

Attempting Diachronic Extensions of Symbiotic Approaches to Socio-Cultural Change: Developing Techniques to Assess Socio-Cultural Changes Over A Period in Time

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Abstract:- This paper expands our two already published papers on socio-cultural change in diachronic ways. Our proposed approach to socio-cultural change was called the “Proactive-interactive-symbiotic approach to long-term cultural change”, also known as the “Symbiotic School of socio-cultural change” in short. These two papers were published by us in the years 2017 and 2018 respectively, and the concepts and the ideals propounded therein, we referred to multiple times in several of our downstream publications. The term diachronic is concerned with the structured and systematic study of the way in which some issue or phenomenon has developed and evolved through time. Thus, both synchronic and diachronic approaches go hand in hand in investigating any given phenomena. We had also reviewed every theory of socio-cultural change under the sun; most proposed by European and American scholars. These theories have been discussed in a great level of detail in these aforesaid papers. However, as we observed and noted, these theories are somewhat Eurocentric in orientation, and do not seem to take into account and consideration, real-world data culled from different parts of the world, and may resultantly have limited practical utility. Our approach is much more data friendly, and can be studied more meaningfully and usefully with exceptions as well, as proposed in our paper on the Sociological Ninety-ten rules. Diachronic extensions also grant and endow such theories with expanded real-world utility and power. The use of such theories can now be greatly expanded, and they can be used in much more productive ways.

I. INTRODUCTION

This paper expands our two already published papers on socio-cultural change in diachronic ways. Our proposed approach to socio-cultural change was called the “Proactive-interactive-symbiotic approach to long-term cultural change”, also known as the “Symbiotic School of socio-cultural change” in short. The two published 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 by us in the year 2017 and “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” published by us one year later in the year 2018. The term diachronic is concerned with a highly structured and systematic study of the way in which some issue or phenomenon has developed and evolved through the passage of time. In these papers, we had also discussed several other important concepts such as the theory of mindspace, mind-orientation, cultural orientation, thought worlds and worldviews, besides the enablers of socio-cultural change such as the strength of government institutors, legal framework, technological empowerment, educational systems and language policy, cults, ideologies, thought worlds, and belief systems associated with a culture, economic policy and economic infrastructure, social inclusivity and strength of social institutions, physical infrastructure, cultural value systems, harmony with nature, and social security, .

We had also identified core drivers of cultural change as forward-looking culture (Less reliance on traditions), outwardness of a society and awareness of other cultures, individual assertiveness, aspiration and ambition, Importance given to achievement by the members of a society and overall attitude towards development, value attached to material progress, hard work, risk-appetite of individuals in a society, importance given to innovation, acceptance of ideas having an external origin (Cultural receptivity), desire to challenge existing ideas and paradigms, social and cultural adaptability, democratic social structures and absence of class differentiation, avocations and pastimes of individuals in a society with particular emphasis on learning, thrift and spending patterns, cultural pride and desire to see the society develop. We had also proposed the ‘Structured apperception tests for socio-cultural change’, where events could be formulated and used to being about socio-cultural change.

Thus, both synchronic and diachronic approaches would always go hand in hand in investigating any given phenomena. The resultant approach would be referred to a diachronic synchronic approach, and individual components of a system change to produce new equations as time progresses, and the change produced by such components need to be studied through the dimension of time. These terms are related to the concepts of diachrony and synchrony

which are used in linguistics and some other allied fields of study as well. We had also reviewed almost every theory of socio-cultural change under the sun in a significant level of detail in our aforesaid papers; most proposed by European and American scholars. We had also at a very broad level, reviewed approaches such as classical evolutionism, diffusionism, cyclical theories of evolution, historical particularism, neo-evolutionism, functionalism, cultural and personality school, cultural ecology or environmental determinism, cultural constructionism, structuralism, cultural materialism, and conflict theories.

However, as we observed and noted, these theories are somewhat Eurocentric in orientation, and do not seem to take into account and consideration, real-world data culled from different parts of the world, and may resultantly have limited practical utility. Some of these ideas may also have stemmed from their proponents innate desire to satisfy their own intellectual whims and cravings, rather than to propound them for the sake of real world utility and value, leave alone societal improvement. Our approaches on the other hand, have always been much more data friendly, and can be studied more meaningfully and usefully not only with real-world data, but also with exceptions as well, and proposed in our paper on the Sociological Ninety-ten rules. Diachronic extensions also grant and endow such theories with expanded real-world utility and power. The use of such theories can now be greatly expanded and they can be used in much more productive ways to understand and observe real-world problems. They can of course be used to study changes either within a given society, or across societies in such a way that general principles or culture specific observations can be formulated. We had referred to the former as universals of cultural change.^{1 2 3 4}

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) Sujay Rao Mandavill

² 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

^{3 3} 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

⁴ Unveiling the Sociological Ninety-ten rules for Social Sciences research: Towards better hypothesis formulation in the Social Sciences in the interests of higher quality research and intellectual multi-polarity Sujay Rao Mandavilli Published in IJISRT, February 2023

II. DIACHRONIC SYNCHRONIC APPROACH

A diachronic synchronic approach is a combination of synchronic approaches and diachronic approaches. A synchronic approach studies the interrelationship of two or more elements in a system synchronously without involving the dimension of time. (The term synchronous means existing or occurring at the same time. Less commonly, it refers to a study of events in real-time, and is contrasted with the term asynchronous which means exactly the opposite). The term synchronic refers to a study of events existing in a limited period in time and ignoring a study of both historical antecedents and future predictions. The term synchronical is sometimes used to refer to the same term, while synchronically is the relevant adverb. The term diachronic however, refers to a study of how something, has developed and evolved through the passage of time. It may also sometimes involve the prediction and estimation of future events. Both these terms were first theorized by the Swiss linguist Ferdinand de Saussure in a linguistic sense, but are sometimes used in other contexts and situations as well. The term diachronic synchronic refers to a combination of both diachronic and synchronic approaches, wherein an issue is studied both diachronically and synchronously. This is of course a much more complex exercise, but it has a great deal of practical real-world utility, and as such, would constitute an important real-world application.

➤ *What is Change?*

The term change is a very commonly used term. We see change all over the world in our daily lives to varying degrees, and the term change may be defined as any modification, alteration, or difference that takes place or manifests itself in any situation, object, or organism, or the environment in general through time. The term change also encompasses social change, cultural change (and socio-cultural change which is a combination of social and cultural change) all of which are interrelated to each other and sometimes used synonymously. In the words of the internationally acclaimed American sociologist and demographer Kingsley Davis who attempted to define change, "By social change is meant only such alterations that occur in social organizations, that is, changes that occur to structure and functions of society." According to a definition provided by the sociologists John Lewis Gillin & John Phillip Gillin, "Social changes are variations from the currently accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment, composition of the population, or ideologies and whether brought about by diffusion or inventions within the group." In the words of the prominent sociologists Maclver and Page, "Social change refers to a process responsive to many types of changes; to changes in the manmade conditions of life; to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and physical nature of things." Thus, cultural and social change is a universally observed phenomenon and takes place in societies throughout the world, albeit at varying

rates. It is also typically continuous and temporal, and is also reflective of human culture and nature.⁵

There are many different types of Cultural change which include the following types of cultural change as discussed below. Changes may include long term changes, permanent changes or near-permanent changes as opposed to impermanent or short-term changes. They may also be major changes or core and fundamental changes, and minor changes or peripheral changes. Thus, they may be pervasive or non-pervasive; changes are sometime positive or beneficial, and sometimes negative or harmful. Some changes are graduated and progressive, while some others are non-graduated or sudden. Changes may also be categorized into reversible and irreversible changes, they may also be endogamous changes or exogamous changes (i.e. brought about internally or externally), directed changes or unplanned and undirected changes, arbitrary changes or planned and meaningful (regulated and modulated) changes, predictable changes or unpredictable changes, culture specific or universal changes etc. Some changes are inclusive, and change the lives of many or most people, while other changes are relatively non-inclusive. Changes may also be categorized into contact-driven changes or non-contact driven changes. We had also discussed the idea of present state, estimated future state and ideal state, and also Plato's ideal state in our papers, and these concepts can have a bearing on our present study. Changes may also resemble a yoyo pattern swinging from one extreme to another, before reaching a state of equilibrium. All these types of changes were discussed by us at a significant level of detail in our previous papers. All these types of changes must now be studied across a time dimension.^{6 7 8 9 10 11}

➤ *Essentials of the Symbiotic Approach to Socio-Cultural Change*

We now review the essentials of the Symbiotic approach to socio-cultural change; Readers may read the paper "The relevance of Culture and Personality Studies, National Character Studies, Cultural Determinism and Cultural Diffusion in Twenty-first Century Anthropology:

⁵ CULTURAL SOCIOLOGY (A revision of An Introduction to Sociology). By John Lewis Gillin and John Philip Gillin. New York: The Macmillan Company, 1948

⁶ Divale, William, Pre-Coded Variables for the Standard Cross-Cultural Sample from World Cultures. Volumes I & II. York College, CUNY, Spring 2000.

⁷ Ember, Melvin, Evolution of the Human Relations Area Files in Cross-Cultural Research, 1997

⁸ 43 Contemporary India and Its Modernization S C Dube (1974)

⁹ Montesquieu: Spirit of the Laws. Eds. Anne M. Cohler, Basia Carolyn Miller, and Harold Samuel Stone. Cambridge Texts in the History of Political Thought. Cambridge: Cambridge UP, 198

¹⁰ Allatson, Paul (2007), Key Terms in Latino/a Cultural And Literary Studies, Oxford and Malden, MA: Blackwell

¹¹ 8 Hofstede, G. (2001). Culture's Consequences: Comparing values, behaviors, institutions, and organizations across nations (2nd ed.). Thousand Oaks, CA : Sage

As assessment of their compatibility with Symbiotic models of Socio-cultural change" for the complete version. Readership of this paper is extremely important as it presents the approach in its entirety. We will only present below a summary in the interests of space. From the point of view of their influence, cultures may be categorized as dominant or influential cultural systems which are characterized by their technological superiority, cultural hegemony and soft power, economic influence, military influence, high population or rapid population growth, non-dominant cultural systems, notable examples being China and India which possess a moderate degree of soft power and hard power, fringe or marginal cultural systems such as Nigeria and Tanzania, which are infinitely less powerful at an international level. Another category is that of closed or autarchic systems such as North Korea which are virtually closed off from the outside world. The process of symbiosis between all these different cultural systems would naturally determine the global socio-cultural landscape.

Cultural boundaries may be defined using any one of the methods we describe below, or a combination of these methods, and the cultural unit thus identified, would naturally form the basis of a structured study. The first would be a linguistic boundary, the second would be an ethnic boundary, the third would be a political boundary, the fourth would be a quasi-political boundary, the fifth would be a cultural area, the sixth would be the area where a religion or a religious sect prevails, while the seventh would denote the demarcation of an area based on cultural attributes. Boundaries may also be defined based on the anticipated pace of cultural change, the presence or absence of cultural artifacts, and the economic systems that come into play in a certain area. Criteria to be applied to arrive at a broad definition of a cultural unit would include ease of data collection and administration, ease of comprehension by the administrator, ease of comprehension by third parties, manageability of size, utility in downstream studies, etc.^{12 13}

The following factors would naturally facilitate and allow for the outward transmission of cultural traits or attributes from any given cultural unit or area. The first would be technological superiority and military hegemony which could lead to other cultures wanting to emulate them. Another factor would be cultural hegemony and soft power which would lead to other cultures wanting to imitate them or follow their footsteps. For example, countries like France and the USA have immeasurable soft power, and are often held in very high esteem. Another factor would be population size and population growth which would lead to a culture wielding high influence or power, though this must be understood along with several other factors for a meaningful assessment to be made.

We must also attempt to understand absorbing factors too, which form a crucial part of the piece. The following factors would greatly facilitate the inward transmission of

¹² Indian Anthropology R N Sharma Surjeet Publications

¹³ 35 A Cultural History of India, edited by A L Basham Oxford India Paperbacks 2014

cultural traits or attributes into any given cultural area or a cultural unit. For example, the technological or technical superiority of an element may allow it to spread much more rapidly, quickly and effectively. This factor must also be assessed in conjunction with the utility of the technology, and its suitability for any given context. Thus, cultures would absorb them much, much faster. In some cases, factors may also spread due to perceived superiority, allure, and glitz, and this is also an important factor to be borne in mind. Elements also often spread due to a desire of receiving cultures to adopt or emulate them, and in some cases ready-made solutions to pressing problems or satisfy a latent or an innate want or need may be adopted much more quickly. In such cases, an assessment must be made taking into consideration the viability or availability of substitutes. The state of the economy of the absorbing culture and the resultant affordability of solutions would also play a major role, along with the readiness of the culture to absorb and assimilate new influences, technologies and solutions. These may also be at times be reflected in cultural pride or cultural hubris. Its infrastructure and legal framework would play a crucial role too, along with religious factors, linguistic factors, other traditions, and associated ideologies.

III. PROCESS OF CULTURAL SYMBIOSIS

The process of Cultural Symbiosis would normally take place as follows. This is a highly generalized approach which only captures the essence of our core philosophy, and variations can naturally be expected in different scenarios. The first step in the process of cultural symbiosis would be the tacit or explicit acknowledgment or the awareness of the external culture and its associated elements. Channels of communication also help ideas diffuse from one region to another region. Diffusion can happen through direct contacts, intermediate contacts, stimulus diffusion, and forced diffusion. Change is also often accompanied by a change in popular sentiment and ethos which may be a pre-requisite for change. This may or may not be logical, but would nonetheless impact the tempo of change. We had also talked about the “Modes of introduction” of cultural elements which could be push mode (either hard push or soft push), push mode, push pull mode which is a combination of push mode and pull mode, subconscious adoption, etc. Acceptance may also be positive or negative as discussed in our papers, and we must also bear in mind the theory of cultural lag as some kinds of changes may propagate more rapidly than others. We had also discussed the “Modes of internalization” of cultural elements, and the push-pull-churn concept, the pull churn concept, the push pull adapt churn, the pull adapt churn, and the subconscious adoption and percolation as well.

Change may also spread through several different modes within a culture or a society, and these are known as ‘Modes of Internal Spread’. These could be top-down mode, horizontal-mode, spatial spread, bottom-up mode, changes due to Mass mobilization, generational change, functional spread, etc. in other cases, changes may also be introduced from other specific dimensions such as gender, a specific community etc. Changes may also be effected multi-

modally in many cases. There would also be many different phases in cultural change. The first phase is the familiarization phase where the element is introduced into the mix. The second phase may be referred to as the early adoption phase where the incidence of the element increases gradually in within a given society. The third phase is the popularization phase also known as the phase of rapid Increase where the presence or the incidence of the element increases very fast. Throughout the process of cultural change, roadblocks may persist, and need to be surmounted. We had also introduced the concept of “Anticipated terminal value” as changes cannot happen ad infinitum; there would be natural limits to any change.^{14 15 16}

IV. SNAPSHOTS

In common usage and parlance, a snapshot refers to a casual photograph which is typically taken by an amateur using a small non-professional type camera. It may also at times refer to an impression or view of something brief or transitory. The term snapshot however has different connotations in computer science, and the science of databases. A snapshot may be defined as a copy of data as it exists at a given point in time, and is consequently used to analyze the state of data at that point in time, or is used in one or more downstream processes as well. A snapshot may or may not contain all data elements from the master data. The data present in a snapshot may also be sorted, ordered or filtered based on certain criteria. A snapshot may be taken at regular intervals for the purpose of a structured, a systematic and a methodological analysis. It may also be taken at irregular intervals. A snapshot may also be taken after the happening or the occurrence of a certain event. Snapshots can thus be used to understand how changes have taken place within a specific period of time, and to draw different types of conclusions which may or may not be used further in a downstream analysis.^{17 18}

➤ *Uses of Diachronic Extensions to Symbiotic Approaches to Socio-Cultural Change*

The following could be the more common uses of diachronic extensions to symbiotic approaches to socio-cultural change. This is just a sample and an illustrative list; more and more uses may readily suggest themselves as time progresses.

¹⁴ Eisenstadt, S. N. (1973). *Tradition, Change, and Modernity*. Krieger Publishing

¹⁵ Harper, C. L. (1993). *Exploring Social Change*. New Jersey: Engelwood Cliffs.

¹⁶ Vago, Steven (1999). *Social Change*, 4th ed. Upper Saddle River, NJ: Prentice Hall. ISBN 0-13-679416-5.

¹⁷ Conceptualizing ‘Cultural Frames of Reference’ and ‘Crosscultural 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

¹⁸ Introducing Long-term Ethnography: Positioning Long-term Ethnography as a valuable tool for longterm Ethnographic research Published in IJISRT Volume 7 Issue 7 July 2022 Sujay Rao Mandavilli

- **Assessing past changes:** This approach can be meaningfully used to assess past changes, or alternatively, changes that have occurred between two given points in time. It can also be used to assess the rate of change that has taken place, and the type of change that has taken place as per our classification and categorization of social and cultural change. The data thus collected and culled may also be used for comparisons with other cultures of a similar or a dissimilar type to draw meaningful conclusions. It can also be used to identify triggers of social and cultural change, and can be suitably and meaningfully combined with the 'Structured apperception tests for socio-cultural change' to draw different types of conclusions.
- **Predictive analysis:** This approach can also be used for predictive analysis; thus, past data can be extrapolated into the future to make reliable predictions of what may happen in the future. We may recall and put to use and operation, a standard definition of predictive analysis here. Predictive analytics may be defined as the use of statistical and non-statistical data to identify the likelihood and the probability of future outcomes, occurrences and events based on past historical data. The goal of this kind of an is to go beyond knowing what has already happened in the based to providing a best judgment assessment of what will happen in the future. Predictive analysis can naturally be used in many different domains and fields including business analysis and economic analysis, but we restrict its usage for our purposes to an analysis of social and cultural change.
- **Cross-cultural comparisons:** This approach can also be used to attempt a comparative analysis of social and cultural change in different cultures. This kind of exercise is particularly meaningful if cultures are similar to one another. Meaningful lessons can also thus be learnt, and generalized causes can be derived to understand social and cultural change and non-change in different contexts and societies.
- **Identifying agents of social and cultural change:** This approach can also be used to identify agents of social and cultural change. Refer to our paper on the "Structured apperception tests for socio-cultural change" which deals with the issue of change agents at a significant level of detail. The idea of apperception which we had discussed at a great level of detail in the aforesaid paper, is commonly taken to mean the mental or the thought process through which individuals perceive new ideas or concepts, and assimilate them to the body of ideas they already possess. This can also naturally be extended to, and aggregated at the level of a culture given the fact that many individuals in a culture may share a similar makeup with other individuals in that culture. Change agents must be suitably identified and developed, in such a way that they bring about change. We had discussed several suitable examples in this aforesaid paper. We had also proposed the ideas of eureka points and mini eureka points and discussed them threadbare' the impact of, and the role played by technology in ushering in, and bringing about social and cultural change can also be determined and understood. Such attempts can be bidirectional or even

multidirectional; for example, we can attempt to understand, the underlying causes and factors behind periods of rapid or relatively slow changes. A root cause analysis can also be naturally and satisfactorily performed, and enablers and inhibitors identified. Likewise, changes to cultural frame of reference can also be understood, and we had dealt with this concept in yet another paper.

- **Combining with long-term ethnography:** We had also published three different papers on general the idea of ethnography earlier, and we must in particular, refer to our paper on long-term ethnography. Many different definitions have been proposed to explain the term ethnography, and we had provided some definitions of the term in those papers as well. The term Ethnography as it is commonly understood, refers to a systematic and a structured study of different peoples and cultures. It may also be defined as the formal study of people in their naturally occurring settings through the use of methods which capture their regular social and their cultural activities as well. Long-term ethnography (a term that we used and proposed) is less common currently; we have been striving all along to make it much more widely accepted and popular. These can naturally capture a wide gamut of social and cultural changes that have taken place or occurred in society. Long-term ethnography can be accomplished through the use of the same team or different teams using handover mechanisms.
- **Identifying patterns and formulating rules:** This approach can also be used for identifying patterns and formulating rules. Thus, inductive approaches and homothetic rule-building can be used. It can also be used to develop universals of cultural change (or in some cases, near-universals of cultural change). This was a concept we had proposed in our two papers on the symbiotic approach to socio-cultural change.

V. SPECIAL USES OF THIS APPROACH

There are also several other unique and special uses of this approach that are possible, and we discuss some of them below. Since these are special complex, and unique cases, not only will the general and generalized principles and the universal of social and cultural change apply, but additional learnings and lessons will need to be understood and taken away from such an exercise. These are also of course only a small sample, and there are many more real-world examples possible.^{19 20 21 22}

¹⁹ Syncretism and Acculturations in Ancient India: A New Nine Phase Acculturation Model explaining the process of transfer of power from the Harappans to the IndoAryans Part One Sujay Rao Mandavilli, ICFAI University Press, 2009

²⁰ Syncretism and Acculturations in Ancient India: A New Nine Phase Acculturation Model explaining the process of transfer of power from the Harappans to the IndoAryans Part Two, Sujay Rao Mandavilli, ICFAI University press, 2010

➤ *The Transformation of Harappan to Post Harappan India*

Some special areas of focus and study could include the transformation of Harappan to Post Harappan India, i.e., the transformation of the Indus Valley Civilization which was the largest of the old world civilizations on earth, to the variegated cultures of the Gangetic plains. This would have been an extremely complex process indeed, and could give us very important lessons and valuable takeaways. The entire process was covered by us in three different papers, namely, “Syncretism and Acculturations in Ancient India: A New Nine Phase Acculturation Model explaining the process of transfer of power from the Harappans to the Indo Aryans Part One” which was published by us in the ICFAI University Press journal in 2009, “Syncretism and Acculturations in Ancient India: A New Nine Phase Acculturation Model explaining the process of transfer of power from the Harappans to the Indo Aryans Part Two” which was also published by us in the ICFAI University press one year later in 2010 and the paper “The Demise of the Dravidian, Vedic and Paramunda Indus Hypotheses: A brief explanation as to why these three Hypotheses are no longer tenable”, dating back to the year 2013. This issue is also complex and multi-layered because there was as geographical dispersal of people, and a geographical movement of people involve. The transformation of each and every cultural element can be studied as a part of this process, and indeed, we can learn many new and different things here. It can also be put to use effectively and productively for many downstream uses; for example, the origins of Indian religious traditions and “Hinduism” can be understood.

➤ *Cultural Transformations in Ancient Iran*

This approach can also help us understand the various cultural transformations in Ancient Iran, many of which as still poorly understood. We had published five different papers on twenty-first century historiography, all of which would be relevant for this purpose. However, our paper on investigative historiography would be most critical and crucial. In this connection, it would help is understand the transformation of Jiroftian Iran (Jiroft is a still poorly understood culture in Ancient Iran, but which has rich and complex arts and crafts) to Irano-Aryan culture (A culture that was contemporaneous to the Indo-Aryan culture of Ancient India, and is usually dated to 1500 BC or so). It can also help us understand the transformation of Irano-Aryan culture to Zarathustranism in Ancient Iran (the latter is variously dated to between 1000 BC and 600 BC representing the date of birth of the prophet Zarathustra), and the transformation of Zarathustranian Iran to Islamic

age in Iran that occurred several centuries after the death of Christ. All these transformations and changes are not yet fully or completely understood.

VI. CONCLUSION

This paper has expanded and extended upon our two already published papers on socio-cultural change in diachronic ways, i.e., an analysis of changes through the medium of time. We had observed that both synchronic and diachronic approaches go hand in hand in investigating any given phenomena, and that the two must be used conjointly. We have also presented and discussed the practical, real-world uses of some diachronic extensions in this paper, and some special uses and applications too. The use of the proposals in our aforesaid papers can now be greatly expanded, and they can be used in much more productive ways. Any sociologist or cultural anthropologist will therefore be able to use then much more fruitfully and beneficially now.

²¹ The Demise of the Dravidian, Vedic and Paramunda Indus Hypotheses: A brief explanation as to why these three Hypotheses are no longer tenable, Sujay Rao Mandavilli, 2013

²² Propositioning Investigative Historiography as a niche subfield within Twenty-first Century Historiography: Making a case for Investigative historiography in Twenty-first Century Social Sciences Sujay Rao Mandavilli IJISRT, August 2023