ENCULTURATION

In simple words we can say that the process by which an individual learns the traditional content of a culture and assimilates its practices and values

Adamson Hoebel says enculturation is "both a conscious and an unconscious conditioning process where a man, as child and adult, achieves competence in his culture, internalizes his culture and becomes thoroughly enculturated."

Anthropologist Margaret Mead clearly defined enculturation in 1963 as a process distinct from socialization in that enculturation refers to the actual process of cultural learning with a specific culture

One internalizes the dreams and expectations, the rules and requirements not just for the larger society seen as a whole, but also for every specific demand within the whole. Society does whatever is necessary to aid any one of its members in learning proper and appropriate behavior for any given social setting and in meeting the demands of any challenge. Enculturation begins before birth and continues until death. Thus, one learns respect for the symbols of the nation through reciting a pledge of allegiance and singing the national anthem in school. He learns with whom he may be physically violent (a wrestling competitor) and with whom he cannot (the little girl down the street). He becomes aware of his rights and obligations and privileges as well as the rights of others.

Sociologist Talcott Parsons spoke of the birth of new generations of children as a recurrent barbarian invasion. One reason he said that was because human infants do not possess culture at birth. They have no conception of the world, no language, or a morality. It is in this sense that Parsons uses the word "barbarian" in reference to infants. They are uncultured, unsocialized persons. All an infant needs to live and cope within the cultural context awaiting him is acquired through the process termed enculturation by the anthropologist and socialization by the sociologist.

We may define enculturation as the process by which individuals acquire the knowledge, skills, attitudes, and values that enable them to become functioning members of their societies

Awaiting the infant is a society possessing a culture, an ordered way of life. The child possesses certain possibilities for processing information and developing desires making it possible for that ordered way of life to influence him. These enduring competencies and standards of judgment, along with attitudes and motives, form the personality. The personality, in turn, influences the Various anthropologists have tended to regard enculturation as consisting of such processes as socialization, the acquiring of culture, and cultural internalization, excluding an innovative process of enculturation.

Enculturation is the process whereby an established culture influences and teaches an individual, group, or organization to the extent that the target adopts the particular culture's values, norms, and 5 Anthropology Social Cultural Anthropology Enculturation,

Acculturation and Transculturation behaviors and the target finds an accepted role within the established culture. The concept is distinct from acculturation, cultural adjustment, and cultural adaptation. The individual process of enculturation also applies to enculturation within organizations. An awareness of the processes of enculturation is important in effective intercultural training. The process of enculturation is not entirely passive or unconscious, as the cultural transmission (or transmutation) involves processes of teaching and learning that are reflective, deliberate, incidental, and functional.

ACCULTURATION

Early Definitions One of the earliest and most useful definitions of acculturation emphasized direct contact across ethnic groups and the fact that both groups would undergo changes: Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups.

Acculturation is a dynamic and multidimensional process of adaptation that occurs when distinct cultures come into sustained contact. It involves different degrees and instances of culture learning and maintenance that are contingent upon individual, group, and environmental factors. Acculturation is dynamic because it is a continuous and fluctuating process and it is multidimensional because it transpires across numerous indices of psychosocial functioning and can result in multiple adaptation outcomes.

Acculturation refers to the changes that occur when different cultural groups come into the intensive contact. But more often than not, the term acculturation can be seen as an extensive cultural borrowing in the context of superordinate-suordinate or less powerful societies. The borrowing may sometimes be a two way process, but generally it is the subordinate or less powerful society that that borrows the most.

External pressure for culture change can take various forms. In its most direct form—conquest or colonization – the dominant group uses force or the threat of force to bring about the culture change in the other group. For example,

- In the Spanish conquest of Mexico, the conquerors forced mant native groups to accept Catholicism. Although such direct force is not always exerted in conquest situations, dominated people often have little choice but to change.
- Indirectly forced change abounds in the history of Native Americans in the United States. Although the federal government made few direct attempts to force people to adopt American culture, it did drive many native groups from their lands, thereby obliging them to give up many aspects if their traditional ways of life. In order to survive, they had no choice but to adopt many of the dominant society's traits. When Native American children were required to go to schools, which taught the dominant society's values, the process was accelerated.

TRANCULTURATION

Transculturation is a term coined by Cuban anthropologist Fernando Ortiz in 1947 to describe the phenomenon of merging and converging cultures. He proposed the term in contrast to the word acculturation, which describes the process of transition from one culture to another on the part of an individual or a group.

Transculturation: a process of cultural transformation marked by the influx of new culture elements and the loss or alteration of existing ones.

Transculturation, on the other hand, refers to the encounter between or among cultures in which each one acquires or adapts elements of the other(s) or in which new cultural elements are created. Ortiz found this a more appropriate (and less ethnocentric) term to describe the processes of cultural change at work in the creation of Cuban culture. In the encounter between races, he described five phases of transculturation, from enslavement to compromise to adjustment to self assertion to integration. More generally, the word transculturation can simply describe changes brought about in one culture by the introduction of elements from another.

CULTURAL LAG

The term *cultural lag* refers to the notion that culture takes time to catch up with technological innovations, and the resulting social problems that are caused by this lag. In other words, cultural lag occurs whenever there is an unequal rate of change between different parts of culture causing a gap between material and non-material culture. Subsequently, cultural lag does not only apply to this idea only, but also relates to theory and explanation. It helps by identifying and explaining social problems to predict future problems in society. The term was first coined in William F. Ogburn's 1922 work *Social Change with Respect to Culture and Original Nature*.

Social Change with Respect to Nature and Original Change is a 1922 work by sociologist William F. Ogburn. This work was crucial in drawing attention to issues with social changes and responses. In this work he first coined the term 'cultural lag' to describe a lag between material and non-material cultures. Ogburn states that there is a gap between traditional cultural values and the technical realities in the world.[2] This work was innovative at the time of its release and brought light to the issues of 'cultural lag' and the possible solutions that could fix these issues. This was not the first time these issues have been looked at, but this is the first time that real solutions were presented. Ogburn's theory was not widely

accepted at first due to people having different interpretations of the work. In the book he also details the four factors of technical development, which are: invention, accumulation, diffusion, and adjustment. In the work he suggests that primary engine of change and progress is technology, but that it is tempered by social responses. The book had mixed a mixed response due to the fact that many interpreted his findings in many different ways.

Material culture is a term used by sociologists that refers to all physical objects that humans create that give meaning or define a culture. These are physical things that can be touched, feel, taste, or observe with a sense.[6] The term can include things like houses, churches, machines, furniture, or anything else that a person may have some sentimental for. The term can also include somethings that cannot be seen but can be used. Things like the internet and television are also covered under the material culture definition. Material culture changes rapidly and changes depending where in the world somebody is. The environment may present different challenges in different parts of the world that is why material culture is so different everywhere. For example, houses in the heart of Tokyo are going to be smaller than the houses in Austin, Texas.

Non-material culture is a term used by sociologists that refers to non-physical things such as ideas, values, beliefs, and rules that shape a culture. There are different belief systems everywhere in the world, different religions, myths, and legends that people may believe in. These non-physical things can be information passed down from past generations or new ideas thought up by somebody in today's world. Non-Material culture tends to lag behind material culture due to the fact that it is easier to create a physical object that people will use than it is to create a system of beliefs or ideals that people will use and follow. Non-material culture tends to be very different wherever in the world someone is. This is because people from different backgrounds and areas in the world were raised on different ideals and beliefs that help shape society and culture.

Problem with cultural lag

Cultural lag creates problems for a society in a multitude of ways. The issue of cultural lag tends to permeate any discussion in which the implementation of some new technology is a topic. For example, the advent of stem cell research has given rise to many new, potentially beneficial medical technologies; however these new technologies have also raised serious ethical questions about the use of stem cells in medicine. In this example, the cultural lag is the fear of people to use a new possibly beneficial medical practices because of ethical issues. This shows that there really is a disconnect between material culture (Stem cell research) and non-material culture (Issues with ethics). Cultural lag is seen as an issue because failure to develop broad social consensus on appropriate applications of modern technology may lead to breakdowns in social solidarity and the rise of social conflict.

Another issue that cultural lag causes is the rise of social conflict. Sometimes, people realize that they are disconnected with what is going on in society and they try to do everything they can to get back into the loop. This may result in a race to eliminate the cultural lag. For example, in the 1980s the arms race was in full effect. This is partly because one country

discovered how to efficiently and safely use the widely thought unsafe nuclear power/energy. Once the United States was able to successfully harvest nuclear energy into a weapon many other countries realized that maybe nuclear energy isn't that bad and started to build weapons of mass destruction of their own.

Issues can also arise when an aspect of culture changes so rapidly that society is unable to prepare or adjust to it. This is seen in the example of cars overtaking other modes of transportation in the past. Since the production and ownership of cars increased so rapidly society was unable to keep up with it. Broader roads, traffic rules, and separate lanes for horses did not come until some time after automobiles became a part of the mainstream culture. This caused dangerous situations for pedestrians and the people driving these new automobiles. Sometimes society is not ready for the future and this could cause dangerous situations for certain people or groups of people.