

DEPARTMENT OF ANTHROPOLOGY

B.A and B.SC SEMESTER IV PAPER- 8

TOPIC- INNOVATION, ACCULTURALION, ENCULTURATION AND TRANS-CULTURATION

INNOVATION

Innovation in its modern meaning is "a new idea, creative thoughts, new imaginations in form of device or method". Innovation is often also viewed as the application of better solutions that meet new requirements, unarticulated needs, or existing market needs. Such innovation takes place through the provision of more-effective products, processes, services, technologies, or business models that are made available to markets, governments and society. An innovation is something original and more effective and, as a consequence, new, that "breaks into" the market or society. Innovation is related to, but not the same as, invention, as innovation is more apt to involve the practical implementation of an invention (i.e. new / improved ability) to make a meaningful impact in the market or society, and not all innovations require an invention. Innovation often manifests itself via the engineering process, when the problem being solved is of a technical or scientific nature. The opposite of innovation is innovation.

While a novel device is often described as an innovation, in economics, management science, and other fields of practice and analysis, innovation is generally considered to be the result of a process that brings together various novel ideas in such a way that they affect society. In industrial economics, innovations are created and found empirically from services to meet growing consumer demand.

Innovation also has an older historical meaning which is quite different. From the 1400s through the 1600s, prior to early American settlement, the concept of "innovation" was pejorative. It was an early modern synonym for rebellion, revolt and heresy. A 2014 survey of literature on innovation found over 40 definitions. In an industrial survey of how the software industry defined innovation, the following definition given by Crossan and Apaydin was considered to be the most complete, which builds on the Organisation for Economic Co-operation and Development (OECD) manual's definition: Innovation is production or adoption, assimilation, and exploitation of a value-added novelty in economic and social spheres; renewal and enlargement of products, services, and markets; development of new methods of production; and the establishment of new management systems. It is both a process and an outcome.

According to Kanter, innovation includes original invention and creative use and defines innovation as a generation, admission and realization of new ideas, products, services and processes.

Two main dimensions of innovation were degree of novelty (patent) (i.e. whether an innovation is new to the firm, new to the market, new to the industry, or new to the world) and kind of innovation (i.e. whether it is processor product-service system innovation). In recent organizational scholarship, researchers of workplaces have also distinguished innovation to be separate from creativity, by providing an updated definition of these two related but distinct constructs: Workplace creativity concerns the cognitive and behavioral processes applied when attempting to generate novel ideas. Workplace innovation concerns the processes applied when attempting to implement new ideas. Specifically, innovation involves some combination of problem/opportunity identification, the introduction, adoption or modification of new ideas germane to organizational

needs, the promotion of these ideas, and the practical implementation of these ideas.

ACCULTURALION

Acculturation is a process of social, psychological, and cultural change that stems from the balancing of two cultures while adapting to the prevailing culture of the society. Acculturation is a process in which an individual adopts, acquires and adjusts to a new cultural environment. Individuals of a differing culture try to incorporate themselves into the new more prevalent culture by participating in aspects of the more prevalent culture, such as their traditions, but still hold onto their original cultural values and traditions. The effects of acculturation can be seen at multiple levels in both the devotee of the prevailing culture and those who are assimilating into the culture.

At this group level, acculturation often results in changes to culture, religious practices, health care, and other social institutions. There are also significant ramifications on the food, clothing, and language of those becoming introduced to the overarching culture.

At the individual level, the process of acculturation refers to the socialization process by which foreign-born individuals blend the values, customs, norms, cultural attitudes, and behaviors of the overarching host culture. This process has been linked to changes in daily behaviour, as well as numerous changes in psychological and physical well-being. As enculturation is used to describe the process of first-culture learning, acculturation can be thought of as second-culture learning.

Under normal circumstances that are seen commonly in today's society, the process of acculturation normally occurs over a large span of time throughout a few

generations. Physical force can be seen in some instances of acculturation, which can cause it to occur more rapidly, but it is not a main component of the process. More commonly, the process occurs through social pressure or constant exposure to the more prevalent host culture.

Scholars in different disciplines have developed more than 100 different theories of acculturation, but the concept of acculturation has only been studied scientifically since 1918. As it has been approached at different times from the fields of psychology, anthropology, and sociology, numerous theories and definitions have emerged to describe elements of the acculturative process. Despite definitions and evidence that acculturation entails a two-way process of change, research and theory have primarily focused on the adjustments and adaptations made by minorities such as immigrants, refugees, and indigenous people in response to their contact with the dominant majority. Contemporary research has primarily focused on different strategies of acculturation, how variations in acculturation affect individuals, and interventions to make this process easier.

ENCULTURATION

Enculturation is the process by which people learn the dynamics of their surrounding culture and acquire values and norms appropriate or necessary in that culture and worldviews. As part of this process, the influences that limit, direct, or shape the individual (whether deliberately or not) include parents, other adults, and peers. If successful, enculturation results in competence in the language, values, and rituals of the culture.

Enculturation is related to socialization. In some academic fields, socialization refers to the deliberate shaping of the individual. In others, the word may cover

both deliberate and informal enculturation. Conrad Phillip Kottak (in *Window on Humanity*) writes:

Enculturation is the process where the culture that is currently established teaches an individual the accepted norms and values of the culture or society where the individual lives. The individual can become an accepted member and fulfill the needed functions and roles of the group. Most importantly the individual knows and establishes a context of boundaries and accepted behavior that dictates what is acceptable and not acceptable within the framework of that society. It teaches the individual their role within society as well as what is accepted behavior within that society and lifestyle.

Enculturation is sometimes referred to as **acculturation**, a word recently used to more distinctively refer only to exchanges of cultural features with foreign cultures. Note that this is a recent development, as **acculturation** in some literatures has the same meaning as **enculturation**.

TRANS-CULTURATION

Trans-culturation is a term coined by Cuban anthropologist Fernando Ortiz in 1940 (from the article *Our America* by José Martí) to describe the phenomenon of merging and converging cultures. Transculturation encompasses more than transition from one culture to another; it does not consist merely of acquiring another culture (acculturation) or of losing or uprooting a previous culture (deculturation). Rather, it merges these concepts and instead carries the idea of the consequent creation of new cultural phenomena (neoculturation) in which the blending of cultures is understood as producing something entirely new.

Although transculturation is somewhat inevitable, cultural hegemony has historically shaped this process. Particularly, Ortiz referred to the devastating effects of Spanish colonialism on Cuba's indigenous peoples as a "failed transculturation". Further, he affirmed "that when cultures encounter each other, each of the parties invariably exerts a strong influence on the other(s)." Transculturation is often the result of colonial conquest and subjugation. In a postcolonial era, the effects of this oppression remain, as native peoples struggle to regain their own sense of identity. On the other hand, new musical genres have often emerged as a result of transculturation. In reference to Cuba in particular, there exists a mixture between European and African musics as "African slaves left a major imprint on Cuban society, especially in the area of Cuban popular music."

Where transculturation affects ethnicity and ethnic issues, the term "ethnoconvergence" is sometimes used. In a general sense, transculturation covers war, ethnic conflict, racism, multiculturalism, cross-culturalism, interracial marriage, and any other of a number of contexts that deal with more than one culture. In the other general sense, transculturation is one aspect of global phenomena and human events.

The general processes of transculturation are extremely complex—steered by powerful forces at the macrosocial level, yet ultimately resolved at the interpersonal level. The driving force for conflict is simple proximity—boundaries, once separating people (providing for a measure of isolation) become the issue of a conflict when societies encroach upon one another territorially. If a means to co-exist cannot be immediately found, then conflicts can be hostile, leading to a process by which contact between individuals leads to some resolution. Often, history shows us, the processes of co-existence begins with hostilities, and with the

natural passing of polarist individuals, comes the passing of their polarist sentiments, and soon some resolution is achieved. Degrees of hostile conflict vary from outright genocidal conquest, to lukewarm infighting between differing political views within the same ethnic community.

These changes often represent differences between homeland pons, and their diasporic communities abroad. Obstacles to **ethno convergence** are not great. The primary issue, language, (*hence, communication and education*) can be overcome within a single generation—as is evident in the easy acclimation of children of foreign parents. English, for example, is spoken by more non-Anglo-American people than by Anglo-Americans. It has become the current lingua-franca, the worldwide *de facto* standard international language.

Processes of transculturation become more complex within the context of globalization, given the multiple layers of abstraction that permeate everyday experiences. Elizabeth Kath argues that in the global era we can no longer consider transculturation only in relation to the face-to-face, but that we need to take into account the many layers of abstracted interactions that are interwoven through face-to-face encounters, a phenomenon that she describes as *layers of transculturation*. Kath draws upon the concept of constitutive abstraction as seen in the work of Australian social theorists Geoff Sharp and Paul James.