

Disseminating the Real-World Importance of Conjoint Studies of Acculturation, Transculturation, and Deculturation Processes: Why this can be a Useful Technique to Analyze Real-World Observations

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Abstract:- We begin this paper by reviewing the core tenets and principles of the symbiotic approach of sociocultural change or the “Proactive-interactive-symbiotic approach to long-term cultural change”, that we had proposed several years ago, and by representing it in brief for the benefit of our readers. We also then review and go through various others concepts centered on, and pertaining to acculturation, enculturation, and transculturation, and compare them with the already preexisting concepts in the market. We also then go on to explain why conjoint studies of acculturation, transculturation, and deculturation processes of various types need to be carried out, and lay forth their real world utility as well. We do this by examining the different types of acculturation, transculturation, and deculturation processes and methods from the aforesaid perspective. We also provide various case studies drawn from different communities from different parts of the world around these concepts to beef up our case, and lend more credence to the tenets of our thesis. Last, but not the least, we explain why these concepts could form an essential and an intrinsic component of post-colonial studies, and form an intrinsic part of our globalization of science movement as well. This would naturally lend a more scientific flavor to cultural studies in general, and post-colonial studies in particular.

I. INTRODUCTION

“The secret of change is to focus all of your energy not on fighting the old, but on building the new” –Socrates

“What's dangerous is not to evolve.”-Jeff Bezos

We begin this paper by reviewing the core tenets and principles of the symbiotic approach of sociocultural change or the “Proactive-interactive-symbiotic approach to long-term cultural change”, that we had proposed several years ago, in the years 2017 and 2018 (in two different core papers) to be precise, and by representing it and summarizing it in brief for the benefit of our esteemed readers. We also then review and go through various others concepts centered on ideas of acculturation, enculturation,

and transculturation (some of these are already commonly used in cultural anthropology) that we had either touched upon or proposed over the years, and compare them with the already preexisting and widely circulated concepts in the market. We also then go on to explain why conjoint studies of acculturation, transculturation, and deculturation processes of various types and hues need to be carried out under various circumstances, and lay forth their real world utility as well by providing useful and practical real-world examples. We do this by examining the different types and subtypes of acculturation, transculturation, and deculturation from the aforesaid perspective, and by trying to co-align them as well.

We also provide various more detailed case studies drawn from different communities from different parts of the world around these concepts to beef up and strengthen our case, (while we cannot literally pepper our paper with as many case studies as possible interests of space, we at least review the core and the more important ones) that lend more credence to the tenets of our thesis. Last, but not the least, we explain which this approach and technique could form a key component of post-colonial studies, and form an intrinsic part of our globalization of science movement as well, and would particularly come into play when two or more cultures directly begin to interact with one another, and eventually begin to disengage with one another. (Though various other uses are also possible) This would naturally lend a much more scientific and a methodological flavor and a more practical touch to cultural studies in general, and post-colonial studies in particular. It is course well-synchronized with our previously postulated concept of practicalism, and service of science, particularly social sciences and cultural anthropology to society.

We had introduced the concept of the symbiotic approach to sociocultural change in two different papers that we had published several years ago, and had referenced it in many of our subsequent papers as well, some of which as annotated and referenced here. These two core papers were “Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a

‘Neo-centrist’ perspective” published in ELK Asia Pacific Journal of Social Sciences Volume 3, Number 4 (July 2017 – September 2017) 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”, that was published in ELK Asia Pacific Journal of Social Science Volume 4, Issue 2, 2018.^{1 2 3 4}

In this model, we had attempted a categorization of cultures into dominant or influential cultural systems, non-dominant cultural systems, fringe or marginal cultural systems, and closed or autarchic (autarkic) cultural systems. The process of cultural symbiosis between these cultural systems, we had averred, would determine the global socio-cultural landscape. We also explained how cultural boundaries could be identified in terms of linguistic boundaries, ethnic boundaries, political boundaries, quasi-political boundaries, etc, and had set forth criteria for identifying cultural boundaries. We had also proposed that cultural areas must be logically arrived at on some basis such as similarity of cultural traits. We had then proposed and laid down the process of cultural symbiosis based on impacting factors such as technological superiority and military hegemony, cultural hegemony and soft power, economic Influence, and population and population growth, and absorbing factors such as technological superiority, perceived superiority, allure or glitz, the solutions they provide to problems, comparison with substitutes, economy, utility and practicality, cultural receptivity, etc.

The process of cultural symbiosis would also comprise several stages such as awareness generation, seeding through the push mode, pull mode, push-pull mode, subconscious adoption, etc., acceptance, internalization, etc. Changes can also happen through top-down mode, horizontal-mode, spatial spread, bottom-up mode, mass

mobilization, generational change, functional spread, multi model spread, etc. We had also discussed the concepts of mind-orientation, cultural orientation, mindspace, thought worlds, and worldviews as well. For further clarity, refer to the aforesaid papers. Of course, the model of symbiotic sociocultural change would have a bearing on this paper, but only indirectly; this paper however, essentially describes scenarios where two or more cultures are directly in contact with one another, and when the contacts between them eventually cease. This would make the case for conjunct studies much more meaningful. However, this is not always necessarily the case; this technique can be used in non-contact based scenarios as well. The latter is much more common in the present day and age, in these times of globalization.

II. ENCULTURATION

The term enculturation is widely used in social and cultural anthropology. Simply put, it refers to the process by which people learn various aspects of their own culture from their surroundings, including its norms and mores. This is usually done to adjust and adapt to the core tenets of the culture, and to ensure that individuals do not become misfits. In many cases, individuals immerse themselves in the culture completely, and may even become oblivious to its shortcomings. This process is usually more pronounced during childhood and adolescence, though it takes place to some degree throughout an individual's life. The process of enculturation is closely tied to socialization, which is another concept central to the field of sociology, and describes processes of interaction between individuals. These terms must however be distinguished from inculturation, which is more often used in Christian contexts. The concepts of identity formation and individuation are also inextricably bound and tied to the process of enculturation which takes place in many unique and different ways in practically every culture or society under the sun.

The famous American Anthropologist Conrad Phillip Kottak in his praiseworthy book “Window on Humanity: A concise introduction to Anthropology”, published some years ago, defines enculturation as follows: “Enculturation refers to a process in which the culture that is currently firmly established teaches an individual the accepted norms of the culture or society where the individual resides or lives. The individual can become an accepted member, and fulfill the needs, functions, the roles and responsibilities of the group, only if he learns or familiarizes himself with what type of behaviour is acceptable within the group. The individual then also learns and becomes aware of the contexts of boundaries of the accepted behaviour that dictates what is acceptable and not acceptable within the framework of that society, and what constitutes cultural transgression.” (Kottak 2004)⁵ Other definitions of the term have been provided by the American Anthropologist E.

¹ “Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a ‘Neo-centrist’ perspective” published in ELK Asia Pacific Journal of Social Sciences Volume 3, Number 4 (July 2017 – September 2017)

² “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”, that was published in ELK Asia Pacific Journal of Social Science Volume 4, Issue 2, 2018.

³ Conceptualizing ‘Cultural Frames of Reference’ and ‘Cross-cultural Frames of Reference’ for various cultures and societies: Employing these concepts to bring about social and cultural change in different societies, Sujay Rao Mandavilli, IJISRT, September 2023

⁴ Postulating ‘Ethnography of Enculturation’: A high-level overview of various social science research techniques that can be used to study human enculturation processes, Sujay Rao Mandavilli, IJISRT July 2023

⁵ *Mirror for Humanity: A Concise Introduction to Cultural Anthropology* (McGraw-Hill, 2013 15th Edition) (ISBN 0078035015)

Adamson Hoebel, Margaret Mead, and others. Please refer to our previous papers for the entire definition. Several theories of enculturation have also been proposed over the years, some prime and important examples being Bandura's social learning theory and the social cognitive theory which are based on an earlier "Social learning and imitation theory" which was developed by the famous American psychologist Neal E. Miller, another American psychologist John Dollard and others. More theories and concepts are being evolved and gestated all the time, as this is a dynamically evolving field.^{6 7}

➤ *Acculturation*

The term "acculturation" which was first defined by the anthropologists Redfield, Linton, and Herskovits in the year 1936, and later, by Y.Y Kim, Milton Gordon, Herbert Gans, and the Social Science Research Council, is relatively less commonly used than the term enculturation but is important nonetheless. This term is used to describe the changes that occur when two or more different cultural groups come into the direct and intensive contact with one another, often over a protracted period or span of time. This is therefore, a multi-dimensional, dynamic and multi-directional process of continuous and constant learning, adoption, and adaptation that occurs when two or more distinct cultures come into sustained and direct contact with each other. The process of acculturation is continuous, integrated, dynamic, and interactional; it takes place across numerous components and dimensions of culture, and can result in different types of novel neo-cultural outcomes. It must also occur naturally, as force and violence would not be construed as being ethical in the modern world. As a result of this process, both the host culture, and the immigrants culture may change. However, it is usually the immigrant's culture that changes the most, and most rapidly, due to the fact that immigrants commonly and typically constitute only a very small proportion of the total population, and therefore, adapt much more readily and easily to the prevalent i.e. the host cultures norms. There are also other concepts such as segmented assimilation. This occurs in the case of social stratification. In some cases, particularly when cultures are highly dissimilar, a culture shock may also occur as was first described by the anthropologist Kalervo Oberg. (Oberg 1960)

In case the immigrants are relatively larger in number in proportion to the total population, the host culture can also change significantly and substantially. This has happened, and has been observed on many occasions, though this is relatively rarer. For example, cultures like the USA are a constant melting pot and a synthesis of diverse and different cultures, and immigration there is an ongoing and a constant process of assimilation, adoption, and adaptation. The process of acculturation would to a large

extent also be determined and dictated based on whether the host culture is assimilating, accommodating or not, and characteristics of the host cultures can naturally determine the patterns and mechanics of acculturation to a great degree, and cultural diffusion often takes place. The cultural makeup of immigrants also plays a major role, and some cultures may adapt more readily than others do. In extreme cases, a new amalgamated culture is also born. In many or most cases, Differences and paradoxes are may persist indefinitely, as religious and linguistic differences may not die out completely in case of strong and dominant cultures; this was also observed by us in our two previously published papers on "the Symbiotic approach to socio-cultural change", and was also anticipated and advocated by the Canadian author and scholar Michael Ignatieff and others.

The ability of the peoples of an alien culture to assimilate may depend in large part on the cultural strength of the alien identity which can perhaps be computed, or indirectly inferred. Therefore Muslims may - in general, and with some possible exceptions - have more difficulty in assimilating into other non-Muslim cultures. This is a general observation, and may need to be much more clearly established and ratified through further studies. People from similar cultures may also assimilate easily, as studies of Polish immigrants in Italy have shown, and studies showing the affinity of French Canadians with their English speaking counterparts have shown, while Chinese students in the USA may have trouble assimilating. Disoriented peoples such as refugees may also adopt more easily. Historical biases, prejudices, and historical hostility levels may also count to a fair degree, - for example, hostilities between the Japanese and the Chinese have persisted for decades due to both historical and geopolitical factors - though more empirical studies may be probably required before generalizations can be drawn. At an individual level, personality traits and attitudes may also matter. There have been other theories such as the U Curve model proposed by Oberg (Honeymoon, hostility, at home stages), and other bipolar and bidimensional acculturation models based on psychometric tests and psychometric scales. Everything needs to be ratified however, through systematic fieldwork.

➤ *Transculturation*

The term "transculturation" is a much less commonly used term than either enculturation or acculturation. This term was first believed to have been coined by Cuban anthropologist and historian Fernando Ortiz in 1940 (It is also sometimes traced to the Cuban poet and philosopher Jose Marti) to describe the concept and idea of the merger and the convergence of cultures. Transculturation differs from other concepts because it describes a process of cultural transformation characterized by the infusion of new cultural elements and the loss or significant transformation or alteration of pre-existing cultural elements. Transculturation, therefore refers to the interplay between or among two or more different and differing cultures in which each culture acquires or adapts one or more elements of the other culture or cultures, and in which new elements of culture are created through a process of adaptation and mutual adjustment that is also commonly known as

⁶ Hoebel, Adamson E. (1954). *The Law of Primitive Man*. Harvard, Massachusetts: Atheneum.

⁷ Robert L. Winzeler, *Anthropology and Religion: What We Know, Think, and Question*, Altmira Press, Lanham, USA, 2012

syncretism. The term ethnogenesis would sometimes refer to the emergence of a new culture and new cultural traits. We had also proposed the term co-enculturation previously; this term would describe co-enculturation in the same geographical context, but involves multiple cultures. The term transculturation makes more sense in globalized scenarios, but merger and synthesis of cultures also known as convergence would naturally have their obvious limits; some elements of individual cultures would always prevail and linger on to some degree. Some cultures may also invariably and inevitably prove to be more dominant than some others; this is due to cultural hegemony. All these concepts are also similar to cultural hybridity, - a term developed by Homi K. Bhabha - where a new hybrid culture emerges. In the realm of linguistics, this more often is manifested through the emergence of pidgins and creoles.^{8 9}

➤ *Massculturation*

We had proposed another novel and interesting term “massculturation” in a paper that we had published several years ago. This term can be formed as a portmanteau of two much more commonly used words, which are “mass” and “enculturation”. Massculturation by whatever name called, is a commonly observed phenomena nowadays, and has particularly become much more widespread after the arrival of the mass media, (following the invention of the printing press by Gutenberg), and more recently the television and the internet.^{10 11}

➤ *Deculturation*

The term deculturation is another important term, and has been defined by JW Berry, and others. It represents the various processes, which may be either deliberate or unintentional, by means of which, traditional cultural beliefs systems or cultural practices are suppressed, or gradually edged out or eliminated due to a contact or interplay with a more dominant culture. In some other cases, members of a community cease to value elements of one's own culture, or do not accord it any importance any longer often due to a mistaken belief that they lack glitz or allure. This may sometimes happen due to a process of cultural brainwashing. This may also lead to the loss of one's own cultural identity,

often to a significant degree. For example, native American languages and culture were practically wiped out in the USA, by colonizers, and these cultures have now come to occupy a non-dominant or a peripheral role. Many have even ceased to exist. In some cases, this term may also refer to the gradual estrangement of two or more cultures due to various political or economic processes such as decolonization; for example, British and Islamic culture influenced Indian culture to varying degrees at various points in times. This term therefore has two distinct flavours and shades of meaning. However, it remains to be seen to what extent these will remain in the Indian context, either in their original, or a diluted or a modified form.

III. CULTURAL TAXONOMY

The entire approach and exercise must be carried out with reference to a cultural taxonomy, a concept with already exists in cultural anthropology. Per our approach, an analysis of culture and its components should be carried out in a structured fashion, much in the manner Carl Linnaeus' proposed his taxonomy of species. For example, each culture would have subcultures, each culture or sub-culture would have subcategories or subclasses, each subsystem would have components, each component would have attributes, etc. Again, refer our papers on sociocultural change for more details. E B Tylor, Emile Durkheim, Claude Levi Strauss, Douglas R. White, Donald Brown, M.E Opler, Clyde Kluckhohn, A. L. Kroeber, Richard Dawkins and others have already proposed similar concepts. George Peter Murdock also developed the idea of “Human Relations Area Files” or HRAF in which common categories of cultures were filed together.^{12 13 14}

The Indian post-colonial thinker Homi K Bhabha also developed concepts such as ambivalence, cultural difference, enunciation, and stereotype, mimicry, third space, etc. Ambivalence sees culture as consisting of various opposing dimensions and perceptions. According to Homi K. Bhabha, this ambivalence leads to a dual identity, and allows for people and cultures with hybridized identities to exist. Mimicry on the other hand, exists or comes into play when people or inhabitants of a colonized society or country imitate and take on the culture of the colonizers. Enunciation, according to him, is the act of utterance or expression of a culture that takes place in the third space – a compromised culture between master and slave. The third space according to him, acts as an ambiguous area that develops when two or more individuals or cultures begin to interact with each other. From our perspective, there is always some amount of fuzzy logic involved – this was a concept we had developed in our paper on the certainty

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

⁹ Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a ‘Neo-centrist’ perspective Published in ELK Asia Pacific Journal of Social Sciences Volume 3, Number 4 (July 2017 – September 2017) Sujay Rao Mandavilli

¹⁰ Blanchard, Margaret A. (1998). *History of the mass media in the United States: an encyclopedia*. Fitzroy Dearborn. ISBN 978-1-57958-012-4.

¹¹ Bösch, Frank. Mass Media and Historical Change: Germany in International Perspective, 1400 to the Present (Berghahn, 2015). 212 pp

¹² Ember, Melvin, Evolution of the Human Relations Area Files in Cross-Cultural Research, 1997

¹³ Divale, William, Pre-Coded Variables for the Standard Cross-Cultural Sample from World Cultures. Volumes I & II. York College, CUNY, Spring 2000.

¹⁴ Benedict, Ruth (1959). *An Anthropologist at Work: Writings of Ruth Benedict*. Edited by Margaret Mead. Boston: Houghton Mifflin Company.

uncertainty principle, because no process of cultural change is entirely logical or rational. It does not always necessarily happen for the good, or lead to beneficial and positive outcomes. This is always some amount of subjectivity and emotion involved.^{15 16}

In case of acculturation, there are many different kinds of scenarios involved, the most common of which would be as follows. We may also define cultural traits as positive or negative for the purposes of this paper, as this kind of categorization would greatly help or aid in cultural studies. However, wherever it does not make sense to make this kind of a distinction, or wherever it is not possible to make this kind of a distinction, it can be conveniently ignored or brushed under the carpet. Consequently and resultantly, we also categorize acculturation into two types, namely positive acculturation, and negative acculturation. Acculturation scales have also been developed by many researchers, though these are currently evolving, and are non-standard and non-uniform. Some common but contextually used scales are the African American Acculturation Scale-Revised (Klonoff and Landrine 2000), the Asian American Multidimensional Acculturation Scale (AAMAS) (Gim Chung et al. 2004), and the Cultural Adjustment Difficulties Checklist (CADC) (Sodowsky and Lai 1997) We may also use the catchphrase and moniker “patterns of acculturation” to further our cause, our general method, and our ideals. There have also been other ideas such as the “Orthogonal cultural identification theory”, which we cannot endorse, unless backed up by empirical data. We will leave these out for the moment.

- An individual or a group of individuals from the non-host or alien culture picks up negative elements of host culture either from peers or through a process of massculturation. (Negative acculturation)
- An individual or a group of individuals from the non-host or alien culture picks up positive elements of host culture either from peers or through a process of massculturation. (Positive acculturation)
- An individual or a group of individuals from the non-host or alien culture ignores positive elements of host culture that is either imbibed from peers, or through a process of massculturation. (Negative acculturation)
- An individual or a group of individuals from the non-host or alien culture ignores negative elements of host culture that is either imbibed from peers or through a process of massculturation. (Positive acculturation)
- An individual or a group of individuals from the non-host or alien culture pick up all elements of the host culture.

- An individual or a group of individuals from the non-host or alien culture do not pick up any elements of the host culture.
- An individual or a group of individuals from the non-host or alien culture pick up elements of the host culture randomly.
- An individual or a group of individuals from the non-host or alien culture pick up elements of the host culture selectively.
- An individual or a group of individuals from the non-host or alien culture retains negative elements of his own culture. (Negative acculturation)
- An individual or a group of individuals from the non-host or alien culture retains positive elements of his own culture. (Positive acculturation)
- An individual or a group of individuals from the non-host or alien culture allows positive elements of his or own culture to be overridden. (Negative acculturation)
- An individual or a group of individuals allows negative elements of his or own culture to be overridden. (Positive acculturation)
- Only some aspects of a culture may override other aspects of a culture. This may be either judgmental or random (non-host culture) Therefore, we eventually have biculturalism, or even multiculturalism.
- The alien culture impacts the host culture positively, and beneficially. Therefore, the host culture also matures and progresses with the passage of time.
- The alien culture impacts the host culture negatively. In some cases, there is a strife and cultural mismatch which also leads to what is known as acculturative stress, or sometimes acculturational stress. Acculturative stress refers to the stressors associated with being an immigrant or a member ethnic minority and going through the acculturation process in an alien and a different culture, context or setting. This may impact both adults and children (Rogers-Sirin et al 2014).

It is worth noting here that Berry had proposed a popular model of acculturation that categorizes individual adaptation strategies along two questions or dimensions. The first dimension relates to the retention or rejection of an individual's own native culture. The second dimension concerns the adoption or rejection of the host culture. From these two questions four acculturation strategies emerge, namely assimilation (immigrants assimilate into the host culture easily), separation (immigrants wish to preserve their own culture), integration where values of both cultures are maintained (This leads to biculturalism), and marginalization (values of both cultures are rejected) (Berry 1992). These processes are often extremely complex, and happen in tandem with other factors such as downward assimilation and intergenerational transmission and transmutation of values. Therefore, from our perspective, the following types of studies or analyses must be carried out, and meticulously and systematically at all times, to unearth patterns.

¹⁵ *Nation and Narration*, Routledge, Homi K. Bhabha (1990; ISBN 0415014824)

¹⁶ *Negotiating Rapture: The Power of Art to Transform Lives*, Museum of Contemporary Art, Homi K. Bhabha (1996; ISBN 9780933856400)

- A formal and a comprehensive study of the impact on the host culture by one or more alien cultures must be carried out.
- A formal study of the non-impact on host culture by one or more alien cultures must be carried out.
- A formal study of the impact on the non-host culture or the alien culture by the host culture is carried out.
- A formal study of the non-impact on the non-host culture or the alien culture by the host culture is carried out.
- Studies must be carried out at a fair level of granularity – Example, different ethnic groups, different time periods.
- Studies may be carried out at the level of a group or an individual.
- Aggregation can also be carried out at the levels of these groups, and generalizations made wherever necessary using inductive and nomothetic approaches that we have been discussing all along.
- The speed of change must be assessed.
- The process of change must be carefully and methodologically worked out.
- The causes for change or non-change must be worked out.
- The causes for the variation in the speed of change must be ascertained systematically.
- Models for cultural change must be developed accordingly. Patterns of acculturation must also be identified with attendant rules thereof, as and where possible.
- Exceptions to observations must be identified and carefully and systematically documented. Refer our paper on sociological ninety ten rules.
- Nomothetic rules and exceptions to such rules must also be identified using an inductive approach. These will be extremely important in the long-term.

In case of transculturation, there are many different kinds of scenarios involved, the most common of which would be as follows. In this case there is no host culture, or no alien cultures. Both or all cultures are on an equal footing, or more or less on an equal footing. In some other cases, they may not be on an equal footing, and one culture may dominate over the other. In many cases, there may be no direct contact involved. The latter has become more pronounced during the process of globalization. Even in such cases, there is a cultural osmosis, and ideas continue to be shared among different cultures. Cultural isolation and cultural insularity is therefore, becoming increasingly difficult in this increasingly interconnected world, and absolutely insular cultures can be counted on fingertips. A thorough cultural assessment of various cultures also needs to be carried out, as was proposed in or many papers on sociocultural change through the concept and mechanism of a cultural taxonomy. We may also use the catchphrase and moniker “patterns of interaction” to further our cause. In many such cases, there is an ethnogenesis, and a new and a modified culture is born:

- Only positive and beneficial elements of either of the cultures propagate.
- Non positive elements are also retained, and this is a purely random process.
- Some aspects of a culture may override other aspects, and some elements of the culture fade away.
- The speed of change must be assessed.
- Studies may be carried out at the level of a group or an individual.
- The process of change must be carefully and methodologically worked out.
- The causes for change or non-change must be worked out.
- The causes for the variation in the speed of change must be ascertained systematically.
- Models for cultural change must be developed accordingly.
- Exceptions to observations must be identified and carefully and systematically documented.
- Studies may be aggregated as required.

In this case, a systematic and a systemic approach to the analysis of cultural change must be adopted. When are positive and beneficial elements overridden? A detailed and a meaningful analysis must most certainly throw up all these results. Sometimes, only positive elements of a culture may propagate and may be retained. Sometimes, items with real world utility, or glamour and glitz alone may propagate. We had discussed on these concepts previously in our earlier papers. As such, the concepts in this paper must be merged with the concepts we had proposed in our earlier papers, and both must be studied in tandem.

In case of deculturation, there are many different kinds of scenarios involved, the most common of which would be as follows. These would represent either positive deculturation or negative deculturation as the case may be:

- The entity reverts to only good elements of his or her own old culture.
- The entity reverts to only bad elements of his or her own old culture. In most such cases, absence of the requisite skills, knowledge, or a clear cut strategy may be at fault.
- There is a mixed or a haphazard reversion. This is known as haphazard deculturation. In most such cases, absence of the requisite skills, knowledge, or a clear cut strategy may be at fault.
- The entity fails to retain good elements of old alien and dominant culture. Thus, the baby is thrown out with the bathwater.
- The entity retains good elements of old alien and dominant culture.
- Some aspects of a culture may override other aspects, and some elements of the alien culture. Therefore, there is a mixed adoption with various possible intermediary patterns.

Therefore, from our perspective, the following types of studies or analyses must be carried out, and meticulously and systematically at all times, to unearth patterns. We may also use the catchphrase and moniker “patterns of deculturation” to further our cause.

- The speed of change must be assessed.
- The process of change must be carefully and methodologically worked out.
- The causes for change or non-change must be worked out.
- The causes for the variation in the speed of change must be ascertained systematically.
- Models for cultural change must be developed accordingly.
- Exceptions to observations must be identified and carefully and systematically documented.
- Study of deculturation at an individual level must be carried out.
- Study of deculturation at a group level must be carried out.

IV. EXAMPLE AND CASE STUDIES

Let us now take the example of Islam in the USA. Islam is the third largest religion in the United States with one percent of the total population adhering to it. This is far behind Christianity with 63% followers, and Judaism with two percent followers, and roughly equaling the population shares of Buddhists and Hindus. The acculturation scale for Muslim Americans (ASMA) has been designed to measure the degree to which Muslims both immigrants, and those born in the USA, are integrated into American culture (as assessed through conformity to many standard American social and cultural norms) and to what degree and extent such individuals still follow and cherish their core Islamic tenets and values. (Examples are fasting during Ramadan, consumption of alcohol, etc) This test was administered to some two hundred and fifty different Muslims, and the results were startling. Muslims generally tend to retain a strong cultural identity, and do not assimilate or identify with American values or value systems very easily. They may not exhibit a significant level of cultural stress, and may have a desire to dominate. This may in part be due to the fact that Islam is a strong or a heavy ideology, and is often all-encompassing.

Also, since 9/11, there has been a general increase in hatred and suspicion towards Muslims in the United States. This feeling of hostility is believed to have increased under the Donald Trump administration. This has alienated many Muslims, and has even led to reverse acculturation, where aliens who are unable to find any cultural moorings in the host culture, gradually go back to their own original roots. There is also of course, always intersectional identity, a concept that we had explored in our previous papers on identify. Therefore, in the case of Black Muslims, the situation often becomes much more complex, variegated, and interesting. Apostates of Islam also blend into the American culture much more easily and readily, and some

even do so with a vengeance. These are all interesting observations, but we believe more and more case studies must be critically examined, and bottom up, and inductive approaches adopted.

Acculturation models have traditionally adopted linear, unidimensional techniques of measuring acculturation; however, more recent approaches to acculturation studies have studied acculturation as a bi-directional, complex and a multidimensional process. Unidimensional approaches to acculturation studies have been developed and tested on a few minority populations within the United States, mostly Hispanic-Americans, Asian Americans, and Arab Americans. As the concept of acculturation continues to develop, looking beyond acculturation as merely a process undergone by immigrants to a complex, multidimensional approach to study which suggests that acculturation can occur between different components of the host or dominant culture and a subculture, more paradigms and observations are likely to emerge. (Schwartz et al 2010) (Bourhis et al 1997) (Zea et al 2003). More recent acculturation measures, techniques and strategies usually take into consideration many complex factors such as language (as assessed by the process of linguistic acculturation), cultural identity, social behavior, norms and values, etc. These factors are nowadays more increasingly been studied against a changing backdrop, though this approach is far from easy, and may not often be readily implemented. There are many weaknesses of even the most recent approaches and techniques from our perspective, and only questionnaire are adopted often based on the Likert scale, not the participant observation method. The latter would be far more useful from our perspective, though there would be some time lag before useful data can be generated.¹⁷

Some other approaches such as the Suinn-Lew Asian Self-Identity Acculturation scale was originally developed by Suinn, Ahuna, & Khoo in 1992 with either a 21 item or a 25 item questionnaire, measures more specific cultural elements such as loss of face and impression management, two constructs that are considered to be specific to East Asian populations, and relevant to their own cultural preferences and values. Other measures have also been proposed and adopted to study acculturation patterns within the Hispanic populations in the United States, and these are somewhat different and unique from other measures. It therefore, also stands to reason, that acculturation processes vary greatly based on both the host and the alien culture in question. Therefore, questionnaires, approaches and techniques may need to be culture-specific, and tweaked based on many parameters. However, we have attempted to capture all scenarios in our paper pertaining to acculturation. Refer to a previous section of the paper for this. We will also reiterate here, that much of theorization in social sciences must be case study driven and ethnography or

¹⁷ Center, Pew Research (30 April 2013). "The World's Muslims: Religion, Politics and Society". *Pew Research Center's Religion & Public Life Project*

fieldwork driven. This aspect has however, unfortunately been often or mostly been given the short-shrift.^{18 19 20}

Cultural maladjustment and maladaptation have also caused other problems throughout history. For example, we have had the Jewish holocaust in Nazi Germany between 1941 and 1945, where six million Jews were sent to concentration camps and murdered by gassing. Sometimes, other minorities such as the Roma gypsies were also targeted by the Nazi regime. The term genocide refers to the intentional destruction of a people by another group of people. In the year 1948, the United Nations Genocide Convention defined genocide as any "act or acts committed with the clear intent to destroy, in whole or in part, any national, ethnical, racial or religious group". Most common examples of genocides include the Armenian Genocide of 1915-1916, the Bosnia and Herzegovina Genocide of 1992-1995, the East Timor Genocide of 1975, the Cambodian Genocide of 1975-1979, and the Genocide against the Tutsi by the Tutsi in Rwanda that occurred in 1994. A pogrom is a slightly different concept from that of a genocide. A pogrom is a riot initiated with the intention of massacring or expelling an ethnic or religious group. There was a pogrom against Tamils in Sri Lanka in 1983 that led to a full-blown ethnic between the Sinhala and the Tamils that lasted a couple of decades. Race riots are racially fuelled communal conflicts particularly in the context of the United States. These took place in Detroit, Tulsa and elsewhere in the United States in the early part of the twentieth century. The Israeli Palestine conflict has of course been going on for a long time now, with no end in sight. All these real-world happenings and occurrences can be directly traced or linked to the concepts in our papers.^{21 22}

Islam is the second-largest religion in Europe after Christianity, and is also the fastest growing religion there. Although the majority of Muslim communities in Western Europe formed only in the end of the twentieth century and the early part of the twenty-first century, there are much

several older Muslim communities in parts of Europe, and some parts of Europe have additionally been Muslim majority for a long-time. By the year 2010, an estimated forty four million Muslims were living in Europe comprising around 6% of the population, including an estimated nineteen million in the EU area alone comprising 3.8% of the population. Their population is increasing steadily, and may even reach 8% of the population or fifty eight million by the 2030. Many debates have centered on Islam and Muslims in the Europe and the EU, and their ability to blend and assimilate into the local culture or cultures. This is due in large part to results of surveys that many Muslims have tended to support Sharia law and other Islamic tenets. They are also often seen as posing a threat to European liberal and enlightenment values, and as an affront on its religious customs and language. This may not always be true, or uniformly true. Muslims are as heterogeneous as any other group of people on the planet. Most of them may be absolutely innocuous.

There has also been a growing Islamophobia in many parts of Europe that is fueled, fanned and stroked by right-wing groups, and groups such as the Stop Islamization of Europe movement. Some individuals such as Geert Wilders have also been labeled as being rabidly anti-Islam. In a recent case, Danish-Swedish politician and lawyer Rasmus Paludan burned versions of the Quran in many places in Denmark. In another instance, two Algerian ladies wearing the Hijab were fatally stabbed to death near the Eiffel Tower after increasing tensions in Paris following the decapitation of the French secondary school teacher Samuel Paty by the Islamist Abdoullakh Abouyezeidovich Anzorov. Even though many Muslims may have trouble adopting European values and culture, only a few are engaged in terrorist activities. Many Muslims however, have different and distinct political views from mainstream Europeans, and most are naturally diametrically opposed to ideologies such as political and cultural Zionism, and far-right European ideologies.²³

Some Muslims have also become apostates or veered towards atheism or agnosticism. Ex-Muslims are people who were born and raised as Muslims but later left the religion of Islam. Muslims become apostates after becoming more educated, more scientifically aware, studying the incompatibility between science and Islam, studying the position of women in Islam, studying the history and traditions of Islam such as the Sharia law, or studying the attitude and behavior of Mullahs or other religious leaders. There has been an increasingly organized and vocal cultural and social activism by ex-Muslims along with the development of a substantial mass of literature, and the development of support organizations and networks and organizations to deal with the challenges faced by apostates, including their alleged persecution. Notable apostates have included Wafa Sultan and Ayaan Hirsi Ali, besides several others from different parts of the Muslim and Non-Muslim world.

¹⁸ Generic Identity Theory for the Twenty-first Century: Towards grand unified approaches in identity formation, identity transformation and identity dilution or neutralization Sujay Rao Mandavilli Elk Asia Pacific Journal of Social Sciences Volume 5, Issue 3, 2019

¹⁹ Formulating 'Extended identity theory' for twenty-first century social sciences research: Modeling extended identity in relation to real-world observations and data Sujay Rao Mandavilli IJISRT, July 2023

²⁰ Welch, Alford T.; Moussalli, Ahmad S.; Newby, Gordon D. (2009). "Muhammad". In John L. Esposito (ed.). *The Oxford Encyclopedia of the Islamic World*. Oxford: Oxford University Press

²¹ Bazylar, Michael J.; Boyd, Kathryn Lee; Nelson, Kristen L. (2019). *Searching for Justice After the Holocaust: Fulfilling the Terezin Declaration and Immovable Property Restitution*. Oxford University Press. ISBN 978-0-19-092306

²² Andreopoulos, George J., ed. (1994). *Genocide: Conceptual and Historical Dimensions*. University of Pennsylvania Press. ISBN 978-0-8122-3249-3

²³ Ibn Warraq. *Leaving Islam: Apostates Speak Out*, edited by Ibn Warraq, Prometheus Books, 2003, hardcover, 320 pages, ISBN 1-59102-068-9

Early in the twentieth century, the noted playwright Israel Zangwill first used the phrase “melting pot” to describe how immigrants from many different cultural and ethnic backgrounds came together in the United States to live under a common umbrella. According to the “melting pot” theory, many distinct and specific customs, habits, and cultural traditions associated with unique groups would disappear as people assimilated into the larger culture, and become as American as everybody else. They would become uniquely American by adopting the core values enshrined in the American constitution, and adopting the ideals of American exceptionalism. This would constitute some kind of an ideological commitment. A uniquely American culture (i.e. a composite and ever-evolving culture) would emerge that would accommodate many strains and elements of diverse immigrant cultures, to varying degrees, but would adapt and mould them in a new context. Multiculturalism has greatly increased in the United States since 1965, after race restrictions were withdrawn or effectively annulled, and people swamped the USA from different parts of the world. The term multiculturalism contrasts with monoculturalism and monoethnicity in the real world.

Multiculturalism in Europe can be tied to various historical factors. One among them is that Europe has a long history of colonialism and imperialism, which has led to citizens of formerly colonized countries migrating to European countries. Therefore, European countries place a great deal of emphasis on human rights and equality. Another factor is labour shortages caused by a dwindling labour force which is in turn caused by extremely low and still falling birth rates. Therefore, people from developing nations swarm into Europe to fill in the vacuum. This process has accelerated due to the ongoing process of globalization, and many conflicts that have emerged in the developing world. Others have cited that mass migration has begun to trample on ethnic identities, and annihilate their cultures, and has led to simmering social tensions and discontent as well. This theory is sometimes referred to as the great replacement theory, and as per this process, local ethnic groups become minorities in their own lands. Critics of mass immigration into Europe cite the examples to Japan and South Korea (or even Poland for that matter) that have not yet allowed mass immigration despite the prevailing very low birth rates there.^{24 25}

Therefore, there have been many criticism of multiculturalism from various nationalities and quarters. Some critics of multiculturalism argue that various ethnic identities need to be maintained. Some others argue that a complete assimilation or integration of people is neither possible nor desirable, as considerable cultural or biological differences will continue to persist into eternity. Critics of

multiculturalism also tend to argue that national identity building can proceed only on the basis of a single identity and shared value systems. They cite the examples of the USA and UK which have become racially, culturally and ethnically diverse, and have often witnessed festering discontent in several quarters. Such countries are also being increasingly represented by fractured populations. In such countries, many ethnic minorities may not share the same commitment to national values as the majority does. Others have attacked state sponsored diversity programs calling them costly and damaging and counter-productive to the national cause, particularly in the wake of the 2005 London bombings. Samuel P Huntington even called multiculturalism anti-western. In some countries, a single alien culture tends to dominate. A classic example here is Canada where people from the Punjab region of north India can be found in large numbers, modifying the host culture substantively and significantly in the process.

Muslims in India comprise around fourteen percent of the population, though their percentage in British undivided India was larger. One of the common aspects of religion is schism, which means the division of a group or humanity into opposing sections or parties. This, coupled with the complex and the nuanced nature of the two ideologies, 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, and been complex and multidimensional as well. As per our process and approach, studies must be conjunct and must take into account and consideration the nature of different ideologies and the attitudes of their practitioners, and their relative and their comparative cultural attributes traced down to the level of a cultural taxonomy. This will open up many new vistas and avenues for analysis. Cultural change, or the relative absence of it, must also be studied from this perspective. Religious violence and conversions were also attested to in medieval India when India was under Islamic rule, but some conversions may have happened because low caste Hindus were subjected to the caste hierarchy. Artificial attempts to induce syncretism largely failed, such as Akbar's grand experiment Din-I-Ilahi which attempted an unsuccessful fusion of Hinduism and Islam. Hinduism also influenced Islam indirectly, as the Bhagavad Gita was translated into Persian. Kabir, the fourteenth century poet, was the greatest among the syncretic poets, and his parents had converted from Hinduism to Islam just before his birth. He rejected traditional versions of both Hinduism and Islam. Hindu festivals were sometimes celebrated in Mughal courts, and the level of religious tolerance varied from ruler to ruler. For example, Akbar's minister was Birbal, and his general was Todarmal. Both were Hindus. Shahjahan, the magnificent builder, had many Hindu musicians in his court.

This new syncretism extended far beyond the religious; for example, in the thirteenth century, a new generation of Indo-Aryan languages was taking birth, and these languages were essentially a fusion between Sanskrit, Prakrits and Persian which had entered the mix from above, as a language of courts and administration. The patterns of fusion of all these languages were varied, and based not just

²⁴ Reynolds, Cecil R.; Fletcher-Janzen, Elaine, eds. (2008). "Pluralism, Cultural". *Encyclopedia of Special Education*. pp. 1591–1592

²⁵ Wayland, Shara (1997). "Immigration, Multiculturalism and National Identity in Canada". *International Journal of Group Rights*. 5 (1): 33–58

on geography, but also religion; this also explains why Hindi and Urdu were pluricentric. Much of their vocabulary was shared, while the scripts were greatly different. Muslim revolutionaries, poets and writers made seminal contributions to the history of India's struggle for independence. Titumir, Abdul Kalam Azad, Hakim Ajmal Khan and Rafi Ahmed Kidwai were eminent Muslim freedom fighters. Khan Abdul Gaffar Khan or Frontier Gandhi was a noted nationalist who opposed British rule; Barakatullah of Bhopal was one of the founders of the Ghadar Party, which opposed the British vehemently; Vakkom Abdul Khadir of Kerala participated in the "Quit India" struggle in 1942 and was hanged; Maulana Azad was a prominent leader of the Indian independence movement and a strong advocate of Hindu-Muslim unity. Among Muslim women, Hazrat Mahal, Asghari Begum, and Bi Amma contributed in the struggle for independence from the British. Maulana Azad was a prominent leader of the Indian independence movement and a strong advocate of Hindu-Muslim unity. However, many Muslims opted for a divided country. The idea of a separate homeland for Muslims took shape only after 1930. Until then most Muslims believed they would be a part of undivided India. Allama Iqbal and Mohammed Ali Jinnah led the creation of a separate Pakistan which came into being in 1947. Jinnah particularly played a major role in the creation of Pakistan. Ideologies, both religious and non-religious also play a part in conceptualizing history and shaping co-acculturation and transculturation processes; we have been discussing this off and on for several years.^{26 27 28}

Colonization was a process following the age of exploration and the age of discovery, whereby mostly European nations established control over foreign territories for exploitation of natural resources, boosting the respective economies of colonizer countries, settlement, or even subjugation, (including cultural subjugation, and cultural dominance) displacement of indigenous peoples. Some antecedents of colonialism were however noted in the case of Ancient Rome, Ancient Greece, and Ancient Egypt. This process was maintained through the creation of overseas colonies, through which colonizers could maintain their hegemony, control and writ. Colonization had reached its peak and its zenith by the end of the Victorian age, the start of the Edwardian age, and the commencement of the First World War in 1914. Most Asian and African countries had been colonized at some point, with possibly some notable exceptions such as Japan, Korea, Nepal, Bhutan, and Thailand. Colonialism then gradually began to recede, and the British and the French empire had

been gradually disbanded by the 1950's. However, some colonial powers continued to dominate or meddle with the internal and domestic affairs of their former colonies for a long time thereafter – and to a lesser extent even today. This is particularly true in the case of France, not so much so, in the case of Britain.

Some benefits are often claimed for colonization. Colonialism had helped, to a relatively small extent and degree, in the promotion of industry, agriculture, trade, administration, education and commerce in the colonized countries. However, it was the colonizers who mostly benefitted, (including private enterprises such as the East India Company that had been founded in the year 1600) and the economies of colonized countries were heavily exploited. The British built railroads in India, but effectively destroyed the local economy. By the 1940's, it had been effectively reduced to the status of a beggar nation, and its share in the world economy had become miniscule by this point. Some economists note that India has been among the world's largest economies at the start of the British Raj - India is believed to have had a 25% share of the global textile trade in the early eighteenth century. However, some scholars argue that colonialism taught indigenous peoples about the values and virtues of 'nationalism', 'democracy', 'liberty' and 'constitutionalism', which in turn helped the locals generate awareness about their own rights, and launch their respective freedom movements. The benefits of the Industrial revolutions reached the east (though it came at the cost of local industry), and the English language was spread, giving locals access to international ideas. However, there were many disadvantages of colonization: Economic underdevelopment, racism, and an absence of investment in social infrastructure all led to a low level of access to health care, education and social justice for a vast majority of populations in erstwhile colonized countries.

The term decolonization refers to the exact reversal of the process of colonialism; this process happened mostly involuntarily, though there have indeed been some exceptions. Scholars who study the process of decolonization commonly focus especially on independence movements in the colonies (which generally began in the nineteenth century), which led to the collapse of colonial empires by the middle of the twentieth century. Well over one hundred nations eventually regained their political power. The term "Decolonization" has also been used to refer to what may be termed as the "intellectual decolonization" from the colonizers' ideas and ideals that led the colonized to feel inferior, and less worthy. This intellectual decolonization began due a process of self-awareness by what Marxists view and term "Intellectual bourgeoisie", who set the stage for others to follow. This approach can be contrasted from a purely military or a political approach which did not alone succeed for the most part. Eventually, independence movements in many colonized nations became simply unstoppable, and colonizers had to yield and cave in. By the 1940's, colonies

²⁶ Friedrichs, Jörg (2018), *Hindu-Muslim Relations: What Europe Might Learn from India*, Taylor & Francis, ISBN 978-0-429-86207-6

²⁷ Jain, Meenakshi (2010), *Parallel Pathways: Essays on Hindu-Muslim Relations 1707–1857*, Konark Publishers, ISBN 9788122007831

²⁸ Sikand, Yoginder (2004), *Muslims in India Since 1947: Islamic Perspectives on Inter-Faith Relations*, Routledge, ISBN 978-0415314862

had also become a burden on their colonizers exchequer in the aftermath of the Second World War.²⁹

French influence in Africa continued well after decolonization, but has since gradually abated. In popular usage, the term *Francafrrique* which was used by the first president of Ivory Coast, Felix Houphouet-Boigny, in 1955 refers to France's continuing sphere and domain of influence over former French and Belgian colonies in sub-Saharan Africa. It later came to have negative connotations and implications, and according to Francois-Xavier Verschave, and others, it constituted a form of neo-colonialism, a continuing meddling and interference in the affairs in sovereign countries, or even a continuing exploitation of the regions natural resources through the maintenance of a sphere of influence. One mechanism was the adoption of the French Franc as de facto local currencies in many countries, "cooperation mechanisms" – to maintain or propagate French military or economic suzerainty, and the foisting of the French language on local populations. In recent years, there has been a gradual but a noticeable decline in France's influence in some African countries, which has caused consternation in some quarters, but has been welcomed in some others. As an example, we can cite the withdrawal of French military troops from some regions, and a closure of French military bases.

There has also been a general long decline of the French language, both in Africa and worldwide. In Cambodia, Vietnam, and Laos, French is in retreat, and is now restricted to older people. In these three countries, English has now essentially become the first foreign language. In the five former Indian French colonies of Pondicherry, Karaikal, Yanam, Mahe, and Chandranagore, the local languages, and English are mostly used, and French is for all practical purposes, as dead as a dodo. Algeria has recently launched a pilot program to teach English beginning in elementary schools, and proposes to expand it nationwide, in a move that is bound to have a ripple and cascading effect throughout Africa and lessen the importance of French in the region. Morocco and Tunisia are also now making English mandatory. Rwanda has effectively bid adieu to French and is now focusing on Kinyarwanda and English. It is rumoured that Burkina Faso may follow in Rwanda's footsteps. Even in Francophile Lebanon, French is said to be in gradual retreat. English dominates in the Middle East to such a great extent that even the dreaded ISIS is said to have started English classes in the region. Mali recently dropped French as its official language, and made it a "working language".

In countries like Congo, French is still widely used. However, according to some experts, pidginization and creolization can be expected in these regions in future. In the Ivory Coast, a pidgin *Nouichi* by name, has already become popular, and is beginning to take centre stage. In spite of Brexit, the French language continues to be in retreat in the

European Union. French is also in gradual decline in Quebec, and results to popularize it have been mixed. We need to ratify all the concepts in relation to the concepts proposed in our papers on language dynamics which were published in 2015, 2016 and 2021. For further clarity readers may read the aforesaid papers. The names of the papers were "Observations on language spread in multi-lingual societies: Lessons learnt from a study of Ancient and Modern India" (2015), "On the origin and spread of languages: Propositioning Twenty-first century axioms on the evolution and spread of languages with concomitant views on language dynamics", (2016), "Towards a comprehensive compendium of factors impacting language dynamics in post-globalized scenarios: Presenting principles, paradigms and frameworks for use in the emerging science of language dynamics" (2020). The process of decolonization has been somewhat haphazard in Africa, just as haphazard as it has been elsewhere. This is in large part, due to the absence of overarching social science research frameworks encompassing linguistics, social and cultural anthropology, and even political science. We need to create such frameworks from scratch. This is an intrinsic part of our globalization of science movement. Yoyo patterns of cultural change have been exhibited (fostered by notions of revenge and vendetta), and we may make reference to the concepts of fuzzy logic and cognitive dissonance here.^{30 31 32}

Marxism is postulated by many people to be a western centric or a Eurocentric ideology; this may have been conscious or inadvertent. For example, Karl Marx may have formulated his own ideas based on his personal experiences in a European context. In spite of the half-hearted extensions of his ideas to encompass non-European contexts, (Such as the Asiatic modes of production) a bulk to his ideas are deemed to be Eurocentric, a notion that has however been challenged by many traditional and orthodox Marxists. According to critics, Marx is said to have defended "Eurocentric" model of political and economic emancipation and ignored the plight and adverse experiences of colonized subjects in non-Western societies and failed to develop extensive analyses of colonialism and imperialism. Marxists ruled the roost at least culturally in many Indian circles, particularly academic circles. Consequently and resultantly, many ideas birthed and propagated in Indian institutions may have been western-centric. For example, Marxist historiography was believed

³⁰ Observations on language spread in multi-lingual societies: Lessons learnt from a study of Ancient and Modern India, ELK Asia Pacific Journal of Social studies 2015

³¹ On the origin and spread of languages: Propositioning Twenty-first century axioms on the evolution and spread of languages with concomitant views on language dynamics, ELK Asia Pacific Journal of Social studies 2016

³² Towards a comprehensive compendium of factors impacting language dynamics in post-globalized scenarios: Presenting principles, paradigms and frameworks for use in the emerging science of language dynamics, ELK Asia Pacific Journal of Social studies (2020)

²⁹ Madden, Frederick, ed. *The End of Empire: Dependencies since 1948 : Select Documents on the Constitutional History of the British Empire and Commonwealth – Vol. 1* (2000)

to have been teleological and deterministic. It is believed according to some scholars and intellectuals, to have postulated an origin in history at the start of the revolution of the proletariat. It also famously ignored cultural factors in the writing of history. It frowned upon bourgeoisie nationalism, and some Marxist scholars stand accused of Islamocentrism – a commonly used term is Islamoleftism. However, all allegations need to be proved on a case to case basis. This is of course completely different from neo colonialism because there are obviously no external forces involved. However, this is a form of lingering colonialism which we may call “Puppet colonialism”. We hope and expect that the term “Puppet colonialism” will be used more and more, and more and more evidence and data for it is unearthed.^{33 34}

On the other hand, we also have had perverse Hindutva misuse of history which became more pronounced after the formation of the first BJP government under Atal Bihari Vajpayee. This may of course have been reactionary, and many political or quasi-political movements are indeed reactionary. For example, we also have the term “the reactionary right”, which seeks to correct the effects of the left and all forms of left-leaning ideology such as left-leaning intellectualism, which then proceed to impose, by way of mischief, another form of counter ideology. This is partly akin to conspiracy theories. A conspiracy theory refers to a proposed explanation for an event, occurrence, or a situation that fallaciously asserts the existence of a evil conspiracy, when other realistic explanations are much more likely. For example, Hinduphobia is a claimed set of highly prejudiced, antagonistic, or derogatory attitudes and behaviors towards Hindus and Hinduism. This accusations was put forth by Vamsee Juluri and others and may only be partly true even though Marxist historians have indeed been known to be biased and prejudiced. All allegations must therefore, be carefully substantiated at all times. Hindutva may also be termed ‘Neo-Brahminism’ in a sense, as many or most Hindutva proponents posit the supremacy of Brahminical Hinduism over all other forms of Hinduism.

Some hold that the Vedas are infallible, and that the Vedas as the ultimate source of all knowledge. Some ceaselessly attach the defunct “Aryan invasion theory”, also argue for the “Out of India theory”, and the “Vedic Indus theory” over the standard Central Asian urheimat for Indo European languages. The Gangetic plains is postulated as the cradle of civilization, and not Mesopotamia: The latter is universally accepted to be the cradle of civilization in all academic, scholarly and intellectual circles. Some Hindutva groups also back prescientific views of history such as the existence of Pushpak Vimanas and advanced flying aircraft

in ancient India. Some will even have us know that migration to the whole of Eurasia began from the Indus valley or the Gangetic plains, or that even primates first evolved in this region. According to Meera Nanda and others, some Hindutva proponents even claim an organic unity between the Vedic world view and modern science, and claim that the Vedas contain knowledge of various modern or recently developed sciences, such as artificial intelligence and nanotechnology, while in reality, it does not. They are also extremely preoccupied with science in ancient India, even at times claiming that the internet existed at the time of the Mahabharata, or plastic surgery was practiced in ancient India, while all our efforts should be directed towards making India a scientific superpower at present, and truly globalizing science. The Vijnana Bharati (VIBHA), the science wing of Rashtriya Swayamsewak Sangh (or the RSS), also promotes many right-wing ideas, and has many prominent members of the Rashtriya Swayamsevak Sangh in it. In January 2018, higher education minister Satya Pal Singh dismissed Charles Darwin's evolution theory as being fake and false, in spite of the overwhelming evidence for it, and even signaled his indication to remove it from academic curricula.

Haphazard deculturation is bound to continue not just in one form, but in many different forms in the absence of a robust twenty-first century post-colonial science, and twenty-first century intellectualism. These must be accompanied by robust, modern, overarching interdisciplinary frameworks wherever possible or necessary. For example, language dynamics were often poorly anticipated or understood, and English was hastily discarded in some quarters. The lexical development of Indian languages including Hindi, an important aspect and component of Indian intellectual development was ignored or brushed under the carpet. There was therefore a strong anti-English movement particularly in Hindi-speaking states, and scholars such as Ram Manohar Lohia, Purushottam Das Tandon, Karpooori Thakur, and RV Dhulekar were rapidly anti-English. Dalits in some parts of India support the continuation of English. There are many complex factors that come into play indeed. The author once knew of a Brahmin boy from Digha, West Bengal whose parents had fooled him into believing that English was absolutely unimportant. Consequently, he had not learnt English, only Bengali, Sanskrit, and a smattering of Hindi. On the other hand, many states opposed the alleged imposition of Hindi, and in the state of Tamil Nadu, the opposition was partly ideological. There are various ideological manifestations of the language question even to this day. For example, Amit Shah recently suggested that non-Hindi states use Hindi for inter-state communication instead of English, and even suggested that English was another foreign language, just like French and German. The backlash was immediate, and he was told that deciding which language to use was the sole prerogative of individuals, not politicians. Nitish Kumar, the Chief

³³ Agar, Jolyon (2006). *Rethinking Marxism: From Kant and Hegel to Marx and Engels*. London / New York: Routledge. ISBN 041541119X.

³⁴ Avineri, Shlomo (1968). *The Social and Political Thought of Karl Marx*. Cambridge University Press. ISBN 9780521096195.

Minister even lambasted a student for using too many English words while speaking Hindi.³⁵

This type of haphazard deculturation has been witnessed and observed in many different parts of the world. As we had suggested and proposed, enculturation and acculturation are extremely complex phenomena, and may vary widely from individual to individual, though generalizations can also be most certainly be drawn, and can be used in the process of policy formulation and decision making. Let us now take the example of Jinnah, the founder of Pakistan in order to explore and understand the nuances and intricacies involved. Jinnah was not fluent in Gujarati, his supposed mother-tongue, or even in Urdu, a language associated with Islamic culture. He was more fluent in English, which he usually preferred for most occasions. This also impacted his personality development, as he could not naturally connect with the masses. He was therefore aloof throughout his life, unlike Mahatma Gandhi, who was a man of the masses, and drew large crowds wherever he went. The fact that he was cigar-smoking and pork-eating didn't help either. He was not a religious or a devout Muslim, and even regularly and routinely skipped his Friday prayers. He may therefore have built upon his attributes, and used them for his benefit for his life, while downplaying his less endearing ones.

Jinnah was also heavily influenced by Nineteenth-century British liberalism, and also by Parsi British Indian political leaders like Dadabhai Naoroji and Sir Pherozeshah Mehta. The Western world not only inspired Jinnah in his political life, but also influenced his personal attributes, and his liking for western dress and fashion. Jinnah was affiliated with the Indian National Congress in the first two decades of the twentieth century during which time he advocated Hindu-Muslim unity, helping to sign the 1916 Lucknow Pact between the Congress and the All-India Muslim League. Jinnah criticized Gandhi's support for the Khilafat movement of 1920, which he saw as an extremist movement. Jinnah opposed Gandhi's Satyagraha campaign, and believed that self-government should be secured only through constitutional means. He became an important leader in the All India Home Rule League, and proposed a fourteen-point constitutional reform plan to safeguard the rights of Muslims, before eventually resigning from the Congress in 1920. Thus, in the early days, he advocated a united free India before becoming disillusioned with the concept.

The early 1930s saw a resurgence in Indian Muslim nationalism, which resulted in the Pakistan Declaration of 1930. In a speech in 1930, Sir Muhammad Iqbal demanded a state for Muslims in Muslim-majority regions of British India. Choudhary Rahmat Ali also advocated a state called Pakistan in North Western India. In subsequent years, Jinnah was to be greatly influenced by Mohammed Iqbal.

By 1939, the Muslim League had million members, and the Muslim League's claims to be the sole representative of Muslim interests received a major boost. Jinnah also rediscovered his own Islamic roots, his own sense of identity, of culture and history, in the final years of his life. Jinnah also increasingly adopted Muslim dress in the late 1930s. Thus, the strength of his own perceived religious identity kept waxing and waning with the passage of time. What is interesting to note that his sense of identity persisted and flourished in spite of having been brought up in a secular and a non-religious environment. It may have been a result of real or imagined prosecution. This is also seen as identity formation by differentiation, and is seen as an important aspect of identity-formation. Thus, polarization leads to fission, and strengthening of the opposition party. Thus, it is obvious that western ideals influenced Jinnah greatly, unlike a vast majority of contemporary traditional Muslims, who would have been perhaps only marginally and peripherally influenced by western culture and western traditions.³⁶

Much of the Muslim world has embraced western technology to a great degree. It is not uncommon to see Bedouins using laptops for example, even in the desert. However, many cultures may have distanced themselves from the western sphere of influence gradually. In the 1970's in Iran, the Iranian revolution had not yet taken place. The Shah still ruled. Many women wore lipstick and high heels and men and women studied together in colleges and universities. Modern women considered their more conservative counterparts particularly living in villages and small towns to be regressive. Western ideals greatly prevailed especially in some circles, and among significant swathes of the population. Afghanistan was relatively progressive and liberal too, several decades ago. In the eyes of many, these two societies have taken a significant leap backward in time, despite continuing to adopt western technology wherever it suits them. We may invoke the idea of cultural relativism here, which is both a popular and an extremely important concept in social and cultural anthropology; this doctrine states that no one culture can claim to be exclusive, or possess all truth values.

Cultural relativism also refers to the anthropological view that ethical and social standards are relative, and generally reflect the social and cultural context from which they have been derived. According to cultural relativists, cultures and these moral values and norms can differ fundamentally from one another, and these is no one superior culture against which all cultures can be benchmarked. At the same time, it is fallacious to claim that non-western cultures are innately or inherently superior. This is a claim chauvinists mostly make. We must never fall into such a trap. This is in spite of the fact that there is an inherent distaste for elements and aspects of western culture in not only the Muslim world, but also other parts of Asia

³⁵ Frawley, William (2003). *International Encyclopedia of Linguistics: AAVE-Esparanto. Vol.1*. Oxford University Press. p. 481. ISBN 978-0-195-13977-8.

³⁶ Banerjee, Anil Chandra (1981). *Two Nations: The Philosophy of Muslim Nationalism*. Concept Publishing Company.

and Africa, particularly aspects pertaining to western imperialism. We must not lose our moorings and our bearings. Therefore, two (or more) cultures must also additionally be studied conjunctly where the situation demands or warrants it, including cultures which are (or never have been) in direct contact with one another. This would in our view, constitute an important element of twenty-first century cultural studies, and also constitute an extension of the concept of cultural relativism. We must also interface our observations with the idea of horizontal, vertical (and lateral) factors in intergenerational transmission and transmutation of values. We had dwelt on this concept extensively previously, and this aspect of study would partly also explain how culture changes with the passage of time.^{37 38 39}

In some cases, a rejection of western culture and western values has led to rising Islamism which is a religio-political ideology based on Islam, and the tenets of Islamic law such as Sharia. Many Islamists have carried their ideology to an extreme, examples being the ISIS, the Al-Queda, the Islamic Brotherhood, and the Boko Haram, and have also sought to impose their dogmas and their sanctions on society. Many cultures and societies are now moving away from western Influences to Islamism some strands of which are based on an anti-western and an anti-Zionist agenda. However, religious movements have been known much earlier –for example, we had the Khilafat movement in the early part of the twentieth century. Different Islamists have proposed different strategies for Islamization or re-Islamization. Some Islamists have called for a reformist strategy to re-Islamize society through grassroots social and political activism. Other Islamists have proposed a "revolutionary" strategy of Islamizing society through exercise of state power for combining grassroots Islamization with armed revolution. Religious inspired politics (often geopolitics) are shaping the world more radically than ever before. Most of these constitute a part and parcel of identity politics – and are of course, based on identity theory. This is some kind of a reverse acculturation or a deculturation process fueled by both fuzzy logic, and an absence of logical clarity for the most part. This is a problem and an issue that effects and impacts planners and policy makers as well, and the entire policy making process is therefore hampered and blighted. Therefore, cultural anthropologists must guide planners, and must drive the exercise of planning wherever necessary, by even identifying the source of a cultural element wherever

required – including one from a direct or an indirect source. This is however, still far from easy in many parts of the world, where governments, planners and policy-makers continue to be dictated by some form of a religious or non-religious ideology.

Of course, there are movements in different directions. Many people are moving away from Islamism to apostasy, and as discussed and described earlier, there is a growing movement worldwide, and one that began only in the early part of the twentieth century. We had named some eminent and notable apostates, but of course, there are many more lesser known ones such as Ahmad Kasravi and Ehsan Jami. These just constitute a trickle, and most Muslims are undoubtedly and unquestionably still religious. In Iraq, a full 91% of the people support Sharia according to one survey, and in Jordan that figure is 71%. This is not wholesome or healthy, but there a complex set of factors involved, and social scientists can make a world of a difference here, if social science research techniques are appropriately adopted including our proposed ones such as mindspace, thought worlds, worldviews, mind-orientation and cultural orientation. Needless to say, modern pedagogical techniques must also be adopted. At the other end of the spectrum, apostates of Islam often slander Islam to an extreme degree, indulge in Qu'ran burning or consume alcohol with a vengeance. Whether they will adopt and absorb the best of western values remain to be seen. There are therefore, many possible, practical uses of this approach. This approach can be used to study cultural hybridity, it can be used to study acculturation, it can be used to study transculturation, it can be used to study deculturation, etc. It can be used to study colonization, decolonization, globalization, and many other aspects that govern daily life. It can be used to study interplay between cultures, and can be used to formulate policy meaningfully, and on a scientific and a well-informed basis. It also adds on, and complements meaningfully our earlier studies on sociocultural change. Needless to say, it can constitute an important cog in the wheel, and an essential element of twenty-first century social and cultural anthropology with many benefits for people from different cultures inhabiting many different regions and corners of the earth.^{40 41}

V. CONCLUSION

We had begun this paper by reviewing the core tenets and principles of the symbiotic approach of sociocultural change or the "Proactive-interactive-symbiotic approach to long-term cultural change", that we had proposed several years ago, in the years 2017 and 2018 to be precise, and by recapitulating it in brief for the benefit of our readers. We also then reviewed and went through various other concepts

³⁷ Ankerl, Guy. 2000. Global Communication without Universal Civilization. vol.I: Coexisting Contemporary Civilizations: Arabo-Muslim, Bharati, Chinese, and Western. Geneva: INU PRESS, ISBN 2-88155-004-5

³⁸ 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

³⁹ Abrahamian, Ervand (1982). *Iran Between Two Revolutions*. Princeton University Press. ISBN 0-691-00790-X.

⁴⁰ Babinski, Edward (editor), *Leaving the Fold: Testimonies of Former Fundamentalists*. Prometheus Books, 2003. ISBN 978-1-59102-217-6

⁴¹ Bromley, David G. 1988. *Falling From the Faith: The Causes and Consequences of Religious Apostasy*. Beverly Hills: Sage

centered on, and pertaining to acculturation, enculturation, and transculturation, and compared them with the already preexisting concepts in the market. We also then went on to explain why conjunct studies of acculturation, transculturation, and deculturation processes of various types needed to be carried out, and had laid forth their potential real world applications and implications as well. We did this by examining the different types of acculturation, transculturation, and deculturation processes and methods from the aforesaid perspective, and by coining new terms and terminologies such as patterns of acculturation, patterns of deculturation and patterns of interaction in the process. We had done this by examining case studies drawn from different communities from different parts of the world around these concepts in brief. In conclusion, we had also explained why this approach could form a key component of post-colonial studies, and form an intrinsic part of our globalization of science movement as well. This approach and technique, when combined with many other concepts that we had already proposed, would naturally lend a more scientific flavor to cultural studies in general, and post-colonial studies in particular.