

# Implanting Variable Logic into a Study of Enculturation Processes: Recommending a Two-Tier Approach for the Study of Enculturation Processes

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**Abstract:** The objective of this paper is to extend the concept of variable logic, a concept that we had mooted and proposed in a previous paper published earlier in the year 2025, and to extend it for the study of enculturation processes, and indeed acculturation processes as well which have other downstream applications such as the study of social and cultural change. To do this, we must emphasize and reiterate, that the ethnography of enculturation will remain forever and for always, the vehicular medium based on which the entire framework of enculturation studies will be carried out. Variable logic will also be used to construct thought worlds, world views, and determine mind-orientations as well in different types of individuals. In order to study this, inductive approaches and nomothetic approaches needs to be followed, along with the sociological ninety-ten rule. This paper is also integrated with our previous concepts such as hierarchical analysis, cultural frame of reference, cross cultural frame of reference, identity theory, ideologies, cultural attributes, symbiotic approaches to sociocultural change, the horizontal vertical lateral factors model, besides other concepts such as the psychic unity of mankind, tabula rasa, associationism, endo, meso, exo environments, etc. We therefore propose a two-tier approach; a study of information received by individuals and how it is processed through variable logic. We also add a couple of unique cases studies to provide more meat to this paper. We do then hope, anticipate and expect that this paper will become an important paper in twenty-first century social science with a large number of downstream uses and applications.

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## I. INTRODUCTION

The objective of this paper is to extend the concept of variable logic, a concept that we had mooted and proposed in a previous paper published earlier in the year 2025, and to extend it for the study of enculturation processes, and indeed acculturation processes as well which have other downstream applications such as the study of social and cultural change. To do this, we must emphasize and reiterate, that the ethnography of enculturation will remain forever and for always, the vehicular medium based on which the entire framework of enculturation studies will be carried out. Variable logic will also be used to construct thought worlds, world views, and determine mind-orientations as well in different types of individuals. In order to study this, inductive approaches and nomothetic approaches needs to be followed, along with the sociological ninety-ten rule. This paper is also integrated with our previous concepts such as hierarchical analysis, cultural frame of reference, cross cultural frame of reference, identity

theory, ideologies, cultural attributes, symbiotic approaches to sociocultural change, the horizontal vertical lateral factors model, besides other concepts such as the psychic unity of mankind, tabula rasa, associationism, endo, meso, exo environments, etc. We therefore propose a two-tier approach; a study of information received by individuals across the course and span of the lifetimes, and how it is processed in myriad different ways through the process and mechanism of variable logic, in various cultural contexts or various individual settings. In other words, we must analyze and determine how different individuals process information received, or react to stimuli in different ways. The latter will also naturally shape enculturation and acculturation patterns in unique ways. This approach must therefore be built upon a general study and superstructure of how humans use logic and reasoning to derive and determine how they build upon their enculturation or acculturation patterns as the case may be and orient or shape their attitudes towards life.

We also add a couple of unique cases studies to provide more meat to this paper, and these are drawn from a diverse set of contexts and scenarios. We do then hope, anticipate and expect that this paper will become an important paper in twenty-first century social science with a large number of downstream uses and applications. A quote from Evan Thompson professor of philosophy at the University of British Columbia, summarizes the core tenets of this paper, "We human beings constitute and reconstitute ourselves through cultural traditions, which we experience as our own development in a historical time that spans the generations. To investigate the life-world as horizon and ground of all experience therefore requires investigating none other than generativity - the processes of becoming, of making and remaking, that occur over the generations and within which any individual genesis is always already situated. Individual subjectivity is therefore, intersubjectively and culturally embodied, embedded, and emergent." American spiritual hypnotherapist and transpersonal astrologer Stephen Poplin likewise states, "In an unconscious dynamic within most societies, the majority, or more accurately, the ruling or the privileged predominant minority, typically predicate or dictate "accepted" paradigms, traditions and beliefs; and the millions of people with unusual interests and even mystical experiences do not even know or realize that they are actually a huge and mostly voiceless group in the society." Therefore, we need to bring out the voices of millions of unheard and defenseless peoples through the medium and mechanism of social sciences studies without losing sight of the bigger picture. Ethnography can play a vital and a pivotal role here. According to an African proverb sometimes attributed to Nigerian author Chinua Achebe, "Until the lion learns how to write, every story will glorify the hunter."

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#### ➤ What is Enculturation?

In simple and easy to understand terminology, enculturation may be defined as the process by which people consciously and subconsciously imbibe and soak in the dynamics of their surrounding culture and acquire the values and the norms that are appropriate or central to the effective functioning of that culture and its fundamentals. According to the famed and legendary American anthropologist Conrad Phillip Kottak, enculturation may be defined in the following manner: "Enculturation refers to the systematic or informal process by means of which the culture that is firmly entrenched or established teaches an individual the accepted norms and

values of that culture or society in which the individual resides, or forms a part of. These processes are both necessary and essential in order that the individual may become an accepted member of the society or culture, and fulfill the expected functions and roles of the group. Much more importantly, the individual acknowledges and clearly establishes a context of boundaries and accepted behavior in order to objectively determine what is acceptable and not acceptable within the framework of the respective society or culture. It also teaches the individual their roles and expectations within the society as well as the accepted behavioral norms within that society and its accompanying lifestyle." According to Adamson Hoebel, enculturation comprises both formal and informal conditioning, and is necessary to acquire not just a working knowledge of one's own culture, but to gain a mastery over it. Margaret Mead also explains the need to differentiate enculturation from socialization. Socialization unlike enculturation may apply to any culture, not just the parent or the host one.

Enculturation must be distinguished from acculturation as it is understood in the formal sense of the term. The differences are both fundamental and foundational. While enculturation describes the process of learning the attributes of one's own culture within the context of one's own culture, acculturation denotes learning a different culture, for example, that of a host cultures by aliens who have migrated from a different culture. For example, when immigrants arrive into a particular host culture, they are imbued with the attributes of their own parent or legacy culture, the norms and values of which may clash with those of the new host culture. Immersion classes may be provided for incoming adults, and the school syllabus may also be tweaked accordingly. Parents also play a major role in seeding in the values of the host culture in their progeny and offspring, though their own attitudes themselves may vary by a wide margin. Transculturation is a term coined by Cuban anthropologist Fernando Ortiz in 1947 to describe the phenomenon of merging and converging cultures. We had also proposed the term massculturation as well in a previous paper, and this would be vital in the era of social media and mass media. Also read our papers on the symbiotic approaches to sociocultural change, both synchronic and diachronic, which were published in a series of interrelated papers. These will provide the readers with a much needed additional ammunition. All these papers are referenced and annotated here. The names of the papers are, "The relevance of Culture and Personality Studies, National Character Studies, Cultural Determinism and

<sup>1</sup> Azohu, Virginia (1996). "Culture and the Frontiers of Language". In Ihekweazu, Edith (ed.). *Eagle on Iroko: Selected Papers from the Chinua Achebe International Symposium*, 1990. Ibadan: Heinemann Educational Books (Nigeria) PLC

<sup>2</sup> *Colour Vision: A Study in Cognitive Science and the Philosophy of Perception* Routledge Press, 1995, Evan Thompson

<sup>3</sup> Alva Noe and Evan Thompson, eds., *Vision and Mind: Selected Readings in the Philosophy of Perception*. MIT Press, 2002, Evan Thompson

<sup>4</sup> Bestman, A. M. (2012). "Reading Chinua Achebe's *Things Fall Apart* through the Womanist lens: The imperative of the female principle". In Anyadike, C.; Ayoola, K. A. (eds.). *Blazing the Path: Fifty Years of Things Fall Apart*. Ibadan: Heinemann Educational Books (Nigeria) PLC. pp. 155–173

Cultural Diffusion in Twenty-first Century Anthropology: As assessment of their compatibility with Symbiotic models of Socio-cultural change” and Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a ‘Neo-centrist’ perspective.” Also read our paper, “Attempting Diachronic extensions of symbiotic approaches to socio-cultural change: Developing techniques to assess socio-cultural changes over a period in time”. Our other papers are referenced as needed throughout the rest of the paper.  
5 6 7 8 9 10 11 12 13

Tabula rasa is an important theory, foundationally developed by philosopher John Locke, which suggests the human mind is born as a "blank slate" or in an empty state with no innate ideas, and all knowledge is acquired a posteriori from subsequent experiences, perceptions, and sensory inputs. This concept forms a part of the "nurture" side of the old nature versus nurture debate, and argues that environment and upbringing shape personality and behavior. This concept also forms a part of the theory of knowledge or empiricism. We do agree and concur with the nurture school as we also additionally concur with the concept of the psychic unity of mankind. Of course, biological identity, and physical attributes including ethnobiological identity, would also play a role in the enculturation or the acculturation process as the case may be, but their role would perhaps be minimal as cultural factors could easily override them. This principle can be easily established through repeated ethnographic studies.<sup>14 15</sup>

Associationism is an important theory is psychological analysis proposing that mental processes such as thoughts, ideas, and learning processes are constructed upon the foundation of simple, and associated mental elements, examples being sensations, external inducements, and stimuli. The core principles of this concept include contiguity (This refers to events linked by time or space which are intrinsically bound together or associated), frequency (repeated experiences occurring within a time frame strengthen and fortify associations), and similarity (similar ideas trigger other such ideas, and are interlinked). This perspective, can trace its roots in the philosophy of British empiricists such as John Locke and David Hume, has deeply and foundationally influenced many areas of psychology, including behaviorism and cognitive psychology. This concept is also related to Edward Thorndike's Law of Effect, according to which behaviors associated with satisfying consequences are likely to be repeated, while those associated with annoying consequences are on the whole, much less likely to recur. In a previous paper, we had mooted the concept of a chain of thought analysis in our papers on identity theory and elsewhere, calling for a step by step analysis of thought processes, and this too would play a critical and crucial part in the process of enculturation or acculturation, as the case may be. Enculturation processes are also shaped by inner, middle and

<sup>5</sup> Garine, Igor de (2003) [1994]. "The diet and nutrition of human populations". In Ingold, Tim (ed.). *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life*. Routledge. pp. 226–264 (244)

<sup>6</sup> Hermans, C. A. M. (2003). *Participatory learning : religious education in a globalizing society*. Brill. pp. 275–278

<sup>7</sup> Macionis, John; Gerber, Linda, eds. (2010). "3 - Culture". *Sociology* (7th ed.). Toronto, ON: Pearson Canada Inc. p. 54

<sup>8</sup> Identifying tools and techniques for picking out cultural bottlenecks: Another crucial component of the symbiotic approach to socio-cultural change, IJISRT, October 2024, Sujay Rao Mandavilli

<sup>9</sup> Delineating “Cultural limits” and “Anthropological limits” as central theorems in the social sciences: Some more useful and practicable techniques for social sciences research Sujay Rao Mandavilli

<sup>10</sup> 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

<sup>11</sup> 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

<sup>12</sup> 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

<sup>13</sup> Attempting Diachronic extensions of symbiotic approaches to socio-cultural change: Developing techniques to assess socio-cultural changes over a period in time Sujay Rao Mandavilli IJISRT, September 2023

<sup>14</sup> Russell, G. A. 1994. "The Impact of the Philosophus autodidactus: Pocockes, John Locke and the Society of Friends." Pp. 224–62 in *The 'Arabick' Interest of the Natural Philosophers in Seventeenth-Century England*, edited by G. A. Russel

<sup>15</sup> Bardzell, Jeffrey (11 June 2014). *Speculative Grammar and Stoic Language Theory in Medieval Allegorical Narrative: From Prudentius to Alan of Lille*. Routledge. pp. 18–9

outer circles, and these are sometimes referred to as the endo, meso and exo environments respectively.<sup>16 17</sup>

#### ➤ *Culture and its Impact on Enculturation*

The currently widely used English term “culture” is thought to have been derived from the old Latin term “cultura”, which in turn is a derivative of the verb “colo” that means “to tend”, “to cultivate” or “to till” among other meanings (Tucker, 1931). Culture represents the unique way of life of a given set of peoples, encompassing a diverse set of human activities, if not all of them. Culture is also unique to humans given that animals do not possess culture, only a set of basic instincts. Needless, to say animals do not possess morals and ethics, even a moral compass so to speak. There are many common attributes of culture, for example, culture is learnt, culture is symbolic, culture is shared among members of society and beyond, culture is an expression of human nature, culture is all-encompassing, culture is integrated, culture is instrumental and adaptive, culture evolves, culture can be inherited, culture operates as a cognitive system, etc. Cultural change also occurs in a myriad and plethora different ways, and at different rates of change, and some or all components of culture may change. Therefore, we have the concepts of cultural lag, where some components of culture change faster than others.

Different theories of cultural change have been proposed over the years – we have reviewed them in our previous papers, though we believe that only the symbiotic approach proffers the best or the most adequate explanation. We had christened this the “Proactive-interactive-symbiotic approach to cultural change”. We also have the horizontal vertical lateral factors model, where vertical factors are bequeathed from parents or previous generations, horizontal factors refers to those influences acquired from peers or broader societal influences, and lateral factors refer to those influences acquired from other cultures. Of course, horizontal means parallel to the ground,

vertical means perpendicular to the ground, and lateral means diagonal or coming from extraneous sources. Changes in younger generations almost always lead to a generation gap as younger generations change faster than older ones. We also have a multi-speed civilization given that some components or aspects of culture change faster than other ones, or some entire cultures change faster than other ones.<sup>18 19 20 21 22</sup>

We had also published two papers on identity theory, extending on previous works by western scholars. The titles of these papers were, “Generic Identity Theory for the Twenty-first Century: Towards grand unified approaches in identity formation, identity transformation and identity dilution or neutralization”, and “Formulating ‘Extended identity theory’ for twenty-first century social sciences research: Modeling extended identity in relation to real-world observations and data”. We argued that identity could be primarily categorized into biological identity and non biological identity. We had also reviewed theories of identity formation in those papers, and proposed that identity could be classified and categorized into biological identity, religious identity, linguistic identity, national or territorial identity, cultural identity, social identity, economic identity, acquired identity through affiliations, and other residual components of identity. Identity would naturally impact enculturation or acculturation patterns as well. Ideologies would also naturally impact enculturation or acculturation processes as the case may be, and individuals are exposed to different ideologies since their childhood. Ideologies are set to be formed when a set of ideas are formed not entirely on the basis of rational thought, and these in turn influence individuals and societies. We had discussed ideologies extensively in our previous papers and publications. We must also present the concept of the psychic unity of mankind which states that all humans possess the same mental, cognitive and psychological makeup, regardless of their culture or identity.<sup>23 24 25</sup>

<sup>16</sup> Hester, P.P.; Hendrickson, J.M.; Gable, R.A. (2009). "Forty years later – The value of praise, ignoring, and rules for preschoolers at risk for behavior disorders". *Education and Treatment of Children*. 32 (4)

<sup>17</sup> Shields, Stephanie S. (1975). "Functionalism, Darwinism, and the Psychology of Women: A Study in Social Myth". *American Psychologist*. 30 (7): 739–754

<sup>18</sup> Petrakis, Panagiotis; Kostis, Pantelis (December 1, 2013). "Economic growth and cultural change". *The Journal of Socio-Economics*. 47: 147–157

<sup>19</sup> Norenzayan, Ara; Heine, Steven J. (September 2005). "Psychological universals: what are they and how can we know?". *Psychological Bulletin*. 131 (5): 763–784

<sup>20</sup> Cheung, F. M.; Leung, K.; Fan, R. M.; Song, W. S.; Zhang, J. X.; Zhang, H. P. (March 1996). "Development of the Chinese Personality Assessment Inventory". *Journal of Cross-Cultural Psychology*. 27 (2): 181–199

<sup>21</sup> 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

<sup>22</sup> 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

<sup>23</sup> Graves, Joseph L. (2001). *The Emperor's new clothes : biological theories of race at the millennium*. New Brunswick, N.J.: Rutgers University Press

<sup>24</sup> Bange, Raphaël; Corsi, Pietro (n.d.). "Chronologie de la vie de Jean-Baptiste Lamarck" (in French). Centre national de la recherche scientifique 70 Coyne, Jerry A. (2009). *Why Evolution is True*. Viking. pp. 8–11. ISBN 978-0-670-02053-9.

<sup>25</sup> 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



### ➤ *What is Ethnography?*

The term “Ethnography” which stems from a Greek word which means to write refers to a branch of anthropology and the systematic study of individual cultures by studying them in their natural setting, often over prolonged intervals. One of the goals of ethnography is to explore various cultural phenomena mostly from the point of view of the subject of the study, though other extraneous perspectives are also often added. The type of inquiry used in ethnography is the participant observation method, and different types of emic and etic perspectives are obtained, and the reconciliation of these two is referred to as etmic. While early forms of ethnography stretch back to at least the eighteenth century, (some study is even attributed to Herodotus the ancient Greek scholar), the field matured with work carried out by Bronislaw Malinowski, Franz Boas, Alfred Radcliffe-Brown, Edmund Leach, Margaret Mead and others. There are also two primary schools in ethnography namely the British school of ethnography, and the Chicago school of ethnography. We had discussed both these previously, and had also discussed current trends in ethnography, namely ethnography of shorter durations, ethnography closer to the researcher’s place or country of residence, netnography and autoethnography. We had written on ethnography extensively previously, and had also proposed a field of study called the “ethnography of enculturation”. This, we proposed, could be used to study both enculturation and acculturation patterns in diverse settings. This aforesaid paper would provide the foundational philosophy of this present paper, and as such this paper is heavily dependent upon it. The name of the previous paper was “Postulating ‘Ethnography of Enculturation’: A high-level overview of various social science research techniques that can be used to study human enculturation processes”, and it was published in 2023.<sup>26</sup>

### ➤ *What is Logic?*

The modern English term logic originates from the Ancient Greek term logos which means reason or discourse. Logic in the traditional and in the orthodox sense of the term refers to the study of sound and logical reasoning processes. Logic has been studied since the times of the Ancient Greeks and the Ancient Indians; for example, we had Aristotelian logic, Stoic logic, Nyaya, and Mohism, and later, Boethius and Avicenna. However, an investigation of logic in the modern sense of the term began with the works of Gottlob Frege, Gottfried Wilhelm Leibniz, Bertrand Russell, and others. The formal study of logic includes in its purview and in its ambit a study of both formal and informal logic. Formal logic may be defined as the study of deductively valid inferences or logical truths, and investigates and examines how conclusions follow

from a set of premises based on the structure of arguments alone, regardless of their content. Informal logic on the other hand, is typically associated with informal fallacies, critical thinking, and argumentation theory. We also have inductive logic, deductive logic and abductive logic, and we had discussed all three on multiple occasions previously. Logic must also be distinguished at the very outset from reasoning; the latter mostly refers to cognitive thought processes which are logical, sequential, and epistemologically sound. We had also discussed the concept of fuzzy logic on multiple occasions previously. The term is widely used in computer science, but we had proposed that it be extended to cover social sciences as well, and typically represents ambiguous or logically incorrect thought processes that are common in quotidian everyday life. The name of the paper was, “Incorporating the concept of “Fuzzy logic” in social sciences research: An important heuristic for more diverse and meaningful social sciences research.”<sup>27</sup>

What is variable logic? We had also proposed the concept of variable logic previously. The name of the paper was, “Uncovering the concept of variable logic for the social sciences: A concept with immense potential for social sciences research”. Variable logic we had argued, would one day become an extremely useful and practical (besides extremely important) concept from the point of view of the social sciences. This is because people from different cultural contexts, and often from different sociopolitical contexts (in a somewhat narrower and a more restricted sense) may reason out differently, and their decision outcomes as a result may be somewhat or completely at variance or odds with one another. The concept of variable logic we had argued, could be satisfactorily and comprehensively understood from a diverse array of techniques such as cultural analysis and cultural composition, thick analysis, a study of mind-orientation cultural orientation, and so on and so forth. This technique, we had argued, could also be studied along with enculturation and acculturation patterns through formal studies such as the “Ethnography of enculturation”. Variable logic as we had argued always needs to be studied in relation to, and derived from cultural backgrounds, or traced to individual settings.<sup>28</sup>

We had also mooted the concept of hierarchical analysis previously. These were published in papers entitled, “Mooting the concept of “Hierarchical analysis” in the context of a cultural taxonomy: A concept with widespread implications for social sciences research” and “Combining hierarchical analysis with hypothesis building: An approach with immense benefits for diverse forms of research in the social sciences”. According

<sup>26</sup> 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

<sup>27</sup> Incorporating the concept of “Fuzzy logic” in social sciences research: An important heuristic for more diverse and

meaningful social sciences research Sujay Rao Mandavilli Published in SSRN, June 2025

<sup>28</sup> Uncovering the concept of variable logic for the social sciences: A concept with immense potential for social sciences research Sujay Rao Mandavilli Published in SSRN, August 2025

to this approach, values, attributes or traits are inherited from the parent class, but are suitably modified or altered by the subclass. Therefore, an individual may be exposed to a certain cultural milieu, but may alter his cultural experiences based on his own personal experiences. Readers are requested to read the aforesaid two papers in their entirety, as the contents of these papers reveal very useful tools. In this paper, we had spoken about inheritance, partial inheritance, inheritance with modification, direct inheritance, indirect inheritance, inheritance from the same culture, inheritance from different cultures, non-inheritance, upward transmission of cultural attributes, single-layered variation, multi-layered variation, etc. Of course, these concepts could be tied to enculturation or acculturation processes, and variable logic would undoubtedly play a very vital part and a crucial role.<sup>2930</sup>

We had also spoken about cultural frames of reference and cross-cultural frames of reference in our previous papers. The names of these papers were, “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”, and “Aligning theorization and hypothesis-building with cultural and cross-cultural frames of reference: A heuristic aid to better theorization and hypothesis-building.” Cultural frames of reference would also naturally play a vital part and an extremely important and a crucial role in enculturation or acculturation processes. Therefore, all our papers are linked together in a continuous chain. We also need inductive approaches and nomothetic approaches, with exceptions being studied formally and conscientiously as per the sociological ninety ten rule. We can also make use of the case study method, and this includes critical, unique and revelatory cases. We had in the past, accomplished an analysis of a large number of case studies, and this includes people such as Benjamin Franklin, Isaac Newton, Albert Einstein, Desmond Tutu, Hellen Keller, etc. We had also performed a brief study on the Sentinelese people of the Andaman Island. Other interesting extensions are possible, and we must delve in the world of the recently deceased primatologist and anthropologist Jade Goodall. Even dogs and cats think, act and behave differently. Some are aggressive and ferocious, some are docile. Some forget to hunt, and some cats can even be walked on a leash. Therefore, we can make use of variable logic in the construction of thought worlds, the construction of world views, and the development of mind –orientation as well. This would be an extremely

important tool in the hands of social sciences researchers along with our other concepts. It can perhaps and probably be used by other specialists such as psychologists and psychiatrists as well.  
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### ➤ *Two Tier Approach*

Therefore we adopt a two tiered approach as follows:

- Information receipt or stimulus: The first stage would be information receipt or stimulus. Individuals typically receive information throughout their conscious lives in a continuous stream. These are received from the endo environment, meso environment, or the exo environment, as the case may be. Information may also be received from parents and elders, peers or siblings and increasingly from other cultures as well. We must also define the concept of a stimulus in this context. A stimulus in this context refers to an event or an occurrence that evokes a functional reaction in an individual or his thought processes. This is often studied in the context of biology, though the sociological connotation may be rather different.
- Information processing or response to stimulus: Information processing or response to stimuli must be the next step. Response to stimulus must not be assumed to be monolithic, it is variable, and it can vary based on the vectors we had described earlier in this paper, and in our previously published papers as well. A study of the process of reasoning must also naturally be carried out, and the variations in these processes documented and analyzed as well, along with their possible root causes. Indeed, this is what this paper is all about. This process and this study must be integrated with the ethnography of enculturation as well.

## II. CONCLUSION

The objective of this paper was to extend the concept of variable logic, a concept that we had mooted and proposed in a previous paper published earlier in the year 2025, and to extend it for the study of enculturation processes, and indeed acculturation processes as well which have other downstream applications such as the study of social and cultural change. To do this, we must emphasize and reiterate, that the ethnography of enculturation will remain forever and for always, the vehicular medium based on which the entire framework of enculturation studies will be carried out. Variable logic will also be used to construct thought worlds, world views, and determine mind-orientations as well in different types of

29 Mooting the concept of “Hierarchical analysis” in the context of a cultural taxonomy: A concept with widespread implications for social sciences research Sujay Rao Mandavilli IJISRT, July 2024,

30 Combining hierarchical analysis with hypothesis building: An approach with immense benefits for diverse forms of research in the social sciences Sujay Rao Mandavilli Published in SSRN, July 2025

31 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

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

individuals. In order to study this, inductive approaches and nomothetic approaches needs to be followed, along with the sociological ninety-ten rule. This paper was therefore, naturally also integrated with our previous concepts such as hierarchical analysis, cultural frame of reference, cross cultural frame of reference, identity theory, ideologies, cultural attributes, symbiotic approaches to sociocultural change, the horizontal vertical lateral factors model, besides other concepts such as the psychic unity of mankind, tabula rasa, associationism, endo, meso, exo environments, etc. We therefore proposed a two-tier approach in this paper; a study of information received by individuals across the course and span of the lifetimes, and how it could be processed in myriad different ways through the process and mechanism of variable logic, in various cultural contexts or various individual settings. In other words, we must analyze how different individuals process information received, or react to stimuli in different ways. The latter will also naturally shape enculturation and acculturation patterns in unique ways. This approach must therefore be built upon a general study and superstructure of how humans use logic and reasoning to derive and determine how they build upon their enculturation or acculturation patterns as the case may be and orient or shape their attitudes towards life. This will take studies of enculturation and acculturation patterns to an altogether different league.