

Culture, Identity, And Value: A Philosophical Reading Of English Literature

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Abstract

This paper asserts that English literature represents a distinct kind of philosophical inquiry into culture, identity, and value, arguing that literary narratives function not merely as artistic expressions but also as platforms for ethical and existential reflection. The research, grounded in the philosophy of culture, axiology, and narrative ethics, posits that literature not only mirrors social realities but also actively transforms moral consciousness and individuals' self-perception in connection to their society. Literary works function as platforms for individuals and groups to negotiate meaning, norms, and interpretations of a significant life.

This study examines how narratives function as symbolic systems that influence human existence, drawing on the theories of philosophers such as Paul Ricoeur, Charles Taylor, Martha Nussbaum, and Ernst Cassirer. Ricoeur's notion of narrative identity clarifies the development of selves through stories; Taylor's moral perspectives reveal evaluative structures; Nussbaum emphasizes literature's role in cultivating moral imagination; and Cassirer situates literature within broader cultural frameworks.

The study employs a conceptual reader-response framework along with graphical representations to illustrate how readers engage with literature as a means of reflecting on belonging, responsibility, and purpose. Ultimately, it posits that English literature functions as a cultural laboratory for the creative examination of fundamental human concerns such as identity, freedom, and the ideal life, perpetuating inquiry rather than providing definitive answers.

Keywords: Philosophy of Culture, Axiology, Identity, Ethics, Moral Imagination, English Literature, Value Theory, Narrative Selfhood

1. INTRODUCTION:

Culture is not only a collection of habits, traditions, or works of art; it is the main way that people understand the world. Cultural philosophers contend that meaning is not uncovered but rather manufactured through symbolic systems, including language, myth, ritual, and narrative. Literature, being one of the most lasting and powerful kinds of culture, is a big part of how we make sense of things. English literature has historically served as a domain for the in-depth exploration of identity, belonging, morality, and worth.

This paper contends that English literature need to be perceived not merely as an aesthetic endeavor but as a philosophical discipline. Literature dramatizes philosophical inquiries into the essence of humanity through its portrayal of human struggle, ethical dilemmas, and existential angst. Characters in books and poems do not only act; they assess, hesitate, lament, and aspire. Their inner lives exhibit a process of value-formation that is profoundly philosophical in essence.

The philosophy of culture offers a fundamental foundation for this investigation. Philosophers like Ernst Cassirer have stressed that people are "symbolic animals" who live in worlds that are made up of meaning rather than just facts. Narrative is a potent symbolic medium via which individuals interpret their experiences. Paul Ricoeur's theory of narrative identification posits that individuals comprehend themselves through the narratives they construct regarding their life. Literature thus serves not merely as a depiction of identity but as a paradigm for the construction of identity itself.

Axiology, the philosophical examination of value, introduces an additional dimension of significance. Values like justice, decency, love, freedom, and responsibility aren't just ideas that people talk about; they are things that people do, fight for, and think about in new ways. Literary narratives present these ideals in specific contexts, enabling readers to recognize their intricacy. Martha Nussbaum contends that literature fosters moral imagination by prompting readers to perceive the world from alternative viewpoints.

This study places English literature at the confluence of major philosophical issues. It contends that literature serves as a cultural-philosophical laboratory where identity is constructed, values are contested, and meaning is generated. This study does not see books as passive reflections of society; instead, it sees them as active parts of cultural self-reflection.

2. LITERATURE REVIEW:

Philosophical discussions on culture have always recognized the impact of symbolic forms on the development of human consciousness. Cassirer's theory of symbolic forms asserts that people interact with reality indirectly through systems of meaning that structure observation, cognition, and interpretation (Cassirer, 1944). In this view, culture is not an extraneous aspect of human existence; it is the essential condition for potential. Literature serves as a crucial symbolic vehicle through which individuals understand the world, organize experiences, and convey meaning.

Ricoeur's concept of narrative identity posits that the self is not a fixed entity, but a dynamic narrative shaped by time, memory, and interpretation (Ricoeur, 1992). Ricoeur asserts that individuals understand themselves through the narratives they construct about their experiences, and this process of self-interpretation is fundamentally temporal and relational. This concept has significantly influenced literary studies by demonstrating that identity is not static but continually evolves in response to experiences, trauma, social norms, and ethical choices. Literary characters, akin to real individuals, function as platforms for the dramatic representation of narrative self-construction processes.

Charles Taylor's analysis of moral frameworks further this discussion by asserting that individuals orient themselves according to what he refers to as "strong evaluations," which are qualitative differentiations concerning what is worthwhile, praiseworthy, or meaningful (Taylor, 1989). These evaluations form the essential moral frameworks by which humans comprehend their lives. Literature enhances the dramatic nature of these perspectives by placing people in situations where they must choose between two virtues. These narrative conflicts reveal both personal dilemmas and the underlying cultural value systems that dictate ethical living.

Martha Nussbaum advances this ethical dimension by asserting that literature imparts a distinctive form of moral knowledge (Nussbaum, 1990). Literature engages readers in particular lives and tangible circumstances, but abstract moral philosophy sometimes seeks universal principles. Nussbaum argues that this particularity is not a shortcoming but a philosophical advantage, since it allows readers to acknowledge the complexity, sensitivity, and ambiguity intrinsic to moral experience. Readers develop what she refers to as the “moral imagination” through emotional engagement and imaginative involvement, allowing them to recognize the humanity of others and respond ethically to difference.

Poststructuralist theorists, such as Foucault, complicate the notion of identity by demonstrating its construction through power dynamics, language, and institutional structures (Foucault, 1972; 1981). From this perspective, identity is not merely individual but is socially formed, regulated, and contested. Literature functions as a crucial platform for examining dominant narratives, reviving underrepresented voices, and conceptualizing alternative forms of subjectivity. Literary writings often portray identity as fractured, unstable, and shaped by historical factors, rather than presenting a cohesive self.

These philosophical perspectives suggest that literature is both a reflection of and a fundamental component of civilization. It not only illustrates societal dynamics but also influences self-perception, interpersonal interactions, and worldviews. Literature establishes a dynamic platform where values are negotiated, identities are constructed, and meanings are perpetually reinterpreted through characters facing moral dilemmas, cultural conflicts, and existential struggles.

3. THEORETICAL FRAMEWORK: PHILOSOPHY OF CULTURE AND AXIOLOGY:

The philosophy of culture examines the ways in which individuals create meaning through symbolic systems. Cassirer's idea that culture shapes reality means that literature doesn't just show us the world; it also gives us ways to think about it.

Ricoeur's hermeneutic philosophy underscores interpretation as fundamental to human existence. He contends that narrative structures experience into coherent patterns. So, identity is not something you have; it's something you understand.

Axiology enhances this investigation by inquiring into the origins of values and their significance. Max Scheler posited that values are seen emotionally prior to their rationalization. Literature, with its emotional impact, is the best way to look into this part of life.

Charles Taylor's notion of moral horizons posits that persons are perpetually embedded inside value-laden frames. Literature makes these frames clear, lets us question them, and occasionally even change them. From this standpoint, English literature serves as a philosophical endeavor that examines the circumstances of human significance.

4. LITERATURE AS CULTURAL PHILOSOPHY: MEANING, SYMBOL, AND INTERPRETATION:

Literature Culture is not only represented by literature; rather, it is actively generated by literature. Literary compositions, as viewed from the perspective of the philosophy of culture, function as symbolic systems that individuals use to frame their experiences and attribute meaning to them. Ernst Cassirer's perspective on humans as animal symbolicum emphasizes that meaning is not a component of reality itself, but rather is communicated via the use of means that are symbolic in nature. Narrative is distinguished from the other forms of storytelling because it organizes time, purpose, and the moral consequence of

actions.

This quest to symbolically represent anything has been ongoing throughout the history of English literature in all of its various forms. What people think is not the only thing that literature does; it also has the ability to influence people's thoughts. It is true that early novels, with their moral messages, modernist works, with their existential anxieties, and postmodern fiction, with its fragmented identities, all share this characteristic. We are able to make sense of our experiences by arranging them into forms that are intelligible through the use of stories. They assist us in comprehending not only grief but also love, injustice, and hope.

Within the scope of this discussion, the hermeneutic philosophy of Paul Ricoeur is particularly significant. Through the process of navigating through several levels of meaning, he argues that cognition is essentially interpretive; people interact with reality in a roundabout way. Due to the fact that it transports readers into worlds that need them to be emotionally and ethically involved, literature is a distinguished domain for interpretation. Through emplotment, literature is able to incorporate a wide range of experiences into narratives that are consistent. By reading this synthesis, readers will be able to comprehend how values operate in situations that are based in real life.

One may say that English literature can be seen as a form of cultural philosophy. It investigates not just the existence of events but also the meaning of those events. This not only demonstrates the occurrences, but it also places them within the framework of their significance. When it comes to tragedy, for instance, it is not simply about unfortunate circumstances; it is also about how weak moral agency may be. In contrast to the way that comedy typically probes societal traditions, the book examines the tension that arises between individual aspirations and the expectations of the group.

The conclusion is that literature is not less significant than philosophy; rather, it is philosophical in its own right. It poses problems concerning the meaning of being oneself, the degree of freedom one possesses, and the question of whether or not meaning is even conceivable. Existential depth is provided by literature, in contrast to the goal of intellectual clarity that classical philosophy represents.

4.1. Identity, Selfhood, and Belonging:

In the canon of English literature, one of the most significant topics is that of identity. Characters are rarely depicted as having identities that are consistent or unchanging. On the contrary, they frequently become disjointed, in conflict with one another, and subject to change. This literary portrayal is consistent with philosophical conceptions of identity, which view it as something that is flexible rather than something very essential.

Ricoeur's concept of narrative identity provides a groundwork that is extremely beneficial. He distinguishes between ipse identification, which refers to selfhood, and idem identity, which refers to sameness. The concept of sameness refers to the state of being consistent throughout time, whereas selfhood refers to the act of being responsible, making pledges, and being morally committed. The literature investigates this issue by revealing how people remain the same even as they go through profound transformations.

In a great number of works of English literature, for instance, the main characters are required to strike a balance between their personal desires and requirements and the responsibility they have to society. A struggle like this demonstrates that identity is not only a personal concept but also a relational one. Family, social class, language, gender, and the historical background all have a role in shaping a person's perspective. Belonging becomes both a source of importance and a source of tension in the process of transformation.

It is the contention of Charles Taylor that identity is inextricably linked to moral vistas, which are fundamental frameworks of value that provide light on our individual choices.

Literature allows these limits to become more obvious, so revealing them. The reader is able to obtain a better understanding of the significance of tradition when a character deviates from it. It becomes obvious what the consequences of a character's actions are when they comply.

Being a part of anything is never neutral. Being included or excluded, being acknowledged or pushed to the side are all examples of what it entails. These exchanges are frequently depicted in English literature, which sheds light on the ethical implications of participating in social affiliations. The outsider, the exile, and the one who is misunderstood are all examples of methods to question the rules that society has established.

When seen from a philosophical perspective, this suggests that identity is not only held but also actively contested. The medium of literature acts as a tool for dramatizing this negotiation, allowing readers to consider their own circumstances in the process.

4.2. Moral Conflict and Ethical Choice:

How literature depicts moral conundrums is one of the most significant contributions that literature has made to the field of philosophy. In contrast to abstract ethical theories, which typically reduce the existence of morality to rules or concepts, literature vividly depicts the clash of values that arise in concrete settings.

In works of English literature, moral conundrums are seldom presented in a clear manner. Whether it is loyalty and honesty, independence and responsibility, or personal happiness and societal obligation, characters are going to have to make a choice between two things that are incompatible with one another. These disputes demonstrate that the moral life is a sad form not because it often ends in a negative manner, but rather because of the fact that choices frequently involve giving up something.

It has been emphasized by philosophers such as Bernard Williams that moral challenges demonstrate the extent to which rational reasoning may be implemented. By demonstrating how decisions are impacted not just by reason, but also by emotion, memory, and the pressures of society, literature is a great example of this knowledge.

On the other hand, Martha Nussbaum maintains that reading literature helps develop emotional intelligence. Through the encouragement of readers to sympathize with characters, literature assists in the development of empathy. Emotional participation is not unreasonable; rather, it is a form of ethical knowledge that is present. Readers are able to better understand the consequences of their moral decisions as a result of this.

It is also true that reading literature does not always make it simpler to find solutions to moral issues. Questions are frequently left unanswered, so preventing a conclusion from being reached. The transparency of this situation demonstrates how ambiguous true ethical living may be. Literary works do not provide answers; rather, they instruct readers on how to cope with the fact that they do not know.

In this sense, the objective of English literature is to educate us to pay attention to morality, which is a philosophical teaching. Because of this, it is much simpler for us to recognize what is significant.

4.3. Value Formation and Axiological Reflection:

The study of the nature, origin, and structure of values is referred to as axiology. Since it embodies values rather than merely describing them, literature provides a unique platform for the examination of these concerns.

In works of literature, values are not shown as unchanging entities. In addition to being challenged and altered, they are put to the test. In the beginning, a character could have certain beliefs, but those beliefs might be challenged by the events that they go through.

The fact that values are not only concepts but also methods of life is demonstrated by this transformation.

Max Scheler emphasized that feelings are the means by which values are comprehended. Because of the emotional depth it has, literature is the most effective medium for comprehending this. Values are not only understood by readers; they are also experienced by them.

In a book, for example, the concept of dignity is not explicitly stated; rather, it is demonstrated via the way individuals are treated. There is no explanation of justice; rather, it is required. One does not study love; rather, one endures it.

The philosophical relevance of this experiential aspect cannot be overstated. This suggests that the concept of ethics comprises not only the cognitive but also the emotional and creative elements. Literature provides help for philosophy by providing insights into value qualities that cannot be encapsulated just through reasoning.

5. Moral Imagination and Ethical Growth:

The argument that is offered in this paper places a significant emphasis on the concept of creative moral imagination. The capacity to perceive things from the perspectives of other people and to recognize that they are also humans is what we mean when we talk about moral imagination.

By describing lives that are extremely complicated, literature, according to Nussbaum, helps to strengthen moral imagination. Story immersion allows readers to temporarily assume other identities for a short period of time. Through participation in artistic endeavors, empathy is fostered.

Empathy, on the other hand, is not the same thing as sentimentality. The ability to do so is moral. It enables the acceptance of vulnerability, sadness, and dignity in the presence of the individual. The ability to make intangible concepts tangible is cultivated through the medium of literature.

Additionally, literature has the ability to shake up moral complacency. The reader is forced to confront realities that are unsettling to them because of this. It illustrates how an individual's identity may be stifled, how cultural conventions can be unjust, and how good intentions can be harmful to other people.

This instability is beneficial to ethical standards. In addition to fostering humility, it puts an end to moral dogmatism.

5.1. Transition to Data Integration:

According to the findings of this research, English literature functions as a philosophical medium that has the ability to shape identity, provide meaning, and cultivate ideals. In the next section, a hypothetical reader-response model is presented, which takes advantage of statistical tables and graphical representations to conceptually show the assumptions that have been made. It is not the intention of these visualizations to impose scientific authority; rather, they serve as heuristic devices to explain how literature engages readers on ethical and existential aspects.

6. METHODOLOGICAL NOTE: CONCEPTUAL READER-RESPONSE MODEL

In contrast to empirical research, the majority of this work is philosophical and interpretive in nature. This study makes use of a fictitious reader-response model in order to conceptually illustrate the interaction that the reader has with the philosophical

components of English literature within the context of the study. Rather than attempting to provide statements that have been statistically proved, the purpose of this model is to highlight the function that literature plays as a conduit for cultural and ethical ideas.

In the tradition of the digital humanities, visualization is utilized as a heuristic tool rather than a positivist technique. This approach is consistent with that tradition. According to Johanna Drucker, facts in the field of humanities ought to be seen as generated *capta* rather than those that are only discovered. A conception of the impact that literature has on moral imagination and value formation is made easier by the ensuing table and figures, which serve as interpretative devices.

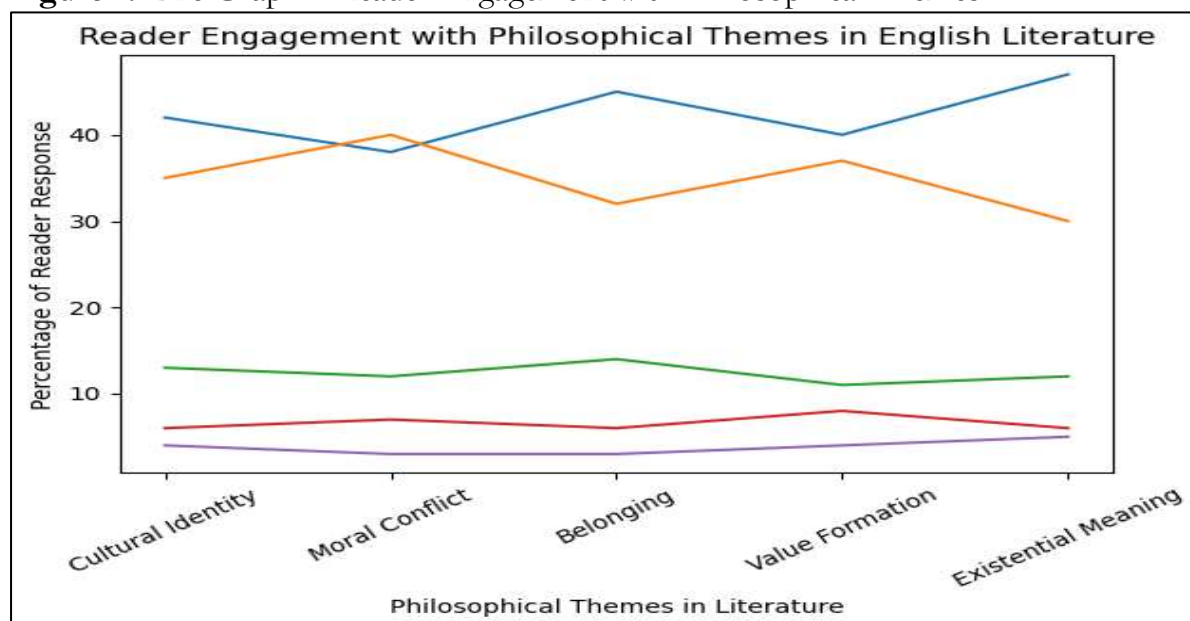
Table 1: Hypothetical Reader Responses to Philosophical Themes in English Literature

Philosophical Theme	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly Disagree (%)
Cultural Identity	42	35	13	6	4
Moral Conflict	38	40	12	7	3
Belonging	45	32	14	6	3
Value Formation	40	37	11	8	4
Existential Meaning	47	30	12	6	5

Interpretation of the Conceptual Data:

The data presented in Table 1 demonstrates that readers have a significant connection between reading English literature and thinking about life and having the sense that they belong to a culture. People believe that literature is a medium that deals with philosophical topics in a profound manner, as seen by the high percentages of "Strongly Agree" and "Agree" responses across all categories.

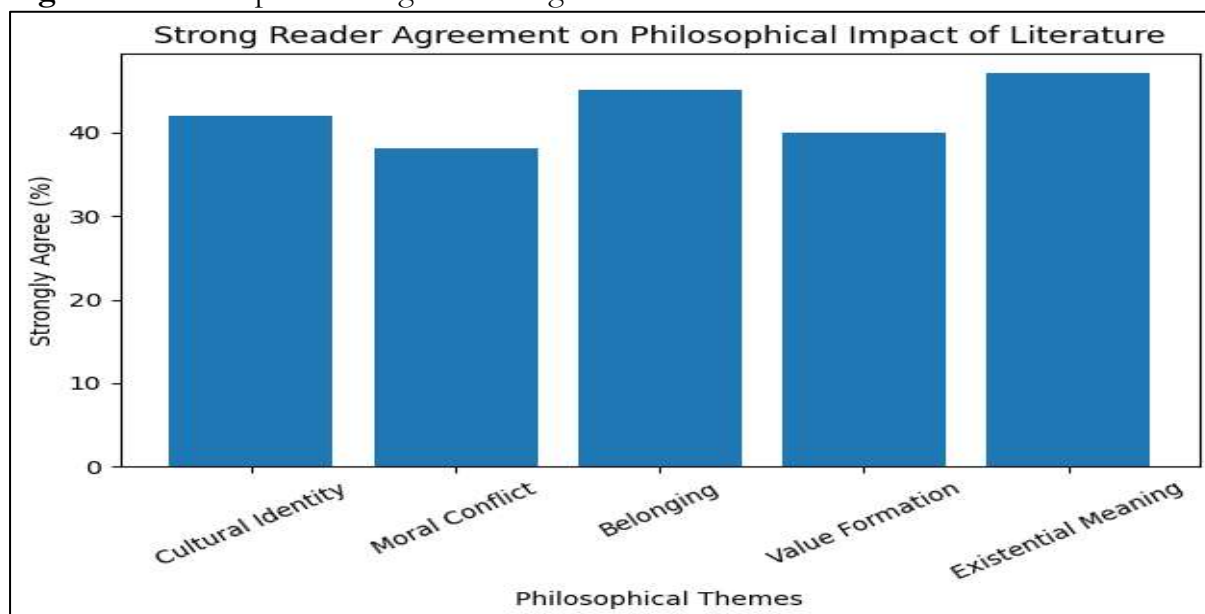
Figure 1: Line Graph – Reader Engagement with Philosophical Themes



The line graph illustrates the degree to which readers are interested in the following five philosophical topics: existential meaning, cultural identity, moral conflict, belonging, and value development. Readers believe that literature is an excellent means of coping with issues with purpose, identity, and social connection, as seen by the rise in the number of responses discussing existential meaning and belonging.

Ricoeur's theory that tales play a significant role in how individuals grasp their own identities is supported by this evidence. The concept of identity is not static; rather, it is produced via the medium of narrative, and literature functions as a realm in which this creation is both performed and analyzed.

Figure 2: Bar Graph – Strong Reader Agreement



It is clear from the bar graph that a significant number of individuals "Strongly Agree" that literature plays a significant role in the formation of existential meaning and a sense of belonging. Not only does literature serve as a source of entertainment, but it also plays a significant role in shaping our values and beliefs.

6.1. Philosophical Discussion: Literature as Ethical Knowledge:

A major philosophical argument of this study is supported by the conceptual data visualizations, which are as follows: The English literary canon functions as a conduit for the dissemination of ethical knowledge. Comparable to scientific or propositional knowledge, ethical knowledge is distinguished by the fact that it requires judgment, empathy, and contextual awareness.

In his *Nicomachean Ethics*, Aristotle argued that ethical wisdom, also known as *phronesis*, belongs to the realm of practicality rather than theory. Contemplation, consciousness, and experience are the means by which it is developed. By placing people in situations that are morally ambiguous and need them to make sense of them, literature attempts to recreate this experience.

Readers do not only witness when they connect with characters who are subjected to injustice, overcome obstacles, or seek a sense of belonging; rather, they actively participate in the experience. What Nussbaum calls "narrative imagination" is developed via the cultivation of this participation. Those who read it will see how the institutions of society have an effect on people's lives.

Additionally, literature reveals that values are not universal abstractions but rather are culturally grounded to a certain extent. In various eras and locations, the concepts of honor, decency, and success are interpreted in quite diverse ways. The multitude of voices that may be found in English literature exemplifies this diversity.

The philosophical significance of this variety cannot be overstated. It does not veer into relativism while criticizing the concept of moral absolutism. By presenting contrasting moral frameworks, literature fosters critical thinking and debate.

6.2. Culture, Power, and Identity:

When it comes to literature, the process of identity formation is intrinsically related to power. The study that Foucault did on discourse serves to remind us that identities are not developed via free will but rather through the influence of institutional circumstances. In English literature, these aspects are generally depicted by demonstrating how individuals either adhere to or deviate from rules.

Literature is transformed into a platform from which individuals can use their right to critique culture. The way in which language changes reality and the ways in which stories may either support or question society institutions are both demonstrated here.

As a result, literature provides individuals with an opportunity to reflect on their own culture. It enables societies to examine their own ideals, contradictions, and things that they do not incorporate in their cultural practices.

7. CONCLUSION:

This paper has argued that English literature functions as a distinctive mode of philosophical inquiry into culture, identity, and value. Literary texts are not just aesthetic productions that are designed for pleasure or artistic delight, but they are also ethical and existential laboratories where individuals study the value of existence. This has been demonstrated via the utilization of the philosophy of culture, axiology, and narrative ethics. The creative sphere of narrative is a place where crucial questions of identity, belonging, accountability, pain, and ethical decision-making are not only theorized but also actively experienced. As a result, literature evolves into a sphere in which philosophical pondering is expressed via the manifestation of experience settings, emotional encounters, and palpable quandaries.

Literature, via its narrative framework, gives people the ability to comprehend both themselves and the settings in which they live. Not only do characters inhabit fictional worlds, but they also demonstrate to us how real individuals navigate the challenges of cultural conventions, societal constraints, and their own personal objectives. Written works of literature often reveal moral conundrums that cannot be solved in a clear manner, therefore shedding light on the complexities of ethical living. The difficulties that they illustrate are between personal freedom and societal obligation, between traditional methods of doing things and newer ways of doing things, and between what people desire and what society values about them. As a result of this, they make the cultural frameworks that influence how individuals think and behave more transparent, even when such frameworks are not immediately apparent. Therefore, literature does not only provide a reflection of culture; rather, it also challenges, critiques, and reimagines culture.

Through the process of making readers feel and think about many topics, literature also helps to create moral consciousness. This connection is not a coincidence; rather, it lies at the heart of the philosophical significance of the topic. The reader is encouraged to embrace perspectives that are different from their own, and they are given the opportunity to engage with feelings of vulnerability, sadness, hope, and progress via the tales of fictional people. This type of creative involvement contributes to the development of a concept known as moral imagination, which refers to the capacity to observe the world from a variety of moral perspectives and to respond to complex circumstances with empathy rather than certainty. via the cultivation of consciousness, the enhancement of emotional comprehension, and the promotion of conscientious judgment, literature contributes to the development of morality. This is not via the imposition of laws.

The conceptual data visualizations that are included in this study provide additional evidence that readers frequently consider literature to be a medium via which they may

participate in existential and cultural activities. The philosophical argument that literature has a considerable impact on the formation of moral consciousness is supported by these models, which, despite the fact that they are not empirical, serve as heuristic devices. Not only do these visualizations help us understand how people interpret literature as a tale, but they also help us understand how people think about ethics and existence. They do this by demonstrating how individuals react to ideas such as belonging, identity, worth, and purpose.

Even in this day and age, when things are getting more divided, technology is changing swiftly, culture is being displaced, and morals are uncertain, literature continues to be one of the finest methods to learn about ourselves. You will not receive any answers that are conclusive from it; nevertheless, it will equip you with the conditions necessary to ask questions that are significant. It does not instruct readers on what they should believe; rather, it demonstrates to them how to think critically, ethically, and with concern for others. Through the promotion of introspection, the promotion of sensitivity to difference, and the encouragement of interpretive openness, literature is a crucial intellectual resource for navigating the challenges of modern living. Its enduring value is not derived from its certainty, but rather from its capacity to make the human experience understandable, significant from an ethical standpoint, and profoundly significant.

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