The Dilemma of Cultural Category Research and Analysis of the Path of Uncovering

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Abstract

The cultural category reflects people's practical ability and cognitive ability. It will manifest different patterns because of the change of people's ideas. In real life, the connotation of cultural categories is influenced by many factors. Influencing factors include: social development level, national psychology, geographical environment, science and technology and social system. The study of cultural categories has fallen into dilemma with the change of its connotation. Dilemmas include: contradictions between conservatism and activism, contradictions between content and form, contradictions between discourse and intention, subjective and objective contradictions. Overcoming the dilemma of cultural category research requires correct dialectic thinking, scientific logic, systematic abstraction and stable theoretical structure. The above are all important ways to solve the dilemma of cultural studies.

Keywords

Culture, Cultural category,Dilemma,Uncovering path.

1. Introduction

Category is the generalization of the nature and regularity of objective things in a certain way of thinking. The long-term study of the cultural categories in the minds of scholar has been internalized and precipitated into a highly generalized form. Both theoretical cultural narratives and cultural analysis in practice have shown ideological advancement and exploration spirit. However, no matter whether it is a philosophical mentality or an ordinary person's expression, it is difficult to accurately summarize the entire content and meaning of culture. People's answers to the question of where culture from, what role, and where to go are different. The form, quality and quantity of cultural categories are influenced by many factors. In the elaboration of cultural categories, there are many variables. Whether it is its research object, research principles or research methods, there may be a divergence phenomenon and fall into the cultural category. The dilemma of research. Solving the dilemma of cultural studies and eliminating relevant cultural paradoxes is the basic path to go beyond the misunderstanding of cultural categories.

2. Influencing Factors of Cultural Categories

The process of combining and arranging cultural elements is not spontaneous, but is determined by human practice and understanding. The types and quantities of culture are diverse, and cultural categories are closely related to cultural forms, cultural patterns and cultural structures. However, with the improvement of people's creative ability, the expansion of technological means and the extension of the activity space, the connotation and form of culture have also changed.

2.1 The Cultural Quality Form Determined by the level of Social Development

The level of social development affects the connotation of culture. The quality of culture in different eras is related to the development level of different productive forces. The cultural existence and development of each era is progressive from the lower to the higher. As far as the form of culture is concerned, the cultural facts caused by the three major divisions of labor are different. Each leap makes the original culture out of the existing boundaries, making the original cultures such as agricultural culture and nomadic culture have different qualities. As far as performance is concerned,

the cultural connotations of different societies such as primitive society, slave society, and feudal society are very different, especially the cultural forms that reflect the nature of society and the existence of society, and have obvious heterogeneous qualities. The level of culture is mainly determined by the level of productivity development. The culture, morality, consciousness and other content based on different economic foundations have different manifestations in different periods, so that people regard cultural types as synonymous with social development. The alternating advancement of culture, civilization and society is the structure of production, especially "common production." As far as the attributes of culture are concerned, excellent culture is a form, and inferior culture is also a form. Whether the culture is good or bad, it has both subjective identification and the existence environment of culture itself. Although the level of economic development has created different levels of culture, the cultural content and cultural development path it creates does not necessarily tend to be "good" or "bad". To some extent, it is subjective judgment and social political standards have a lot to do with it. Only in the unified system or the unified reference system can we distinguish the quality of the culture.

2.2 Cultural forms presupposed by national psychology

The psychological factors of the nation are the "soft accessories" of culture, and their structural differences affect the cultural form. Historical records of cultural forms, forms of civilization, and forms of writing in the world are all related to the practice and psychological activities of the nation. Even the same environment and the same activities may form different understandings among different groups of people. For example worship of the gods. In the East and the West, the rituals based on differences in understanding are quite different; For example religious culture, the religious content around the world is very different. It is not the psychological motive of a historical figure that is responsible for the generation and finalization of culture. It is not a temporary impulse of thought, but a psychological preparation and accumulation for a long time. Cultural history not only has the outstanding contributions of historical figures, but also the active movement of the broad masses of the people. create. As far as personality is concerned, the cultural creation of different nationalities is formed in a specific environment. The specific national psychology is the basis of consciousness of special cultural forms. It is the diversity of ethnic groups that creates the diversity of cultural forms.

2.3 Cultural Temperament Under the Influence of Geographical Environment

The environment is one of the "hard accessories". "As the first part of human culture begins, Their habitats are all irrigated by river water, so that agriculture is easy to produce. This irrigated area is not very extensive, and there are natural barriers around it. In order to make the residents in these areas easy to reach a fairly concentrated density, one is easy to live and work without being invaded by external enemies." [1] Farming culture and nomadic culture are cultural forms in different environments. The main forms of civilization in human society are also cultural creation in different environments. The geographical environment provides the original elements of the cultural structure, giving the culture a space of dependence and choice, on the basis of which people create different cultural facts. Moreover, "the more complex the environment, the more the methods of dealing with it, and the more advanced the human spirit, which has produced many cultures." [2] Ancient society gradually formed and continued the different types of culture to this day, such as Egyptian culture, Greek culture, Indian culture, etc. Their formation and changes have a lot to do with the geographical environment and the main role of people. It can be said that every culture exists and develops within the established scope. Different culture types have different sources, which is an important basis for understanding culture.

2.4 Cultural Forms Under the Influence of Science and Technology

In the development of technology, the old connections will become slack and the boundaries of culture will be broken. Cultural forms continue to evolve with the development of science and technology. Whenever major technological inventions emerge and are applied to social practice, people's understanding will transcend existing cultural boundaries and form new cultural forms. The

update of technology is premised on the application of knowledge, which itself is the process of cultural transformation and practice. The development of technology levers to stimulate culture not only gives the whole society a certain taste and style, but also exposes cultural contradictions. The most obvious example of this dual performance is that the current network culture and its values are mutated. Elegance and vulgarity, nobleness and mediocrity, elites and civilians are all sold in cyberspace. The change of communication methods caused by technical exchanges is an important cause of cultural variation. The convenient means of transportation makes people go beyond the cultural boundaries and transcend the cultural boundaries, so that different cultures can dilute their boundaries because of the degeneration, and the easiest at the cultural interface. Form an intersection. The collision between different cultures has caused the original culture to undergo fission and reorganization, and new factors have been injected into it.

2.5 Cultural Changes Under the Influence of Social institution

Different living environments play an important role in the formation of cultural concepts and the establishment of their respective social systems. The mode of production also influences the way of thinking in different regions, and thus forms different cultural concepts, and finally breeds corresponding systems in this cultural concept system. The institutional principle reflects a group's cultural identity and value identity, not "one can does whateuer he wants." The political value of the political system is guaranteed. Therefore, we talk about the cultural birth system, which mainly means that the culture provides the social environment, the source of thought and the social foundation for a specific system. As far as the possibility of institutional choice culture is concerned, the system is the relationship between people and the model of behavioral, which connects people with nature, people and society, and provides conditions and foundation for human cultural creation. It also determines its Space and potential possibilities. The system affects the style of culture, affects the content of culture, and influences the change of culture. Within a certain elastic limit, the system tends to reflect the form and intention of culture.

3. The dilemma of cultural category research

From the above analysis, due to changes in ideological understanding, due to changes in practical means, and due to changes in the environment and the situation, the understanding and interpretation of cultural categories are also different. Cultural parameters filled with variables make cultural contradictions or paradoxes possible and realistic. Although cultural studies contain the value affirmation and logical abstraction of self-needs, this creation also contains irrational and non-logical imaginations, including various empirical errors, false representations and mysterious elements.

3.1 Deviation from Dynamics and Statics: Contradiction between Conservatism and Innovation

Culture is dynamic, and where the footsteps of history go, it will leave a cultural footprint. This dynamic manifestation is: the dynamics of the way in which culture occurs, the movement and spread of culture itself, and the dynamic insititution of cultural self-development. In a certain period of time, culture basically maintains a gradual state. but only in the major historical period, important ideology and important knowledge innovation, there will be a huge leap. The movement and static of culture are dialectical and unified, but in fact people often have different opinions on the culture and the newness of culture, so that the understanding of cultural categories is also very different. In this regard, the conservatives think that when obeying the orthodoxy, they abide by the ancestral rules; the newcomers believe that when they break the tradition and pursue development. The relationship between dynamic and static in culture development can not be paranoid. In the understanding of cultural categories, we must deal with the relationship between "dao" and "device", "noumenon" and "use", "change" and "unchanged". If we interpret culture as creative activity, we may expand the dynamic understanding of culture in the academic field. In practice, it is conducive to expanding the exploration of the cultural field and overcoming the static thinking in the object-centered and cultural categories. However, there will be new problems, because the new cultural definition will exclude

the original reproducible and repetitive activities, which some people find uncomfortable. Therefore, the paradox of conservation and innovation caused by the differences in dynamics expressed in the cultural category is often present.

3.2 Deviation From Form and Nature: Contradiction between Content and Form

Paying attention to the diversity of "morphology" and the specificity of "demeanor", the important aspects of cultural category research, the "morphological" change is manifested in the scaling of cultural boundaries, and the "demeanor" change is manifested in the profit and loss of spiritual value. The cultural structure based on the organic combination of content and form is complete. In cultural studies, it is not so easy to summarize the essence of various cultural forms, especially in the era of rapid differentiation and knowledge bursting in contemporary disciplines. The Landscape culture, the culture of vulgar language, and the culture lacking meaning are all spread. Among them, people have not even had time to examine the content of culture and can't wait to accept such cultural forms. Under such circumstances, it is even more difficult to embody the unity of content and form in the understanding of cultural categories. The deviation between the understanding of the content and the choice of form is inevitable. In social life, we will see extremely contradictory phenomena: hope is elegant, but with mediocrity; love peace, but with war to achieve; pursue freedom, but with coercion to achieve. The culture in this artistic conception has not jumped out of the cycle like cycle theory. The theoretically perfect ideas are always intertwined with the bad performance of reality. The study of cultural theory has two dialectical levels: theoretical level and experience level. The level of experience focuses on formal expression. The theoretical form focuses on the description of content. The performance and connection dislocation caused by misplacement in practice and cognition is something often.

3.3 Deviation Between Speech and Meanings: Contradiction Between Words and Meanings

The fact that "speech" and "meaning" are difficult to get rid of in cultural studies, "speech" sth. here and "meaning" sth. there is often seen in the phenomenon of others, not to mention the language ambiguity caused by " Escape focus." Sometimes, the experience is very profound, but the expression is very pale. The meaning and the words are contradictory, so that the researchers feel that the definition of culture is difficult to achieve the relationship between heart and things, words and meanings, the relativity of human practice and the limited knowledge. It is very obvious here. In the choice of terms, cultural researchers also have a limitation of helplessness and unobstructedness. The meaning expressed by the language structure and the meaning of the human mind are two parallel lines that cannot intersect, the isolation of language symbols and their ambiguity of the meaning of reality also expresses the inaccuracy in the definition of culture. As a symbol, language has experienced the process of "humanization", but as a compression product of refinement, it can only be an approximate reflection of things rather than an equivalent form. There is indeed a general and individual difference between language and thought. Language cannot fully express the special and individual things that people think. To reduce the bias of speech, on the one hand, to understand the essence of life, on the other hand, to improve the inductive ability of the theory, and to integrate experience and learning. "Only when the symbol is used, the semantics are clear, the language is standardized, and the symbol of the recipient is the system corresponds, the symbol can exert its pragmatic effect, and the symbol has life." [3]

3.4 The Deviation Between ins and outs: the Contradiction Between Subjective and Objective

In the history of cultural development, there are three paths to the understanding of cultural meaning. One is to analyze the meaning of the cultural meaning only from the subjective understanding, and to describe the cultural category as the product of pure speculation; The second path is to understand the cultural category only from the changes of the tool form, to purely The technical rationality examines social culture; The third is the perspective of subjective and objective combination, trying to eliminate deviations in thinking and understanding, and realize the unity of value ideals and instrumental rationality. There is also a subjective and objective deviation and contradiction between the content of the branch and the content of the new subject in the understanding of the cultural

category. There is a general culture to reconcile cultural differences, and narrow cultures are used to deny cultural commonality; those that refuse to inherit by the characteristics of the times have the traditional pretext for opposing new ones. All kinds of deviations come from two extremes: subjective or objective one-sidedness. Some people think that culture is the sum of the results of activities. Some people think that culture is the way of activities. Some people think that culture is the embodiment of the subject of activities. Although some descriptions are close to and express the display content to some extent, they are not well expressed. The relationship between the subject and the object. Objectively speaking, it is impossible to have no prejudice in cultural understanding. However, finding an appropriate balance between the subject and the object enables our understanding to reflect cultural facts more realistically and to enable cultural researchers. Those find things that should be focused on and tried to do for researchers.

4. The solution of the research of cultural categories

There are many misunderstandings in cultural studies. To get rid of these misunderstandings or eliminate relevant public opinion, we need to have the disenchantment of understanding, not to be superstitious about certain authority or mythology; we need to be psychologically unconstrained, not entangled in individual judgments or particulars or individual facts; need to be cautious in the method, not to be deflated or stick to the example. Sima Yunjie described the cultural paradox as: "It first refers to the contradiction and irrationality of cultural value and function self-related; secondly refers to the contradictory movement law of cultural value and function; the third refers to the cultural construction of human value thinking; the last refers to the embarrassment of cultural creation to its subject (human), or the self-deprecation of human beings in the cultural world." [4] These four aspects are the important source of cultural research misunderstanding.

4.1 Stepping out of the ″Determinism″ Puzzle and Establish a dialectical way of thinking

The paradox or deviation in the concept of culture is not due to artificial creation, nor is it merely because of cultural controversy. In the history of human society development, it has gone beyond the scope of problems caused by experience and social practice, and it is also an opportunity for people to further understand and solve cultural problems. As mentioned above, the "one or the other" thinking in the understanding of cultural concepts may produce mechanized understanding or metaphysical interpretation. Simply thinking that culture is completely determined by one aspect is difficult to explain the complex phenomenon of culture. The notion that culture can be accurately described with some numerical parameters is also unreliable. The more effective approach is generally this: first, to distinguish the role of certain parameters or the role of certain cognitive tools, to understand their influence in cultural studies, to eliminate the one-sided understanding of instrumental rationality and technical rationality, to overcome nihilism, to return In the rational norms of value rationality; The second is to distinguish the difference between rational thinking and illusory phenomena, to overcome the illusion of cultural understanding, to return to the more comprehensive contextual analysis of cultural concepts; The third is to distinguish the difference in the number and quality of cultural components, overcome the misunderstandings about cultural implication and cultural formation, and realize the unity of understanding of cultural gradual change and leap; the fourth is to grasp the overall norms of culture and reflect the power of various cultural values. Recognizing the consistency and relevance between them, illustrating the objective situation and operational trends of the interaction of various value forces. Dialectical thinking in these aspects is conducive to eliminating the singularity of the cognitive model, is conducive to a comprehensive grasp of the cultural research situation, is conducive to the role of the normative role of the concept and show its methodological significance.

4.2 Stepping out of the ″Unified″ puzzle and establish a reasonable logic Paradigm

The logical paradox in cultural cognition often appears. There are some paradox between movement and static in the state, some paradox between humanism and materialism in the object and paradox between the center and the edge in the status. The "subjective-objective" in the cultural category

requires researchers to fully understand the structure and function of culture. We need to examine the main body of activities, the purpose of activities and the way of activities on the historical and logical levels; we need to objectively understand the relationship between human beings and nature; we need to understand the relationship between human initiative and the objectivity of the environment, and the relationship with the activity mechanism. We also need to know the special ways of determining people's activities and the diverse cultural connections and relationships. In the study of cultural categories, it is also important to analyze the position and role of "consciousness" logically. On the one hand, consciousness is expressed as a special way of human activities, which is part of culture; On the other hand, all elements of consciousness itself are manifested as means or mechanisms for achieving this process. That is to say, consciousness is not only a part of culture, but also guides the occurrence and generation of culture, which makes the scientific consciousness paradigm extremely important in cultural studies.

4.3 Stepping out of the ″ meaningless ″ puzzle and establish the systematic abstract specification

The concept of culture is the starting point of research culture. It determines the nature and result of research to a large extent. Therefore, the ultimate reason for determining the face and content of cultural theory is the object itself, and the theoretical viewpoint based on it determines the "visual way". As far as the current situation is concerned, the systematic requirements of cultural studies are already universally accepted principles in academia. The starting point of this research model is the concept of "general social activities". This model requires researchers to raise the "speciality" in the industry sector, special behaviors, and specific subjects to "generality", and to overcome the "meaningless" expression and "no logic" thinking by using one sector and one industry to define the one-sided approach of cultural categories. We must understand the scope of cultural studies from the perspective of holism and system theory. The way to overcome limitations is not only to adhere to the materialist point of view, to see things and reality as adult emotional activities, to regard human activities as objective activities, but also to regard the sum of social relations as the essence of human beings. In social and cultural studies, the content and elements that are most likely to explain the principles of activity cannot be ignored. By analyzing cultural phenomena through the general abstraction of social relations, it is possible to explain the cultural categories in the theory of social form. Abstract categories have their own special requirements in cultural studies. Why "abstract", what should be "abstract", and how to "abstract" are all problems to be solved.

4.4 Stepping out of the ″follow-up″ puzzle and establish the steady-state research paradigm

The steady-state research paradigm contains a set of research mechanisms. Since the occurrence and development of culture has its mechanism, if these mechanisms are regarded as the regular content of self-movement, then cultural studies should be based on the search for internal mechanisms. Culture is a combination of steady state and dynamics. In a certain period of time, the stability of content makes people have some elusive aspects, and people can give a meaning definition on a more specific level. The opportunities for cultural change bring challenges to cultural researchers in three ways: Methodological pursuit of unconventional, conceptual subjective judgment and shallow cultural studies. To eliminate these unhealthy phenomena, we need to work hard to improve the quality of academic research teams and establish a stable cultural research echelon. In particular, we must have a good academic atmosphere for shaping high-quality masterpieces. We must establish a normalized research institution to achieve communication between China and the West, connecting inside and outside. And pay attention to the excellence complementary development of content. In the cultural research method, it is necessary to establish a steady-state research paradigm, construct a research model, compile research parameters, and keep track of the existing research, reflecting the academic responsibility of the researcher. It is necessary to transcend self and limitations, pursue conscious rational thinking, overcome the quick and sturdy research methods, and broadly reveal the cultural category in the big vision.

5. Conclusion

The objects, principles and methods of cultural categories are the basic provisions of cultural studies, including the sustenance of cultural values, dialectical features, materialist positions and abstract principles. These are important aspects of the study of cultural connotations and extensions. Going out of misunderstanding requires reflection and review on cultural subjects, cultural objects, cultural logic and cultural research methods. To solve the dilemma of cultural category research, to get rid of the deterministic puzzle of one or the other, and to establish a dialectical way of thinking, this is not only a method of scientific understanding, but also a practical premise for in-depth study of cultural categories. Secondly, we must get rid of the "unified theory" puzzle, recognize the difference between the subjective intention and the objective state of the social system, understand the subjective will of the real activity, and make the subjective thinking conform to the objective things. At the same time, it is necessary to correctly grasp the cultural category research methods in the abstract paradigm of the system and the stable structural paradigm, and proceed from the overall situation to avoid lacking of connotation and irrational follow-up behavior.

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