CONCLUSION

The dissertation actually made an attempt to find out and analyse the relation between philosophy and culture with the intention of establishing the link between the two. In this effort the history of philosophy as well as the history of human culture was examined with the help of the tools provided by philosophy itself. In this regard the role of philosophy and the cultural arena were scrutinized and to a great extent it is made possible to find and establish their relation. The relevance of such a relation becomes unique especially in the present context when human enquiries and theorizations are not only belittled but also marginalized for want of immediate economic profit. Philosophy could never be evaluated merely in terms of monetary benefit since it acts as the very basis of human freedom. In this endeavour the attempt was not only to find the relation between the two but also to reveal the function of philosophy itself.

Philosophy as a branch of knowledge has been interpreting the nature and culture from ancient period onwards. It is the quest of knowing the unknown which inspired man to think consistently and formulate the knowledge in different ways. It is not merely the need or necessity which persuaded man to philosophize but the eagerness and enthusiasm to understand the world. Here, in this study ‘the world’ stands for the life-
world as conceived by Husserl or the world as conceived by Marx. It means that it includes the surroundings of man, his/her relation with nature and the way he/she progresses towards freedom. So naturally it is the ensemble of all signs of nature and culture. The signs constructed and construed by man and the signs which exist even without being produced by her/him. Hence it is clear that here the life-world stands for whatever is knowingly or unknowingly related to man. It may be physical or meta-physical. It may be individual or social. It may be subjective or objective. Since philosophy as a discourse embraces all these aspects of life-world its relation with culture is inevitable.

The epistemological and ontological concerns of human beings bring forth new and better understanding of different phenomena. At the same time it does not mean that it enables man to get rid of philosophical quest for knowledge. The eternity and infinity are two inevitable factors which leaves lots more yet to be known. In the history of human culture each stage created the impression that man has reached the peak of the universe. With the advent of modern technology and science man even boasted himself/herself that everything is under him/her. It consequently created an anthropomorphic world view. However man comes to realize that the unknown phenomena are more than what is known. So, critical enquiry leading to philosophical interpretations becomes part and parcel of human culture.
The philosophical discourses have implication in religion, politics and even scientific approaches. Human social situation is in many ways inextricably related to culture. Any society is known in the name of culture. Mostly it is related to language. But it need not be always in terms of language. In the case of linguistic identity it becomes wider in some cases and narrower in some other cases. At the same time religion, colour, gender and caste become cultural identities. The Jews does not stand for the White even though most of them are White. Similarly the West does not signify women. So the identity in terms of culture always depends upon the interpretation. It is somehow philosophizing.

As Fredric Jameson mentioned as far as the demarcation from one society and other remains, culture becomes even a tool to identify the people. So it is the ‘other’ who is more aware of the culture as an identity. The Western culture is closely related to the philosophical discourses prevalent in the West. Likewise The East also manifests the philosophical attitudes in the culture. By exploring the relation between philosophy and culture we may be able to transcend many of the misapprehensions. A closer analysis of the relation shows that philosophers have been not only interpreting the world but also changing it with their interpretation.

Culture is what signifies a social message. It is a social construct. Actually it is something part of philosophy as well. From Plato onwards intellectual dialogues pertaining to man and world, culture and nature, good
and evil, truth and false, beauty and ugly, polity and justice are discussed. It includes not only the knowledge but also the unknown. However the horizon of philosophy is so wide that it has been exalted. In culture actually human effort is to make solid life possible. It includes language and all that belongs to communication. On some occasion philosophy becomes part of culture and culture part of philosophy.

In the period of modernity there was struggle in the field of culture, which took place in the name of renaissance. Actually renaissance in the west was a phenomenon closely related to fulfilment of justice. It was an epistemological issue as well as ethical concern. It was epistemological since it wanted to break the tradition of keeping knowledge away from the public. In this regard the tradition related to feudal life had deliberately created a mystic aura around ‘knowability’. Antonio Gramsci realized the kind of hegemony which ruled the kingdom of knowledge. As we know even from Francis Bacon there was effort to bring forth clear and distinct ideas as it was envisaged by Descartes. However the modernity and the liberal ideas prevalent in Europe could not overcome the mystic aura remaining in the realm of epistemology.

In the realm of culture the effort of each community is to maintain their social life and uphold social justice, at the same time the ruling class always wants to keep up the supremacy of certain ideology to subjugate the people. Accordingly the majority are always culturally inferior in any
society. Aristotle in spite of his vast erudition could not see the injustice inherent in slavery and gender inequality. Similarly in the history of philosophy we find many canonical texts with justification of several kinds of social injustices. So the problem concerning justice in society becomes very complex. It is simultaneously related to culture and philosophy. Aristotle justified slavery in a society which supported a culture having slaves and owners. So the reflection of culture is always part and parcel of philosophy. It is in this sense Marx criticized philosophers for their failure to understand the inverted nature of consciousness. Later we find good number of thinkers like Gramsci, Althusser, Lacan, Deleuze, Slavoj Zizek, Raymond Williams, Foucault, Derrida, Terry Eagleton, Frederic Jameson and many more undertaking the responsibility of criticizing philosophical and cultural spheres of social life. Hence both culture and philosophy advances towards better understanding.

Actually culture is not different from philosophy because every cultural product such as art or literature expresses philosophical aspects of human life. Philosophy as an autonomous branch of life exists as far as it is capable of yielding new concepts. At the same time philosophy becomes a way of life since it acts as the ‘weltenshaang’. The relation between philosophy and culture is dialectical. In any society the major cultural products exhibit the dominant philosophy of the period. During the period of modernity the cultural products and important philosophical texts
expressed similar perspectives. Similarly when Marxism and the related doctrine of class struggle disseminated throughout the world, both philosophical cultural texts represented the same message. Likewise the philosophy of existentialism had its impact or vice versa in literature and art. Even in the case of later cultural products such as cinema we find a kind of mutual dependence between philosophy and films.

In the period of postmodern developments the textual readings became an important critical tool in the hands of philosophers and writers. The philosopher like Derrida and novelist like Calvino used the same way of approaching reality by reading dominant texts. Really the recent development in reading showed the way of erasing the demarcation between culture and philosophy. Plato had claimed superiority of philosophy over culture. Modern philosopher also followed the path of Plato to hail philosophy as a superior kind of knowledge. The deconstructive turn really opened up a new vision showing how the texts are actually ‘writing’ whether it is philosophy or literature. The demarcation between different discourses disappears with the concept of writing. A symbol inscribed on a tree or stone in Indus Valley culture and a story written by contemporary writer is not different from the perspective of writing. In other words it is being inscribed and thereby it conveys a meaning depending upon its reading. In this sense in the history of philosophy and culture, reading becomes the most important performance.
which produces meaning in any society. It is the dominant meaning which describes a phenomenon. A symbol or icon becomes superior or inferior depending upon the way of its reading. It is in this sense; Derrida considers a word like an ‘orphan’. The orphan grows according to the parental care or situation where he /she would reach. Similar is the case with any symbol or icon which generates meaning according to the textual practice. So the deconstructive turn actually paves the way to understand both culture and philosophy from a new perspective. Their mutual relation depends up on their material potential to generate meaning. In so far as it is relating to the ruling ideology and its power to control the subjects and to reign over the society is undisputable. The line of demarcation between philosophy and culture is really getting problematized in the new context. Derrida’s journey through western philosophy claims a ways for us to dig in to the realities and bring to light the pitfalls yet unknown to or hidden from philosophy.

As Derrida shows, philosophy too belongs to writings. It is something, which needs special attention because like other writings philosophy also entails the potential inherent in writing. As he shows irrespective of the genre, writings act as a reality. It is in the form of language that we confront writing. ‘Language is as old as consciousness, language is practical, real consciousness’s that exist for other men as well, and only therefore does it also exist for me; language, like consciousness, only arises from the need, the necessity of intercourse with other man’.
In the present thesis the effort was to go through the history of philosophy and culture and find out their interdependence. Unlike other knowledge forms philosophy is found to be inevitably related to culture. So the economy based analysis or profit centred prioritization is irrelevant with regard to philosophy. As an indispensable part of life the topic should survive despite the hurdles in the present world.