for membership. A community is a social unit with commonality of goals and aims and with common and enduring common attributes and defining characteristics such as norms, religion, values, customs, and identity. Communities may share a sense of place situated in a given geographical area (e.g. a village, town, city, state, country, or neighbourhood) or in virtual space through social media and communication platforms. Communities

⁷⁹ deological Profiles of the Economic Laureates". *Econ Journal Watch*. **10** (3): 255–682. 2013.

may also override and transcend geographical boundaries in some cases. Although communities are often relatively “small”, “community” may also refer to large group affiliations such as national or international communities.

In sociology, an institution is a system for organizing, directing or channelizing standardized patterns of social behavior. In other words, a group consists of people, and an institution emphasizes actions, norms, ethics or etiquette (also with social rules, conventions and norms) with possible punitive action, though this may not always be the case. The German sociologist Wolfgang Streeck and the American political scientist Kathleen Thelen define institution as follows, “institutions are in the most general sense “building blocks of social order”: they represent socially sanctioned, that is, collectively enforced expectations with respect to the behavior of specific categories of actors or to the performance of certain activities.” As defined by Jack Knight, Randall Calvert and Douglass North, institutes typically involve mutually related rights, roles, responsibilities and obligations for actors, along with other rules and norms for behaviour. Major social institutions could include the family, educational institutes, religion, the economy and work, health care, and government. The idea of institution varies from context to context, and sociologists, anthropologists and political scientists have their own definition of the term.

A special interest group is a community (usually within the framework of a larger organization) formed by members who have a shared interest on a certain topic, and have a goal in advancing a specific area of knowledge, learning or technology. Members of a special interest group may also cooperate to produce solutions or new frameworks within their particular field. This term was first used in 1961 by the Association for Computing Machinery (ACM), and was subsequently used and popularized by many other organizations.

The term cult is usually used in pejorative context. It is a group (whose size may vary) which is often led by a charismatic and self-appointed leader or a group of leaders, who control the thoughts and ideas of its members often to an excessive degree. Cults usually require devotion and dedication to its cause, as well as an unwavering dedication to its beliefs and practices, which are often religious, philosophical or spiritual. They are also often unnaturally fixated on an objective or a goal, which may include the furtherance of the charisma or personality cult of their leader. The norms and ideals of a cult are also deviant, or at odds with the ideas and ideals of the society at large, and they promote false ideas, concepts and consciousness. Cults such as the “Children of God” cult also bring about a sense of “false consciousness” in their members, and may attempt to raise their emotions to a fever pitch. Cults and their influence on their members became the subject of a sociological study beginning in the 1930’s, and their impact on identity formation has been studied too. Cults are different from other religious movements which do not usually seek to control their members unduly or unnaturally.

Political parties usually are set up to further a certain political objective or goal. Often, they may be tied to a political or non-political ideology (For example, the BJP is tied to the Hindutva ideology of the right while Communist parties follow an altogether different political and economic ideology). Ideologies which could be political, economic, religious or philosophical can shape political worldviews too. For example, Republicans and Democrats share different perspectives on most issues as do the Indian left and right. Different political parties in the USA share different perspectives on critical issues such as immigration, and ideology shapes scientific worldviews too, and crucial issues such as global warming. For examples, there are flat earth advocates and intelligent design proponents in the USA even in today’s era of globalization and technology, many of them highly educated. Most of their beliefs are entirely ideology-driven.

Ideologies may also impact the identity formation process in many different ways, and may lead to aberrations too. An aberration is defined as a departure from what is considered to be normal, usual, or expected, and is usually an unwelcome one. Thus, while global identities are desirable, a personal sense of identity and a sense of belonging to society is not only natural, but also unavoidable. Let us now analyze the thought patterns of communist parties in India. Communist parties adhere to the following principles, regardless of whether they are logical or illogical, and whether they are desirable or undesirable, and these beliefs impact their thought worlds, world views and identity formation processes. These observations can also be used for a chain of thought analysis.⁸⁰

The following are the causes for Marxist aberrations and abnormal behaviour:

- Marxism is a Eurocentric ideology, and was birthed in the conditions of Europe in the mid-nineteenth century. Marxists mindlessly extend Marxian analysis to other contexts without modification.
- Marxism is anti-imperialist and anti-western in orientation.
- Marxism imbibed and imbued Karl Marx's own logical fallacies such as anti-Semitism unquestioningly.
- Marxism is virulently and inherently anti-capitalist, and sees a return to capitalism as “neo-liberalism”.
- Marxists take recourse to a false dichotomy fallacy; Capitalism is flawed, so Marxism must be the only perfect solution.
- Marxism is opposed to religion and the idea of God in general, and sees religion and belief in God as undesirable.
- Marxists oppose nationalism as a matter of principle.

⁸⁰ Althusser, Louis. [1970] 1971. "Ideology and Ideological State Apparatuses." In *Lenin and Philosophy and Other Essays*. Monthly Review Press ISBN 1-58367-039-4.

- Marxist historiography is teleological and deterministic in that it posits an origin in history at the start of the revolution of the proletariat.
- Marxists promote an ideological interpretation of religion and an ideological differentiation between religions because some religions are more in line with their own notions of equality while some are not. This leads to concepts such as Islamo-leftism. This leads to a flawed, limited and one-sided analysis.
- Marxist historiography prohibits winnowing the past for glory.
- Marxist historiography adopts a materialist stance and ignores cultural factors in any analysis. Marxist historians believe in a materialist conception of history.
- Marxists blindly oppose the right because their ideology says so.
- Marxists promote an illogical ideological opposition to aspects such as globalization.
- Marxists are also out of their breadth in understanding contemporary issues such as global warming.
- Marxists also state that right wing groups have their own beliefs, so left-wing groups are entitled to their own beliefs too.
- Marxists state that all schools of thought are encouraged or allowed in a democratic society regardless of whether they are left-wing ideas or right-wing ones. Therefore, left-wing ideas and ideologies must be allowed too.

Thus, Marxists promote different perspectives and views on Mughal India, the Gupta dynasty, Ashoka and other periods in Indian history from the centre and right. The works of the Indian Marxist scholar RS Sharma were thus even banned by the Jan Sangh which is a defunct political party. The left also has different perceptions and interpretations on national icons such as Veer Savarkar than the right. Some of the ideas of the left can be understood by reading articles published by the Indian left-leaning magazine Frontline. The right however usually promotes other ideas such as that of the indigenous Aryans, and promotes exaggerated allegations of Hinduphobia. This is just another example of a victimhood mentality. The ideas of the Indian left and right are therefore irreconcilable on most counts. There are however many possible viewpoints between the left and the right on a wide range of issues, and the entire gamut of views between the left and the right is known as the left-right political spectrum.^{81 82}

The left also refuses to digest the economic progress made by India in the last couple of decades. Arundhati Roy likened India to a “plane flying backwards”, while writers like Aakar Patel have been critical of the Hindutva ideology,

⁸¹ Evans, Geoffrey; Whitefield, Stephen (1998). "The Evolution of Left and Right in Post-Soviet Russia". *Europe-Asia Studies*.

⁸² Ackerman, Gary A.; Bale, Jeffrey M. (2012). "The potential for collaboration between Islamists and Western left-wing extremists: A theoretical and empirical introduction". *Dynamics of Asymmetric Conflict*. **5** (3): 151–171

and claim that India has been an economic failure, as also does Ashoka Mody. Thus, perspectives and worldviews are unnaturally shaped by ideology. This is one thing we must seek to remediate as we move towards a post-ideology world. Another concept is that of “Islam-leftism” which denotes the alleged political alliances between Islamists and leftists, due to Marxist ideology, and their common hatred of the west. This term was variously used by political scientist Maurice Fraser and others who state that Marxists and Neo-Marxists have been shaped by ideological interpretation of religion and their opposition to globalization. This nexus is sometimes referred to as the “Red-green axis”.

Another term “the regressive left” has been used to describe the left in opposition to modern ideas of progress and technological advancement. This term was used by the British political activist Maajid Nawaz, Sam Harris, and Richard Dawkins among others. Marxists may lack a comprehensive approach to issues, other than their hackneyed perspectives on class struggle, and the idea of Marxism as the opium of the intellectuals was promoted by the French philosopher Raymond Aron. Thus, Marxists may even be seen by other Non-Marxists as “enemies of themselves”, “enemies of progress”, “enemies of science”, “enemies of anything good”, etc. They may also be associated with “depleted intellectual faculties”, “illogical and irrational behaviour”, “loss of personal self-respect and dignity”, “senility and old age” They may also promote a kind of sub-conscious or an unconscious communalism based on ideology and dogma. We can also propose the term “Marxist communalism”, but patterns of discrimination must be based on observations and rigorous scholarship rather than any other prejudice or dogma. Marxists also polarize to an extreme degree. As long as the left exists, the right will exist.⁸³

We can also state that Hindutva misrepresentation of history will exist as long as Marxist misrepresentation of history exists. This is undoubtedly because one kind of bias always legitimizes every other kind of bias. Marxists provide fodder for the right, and partly constitute its *raison d’être*. Marxist historians also set a bad example for others to follow, and vitiate and pollute the atmosphere as they never pursue objectivity. They also do not understand twenty-first century issues such as global warming, or propose socialism as an answer to such issues. In other words, Marxism may be doomed to oblivion, not just in the economic domain, but in the cultural and intellectual domain too. Fringe left wing groups such as CPI (Maoist) Party have even carried out large-scale violence and were banned by the Indian government. The Indian author J Sai Deepak even recently stated that he has given up on any prospect of reformation by the left. We had also spoken about “The God that failed: part two” and “The God that failed: part three to

⁸³ Marxism as Dogma, Ideology, and Theory in Contemporary Political Sociology Harvey Rich, Canadian Journal of Social Science, 1976

refer to Marxist historiography and Marxist intellectualism respectively.⁸⁴

There could be other forms of aberrations too practiced by the non-left. For example, the Indian archaeologist KK Muhammed supported the Hindus in the Ram Janmabhoomi dispute despite his Muslim background. The former India President Abdul Kalam was highly secular and even read the Bhagavad Gita regularly in spite of his Muslim background. The Pakistani founder of MQM Altaf Hussein called the partition of India in 1947 a big blunder, while Tarek Fatah criticized Islamism. Many Indian atheists and low-caste Hindus also support Hindutva, as do very few Non-Hindus. The Hindu right often equates a narrow sect of Hinduism to the whole of Hinduism and may essentially be against the diversity in Hinduism, or the idea of a diverse India. This is another aberration we can think of.^{85 86}

➤ *Observations Pertaining To other Residual Identities (as per Cultural Taxonomy)*

We had proposed that culture and its components should be arranged in the form of a hierarchy, and this would constitute a Cultural Taxonomy much in the manner of Carl Linnaeus' taxonomy of species. These would cover the residual components of identity formation, and of these, there can naturally be many different types. These would be relatively low in impact, but very interesting in their own right. For example, the term Haute couture which was introduced by Charles Frederick Worth refers to high-end fashion design, and this has greatly shaped French identity and pride. Paris became to centre of high-end fashion and the production of expensive clothes using high-end fabrics, and even overtaking the United States. The French are proud of their own gastronomic traditions and see it as "l'art de vivre a la franciase", as are Indians, who see it as a part of their rich cultural identity and traditions. Many Indian Hindus are also proud of their vegetarian identity and see it as an ideal worth emulating by other ethnic, religious and cultural groups. Many of these aspects leave an indelible impact on cultural identity, and naturally shape personal identity as well quite greatly and in fundamental ways.

VII. CONCLUSION

The basis of this paper is our paper on generic identity theory which was published by us way back in the year 2019. This paper which was tied to the concept of the psychic unity of mankind, explored among various other things, the basic concepts pertaining to human identity and identity formation by drawing on work carried out by other scholars. In the present paper, we took forward the concepts we had put forth in our earlier papers, to an altogether new

level and proposed several real-world applications of identity theory as well. In this paper, we also showed that observations studied and analyzed from the point of view of a monolithic western culture are wrong, and multi-cultural perspectives are always necessary. This paper was therefore another critical and essential part of our globalization of science movement. Globalized perspectives are also necessary because only well-crafted emic perspectives can help us understand differences in meaning in various cultures around the world, and can therefore help us combat religious violence and identity conflicts which are raising their ugly head in different parts of the world. We must also understand that humans are humans and therefore social and cultural changes can at best come about very slowly. Social sciences must also be better integrated with non social sciences to bring about a social and cultural change. Social sciences thus far have been the missing piece of this jig saw puzzle. Western-centric studies that assume a monolithic culture are also therefore fundamentally wrong, and are highly restrictive and misleading as well. It is the west that has given us the ideas of liberty, equality and fraternity. It is the west that has given us the idea of free speech. We must acknowledge this and cherish this fact at any cost, and under any circumstances. At the same time, we must also acknowledge the fact, that science cannot be a Eurocentric activity. For this, participation of people from all walks of life, and from all over the world in scientific activity is a must, and excellence in science must no longer be geography-bound.

84 Browsers, Michael L. *Political Ideology in the Arab World* (Cambridge, UK: Cambridge University Press, 2009)

85 *Our Hindu Rashtra: What It Is. How We Got Here*, Aakar Patel, 2020

86 *La Sociologie allemande contemporaine*, Paris: Alcan, 1935; *German Sociology*, London: Heinemann, 1957