

The Concept Of Culture In English Philosophy

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Abstract: *This paper argues the frequency of the usage of the culture in the English philosophy as, in effect cultural stratum, with heuristic value. There is a generally sound rule which supports conditions in appropriate contexts, though these rules are enhanced with the fact that the notion of culture has underwent rapid transformation in the beginning of the 21st century.*

Keywords: *culture, development, heritage, language, tradition, stereotype, experience.*

1. INTRODUCTION

In everyday life, ideas about culture are usually associated with literature and art, education and upbringing, educational activities. A cultured person is a person who has knowledge, is well-read, who knows how to behave in society. Culture also characterizes the degree of mastery of a particular type of activity. In this sense, they talk about the culture of work, about the professional and everyday culture, about the culture of communication, about the culture of speech and thinking. The British are a nation of interesting and unusual people, self-sufficient and unlike anyone else. And their culture is rich and varied. It greatly influences culture on a global scale.

Literature review

The roots of early modern British philosophy can be traced back as far as the 1200s — to the most established moment of the scholastic tradition. The philosophies of authors such as Aquinas (1225-1274), Ockham (1288-1348) and Buridan (1300-1358) accorded full trust to human rational faculties: if God gave us the faculty of reasoning then we shall trust that through such faculty we can achieve a full understanding of worldly and divine matters.

Culture comprises those aspects of human activity which are socially rather than genetically transmitted. Each social group is characterized by its own culture, which informs the thought and activity of its members in myriad ways, perceptible and imperceptible. The notion of culture, as an explanatory concept, gained prominence at the end of the eighteenth century, as a reaction against the Enlightenment's belief in the unity of mankind and universal progress.

British Empiricism. The scientific revolution in culture — which Descartes represented in France — also had a major influence on British philosophy. During the 1500s, a new empiricist tradition developed in Britain. The movement includes several major figures of the early modern period including Francis Bacon (1561-1626) John Locke (1632-1704), Adam Smith (1723-1790) and David Hume (1711-1776).

British empiricism is arguably also at the roots of so-called “analytic philosophy” — a contemporary philosophical tradition centering on analyzing or dissecting philosophical

problems rather than addressing them all at once. While a unique and uncontroversial definition of analytic philosophy can hardly be provided, it can be efficaciously characterized by its inclusion of the works of the great British Empiricists of the era.

For the study of the philosophy of English culture, the main sources are the work of the English author E.Tylor “Primitive Culture” [1]. His fundamental work “Primitive Culture” (1871) was written on the basis of an analysis of the cultures of more than 400 ethnic groups. It has been translated into many languages and brought worldwide fame to its author. In this book, E.Tylor formulates the basic principles of cultural studies, which investigates the culture of peoples at various stages of historical development. In his opinion, culture is made up of knowledge, beliefs, art, morality, laws, customs and some other abilities and habits learned by a person as a member of society.

Main part

The culture of England has a rich history and is associated with the heritage of such ancient European peoples as the Celts, Germans and Scandinavians. Anglo-Saxon culture had a huge impact on neighboring states, but also stepped far beyond the British Isles, becoming the basis for the globalized culture of the USA, Canada, Australia and many other countries of the world. The highest achievement of the culture of England today, without a doubt, can be considered the generally recognized giving the English language the status of the language of international communication. England gave the world English, which is now the language of international communication. There are many dialects of the language and, not surprisingly, people from southern England need a translator to talk to people living in northern Oxford. Crucially, instead of emphasizing the break between seventeenth-century philosophy and its past, the conversation model makes it possible to trace continuities between the Renaissance and seventeenth century, across the seventeenth century and into the eighteenth century, while at the same time acknowledging the major changes which occurred.

The Pythagoras’ theorem was used to build ancient stone structures like the Stonehenge 2,000 years before the Greek philosopher was born, recent excavations claim. Stonehenge’s earliest incarnations, dating from 2750 BC, there lies a rectangle of four Sarsen stones which when split in half diagonally forms a perfect Pythagorean 5:12:13 triangle [2].

The modern culture of England began with numerous changes and transformations in the lives of the inhabitants of the entire island. In particular, after 1945, these changes affected literature and music. The most notable examples of this change can be seen in the transformation of Liverpool, and then London, into centers of world pop culture in the 1960s. The Beatles were only the very first and most famous of the British rock bands to conquer the world. British fashion designers became famous for their avant-garde style, and bright clothes from the shops on Carnaby Street and Kings Road became famous far beyond London [3].

The British are courageous, but not prone to adventures. These are people of action. They do not strive to seek higher truths, but think about what can actually be done. Do not deviate from voluntarily accepted principles. Ethical standards are deeply rooted in their minds, they are law-abiding. The British are skilled artisans, businessmen, travelers and naturalists.

In England, strong-willed, bodily and social qualities are cultivated more than intelligence. The British do not trust absolute truths and rules of logic. Athletes have more prestige than intellectuals. Games and sports are an important part of the lives of young people. The will dominates the British [4].

The following are the main peculiarities of the British culture:

- Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

- It is the systems of knowledge shared by a relatively large group of people.
- It is communication, communication is culture.
- It is in its broadest sense is cultivated behavior; that is the totality of a person's learned, accumulated experience which is socially transmitted, or more briefly, behavior through social learning.
- A culture is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.
- This is symbolic communication. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions.
- It consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action.
- Culture is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation.
- Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another.

One of the most characteristic features of the English national character is conservatism and loyalty to tradition. Although England is considered one of the most democratic and open-minded countries in the modern world, the life of the British continues to be determined by many ancient customs, according to which a local resident can be immediately distinguished from a guest of the country or an emigrant.

In England, archaic customs and rituals, which have long lost their meaning and practical significance, are carefully preserved. The British are patriotic and prefer the national to the foreign. At the same time, they are quite tolerant. English conservatism easily gets along with tolerance for other people's opinions. A symbol of this is the police-guarded playground in London's Hyde Park, where anyone can make any speech (except for insults to the royal family). In the minds of foreigners, the national symbols of the British are oatmeal and legends about "ghosts in the castle", the English "spleen" (blues).

One of the most famous British traditions is the adherence to the tea culture that the British adopted from the Chinese. For several centuries it is impossible to imagine a real English gentleman and lady without the traditional "tee break" - a lunch break for a cup of tea. It usually comes at 12:00 and 14:00. Flavored black tea with added milk is usually served with a variety of pastries. Tea drinking is accompanied by casual conversation, which helps to relieve work stress. Also, many people know the English breakfast, which includes eggs, bacon, mushrooms, beans and tomatoes, as well as tea or juice with toast and some kind of jam.

Another generally recognized English tradition - restraint and equanimity under any circumstances is most clearly manifested in personal communication. In conversation, the British tend to avoid direct statements or denials related to the finances and personal life of the interlocutor. This Nordic restraint is evident in the sphere of British diplomacy, famous for its florid language and an abundance of convoluted excuses. The characteristic everyday traditions of the British include a special love for pets, the maintenance of courtyard gardens in exemplary order (which are the subject of true pride), as well as an original way of washing (cold and hot water flows from different taps, then collected in a basin or sink for water procedures).

The national English costume, which was worn by local peasants and townspeople for centuries, today can only be seen during the celebration of May Day, which marks the awakening of nature or celebrations in honor of the Midsummer Day. According to an old custom, these days theatrical performances of the Morris dance (“dance with swords”) are held, the participants of which dress up in traditional outfits of a century ago and dance intricate dances to the accompaniment of bagpipes, violins and drums. Another type of purely English costume is the outfit of the guards of the London Tower from among the retired military - beefeaters. Graceful top hats and befeater caftans adorned with luxurious sewing have become a real symbol of London and England in general over the centuries.

Another English symbol is associated with military service - the outfit of the royal guards, whose tall bearskins gave them the nickname “Bearskins”. For more than 300 years, these elite units in bright red ceremonial uniforms have guarded the residence of British monarchs and served as a favorite target for tourist cameras.

Since the Middle Ages, England has been considered one of the leading literary powers in Europe. From Thomas Malory, who introduced the world to the legends of King Arthur, The Canterbury Tales by Jeffrey Chaucer and the immortal sonnets of William Shakespeare, to the novels of Charles Dickens, Rudyard Kipling, Arthur Conan Doyle and Agatha Christie, English literature has always set the highest artistic standards writers around the world.

List of theaters:

England:	Scotland:	Wales:	Northern Ireland	
Royal Opera House	Royal Theater (King’s Theater)	New Theater Cardiff	Great Opera Theater Irish Literature Theater	
London Coliseum	Edinburgh Festival Theater			
Royal Albert Hall	Edinburgh Playhouse Theater	New Theater Cardiff	Lyric theater (Lyric Theater)	
Barbican Center	Royal Lyceum Theater		Royal Theater	
Wigmore Hall			Great Opera Theater	
Shakespeare’s Globe Theater, London				
Royal Opera House				

English music has a long and rich history. England became one of the first countries in Europe where polyphonic chorales appeared, replacing the monophonic chant of sacred texts in church services. However, until the middle of the 20th century, English music did not stand out against the background of general European cultural trends, which were set by France and Italy.

Everything changed when rock and roll came to the British Isles from overseas in the 1950s. The British were the first Europeans to become familiar with this new musical culture, which combined features of African blues, soul, rhythm and blues and American country and skiffle. As a result of this acquaintance, a new version of rock and roll was born - a beat, glorified by the work of The Beatles, whose deafening success was called by many critics the “British invasion” In the footsteps of the first legends of English rock, bands such as The Rolling Stones, Queen, The Who, Pink Floyd and Led Zeppelin soon followed and achieved worldwide recognition [4].

In the late 1980s and early ‘90s, Manchester ruled the musical world. The Smiths and The Stone Roses were kings and the ecstasy-fuelled Manchester music scene revolved around the Factory Records label, its nightclub the Hacienda and bands like the Happy Mondays and New Order [5].

The British philosophy is divided into six parts: (1) Logic and Scientific Method; (2) Metaphysics; (3) Science and Philosophy; (4) Ethical, Social, and Political Thought; (5) Religious Philosophy; and (6) The Practice of Philosophy. As Martin de Souza states, these classifications come from our contemporary perspective, and we should not expect the work of the philosophers discussed to neatly fit within them. Nonetheless, the individual authors should be commended for their great sensitivity in presenting the aspects of a philosopher or school of philosophy that fits within these categories while concurrently making clear how these aspects fit within a larger philosophical perspective that refuses such strict classifications. The only part that does feel slightly strained is “Religious Philosophy”, which include two chapters where the main target does not seem to be on religious philosophy at all. Perhaps the value of this is to remind us that even those disciplines that seem today the furthest removed from religious philosophy were frequently engaged with during this period for religious reasons [6].

English philosophy has a long, centuries-old tradition. It is believed that it originates in the Middle Ages (Alcuin, John Scotus Eriugena, Anselm of Canterbury). One of the most popular English philosophers of the 20th century (especially between the two world wars) was Bertrand Russell (1872-1970). The outstanding representative of the philosophy of history, Arnold Joseph Toynbee (1889-1975), was widely known. In the 19-20 centuries. English philosophy was closely associated with leading universities and a number of philosophers became famous for their teaching activities. Therefore, the main universities of the country (in Oxford, Cambridge, Edinburgh, Glasgow, Manchester, Liverpool, Bristol, etc.) are simultaneously the main philosophical centers. Currently, English philosophical thought retains its importance and acts as one of the leading national traditions in world philosophy.

The **Bloomsbury Group**—or **Bloomsbury Set**—was a group of associated English writers, intellectuals, philosophers and artists in the first half of the 20th century, including Virginia Woolf, John Maynard Keynes, E.M. Forster and Lytton Strachey. This loose collective of friends and relatives was closely associated with the University of Cambridge for the men and King's College London for the women, and they lived, worked or studied together near Bloomsbury, London.

List of prominent British philosophers:

Adam Smith	Founder of Economic Theory
David Hume	Agnostic theorist
Francis Bacon	the founder of empiricism
Jeremy Bentham	the greatest theorist of liberalism
Thomas Hobbes	the founder of materialism
Thomas More	the greatest theorist of early communism
John Locke	the ideologist of European enlightenment
George Berkeley	founder of philosophical spiritualism
John Stuart Mill	social theory, political theory, and political economy
Herbert Spencer	founder of the organic school in sociology
William Godwin	founder of Modern Anarchism
Henry Sidgwick	society for Psychological Research

2. RESULTS

Based on the analysis of the above data, we have come to the conclusion that there are many false and true stereotypes about English culture.

And so the truthful stereotypes about English culture are as follows:

- British culture has an unbridled love for tea;
- British culture has people who like to talk about the weather, ready to fill any awkward pause in the dialogue with talking about the weather;
- The British have pale skin. This is also justified by the climatic conditions of the country;
- In British culture, courtesy comes first for an Englishman;
- In British culture, the British are not fans of culinary delicacies, they prefer simple food.

It was in the seventeenth century that Britain's first philosophers of international stature and lasting influence emerged. Its most famous names, Hobbes and Locke, rank alongside the greatest names in the European philosophical canon. Bacon too belongs with this constellation of great thinkers, although his status as a philosopher tends to be obscured by his status as father of modern science. The seventeenth century is normally regarded as the dawn of modernity following the breakdown of the Aristotelian synthesis which had dominated intellectual life since the middle ages. In this period of transformational change, Bacon, Hobbes, Locke are acknowledged to have contributed significantly to the shape of European philosophy from their own time to the present day. But these figures did not work in isolation. Sarah Hutton places them in their intellectual context, including the social, political and religious conditions in which philosophy was practiced. She treats seventeenth-century philosophy as an ongoing conversation: like all conversations, some voices will dominate, some will be more persuasive than others and there will be enormous variations in tone from the polite to polemical, matter-of-fact, intemperate. The conversation model allows voices to be heard which would otherwise be discounted.

The following magazines are the best promoters of the British philosophy and culture nowadays: “Philosophy and Religion”, “Journal of Philosophy of education” “The British journal for the philosophy of science”.

The interesting question is to what extent were the idealists influenced by a properly Darwinian understanding of evolution not a pre-Darwinian one. The problem is, we assume, exacerbated by the treatment of the British idealists as having a single consistent view on the matter.

3. CONCLUSION

The notion of culture in English philosophy is propelled by the fact that it is one of the most definitive and dominant cultures of the world. As it is drawn from the cultures of ancient history, medieval times and modernity British (mainly English) culture still dominates the Anglo-Saxon world and far beyond its borders.

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