

Mooting the Concept of “Hierarchical Analysis” in the Context of a Cultural Taxonomy: A Concept with Widespread Implications for Social Sciences Research

Sujay Rao Mandavill
Institute for the Study of the Globalization of Science

Abstract:- We begin this paper by attempting to define what the oft-used term “culture” means and probing its various elements, dimensions, and attributes as well. We also then describe what is meant by cultural change, and investigate the various types of commonly and less commonly observed types of cultural change along with the schools canonically associated with the study of culture and cultural change in social and cultural anthropology. We also then proceed to review the core concepts associated and allied with our symbiotic approach to sociocultural change along with the related concepts of mind-orientations, cultural orientations, mindspace, thought worlds, and world views. The core theme and central component of this paper if of course the concept of a cultural taxonomy, the essentials of which we reproduce here, by referencing both our earlier work, and other pre-existing concepts in the field. We of course, then present our proposals namely “Hierarchical analysis” in the context of a cultural taxonomy which is the objective of this paper, and differentiate with from the differentials other ‘Modes of Internal Spread’ of Cultural Elements, a concept that we had mooted earlier. The core downstream uses and objectives of this approach are also discussed in such a way that readers will be able to note the merits of this approach.

I. INTRODUCTION

“Science cannot solve the ultimate mystery of nature. And that is because, in the last analysis, we ourselves are a part of the mystery that we are trying to solve.” – Max Planck

We begin this paper by attempting to define what the oft-used term “culture” means and probing its various aspects, elements, dimensions, and attributes as well. We also then describe what is meant by cultural change, and investigate the various types of commonly and less commonly observed types of cultural change along with the schools traditionally and historically associated with the study of culture and cultural change in the context of social and cultural anthropology. We also then proceed to review the core concepts associated and allied with our symbiotic approach to sociocultural change along with the related

concepts of mind-orientations, cultural orientations, mindspace, thought worlds, and world views. We had proposed the symbiotic approach to sociocultural change in papers published in 2017 and 2018. The core theme and central component of this paper if of course the concept of a cultural taxonomy, the essentials of which we reproduce here, by referencing both our earlier work in this context, and other pre-existing concepts in the field.

We of course, then present our proposals namely “Hierarchical analysis” in the context of a cultural taxonomy which is the core and the central objective of this paper, and differentiate with from the other ‘Modes of Internal Spread’ of Cultural Elements, a concept that we had mooted earlier, in another related paper a couple of years ago. We also define the term inheritance in this context, and differentiate it suitably from the concept of inheritance applied and used in some types of computer programming, data science, and the idea of inheritance in other common financial, economic, and political contexts. The core downstream uses and objectives of this approach are also discussed in such a way that readers will be able to early note and appreciate the merits of this approach and techniques in many practical applications and daily walks of life. This approach can also be suitably modified we believe to make it useful to other applications in the non social sciences including, but not limited to production, engineering and management, though we leave this to the best judgments of researchers in those respective fields.

➤ What is Culture?

The term culture is a very widely used term – it is also one of the most widely used terms even in daily life, but at the same time, is among the world’s most highly misunderstood and misused concepts. Among the earliest widely cited definitions of the term “culture” (of course, in an anthropological or a sociological sense of the term) was provided by the venerable British sociologist and anthropologist Edward B. Tylor (his works were foundational to sociology and social and cultural anthropology) who had famously stated in this regard, “Culture or civilization taken in its broad ethnographic sense is that complex whole which includes knowledge, art, belief, laws, morals, customs, and any other capabilities and habits acquired by man as a member of society.” According to

another eminent Polish-British anthropologist and ethnologist Bronislaw Malinowski who laid the foundations for ethnography and the participant observation method, "Culture comprises inherited artifacts, ideas, goods, technical processes, habits and values." According to a more recent definition provided by the famous American anthropologist Clifford Geertz, "Culture is the very fabric of meaning in terms of which human beings interpret their experience and guide their action; social structure is the form that action takes, and is the network of social relations. Culture and Social structure are different abstractions from the same phenomena."

These three definitions would, we believe, suffice at the present point in time, because they are fairly comprehensive and all-encompassing, and would bring out most key elements of the variegated and the multidimensional term culture adequately and sufficiently. For other definitions of the term culture, of which there are indeed many, readers may refer to our previous publications on sociocultural change where these are cited and reproduced. From these, and other definitions of the term culture, it logically and naturally follows and emanates that culture is learned by the members of the group naturally, and culture is therefore self-propagating and perpetuating. There are also other important attributes of culture; for example, culture is symbolic and comprises of symbols or artifacts, it is often shared by members of the group, it is an expression of human nature, it is all-encompassing and covers many facets of daily life, it is integrated and patterned, it is instrumental and adaptive, it evolves and changes with the passage of time, it is often inherited, it often operates as cognitive system, etc.^{1 2}

➤ *Culture Consists of the Following Elements:*

Culture consists of several elements; we had discussed this concept briefly in another paper which is also referenced here, and we reproduce it here again for the benefit of our readers; This would be extremely important from our perspective, because it provides the basis and the foundation³ upon which the concept of variation as mooted in this paper can be analyzed and suitably assessed:

- **Cultural Values:** Cultural values are an extremely important and an intrinsic part of any culture because they provide a foundation for that culture, and help distinguish between what is good, proper or appropriate in a given context, and what is not.

¹ Kroeber, A.L. and C. Kluckhohn (1952). *Culture: A Critical Review of Concepts and Definitions*. Cambridge, Massachusetts: Peabody Museum

² Kim, Uichol (2001). "Culture, science and indigenous psychologies: An integrated analysis." In D. Matsumoto (Ed.), *Handbook of culture and psychology*. Oxford: Oxford University Press

³ McClenon, James. Tylor, Edward B(urnett) (1998) *Encyclopedia of Religion and Society*. Ed. William Swatos and Peter Kivisto. Walnut Creek: AltaMira, pp. 528–529

- **Cultural Norms:** Cultural norms typically refer to the standard patterns of behaviour that are accepted and sanctioned in a given society. These represent the yardsticks through which individuals, their behaviour, and their actions are judged. Indirectly, these would determine and lay out norms and patterns of behaviour that are not accepted in society.
- **Cultural Beliefs:** Cultural beliefs comprise the ideas and points of view that people of a culture implicitly hold to be true, and hold to be intrinsic to their culture, regardless of whether they are true or not.
- **Cultural Sanctions:** Cultural sanctions comprise of the rewards and penalties that are used to enforce a society's values and norms and punish or penalize in some way, those individuals who do not comply with those norms.
- **Symbols and Language:** Symbols and languages are an extremely important part of a culture, and carry (often extremely powerful) meanings that can easily and readily be understood by people who are a part of the same culture, and often by people belonging to other cultures.
- **Cultural traits or attributes:** Cultural traits or attributes are the considered to be the simplest and the smallest units of a given culture and may also be referred to as the building blocks of that culture.
- **Behavioural patterns:** Behavioural patterns refer to the way people of a culture behave, throw their weight behind ideas or things or otherwise perform their regular or other non-regular activities.
- **Social Institutions:** Institutions promoting values and norms of a given culture such as legal sanctions, political control, or administration are known as solution institutions. Examples of such institutions that are common to all or most cultures, are the courts, the police, the judiciary etc.
- **Cultural Artefacts:** Material objects forming an intrinsic part of a culture and representing the cultures values of that culture (such as pottery, toys and seals) are referred to as Cultural Artefacts. Such cultural artefacts often represent the brand ambassador of that culture.

II. SOCIAL OR CULTURAL CHANGE

The term "Change" is widely used in daily life. It however, has a somewhat more specialized meaning from our perspective; A change may be taken to mean any modification, alteration, or difference that takes place over a span or length of time. The terms "social change", "cultural change" and 'sociocultural change' are all tightly interrelated and integrated with each other, and sometimes even used synonymously. According to the internationally recognized American sociologist and demographer Kingsley Davis: "By social change we refer only to such alterations as occur in social organizations, that is, structure and functions of society." The eminent pair of American applied sociologists John L. Gillin & John P. Gillin also state in this regard and in this connection, "Social changes refer to variations from standard and 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". According to the eminent sociologists Robert Morrison MacIver and Charles H. Page, "Social change refers to that process which is responsive to many types of changes; to changes in the manmade conditions of life; to changes in the attitudes and beliefs of men, and finally to the changes that go beyond the human control to the biological and physical nature of things." (McIver 1950) Therefore, it may be observed that cultural and social change is universal and takes place in different types of societies all across the world. This has become more pronounced in modern times as societies are exposed to multiple forces such as globalization, modernization and westernization at the same time. Changes are also almost always continuous and temporal, and are also reflective of human nature. We may also differentiate between change and variation at the very outset. Change is often temporal and more qualitative in nature; on the other hand, variation may take place over space or time, and is more often measurable.^{4 5 6 7 8 9}

There are many different types of cultural change such as long-term or permanent change, short-term change, irreversible versus reversible change, directed change, unplanned or undirected change, predictable changes versus unpredictable changes, major change, minor, trivial or insignificant changes, core changes, peripheral changes, individual changes, society wide changes, positive or beneficial changes, negative or harmful changes, gradual changes, non-gradual changes, punctuated changes, constant

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

⁵ Understanding the social and cultural dynamics of science and technology: A social sciences approach for understanding science and technology in relation to society and culture Sujay Rao Mandavilli IJSRT, July 2024

⁶ 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 IJSRT June 2024

⁷ 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 IJSRT June 2023

⁸ 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

⁹ 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

changes, endogenous changes, exogenous changes, contact-driven changes, non-contact driven changes, etc. we had already discussed all these at a fairly great level of detail; readers may refer to our multiple papers on sociocultural change for further clarity.

There are likewise, many different schools of social and cultural change in both sociology and social and cultural anthropology. Early Classical Cultural Evolutionism was among the oldest schools of thought, and was promoted by Edward B. Tylor and Lewis Henry Morgan who believed that cultural evolution was linear and progressive, taking place in distinct and sequential stages, and was irreversible. Neoevolutionism was a subsequent social theory that attempted to explain the evolution of societies from the point of view of Charles Darwin's theory of evolution and discarded many over simplistic notions associated with Classical Evolutionism. Gordon Childe, Julian Steward and Leslie A White belonged to this school. Another school of thought was diffusionism which argued and believed that innovation began in one part of the world and spread to other parts of the world subsequently. This view was held by Grafton Elliot Smith, William James Perry, Clark Wissler and Alfred Kroeber, Wilhelm Schmidt, Fritz Graebner and Fredrick Ratzel. The three main school associated with diffusionism were the German school of diffusionism, the British school of diffusionism, and the American school of diffusionism. The school of historical particularism argued that each society developed in accordance with its own historical realities, and historical perspective, and could not be studied in exactly the same way as other cultures. This concept is also related to the idea of cultural relativism which states that each individual culture has its own merits. Other than this, we also had the culture and personality school which is considered to be very important in social and cultural anthropology. Proponents of the school were Ruth Benedict and Margaret Mead.

We had also proposed the concept of symbiotic approach to sociocultural change, or the "Proactive-interactive-symbiotic approach to long-term cultural change" in a paper published in 2017. The name of the paper was "Articulating comprehensive frameworks on socio-cultural change: Perceptions of social and cultural change in contemporary Twenty-first century Anthropology from a 'Neo-centrist' perspective". We had reiterated this concepts in a subsequent paper, "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;", which was published by us in 2018. In this paper, we had developed concepts such as mind-orientation (these would be individual mind-orientations such as religious-orientation, family-orientation, etc), cultural orientations such as past-orientation, future orientation, rational orientation, materialistic orientation, non-rational orientation, etc (we had also made a reference to "Cultural dimensions theory"), and also spoke about cultural remediation as well. We also spoke about though worlds (these are mostly internal in orientation and focus),

worldviews, (these are mostly external in orientation and focus), and mindspace (this is mostly temporary in orientation and focus). These would make for an useful and an interesting read, and would make a readership of this paper all the more simple, easy and interesting, because the former provide a rock solid theoretical foundation for the latter.

III. CULTURAL TAXONOMY

Taxonomy refers to the branch of science concerned with systematic classification of things. While this term is often especially of organisms, it may at times be used for the classification of non-living beings as well. The entire philosophy and approach comprises two chief elements which are the creation of a taxonomy, and allocation of objects to the aforesaid taxonomy. In accordance with our approach, an analysis of culture and its components should be carried out in the following manner, and this would constitute and represent a “Cultural Taxonomy” much like Carl Linnaeus’ taxonomy of species. We may note here that Carl Linnaeus was an eminent Swedish biologist known for his taxonomical classification which was also known as binomial nomenclature or binary nomenclature, and was published in his famous work “systema naturae”. According to our approach, a culture is the starting point of our classificatory system and classificatory mechanism, though this is linked upwards to a global culture and pan-global culture. This is because cultures may be greatly influenced by global trends, particularly in today’s world. Each culture then has its own set of subcultures. Subcultures are often defined on the basis of ethnicity, religion, occupation, social classes, geography etc, or on a combination of one or more of these factors, and these may also be referred to as dimensions of culture. Each Culture or sub-culture in turn has its own subcategories or subclasses. Examples of subcategories within a culture or a subculture could include language, music, folklore, drama, cinema, symbols, religion, art, marriage, cuisine, other aspects of tradition etc.¹⁰

Each subsystem then has components. We may have, for example, several different components under the broad heading and umbrella of language such as language policy, syllabus formation, syllabus review and ratification, teaching methods, teacher competence, teacher evaluation, student evaluation etc. Under cuisine, we can have a focus and emphasis on health, taste, hygiene, nutrition, etc. Material items could include cars, trucks, tractors, lorries, steam locomotives, diesel locomotives, aero planes, rockets, satellites, computers, laptops, land line telephones, mobile phones, smart phones etc. Components are usually defined in such a way that no further division into further sub elements is possible. Each component can have a list of attributes. Each attribute is typically and commonly assessed either quantitatively or qualitatively. Attributes from our point of view, may also be referred to as qualities or characteristics. Attributes are usually measured or adjudged

¹⁰ Richards, Richard A. (2016). *Biological Classification: A Philosophical Introduction*. Cambridge, UK: Cambridge University Press

by means of suitably-designed questionnaires or other commonly and widely used evaluation methods and techniques such as respondent self-assessment or third-party evaluation. Our entire approach has been presented in our papers on sociocultural change, and these can be imported and used in a wholly unmodified form as well. For further information, details, and clarity, kindly read the aforesaid papers where other third-party proposals presented and proposed by Bodley, A L Kroeber, and Clyde Kluckhohn were also discussed. In addition to all these, we had also attempted to identify personality attributes or traits in relation to a given culture, as represented by either the mean or most common i.e. modal values of people in a specific culture. For this purpose, positive attributes or traits would include values such as honesty, sincerity, etc, while negative values could include ego, greed, jealousy, etc. All these serve the needs of a hierarchical analysis very well indeed.

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➤ *Hierarchical Variation and Hierarchical Analysis*

The possible types of “hierarchical analyses” could be as follows, though from the context of this particular paper, the term “hierarchical analysis” would be somewhat of a misnomer to describe these. These would be based the ‘Modes of Internal Spread’ of Cultural Elements, a concept that we had mooted earlier. These concepts were presented and discussed in depth in our paper “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”, which we had published in 2018.

- The first type is a top to bottom flow, which we had referred to as a top-down mode- this happens along sociocultural dimensions and sociocultural dimensions from the top to the bottom- this kind of an analysis is already well-represented through existing techniques such as trickle down analysis. In this mode, change in also typically promoted by elites. This is the most common mode of socio-cultural change, and many, if not most changes with a few exceptions occur through this mode. This is because elites are generally in a much better position to absorb changes than the rest of the population due to their social status, economic status or interconnectedness with the rest of the population. On the other hand, the lowermost sociocultural or socioeconomic groups, generally lag behind the rest of the population on most parameters. Novel and new ideas are also almost always generated from the top, though there could indeed be some exceptions. Therefore, and

¹¹ Müller-Wille, Staffan. 2013. "Systems and how Linnaeus looked at them in retrospect". *Annals of Science* 3: 305-317

¹² Müller-Wille, Staffan. 2007. "Collection and collation: Theory and practice of Linnaean botany". *Studies in History and Philosophy of Biological and Biomedical Sciences* 38, no. 3: 541-562

¹³ Darwin, Charles. 1859. *On the origin of species by means of natural selection, or the preservation of favoured races in the struggle for life*. London: J. Murray

in sum, the first type of an analysis does not really constitute a hierarchical variation and hierarchical analysis from our point of view.

- The second type is a generational analysis that occurs linearly over time – we have already described and discussed this in our papers on socio-cultural change, and is generally well-represented through pre-existing approaches of analysis and analytical thought. This type of analysis is always diachronic, not synchronic. In this mode, change is generally and typically introduced in the younger generations who generally tend to be more up-to-date with the trends and the needs of the present time. Changes may or may not be adopted by older generations in due course, and this may vary from context to context. Complete or significant change occurs only when the older generations have died off, and their values and value systems perish. The differences in values of traits and attributes between younger and older generations may be referred to as a ‘generation gap’. This term is commonly used in the daily lexicon as well. This type of an analysis must be performed along with an analysis of vertical, lateral and horizontal factors for maximum efficacy we must bear in mind the principle of Social Darwinism here which seeks to explain why some aspects of culture propagate, while some others do not. This concept was developed by Herbert Spencer and others, though in its original form, is now somewhat outdated. This concept also elides with the concept of natural selection and descent with modification as were proposed for natural evolution by Charles Darwin and others. This type of change also does not naturally constitute hierarchical variation from our perspective.
- Changes may also spread horizontally, spatially, functionally, multi-modally, through the bottom up mode, due to mass mobilization, etc. Change may also be introduced from other specific dimensions such as gender, community etc, and all these would naturally lead to variations and differentials. These types of changes also do not constitute hierarchical variation or hierarchical analysis from our perspective.
- The kind of analysis we talk about in this paper is along the path of a cultural taxonomy. This kind of an analysis is generally not well or adequately represented in other papers, but is extremely useful nonetheless. That is why we focus on type of analysis this for the purposes of this paper. This is what we mean by hierarchical analysis for the purposes of this paper, and the other types of analysis described above do not constitute a hierarchical analysis. We believe and expect that much (if not most) analyses of this type would be performed at the level of an individual, though this is by no means and hard and a fast rule.

➤ *Principles of this Approach*

The following are the general principles of this approach, and the types of inheritance or non-inheritance that we may encounter during the execution of a “hierarchical analysis” in our sense of the term. This kind of an approach and an analytical thinking would be extremely useful in studying how different layers and levels of a

culture influence each other multi dimensionally, bi directionally or multi directionally. It can also be immeasurably useful in analyzing and documenting exceptions and principles. The type of inheritance we talk about here is not the inheritance we talk about in a political, economic, or a financial context, or the type of inheritance we talk about in computer programming or data science, but is an inheritance of values in a social and cultural context.

- **Inheritance:** In this kind of a scenario, an individual or a sub-culture inherits all his values, ethics, more, and norms (or his cultural attributes) from his own (or his parent culture, as the case may be), culture. In such a case, personality attributes and traits can be directly equated with the culture in question, and there is seldom any variation between the two. This kind of an inheritance would be very common, and would be the most common observation, particularly if an individual is a conformist, is deeply entrenched in his own culture, or in not exposed to any other culture or external forces. A common and classic example to illustrate this case would be devout and traditional Hindus, Catholics, Buddhists or Sikhs. In this case, the values and norms observed for the society are also applied directly for the individual without any modification. This kind of an analysis is also extremely simple and uncluttered. For example, a sociologist, a psychologist or a psychiatrist equates his subject’s or his patient’s observations directly with established patterns of treatment typically applied for patients belonging to the same culture, and without any kind of observation. We may simply (and in some case fallaciously or over simplistically) assume that his patient behaves in exactly the same way as other members of his group do.
- **Partial inheritance:** in this kind of a scenario, an individual absorbs and imbibes some of the values associated with his culture, while some of them are not absorbed or imbibed. In such a case, some personality attributes and traits can be directly equated with the culture in question, while some may not. This kind of scenario may typically arise when individuals are more aware (often of the weaknesses, deficiencies or inadequacies of their cultures), or are more exposed to other cultures due to a higher level of general education or expose to multimedia, for example. For example, Japanese or South Koreans may imbibe the industriousness and hard work associated with their own respective culture, but may intermingle or intersperse it with some elements of hedonism, or other western-derived or western-inspired values. This kind of an analysis is typically performed at the level of a cultural taxonomy, and a quantification of cultural attributes is attempted or performed as required. Many older Japanese may not take annual vacations the way Americans and Europeans do, and the term *karoshi* or death by overwork is sometimes applied to Japanese. However, some studies have shown that young Japanese are more individualistic, and South Korean women more career-oriented and career-focused, leading to much lower birth rates there. This, along with generational change, is one way cultures change and evolve.

- **Inheritance with modification:** in this kind of a scenario, an individual absorbs and imbibes all or most of the values associated with his culture, while albeit with some modification or variation. In such a case, again, some personality attributes and traits can be directly equated with the culture in question, while some may not. However, the most common occurrence is a modification of the values of cultural attributes as could be understood and evidenced from a cultural taxonomy. This study is based on the assumption that some degree of individualism is not only desirable, but also necessary. Individualism refers to freedom of action for individuals, and the habit and principle of being independent and self-reliant. In sociology there is a concept called individuation which was principally developed by Carl Jung, Gottfried Wilhelm Leibniz and others, though some components of it date back to the times of the Ancient Greeks. This concept must be contrasted with deindividuation which leads to a loss of self-awareness among groups. The latter may sometimes be driven by herd mentality and mob mentality, and may even be associated with anonymity and impersonality.
- **Direct inheritance:** This is the same as inheritance, but we repeat it so that it can be distinguished from indirect inheritance. In this case, an individual inherits attributes or traits from his own subculture in either modified form or in unmodified form, rather than from a grandparent culture. Additionally, some or all of the traits may be retained or modified. This type of inheritance is indeed much more common because individuals are exposed to their own parent culture first, and stand directly exposed to it. For example, Jews may perform a fast called Ta'anit or Taynis as an atonement for sins and commemorative mourning. Jews may also only partake of Kosher foods which conform to the Jewish dietary regulations of "kashrut". In all such cases, religious-derived laws and religious-inspired principles may override secular considerations.
- **Indirect inheritance:** In this case, an individual inherits attributes or traits from his the grandparent culture or some other culture in either modified form or in unmodified form. Additionally, some or all of the traits may be retained or modified. This kind of an inheritance may be common in this day and age of globalization; for example, younger Tamils may be more drawn to Hindi music than Tamil music, and may watch plenty of Hindi movies even, though there could indeed be some exceptions.
- **Inheritance from same culture:** In most cases, an individual could be expected to inherit traits or attributes from his own culture. This is the norm rather than the exception. There may or may not be modifications. For example, family values and family bonds are strong in many parts of Asia, and children are expected to be obedient to their elders, and even take care of their parents in their old age. On the other hand, western culture are much more individualistic in orientation. Rather strangely and paradoxically, parenting in Victorian England was strict, often harsh, and corporal punishment was at times used. This stands in stark and marked contrast to the more carefree parenting techniques and styles adopted by many Asian cultures. Cultures may gradually change too; for example, the Hindu undivided family is becoming less and less common, and may eventually become a thing of the past.
- **Inheritance from different culture:** This kind of a scenario may be relatively rarer, and may be ignored for all practical purposes. However, this may happen in a couple of cases, and only with respect to some aspects of culture. For example, it was common in the 1970's for Indian youth to ape and mimic the west. The term "aping the west", or "mimicking the west", a broad term used to describe the implicitly or sometimes unquestioningly held belief that the social norms, beliefs or belief systems, traditions, customs, morals, , values, etc that have their origin in European or American culture must be innately and inherently superior because those cultures are more advanced. At the same time, Indians who "ape the west" may reject some aspects of their own culture such as religion, and embrace some aspects of their own culture such as food. The term "Westernization" sometimes also called "Europeanisation" or "occidentalization", is a process in sociology and social sciences by means of which non-western societies adopt Western culture, in diverse areas and fields such as science, industry, economics, education, politics, lifestyle, law, technology, norms, etc. This must be contrasted with the process of modernization. The latter refers to the transformation of a traditional society to a modern one. In the Indian context, the Indian sociologist MN Srinivas referred to westernization as the adoption of British values and customs by segments of the Indian population. This process takes place and is said to occur because different cultures interact with each other in a continuous process of cultural osmosis or cultural symbiosis. For example, younger people in India may be more enamored with Mozart, Bach and Beethoven than Carnatic or Hindusthani music, and may develop a general fascination for the English language, whether guided by the core principles of language dynamics, or not.
- **Non-inheritance:** In this case, individuals may "do their own thing" and may not inherit any aspects of the parent culture. This kind of a scenario may be relatively rare, and may be associated with queer men or odd men, rebels which fight against the status quo, outliers or people whose attributes and values lie at a distance from the centre of the mean, non-conformists who do not conform to social and cultural norms, and mavericks who are unorthodox or independent minded people. This kind of a non-inheritance may also be associated with "strong men" and "big men", who either take law into their own hands, or perform a grounds up assessment under all circumstances. We also have concepts such as the big man syndrome, and bigmanism, though these do not always have exactly the same meaning in all contexts.
- **Upward transmission of cultural attributes:** The upward transmission of cultural attributes may be a relatively rare observation, occurrence, or phenomenon, and may again be associated with the big man theory. In such a case, influential individuals may shape the values of an entire culture. In the early part of the twentieth century

we had Mahatma Gandhi promote the values of peace, harmony, non-violence and communal brotherhood, while some other leaders in India vouched for the solidarity of the people of their own community or their own faith. Likewise, Martin Luther King, Nelson Mandela, and other individuals were highly influential in transforming the values of their own cultures and nations too. Ditto with technology creators and enablers such as Sundar Pichai and Satya Nadella who not only made the world a better place to live in, but changed its norms to a significant degree.

- Single-layered variation: in this case, there may only a single-layered variation. For example, an individual's values or attributes may vary with his subculture, or a subculture's norms, values or attribute may be in definite variance with their parent culture's norms and values. We will give a specific and a particular example of the latter. For example, many sections of Tamil society may move away from Dravidian nationalism, and embrace Indian nationalism. This has recently manifested itself, and has impacted many segments of Tamil society greatly. This may be in due to large part to the rejection of obsolete and antiquated historical models, and ancient versions of Aryan theories. We may refer to this process as Indianization whereby pan-Indian values, and strong nationalistic sentiments take root.
- Multi-layered variation: In this case, there is a multilayered variation. For example, an individual's attributes, values and behavioural patterns could be at variance with the values and attributes of his subculture, the values and norms of his subculture could be at variance with his culture, the values and norms of his culture could be at variance with global trends, and so on. This kind of scenarios are relatively rare, but may also be harder to analyze comparatively. In this case, the psychologist or a psychiatrist must perform a multilayered analysis and analyze how global i.e. pan global elements of culture, cultural elements from the parent culture, elements from subcultures, and individualistic strands all interact with each other multi dimensionally. This process will eventually throw more natural cues and insights into a patient's own behavior.
- Therefore, as an intrinsic part of this technique various types of analyses need to be performed, and this includes, but is definitely not limited to an analysis of modified aspects of culture, an analysis of non-modified component aspects of a culture, a root cause analysis to investigate the reasons for change or non-change, correlation with enculturation processes and acculturation processes as necessary, etc. This kind of analysis is of course mostly synchronic, and may be particularly useful for analyses performed at the level of an individual. Conjoint analysis of acculturation, deculturation and transculturation may also be performed as a part of this analysis.

➤ *Uses of this Approach*

The following are some typical possible and practical approaches of this approach in various and diverse fields of the social sciences, though this does not purport to be a full-fledged or a comprehensive list at this point in time, and

more and more uses and applications of this technique may suggest themselves or become generally and readily apparent and time progresses, and rolls by. We would also like to see how variations of this technique get transmuted to other unrelated fields of study in due course.

➤ *Cultural Analysis*

Cultural analysis has, in the recent past, emerged as a major subfield and a productive driving force in social and cultural anthropology. This field uses different types of qualitative research methods including ethnography and fieldwork, to collect further additional data on observed and noted cultural phenomena and to interpret everyday cultural observations, readings, expressions and practices; This can help cultural anthropologists gain new knowledge and a thorough and a meticulous understanding of cultures including a mapping of trends, effects, influences, impacts, adaptations and affects both within and across cultures. Therefore, strengths and weaknesses of cultures are noted and captured as a part of such an analysis. Needless to say, the kind of analytical technique proposed in this paper can have many positive and beneficial uses in cultural analysis.

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➤ *Root cause Analysis*

The technique called "Root cause analysis" is widely used in the fields of science, engineering, and technology, though less commonly so in the social sciences, and wherever applied, seeks to uncover the root, underlying or hidden causes and patterns behind observations. This technique does however, have some practical uses and applications within the fields of social sciences, at we had discussed these off and on in several of our earlier published papers. A root cause analysis comprises of four distinct steps which are: 1. Identification and description the problem in clear and unequivocal terms. 2. Establishment of a timeline from the normal state or situation until the problem occurs, or is otherwise identified. 3. Distinguishing between the root cause of the problem and other causal or incidental factors (This is done using "event correlation", for example to analyze relationship between events). 4. Preparation of a causal graph or a cause and effect diagram between the underlying root cause and the manifested problem. From our perspective, a root cause analysis must be carried out after a hierarchical analysis is executed or carried out. ^{16 17}

¹⁴ Grishakova, Marina; Salupere, Silvi. A School in the Woods: Tartu-Moscow Semiotics. In: Grishakova, M. and S. Salupere, eds. *Theoretical Schools and Circles in the Twentieth-Century Humanities: Literary Theory, History, Philosophy*. Routledge, 2015

¹⁵ Lotman, Juri. *Culture and Explosion*. Ed. by Marina Grishakova. Trans. W. Clark. Semiotics, Communication, and Cognition, vol. 1. Berlin: De Gruyter, 2009

¹⁶ Abubakar, Aisha; Bagheri Zadeh, Pooneh; Janicke, Helge; Howley, Richard (2016). "Root cause analysis (RCA) as a preliminary tool into the investigation of identity theft". *Proc. 2016 International Conference On Cyber Security And Protection Of Digital Services (Cyber Security)*

➤ *Slice and Dice Analysis and Dimensional Analysis*

A “Slice and dice analysis” which may also be referred to as a “multidimensional analysis”, is a commonly and a widely used method and a technique that seeks to analyze data from different dimensions or angles. As a part of this technique, a large volume of data is broken down into smaller components, or slices, based on specific and predetermined criteria. A systematic cross-examination and a cross-analysis are then performed through the use of comparative analysis of “views” in order to gain deeper insights, in order to identify patterns. This kind of an analysis may be performed repeatedly till a problem is solved, or until new perspectives and solutions are found. From the point of view of social sciences, a different analysis can be done on the basis of various dimensions such as gender, age, occupational group, socio-cultural group, socio-economic group, religion, income bracket, region, state or territory etc, and this technique can be combined with the technique proposed in this paper as well as with a root cause analysis, both judiciously and harmoniously, though the two do not naturally and necessarily overlap.^{18 19}

IV. PSYCHOLOGY

The word psychology is believed to have been derived from two Greek words namely “psyche” and “logos”. The term “psyche” means soul or life, and “logos” means knowledge or explanation. It may also be taken to mean the study of the soul. Psychology is therefore a science and an academic discipline that seeks to systematically and thoroughly understand and predict human behavior, and in many or most cases, understand the root causes of such behavior as well. It also naturally encompasses the study of the mind, and both conscious and unconscious phenomena, and underlying mental processes such as thoughts, feelings, urges, and motives. Psychology also systematically and methodologically explores areas of study such as perception, emotion, subjective human experiences, cognition, attention, trauma, intelligence, stress, motivation and personality. The science of psychology is also linked to fields such as biology and neuroscience, in order to understand the biological causes of complex human behavior. It must also naturally be inevitably and invariably linked to both sociology and social and cultural anthropology, though this is seldom done in practice, and cultural differences are not taken into account or practical consideration. Our approach seeks to remediate just that,

¹⁷ Babaoglu, O.; Jelasity, M.; Montresor, A.; Fetzer, C.; Leonardi, S.; van Moorsel, A.; van Steen, M., eds. (2005). *Self-star Properties in Complex Information Systems; Conceptual and Practical Foundations*. LNCS. Vol. 3460. Springer

¹⁸ Giancoli, Douglas C. (2014). "1. Introduction, Measurement, Estimating §1.8 Dimensions and Dimensional Analysis". *Physics: Principles with Applications* (7th ed.). Pearson

¹⁹ Bhaskar, R.; Nigam, Anil (1990), "Qualitative Physics Using Dimensional Analysis", *Artificial Intelligence*, **45** (1–2): 73–111

and the approach mooted in this paper may work wonders here.^{20 21}

➤ *Psychiatry*

The term psychiatry was first coined by the German physician Johann Christian Reil in the year 1808 and means the “medical treatment of the soul” A practitioner of psychiatry is commonly known as a psychiatrist even though there are many subfields within psychology. Psychiatry deals with the prevention, diagnosis, and treatment of anomalous and severe mental conditions which may include aspects pertaining to behavior, mood, cognition, emotions, and perceptions, and a psychiatrist may conduct several treatments such as physical examinations, psychological tests, and laboratory tests. Based on a proper and a through diagnosis, a suitable treatment and a therapy is prescribed. There are differences between psychology and psychiatry. Both psychiatrists and psychologists typically understand how the human brain works, and analyze human emotions, thoughts, and feelings. However, psychiatrists are more involved in treating mental illnesses than psychologists. Psychologists typically perform a counseling role. Like in psychology, our approach can be of great use in psychiatry too, by providing a cultural angle, and a cultural standpoint to most issues. Likewise, it can be of some use in psychoanalysis too, which was developed by Sigmund Freud in the 1890’s, and mostly covers a study of the subconscious and the unconscious mind. Psychiatry has evolved greatly since the 1950’s, and from the time the scientist and the mathematician John Forbes Nash was treated for example, but cultural variations are scarcely captured. Hence, this technique is proposed.^{22 23}

➤ *Educational Planning*

Educational planning is generally defined as a “systematic design of educational material and the educational system for the realization of educational aims and objectives that leads to individual, social, and cultural development through optimal utilization of the resources available at hand”. From a practical perspective, educational planners don the hats of policy makers, decision makers, change agents, and so on. We had argued all along that educational systems were deficient in many respects; for example, they encourage rote learning and do not promote

²⁰ Clarkson, P. (1996). The eclectic and integrative paradigm: Between the Scylla of confluence and the Charybdis of confusion. In *Handbook of Counselling Psychology* (R. Woolfe & W.L. Dryden, eds.). London: Sage, pp. 258–283

²¹ Truxillo, D. M., Bauer, T. N., & Erdogan, B. (2016). *Psychology and work: Perspectives on industrial and organizational psychology*. New York: Psychology Press

²² American Psychiatric Association (2013). *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.). Arlington, VA: American Psychiatric Publishing. ISBN 978-0-89042-554-1.

²³ Stout, Chris E. (1993). *From the Other Side of the Couch: Candid Conversations with Psychiatrists and Psychologists*. Westport, CT: Greenwood Press. ISBN 978-0-313-27765-8.

critical thinking skills among other things. A cultural perspective to learning is also not prioritized in the sense that cultural weaknesses and cultural bottlenecks are not taken into account and consideration in the process of planning and design of education systems. This is in addition to the fact that the process of design of educational systems is utterly obsolete. That is the reason why many people lack basic foundational knowledge and foundational skills even after say studying till class twelve, or graduating. We had discussed various case studies in our paper on Anthropological pedagogy. This approach can therefore provide a practical plan and a practical context on the basis of which a redesign of education systems can be initiated.²⁴
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V. CONCLUSION

We had begun this paper by attempting to define what the widely used term “culture” meant and also probed its different elements, dimensions, and attributes in turn. We also then went on to describe what was meant by cultural change, and investigated the various types of commonly and less commonly observed types of cultural change along with the schools traditionally canonically associated with the study of culture and cultural change in the fields of sociology, and in social and cultural anthropology as well. We also then went on to review the different core and extended concepts associated and allied with our symbiotic approach to sociocultural change along with the related concepts of mind-orientations, cultural orientations, mindspace, thought worlds, and world views. Needless to say, this paper is based on the concept of a cultural taxonomy, which is again re-explained and reproduced here. We had then explained how a “Hierarchical analysis” would work, and could be put to productive and effective use in diverse areas of analysis and study. We believe that this would institute a very important cog in the wheel of our globalization of science movement. Readers would not be very hard-pressed to figure out why. We believe this paper is entirely self-explanatory.

²⁴ Bruner, J. S. (1960). *The Process of Education*, Cambridge, Massachusetts: Harvard University Press.

²⁵ Bruner, J. S. (1966). *Toward a Theory of Instruction*. Cambridge, Massachusetts: Belkapp Press.