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THE INVESTIGATION OF CULTURE BY “CULTURAL STUDIES” AND “CULTUROLOGY”

The purpose of this article is to explain the meaning of culture that was given by various anthropologists like Matthew Arnold, Edward Tylor and Franz Boas and especially the place of culture in social science. Also, some important characters of culture according to Gerard Hofstede mentioned in this article. Addition to this information author wrote about the investigation of culture by culturology and cultural studies and differences between these subjects.

Introduction. What is culture? There are numerous explanations about culture because culture is considered a notoriously difficult term to define. In 1952, famous American anthropologists Alfred Kroeber and Clyde Kluckhohn critically reviewed notions and definitions of culture and made up a list of 164 various definitions. Later, these explanations according to their usage divided into three different usages. First explanation way belongs to English poet and cultural critic Matthew Arnold. Matthew Arnold in his famous work “Culture and Anarchy” said that culture referred to special intellectual or artistic endeavors or products that are why only small part of the population or social group “has” culture. The rest are potential sources of anarchy. Actually, this type of explanation of culture is more closely related to aesthetics than to social science [1].

Later, in cultural anthropology history in reaction to this usage, the second explanation was given by English anthropologist Edward Tylor in his most famous work, the two-volume *Primitive Culture*. According to Edward Tylor, culture is the quality possessed by all people in all social groups who nevertheless could be arrayed on the evolutionary continuum from savagery-barbarism to civilization. After Matthew Arnold’s explanation, Tylor’s definition is considered more complete. Tylor’s definition of culture is “that complex whole which includes knowledge, belief, art, law, morals, custom and other capabilities and habits acquired by man as a member of society. On the contrary to Arnold’s opinions, all folks have a culture which they acquire by virtue of membership in some social group –society and from knowledge to habits to capabilities create culture. Tylor’s definition stayed in cultural anthropology a long time and accepted even by later anthropologists who forcefully rejected his evolutionism [2].

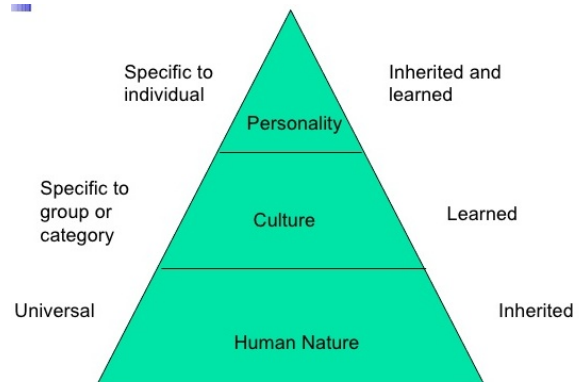
The third and last usage of culture developed in German-American anthropologist Franz Boas’s works and his students. As we see from this information Tylor react to Arnold to establish a scientific basis for culture, so Boas react to against Tylor and other social evolutionists which the evolutionists stressed the universal character of a single culture, with different societies arrayed from savage to civilization. However, Boas underlined the uniqueness of the many and various cultures of different societies. According to Boas thoughts distinguishing high culture from low culture or differentially valorizing cultures as savage or civilized is not right. So, there are very various understanding of culture and parts of difficulty in the term lies in its multiple meaning [3].

The main part. For understanding deep meaning of culture let’s look same key characteristics of culture. One of these important features is culture affects behavior and interpretation of behavior. Gerard Hofstede-a Dutch social psychologist, former IBM employee-emphasized valuable point that certain aspects of culture are physically visible but their meaning is invisible. For clearly understanding this point later he gave one of his observations in Navajo reservation. One day he observed in Navajo class that a Navajo man who came to take his child didn’t answer teacher questions and silently took his child and went. Two individual accepted this situation variously; according to teacher-the member of American culture Navajos accepted as “impolite” and “unresponsive” on

the other hand for man’s stereotype teacher is “impolite” and talk too much”.

Second important point: culture is not the same with universal human nature and unique individual personality. However, the social scientists don’t have common opinions about the borders between human nature and culture and between culture and personality. During lifespan, human learns culture not inherited it so it drives from one’s social environment, not from one’s genes. Human nature -from American professors to aborigines have common physical and psychological functioning. The human ability to feel fear, anger, love joy, sadness, the need to associate with others, to observe the environment and discuss it with other humans prove these common sides. The important point here is that, what one does with these feelings, how one expresses fear, joy love and so on, is modified by culture [10].

Gerard Hofstede defines culture as the “collective programming of the mind” and described three levels of uniqueness in human mental programming in triangular table:

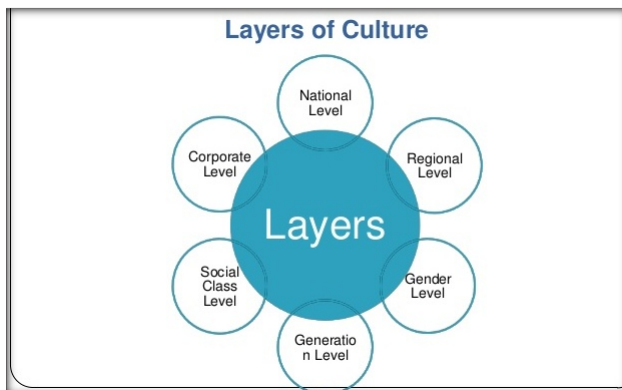


This table illustrates that human nature is universal and inherited and here includes some basic instincts such as fight or flight. Over the human nature comes culture that according Hofstede is learned and also specific to the group. At the top point indicates that personality is specific to each individual, this is inherited and also learned.

On the other hand, the personality of an individual is the human unique personal set of mental programs that he or she does not share with any other human being. This feature based on special traits which are partly inherited by genes and partly learned. In fact, cultural traits have been attributed to heredity because in the past philosophers and other scholars did not know how to explain the remarkable stability of differences in culture among human groups. They underestimated the impact of learning from the previous generation. the role of heredity is exaggerated in the some race theories which we later will observe that these theories have been responsible for the Holocaust organized by the Nazis during the Second World War.

Another important feature of culture is its association with social groups because culture is shared by at least two or more people. We can observe in the society that some individuals think and behave in a certain way, these thoughts are called idiosyncratic not culture. The things and behavior are considered culture when they shared some type of social group or society. So every of us belongs various social groups and categories at the same time. None of us can refuse that we carry several layers of mental programming. Hofstede determined some level of culture like a national level, a regional (religious, ethnic, language groups), a gender level,

a generation level, a social class level, a role category and for those who are employed, an organizational or corporate level. So according to all these ideas, everyone is simultaneously a member of several various cultural groups that affect our entire life.



We tried to describe scholars' opinions about culture and now let's look which kind of courses investigates this interesting subject. As we know cultural studies, "culturology" and cultural anthropology learn culture in different sides. What the differences between these subjects especially "culturology" and cultural studies that learn culture with a various syllabus.

Culturology studies culture as a set of structural integrity and this term was proposed by an American anthropologist Leslie White who denoted a new discipline as an independent science in the complex social sciences. The subject of culturology – the study of culture as a historical and social experience of the people, which is embodied in the specific rules, laws and terms of their activity, passed on from generation to generation in the form of values and ideals. The meaning of culturology today is to teach a person at the level of culture as its creator. Depending on the purpose and subject areas it has two form as fundamental and applied culturology. The fundamental culturology exploring culture from the theoretical and historical understanding of this phenomenon and develops categorical apparatus and methods of research; at this level can be identified philosophy culture. Applied culturology based on the fundamental knowledge about the culture, exploring some of its subsystems (economic, political, religious, artistic) for the purpose of forecasting, planning and control of current cultural processes.

During the Stalin era, cultural researches was superseded by Marxist social studies but after dissolution of the Soviet Union culturology was learned as a new discipline in Russia and other states of the former Soviet Union. We can loosely compare this subject with the Western disciple of cultural studies in spite of it has numerous distinctions.

Cultural studies called an interdisciplinary field of studies. What is an interdisciplinary field? When any subject called an interdisciplinary it means that it draws from many different subject areas, including sociology, anthropology, political science and history. Especially cultural studies concentrate over the political dynamics of modern culture, its historical roots and conflicts. The researchers in cultural studies investigate how cultural practices relate to social phenomena like ideology, class structures, national formations, sexual orientation, gender and ethnicity. One of the important factors is that cultures views not as stable and bounded but also constantly changing sets of processes [5].

Raymond Williams who was known as famous Welsh novelist and critic was one of the founders of cultural studies. We can say that Raymond's work set the foundations for the field of cultural studies and cultural materialist approach. Dennis Dworkin wrote Cultural Marxism in Postwar Britain and he mentioned that "a critical moment" in the beginning of cultural studies as the independent area was when Richard Hoggart used this term in 1964 in founding the Birmingham

(UK) Centre for Contemporary Cultural Studies". So this school at the University of Birmingham thus became the world's first institution of cultural studies. However, there was restructuring at the University of Birmingham and this led to the elimination of The Birmingham School and in 1999 there created a new Department of Cultural Studies and Sociology (CSS).

If we investigate methodology of cultural studies we'll find out that scholars of the United Kingdom and the United States developed various versions of cultural studies in the late 1970s. The British version of cultural studies was improved about the 50 or 60 years of the 19th century mainly under the influence of Richard Hoggart, E.P. Thompson and Raymond Williams and later Stuart Hall. They included here political views, criticisms of popular culture as "capitalist" mass culture and it absorbed some of the ideas of the Frankfurt School critique of the "Culture industry" (i. e. mass culture). In contrast, in US cultural studies was grounded in a pragmatic, liberal-pluralist tradition. The American version of cultural studies concerned itself especially over the understanding of subjective and appropriative side of audience reactions to mass culture and its usage; for instance, American cultural-studies advocates wrote about the liberatory aspects of fandom (Fandom is a term used to refer to a subculture that compose the fans who share a common interest) [11]. However today we can't fill this distinction between American and British strands.

Some scholars, especially in British cultural studies, apply a Marxist model to the field. The main purpose of an orthodox Marxist approach is the production of meaning so according to this model the economic base controls the means of production and of course, this controls a culture [5].

There are some various approaches to cultural studies, like feminist cultural studies and later American developments of the field criticize the Marxist single, dominant meaning, shared by all, for any cultural product. The non-Marxist approaches that best expressed in the book *Doing Cultural Studies: The Case of the Sony Walkman* by Paul du Gay suggests that different ways of using cultural artifacts affect the meaning of the product. Ultimately, this perspective criticizes the traditional views that emphasize a passive consumer, particularly by underlining the different ways people read, receive, and explain these cultural texts. According to this view, a consumer can appropriate, actively reject, or challenge the meaning of a product. These various explanations have shifted the focus away from the production of items. Instead, they argue over the equally importance of consumption, since the way consumers consume a product gives meaning to an item [4].

We can say that after learning basic meaning of culture in cultural studies, for a cultural studies researcher culture not only includes traditional high culture that ruling social groups and popular culture but also it includes everyday meanings and practices. The last two, in fact, have become the main focus of cultural studies.

Scott Lash – the professor of sociology and cultural studies at the University of London has recently strongly emphasized that today cultural studies is entering a new phase because the political and economic milieu has fundamentally altered from that of the 1970s, he writes, "I want to suggest that power now... is largely post-hegemonic... Hegemony was the concept that de facto crystallized cultural studies as a discipline. Hegemony means domination through consent as much as coercion. It has meant domination through ideology or discourse..." [4].

Stuart Hall and political theorist Ernesto Laclau, who had impacts on Cultural Studies later, investigated all these compound understanding in their works. It is, therefore, unclear as to why Lash claims that hegemony was accepted hegemony as certain hegemony as a form of domination in Cultural Studies [9].

Institutionally, the discipline has faced major shifts. The Department of Cultural Studies at the University of Birmingham closed in 2002, although by this time the

intellectual center of the discipline had widespread to other universities throughout the world. So you can find cultural studies programs in the different universities of Turkey, United Kingdom, USA, in most European countries, Australia, and Asia, and there is numerous of journals and conferences where researchers in cultural studies is published and estimated.

According to all research results, cultural studies can't call unified theory. However it is a diverse field of study that encompassing many different approaches, methods, and academic perspectives. However, there are some scholars from other subjects that have criticized the discipline. It has been popular to dismiss cultural studies as an academic fad. Whereas sociology was founded upon various historic works which purposefully set out to distinguish the subject from philosophy or psychology and one of these scholars was ZiauddinSardar – cultural critic in *Introducing Cultural studies* listed five main characteristics of cultural studies [8]:

1. Cultural studies aims to examine its subject matter in terms of cultural practices and their relation to power. For example, a study of a subculture would consider the social practices of the youth as they relate to the dominant classes.

2. It has the objective of understanding culture in all its complex forms and of analyzing the social and political context in which culture manifests itself.

3. It is both the object of study and the location of political criticism and action. For example, not only would a cultural studies scholar study an object, but she/he would connect this study to a larger, progressive political project.

4. It attempts to expose and reconcile the division of knowledge, to overcome the split between tacit cultural knowledge and objective (universal) forms of knowledge.

5. It has a commitment to an ethical evaluation of modern society and to a radical line of political action.

Result: The main goals of cultural studies and culturology are beyond pure value-free scholarship. Since cultural studies is concentrated on politically invested forms of culture, or even culturally disguised forms of power, the aim of this discipline is primarily critical and deconstructive. Culturology, on the contrary, is focused on the seminal potentials of culture and aims to widen and multiply the meanings of every cultural symbol beyond its literal and pragmatic meaning.

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Summary

Aliyeva Z. M. The investigation of culture by "cultural studies" and "culturology". – Article.

The purpose of this article is to explain what is culture and which kind of courses in various universities investigates and teach culture. The author explains in this article the context, differences and similarities between culturology and cultural studies that learn culture from different aspects. Culturology aims to examine culture as the locus of all practices that exist and liberate humans from their natural conditions and physical dependencies, including the power. However cultural studies as an interdisciplinary field of studies aims to investigate its subject in terms of cultural practices and their relation to power. Its main goal is to disclose power relationships and examine how these relationships affect and shape cultural practices.

Key words: primitive culture, collective programming, culture industry, fandom, relation to power.

Анотація

Алієва З. М. Наукові дослідження поняття культури і її зміст у навчальному курсі «Культурологія». – Стаття.

Метою статті є аналіз поняття культури, проблеми викладання навчального курсу в різних університетах і її дослідження. Також аналізується схожість і відмінність між культурологією й культурними дослідженнями, які вивчають культуру з різних сторін. Культурологія – це вивчення культури як локусу всіх видів діяльності, які існують і можуть звільнити людей від їхньої залежності від природних умов, у тому числі й фізичної. Ідеться також і про владу. Однак культурологія як міждисциплінарна галузь досліджень спрямована на вивчення її предмета з погляду культурної практики і її ставлення до влади. Її основною метою є розкриття відносин влади та вивчення, як на ці відносини впливають форми культурної практики.

Ключові слова: примітивна культура, колективне програмування, індустрія культури, фендом, відносини влади.

Аннотация

Алиева З. М. Научные исследования понятия культуры и ее содержание в учебном курсе «Культурология». – Статья.

Целью статьи является анализ понятия культуры, проблемы преподавания учебного курса в различных университетах и ее исследование. Также анализируются сходство и различие между культурологией и культурными исследованиями, которые изучают культуру с различных сторон. Культурология – это изучение культуры как локуса всех видов деятельности, которые существуют и могут освободить людей от их зависимости от природных условий, в том числе и физической. Речь идет также и о власти. Однако культурология как междисциплинарная область исследований направлена на изучение ее предмета с точки зрения культурной практики и ее отношения к власти. Ее основной целью является раскрытие отношений власти и изучение, как на данные отношения влияют формы культурной практики.

Ключевые слова: примитивная культура, коллективное программирование, индустрия культуры, фэндом, отношения власти.