The Ideological Significance of Culture in English-Language Philosophy

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Annotation: The meaning of the given article is focused on the stage of development of English culture, the reasons for this improvement, and the importance of this condition. Specific aspects of the English culture and several practical and scientific thoughts about the current formation of this nation's culture are also mentioned. Furthermore, this article depicts the significance and meaning of traditions in the expression of English culture with examples.

 Keywords: English nation, English culture, development steps, effective factors, forming steps, practical and theoretical thoughts, customs and traditions, maintenance and essence.

Introduction

Philosophically, research on the conception of culture shows that its main purpose is to provide clear ideas and theories about conceptual problems related to learning culture In addition, it means that this is necessary to provide conceptual resources for critical judging conceptions, thoughts, and proofs, which are about connections between cultures in daily conversations and speeches. In the process of cultural conversation, translation from another language to one's own language loads great responsibility on the translator, who must account for historical, social, cultural and environmental conditions.[1]

 At higher educational institutions that have their own specific peculiarities of language, in working on texts, students prepare for translation activities based on the notions of "speech" and "discursive analysis" because they are dependent on discursive position appropriately. In the process of modern globalisation, unceasing progress and a worldwide attitude drive multinational representatives to master foreign languages expediently, especially English, which is considered an international language.

English Culture[1] - improved invariably for many years, however, it is impacted by emigrants from various districts, with the aim of living there.[2]. One of the most important aspects of English nation is interaction between city and village life. That is to say, villages saved their value to some extent, and that is for it is usual situation for citizens to migrate to edges. England is accounted one of the most cosmopolitan regions of the world, and its tourist level is considered high.

On the other hand, literature is part of EC and acquires great history in different fields. While in today's modern life poems, novels and plays made this country one of the necessary artistic centres in the whole globe. In daily life, the British usually conform to rules, and they put respecting others first. And

in its own place, official culture teaches politeness and courteousness for working in social life. Despite the integration of various cultures, its customs and traditions remained unchanged. Nowadays, English culture is so prestigious in the spheres of film and music, that its style differentiates it from other fields. Undeniably, the English language is considered one of the basic commerce languages, and it works as a means of exchanging culture across the globe.

Guy Fawkes Night: This usual holiday is celebrated on the 5th of November in English-speaking nations, and it's held in the middle of bonfires, fireworks, and caramel apples, which are the holiday's general sweet.[3]

The festival honoured an historic event from the 17th century, which was completed by a group of Catholics, were against the King of England, James . The plan was known as the Gunpowder Plot, and the leader of the group was called Guy Fawkes.

Remembrance Day, also called Poppy Day , is observed on November 11 every year, and its real meaning informs the end of the First World War, which was finished at 11:00 on November 11, 1918.[4]

Christmas—it's one of the most lovely and wonderful traditions in England. Despite the fact that Christmas is celebrated on December 25, holidays held on December 24 are also included. On the eve, there will also be a lot of activity on the streets and in the houses. All people devote preparation to the final look.

At Christmas, children bring gifts and sweets. People go to church, although for some this is not a daily job, and later, family feasts are held.[5]

Traditionally, the British cook roasted turkey as one of the main dishes. Christmas pudding and a nut-filled dessert are also popular. These actions also represent special aspects and looks of English culture. Philosophical reflection of this culture means looking at this culture's collection of customs and traditions that have been formed for many years.

Materials

In the early 2000s, a new way of popularising philosophical thinking emerged. Philosophers such as William Irwin and George Reich began to edit volumes in two culturally distinct fields, popular culture on the one hand and academic philosophy on the other. Bridging the gap between these 2 fields, philosophers have begun to illustrate and explain philosophical ideas through popular TV series, movies, song lyrics, and video games.

When discussing the concept of culture, we would face the problem of how to approach "culture" in the absence of a consensual definition of this concept. In attempting to solve this conceptual problem, the starting point of this field is the approach based on the linguistic model created by Levi-Strauss and Geertz. An important reason for this is that both of them graduated in philosophy before turning to anthropology. It was only after graduation that Lévi-Strauss and Geertz became interested in the study of culture, and although their positions differed sharply, they both achieved a level of philosophical abstraction in their views.

Today, the work of both individuals is due to their combination of philosophical experience and anthropological skill, their ability to perform conceptual analysis, and the level of abstraction of their anthropological reflections. At the same time, there is another important philosophical reason why the study of Levi-Strauss and Geertz is not only stirring interest, but also why they should be studied separately. Their thinking provides a philosophical return in the form of a clear vision of the intricate problem of culture.

Only as opposed to each other, the opposing views supported by Hertz and Levi-Strauss transcend the world of historical reality and ultimately reveal their enduring philosophical significance. Only through confrontation can their thoughts become the real driving force of philosophical reflection.

Therefore, in this article, we use Geertz and Levi-Strauss thought about culture dialectically.

Susan C. Barfield and Joelle Ozarks make an interesting analogy about language and culture. According to their opinion, :"The tongue is part of the grass that grows in the field; that is, when there is a fire, the grass burns, but its roots remain underground. These roots remind us of human culture"[6]

According to the well-known scientist B. Malinovsky, "Culture is the main, leading problem for all social subjects."[7]

According to N. Brooks, "Culture is the behaviour of a person in events that occur in everyday life."[8]

Man adapts to different life situations as much as possible from a young age and encourages others to follow this approach or calls for submission to the customs of the society in which he lives. P. Harris and R. Moran evaluate that "culture is the way of life of every nation".[9]

As C. Franke notes, "Culture is like the instructions and navigational directions intended to make a geographical map of a country." "Different cultures are reminiscent of navigational charts that determine the navigational directions of ships on the water."[10]

Methods

To begin, we define culture and the relationship between cultures through two sets of questions:

1.   What is the relevance of the article about culture?

2.   Why do we need a philosophical perspective?

What does it mean to say that an approach to a particular subject is philosophical? How does a philosophical approach differ from other approaches, such as a scientific approach or a commonsense approach? Why do we prefer a philosophical approach over other ways of looking at the same topic?

Basically, there are two reasons why many people are interested in an article about culture and the relationship between cultures.

First, because culture is a topic of public concern.

Secondly, because we do not know the exact meaning of the term "culture". Nevertheless, a clear understanding of "culture" is absolutely necessary if we deserve an answer to the question why.

The connection between language and culture began to have its own influence on the learners of foreign languages, because it was felt in the speech process that it was not enough to know the phonetics, grammar and be aware of a strong vocabulary in order to achieve communication skills. .

According to E. Sapir, N. Brown, M. Byram, C. Morgan and Y. H. Tseng, fluency of another language, in addition to the knowledge, skills and abilities mentioned above, is also a knowledge of the culture related to the lifestyle of the speakers of this language. , along with their national traditions and values, to be aware of the cultural and household aspects of the natives of the language and to communicate with them in the speech process while following them at the required level are today's requirements. "Culture specific meanings, communicative or cultural competence" are widely used in the practice of learning a foreign language currently in force at the international level.[11].

Analysis and results

The term "culture" first appeared in the English language in its modern technical and anthropological sense, and since 1871, it has been given many definitions. None of them are consensual. As early as 1952, the famous American anthropologists Alfred Louis Kroeber (1867-1960) and Clyde Kluckhon (1905-1960) in their book "Culture" presented at least one hundred and sixty-four definitions of culture in a critical review of concepts and definitions in this regard.[12].

Since then, the accumulation of books and manuals on the subject has only added to the complexity of defining culture, with some scholars arguing for a broad definition that includes all aspects of human life, while others advocate for a more narrow definition that focuses on shared beliefs and practises within a particular group. as further clarified this concept. However, if there is no consensus among experts about the meaning of the concept of "culture", we cannot solve the issue of so-called cultural differences.

Therefore, it is necessary to determine the conceptual position of "culture". And here is where the philosophical approach comes in. Indeed, conceptual issues are among the problems that philosophers deal with. Figuratively speaking, the case given to the philosophical court is a conceptual issue that needs to be determined. A philosophical article on this topic argues that culture is a subject of public concern and that the search for a definition of culture is a conceptual issue.

The starting point of the reflection on culture is the definition of the concept of culture put forward by the American philosopher and cultural anthropologist Clifford Geertz (1926–2006). The first reason for this choice is that he is educated as a philosopher and a cultural anthropologist and is well grounded in both fields of study.

It is also important that Geertz based his approach on the linguistic model, because the important role of communication in social life requires cultural anthropology to deal with language in the broadest sense of the term.

To be informed, the exchange of opinions, reports, and information, for instance: speech , signals, signs, and actions, always follows norms. This raises the question of whether the empirical diversity of cultures may not be due to differences in the norms underlying language use.

Discussion

The theory that Geertz stated in the introduction to his book "The Interpretation of Cultures" in 1973 points in the right direction precisely because it analyses culture in terms of a system of symbols as sources of external information.[13].

From our perspective, his definition of culture is as follows: "patterns of meaning embodied in historically transmitted symbols," "a system of inherited concepts expressed in symbols, through which people communicate, perpetuate, and develop relationships of knowledge about life."

According to this definition, Geertz interprets "culture" in linguistic terms as a kind of linguistic tool with its own grammar, its own rules, and its own norms of "doing". In his opinion, culture is a means of conveying information that has a specific social nature and is necessary for human life. He puts forward this view of culture, which has become known as "interpretive" or "symbolic anthropology."

Conclusion

The first difference between philosophical thinking and ordinary thinking is related to the specific aspects of questions that activate philosophical thinking. Our ordinary thinking is focused on various issues, such as "What are you having for dinner?" or "If you want to be a novelist, what course would be best for you?" In contrast, philosophy is concentrated on a single issue. Briefly, philosophy can be

defined as the art of questioning our thinking. According to this description, it is the analysis and evaluation of our way of thinking, in other words, the basis of this philosophical enterprise is thinking about thought.

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4. Harford V, Kellner P. (2019). Great Britain. Britannica Inc.Sited Britannica.com.

5. (2020) Is Christmas Day a public holiday? Timeanddate.com.Sited Timeanddate.com .

6. Alfred Weber (1868–1958), a German economist, was a pioneer of the modern analytical approach to sociology. He defined culture as "the endowment of a finite segment of the meaningless infinity of events in the world with meaning and significance from the standpoint of human beings." Weber insisted that although culture was a matter of ideas, often implicit, beliefs and values were just as real as material forces. Weber's definition of culture had a major impact on the development of American anthropology, and thus also on Clifford Geertz's view (1926-2006). According to Adam Kuper, Geertz's view is a special blend of Alfred Weber, Franz Boas, and American pragmatism. See Kuper, A., (2000). Culture.

7. The Anthropological Account [1999]. Cambridge (Mass.): Harvard University Press. XV, 299 p., p.35. (American pragmatism originated with the American philosopher, logician, mathematician and scientist Charles S. Peirce (1839-1914)). In Boas, F. (1963) The Mind of Primitive Man [1911 –1938 revised edition]. Foreword by Melville J. Herskovits. New York: The Free Press, 245 p. In this seminal book, Boas sets out to refute the then prevalent ideology of scientific racism. He introduced "cultural relativism" as a method, which Geertz endorsed.

8. According to the eminent American philosopher Wilfrid Stalker Sellars (1912-1989) normativity is the key operator in linguistic functioning, which is an intrinsically social activity. To my mind, the same holds true for the functioning of culture. Sellars also broached the idea that there are invariances of function across languages. See Sellars, W.S. (2007) In the Space of Reasons. Ed. By Kevin Sharp and Robert Brandom. Cambridge (Mass.): Harvard University Press, xv, 491 p. A few contemporary linguists, among whom Anna Wierzbicka is, go in search of a framework of empirically established universal concepts within which cultural representations could be identified from a native speaker's point of view. See Wierzbicka, A. (1996) Semantics: Primes and Universals. Oxford: Oxford University Press, XII, 502 p.

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