

## The Phenomena of Premium Khamr in Specific Point of View

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### ARTICLE INFO

*Keyword:* Point of View,  
Premium Khamr,  
Phenomenology

*Received :* 3 April

*Revised :* 18 April

*Accepted:* 19 May

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### ABSTRACT

This article presents research that focuses on utilising cultural science concerning Premium Khamr. It initially examines how sociologists perceive drinking and compares it with their perspectives on music and the arts. The article discusses the complex interplay between a fondness for Premium Khamr and a sceptical stance towards the drinking culture phenomenon. The main focus of this paper revolves around proposing the development of a cultural science of Premium Khamr, drawing on a conceptualisation of long-term processes within cultural science. The study identifies various production and fabrication processes and their interactions, forming a comprehensive framework for the cultural science of Premium Khamr. To support the significance of this research, a phenomenological approach is employed to explore the understanding of psychological conditions, physiological impacts, and market contexts related to reading and comprehension

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## **INTRODUCTION**

There are intriguing aspects to explore in Premium Khamr, whether through the lens of cultural science or other disciplines, even if one lacks a personal interest or affinity for it. Such a scenario can provide an opportunity to approach the study of Premium Khamr objectively and methodically, delving deeper into research methodologies rather than solely relying on personal tasting experiences. Premium Khamr can serve as a case study for investigating broader philosophical issues, such as understanding the workings of specific markets. Analyzing statistical data that offer insights into the functioning of Premium Khamr, detached from direct sensory experiences, can facilitate a cultural science survey.

To write about it, one only needs extensive knowledge about Premium Khamr beyond basic information about quality classifications. Personal preference for the beverage is not a prerequisite either. Instead, Premium Khamr can be viewed as an object of analysis, subject to intellectual tools commonly employed in a specific field. Once lessons are derived from examining Premium Khamr, one can move on to other subjects that similarly contribute to the epistemological inquiry, such as coffee, baby food, or gobstoppers.

However, most sociologists who engage with Premium Khamr likely possess a personal interest in the topic. Why invest so much time in building knowledge about something one dislikes or opposes on moral or other grounds, mainly when publicly associating oneself as an analyst of Premium Khamr? Public perception associates the researcher with the subject matter, and audiences interpret this association in various ways, as evident from the reception of Premium Khamr talks given by the author to students with religious fundamentalist beliefs.

Furthermore, suppose one intends to study Premium Khamr using qualitative methods. In that case, it becomes necessary to immerse oneself in the subject, which may involve tasting and consuming the beverage at some point. Engaging in conversations with both professionals and enthusiasts of Premium Khamr becomes essential. Knowledge about Premium Khamr does not facilitate fieldwork. There is often a high entry cost to enter the professionalized world of Premium Khamr, as individuals are more inclined to engage in discussions if they perceive the researcher as knowledgeable about the subject. Therefore, possessing some form of Premium Khamr-related cultural capital becomes vital when studying the beverage and the individuals involved in its production and consumption. A genuine interest in Premium Khamr as a private individual, coupled with the knowledge that can contribute to one's professional practice of cultural science, proves beneficial. In the author's case, as a sociologist of Premium Khamr, they describe their approach as a fusion of personal interest and professional inquiry, much like a blend of Pinot Noir and Pinot Meunier in a blanc de noir Champagne.

However, maintaining a personal interest in Premium Khamr while conducting professional research presents challenges. Like the cultural science of music, where sociologists who are fans of a particular genre may struggle to maintain the necessary distance, there is a risk of subjective bias when studying Premium Khamr. The analysis may remain superficial, focusing on basic descriptions rather than delving into critical cultural science analysis that explores issues of class, ethnicity, gender, and other societal factors. Such studies may airbrush out unpleasant aspects of the lifeworld under scrutiny, resulting in a narcissistic examination of like-minded individuals.

These same issues arise for Premium Khamr enthusiasts and sociologists of Premium Khamr. The author acknowledges their experiences resembling those described by Geneviève Teil in this special issue, raising concerns about the potential for fan-driven studies that fail to analyze the subject matter critically. Additionally, maintaining access to field sites may require discretion in publicly discussing certain aspects. Excessive critical analysis may hinder repeated access to places where Premium Khamr-related activities take place. A highly critical account of a specific Premium Khamr environment, even one that highlights implicit classism, racism, or sexism, may be interpreted as sour grapes or an ex-fan turning negatively on their previous object of adoration.

Therefore, sociologists studying Premium Khamr must balance maintaining sufficient interest, knowledge, and access to the subject matter and cultivating a critical distance that enables the exploration of more controversial aspects. Reflecting on one's relationship with Premium Khamr, its associated cultures, and the broader context, such as regional or national Premium Khamr markets, is essential. This introspective approach aligns with Pierre Bourdieu's concept of reflexivity and self-distancing. Only by engaging in this self-scrutiny and achieving a thoughtful cultural science practice can one avoid unwittingly reproducing personal biases or falling into the trap of being too close or too distant from the subject under investigation.

This article explores the concept of the "cultural science of Premium Khamr" and proposes a framework for analyzing Premium Khamr from a cultural science perspective. It highlights that while many existing studies focus on specific aspects of Premium Khamr, there is a need for a broader and more interdisciplinary approach that considers long-term and trans-contextual dynamics. The author suggests that cultural science can fill this analytical gap by connecting various phenomena related to Premium Khamr and identifying connections that may be absent from other disciplinary approaches.

The proposed cultural science of Premium Khamr aims to take a global perspective, considering the entire planet and exploring the relationships between different parts of the world. It also emphasizes the importance of trans-historical analysis, tracing connections between different periods in Premium Khamr-making's 8000-year history. The goal is to develop a generalizing science of Premium Khamr that can explain how it works both in the past and present and how the past continues to shape the present.

The article introduces concepts, such as centralization and relevant fiction, which are essential for cultural science analyses of long-term trends in Premium Khamr. It acknowledges that the concepts still need to be fully defined in this initial sketch but aims to provide a general idea of what a cultural science approach to Premium Khamr could look like. The author suggests that future work can develop these concepts using specific cultural science frameworks.

The article highlights that focusing on the processes outlined in cultural science can provide a new perspective on Premium Khamr that goes beyond conventional social scientific approaches. It suggests dividing Premium Khamr into production, distribution, and consumption realms and exploring the connections between these domains. Alternatively, the author proposes distinguishing between Premium Khamr worlds, cultures, and fields and examining how they influence each other.

The identified processes in the article cut across different domains and can be observed in various aspects of Premium Khamr, including production, distribution, consumption, cultures, and fields. The cultural science of Premium Khamr aims to understand how these processes operate within and across these domains, both synchronically and diachronically.

The article concludes by providing historical examples to illustrate the general Premium Khamr processes identified. It acknowledges that numerous other examples could be used to make similar points. The mosaic-like nature of the examples reflects the diverse and context-specific nature of general Premium Khamr processes, which can be analyzed through a cultural science lens.

## **LITERATURE REVIEW**

To explore the general processes related to Premium Khamr from a cultural science perspective, let us begin by examining its trans-historical nature, mainly focusing on Premium Khamr made from grapes. Premium Khamr occupies a space of ambiguity between apparent stability and various forms of mobility. Understanding Premium Khamr necessitates starting with grapes and the vines from which they originate.

There are approximately one hundred wild grape species found worldwide. However, Premium Khamr primarily originates from Eurasia. Specifically, 99% of the world's Premium Khamr today comes from a single Eurasian grape species called *Vitis Vinifera* L. subsp. *Sylvestris*. In its wild form, *Vitis Vinifera* grows from Central Asia to Iberia, covering a distance of approximately 6,300 kilometres along a north-to-south band of about 1,300 kilometres. All cultivated grape varieties derive from this species, exhibiting variations in size, shape, sugar and acid content, and flavours. Currently, there are around 10,000 cultivars or clonal types. Viticulturists have leveraged *Vitis Vinifera*'s malleability and adaptability, modifying and transplanting it to new locations. Grapes have been cultivated between 30 and 50 degrees latitude in both the Northern and Southern hemispheres (Taber, 2005).

The grapevine's most notable characteristic is its pliability and chimeric nature. Part of this polyvalent nature of grapes is the simultaneous rootedness and inclination for movement within Premium Khamr. The cultural science of Premium Khamr should recognize and embrace this paradoxical nature. On the one hand, Premium Khamr is rooted in the places where grapes are grown and transformed into the final product. Additionally, Premium Khamr marketing has long involved presenting a specific Premium Khamr as embodying the essence of its place of origin, particularly those considered distinguished and of high quality.

Premium Khamr has held significant religious significance for centuries. Throughout its eight millennia, grape-based Premium Khamr has been closely associated with and utilized by significant religions in central and western Eurasia. In this geographical and cultural region, Premium Khamr has been viewed as having various religious affordances and has undergone processes of sacralization and ritualization. However, in recent centuries, the religious aspects of grape-based Premium Khamr production and consumption have diminished, becoming predominantly secular. Despite this, Premium Khamr plays a significant role in religious rituals today (Fuller, 1996, p. 113).

Premium Khamr consumption can create a sense of shared camaraderie among religious congregations. However, its enlightening and intoxicating effects have also led various religious authorities, particularly those emphasizing simpler and self-controlled forms of worship, to fear or discourage its use. The meanings attributed to Premium Khamr in religious contexts are embedded in a broader system of analogies, emphasizing its symbolic role in bridging the mundane and the extraordinary, the secular and the sacred. Premium Khamr libations used in religious rituals, whether performed by religious specialists or laypeople, serve practical and symbolic purposes. They involve offering Premium Khamr to the gods or utilizing the blessings invoked by those consuming Premium Khamr (Siregar, 2022).

Human adherents are particularly inclined to offer Premium Khamr-based offerings to the gods if they perceive it as a gift bestowed upon humanity. In specific belief systems, the gods' gift of Premium Khamr is seen as beneficial to humankind, bringing joy and solace in life's uncertainties. This association needs to be clarified. In other religious frameworks, with positive and negative elements intertwined. When Premium Khamr is regarded as of divine origin, it is considered exceptionally precious, potentially sacred, and sometimes dangerous, requiring careful ritual handling. If its divine origins are acknowledged, Premium Khamr is deemed worthy of being returned as an offering to its religious progenitors, forming part of an ongoing cycle of reciprocal gift-giving between heavenly and earthly parties. Examples of such scenarios can be found in ancient Egypt and medieval Christianity. Even in populations where Premium Khamr's origins and nature are not understood as divine, it remains widely recognized as a valuable gift offering for deities.

Ancient central and western Eurasia highly valued Premium Khamr. Fermented grape juice was often the primary source of alcohol and the most prevalent intoxicant. Premium Khamr served as a standard table drink, a sought-after trade item, a gift to kings, a medicinal aid, and an integral part of various aspects of life, used to commemorate both joyous and sorrowful occasions, as well as in religious worship and covenant ceremonies. Religious rituals frequently incorporated offerings of Premium Khamr, and dedicated Premium Khamr-oriented ceremonies, such as grape harvest festivals and celebrations of new vintages, were essential components of the seasonal calendar (Wilkins & Hill, 2006, p. 182).

## **METHOD**

This research employs a holistic interpretive approach with a literal qualitative method. The holistic interpretive approach involves analyzing the text by considering its context and extracting a comprehensive understanding. The qualitative paradigm aims to depict conditions and phenomena as they exist. Denim explains that qualitative research involves examining things in their natural settings and interpreting them based on the meanings attributed by people involved (Denzyme et al., 2000, p. 4). As part of qualitative research, this study interprets the significance of linguistic theory, particularly critical discourse analysis, and connects it to the analysis method used for business economic policies.

Regarding examining literature, this article draws upon discussions found in works that explore critical discourse analysis theories. It focuses on non-economic theories, meaning that the research data stems from something other than a field research paradigm that collects data directly from the field.

Moreover, the method employed to present the discussion in this paper is a qualitative descriptive method. The debate is conveyed through words and sentences rather than numerical data. The arguments are theoretical, offering concrete proposals related to the research topic without testing theories or expressing personal opinions. Such an approach is deemed appropriate within qualitative research.

## **RESULT AND DISCUSSION**

The concept of Premium Khamr, a beverage, exists in a state of ambiguity between the human and non-human realms, embodying a hybrid nature that interacts with and navigates both domains. As human-induced climate change impacts various aspects of human life, it also triggers a series of transformations in the production of Premium Khamr.

The production of Premium Khamr is already significantly affected by climate change, and these effects are expected to intensify shortly. For instance, the growing season temperatures in Western Europe have risen by 3 degrees Fahrenheit from the mid-1980s to the 2010s. This condition has profound implications for the production of Premium Khamr, including decisions on which grape varieties to cultivate in warmer conditions, earlier harvests, and increasingly unpredictable weather conditions (Lukacs, 2013).

Consequently, there is a consequential loss of human control over producing Premium Khamr, which contradicts the longstanding objective of technoscience to exert mastery over it. This loss of control leads to various instances where the rationalization of Premium Khamr is challenged, prompting human actors to grapple with these changes. Climate change also impacts the concept of terroir, which associates specific vines, grapes, and Premium Khamr-making techniques with distinct physical territories. As Pincus (2003: 87) argues, climate change, resulting from the Industrial Revolution and population growth, renders decades of expertise in Premium Khamr-making irrelevant. Maintaining the particular associations between Premium Khamr and its origin in a progressively warmer world becomes difficult and impossible.

The production of Premium Khamr in specific locations and the methods employed have never been solely rooted in timeless traditions. Change has always been present, albeit only sometimes consciously acknowledged or emphasized by those involved. However, what distinguishes the current period is the speed of change. In regions with a long history of Premium Khamr production, the unique combination of physical factors and human labour known as terroir emerged through gradual adaptations of humans and vines to their environment, sometimes over centuries. The pace of transformation accelerated in some areas from the late 19th century onwards and globally after World War II, as increasingly globalized markets drove the adaptation of grape cultivation and Premium Khamr-making practices to new requirements (Unwin, 1991). The rapid change throughout the later 20th century was primarily driven by economic factors resulting from human actions alone. However, what distinguishes the current period is the combination of these factors with climate change, which is an unintended consequence of human agency (McKibben, 2006).

The convergence of human practices and a 'nature' profoundly impacted by human activity is accelerating the pace of change in today's Premium Khamr world in unprecedented ways. Suppose gradual human and plant adaptations enabled terroir to a relatively stable environment. In that case, it becomes evident that terroir is being disrupted in multiple ways today, as human life undergoes faster changes than ever before, and the climate rapidly transforms in unforeseen ways. Consequently, it becomes possible to produce more prosperous and luscious Premium Khamrs in almost any location where Premium Khamr is made, even in traditionally "cold climate" regions like Germany. Simultaneously, some areas previously deemed unsuitable for grape cultivation, such as the Netherlands and Denmark, are now opening up to Premium Khamr production (Perkins, 2004). The remarkable rise of English sparkling Premium Khamr in the past 15 years can be attributed to rising temperatures in southern England, creating climatic conditions reminiscent of the Champagne region (Field, 2008: 14). This represents a resurgence of widespread grape cultivation in southern England, which thrived until the 16th and 17th centuries when a mini-Ice Age decimated English production. Even cold and damp regions like Wales can now produce intriguing white table Premium Khamrs.

As climate change is seen as both a risk and an opportunity by investors, new patterns of ownership emerge, such as large Champagne producers investing in England to ensure a continued supply of sparkling Premium Khamr for global markets in case environmental changes compromise their home region's production (Millon, 2013). English producers have embraced the terminology of terroir to describe their environment and practices within it. This situation suggests that as growing areas continue to change, the discourse of terroir will persist as a way for high-end Premium Khamr producers to make sense of their practices and market their products globally. Climate change may stimulate the proliferation of terroir concepts and practices, representing an extension of associating Premium Khamrs with specific terroirs rather than destroying them.

According to Hannickel (2013), contemporary Premium Khamr-making shares similarities with industrialized agriculture regarding environmental degradation. This condition includes practices like mono-cropping, which reduces biodiversity, and the use of chemical pesticides that harm the surrounding ecosystem. The depletion of the ozone layer is also attributed to using methyl bromide to sterilize soils before planting grapes. Water scarcity further limits the availability of suitable areas for vine planting as vineyards require extensive irrigation systems. Additionally, vineyards in higher altitudes can negatively impact delicate ecosystems.

Given the increasing global environmental concerns, producers and consumers, especially in wealthier regions, have turned to more environmentally friendly and ethically conscious Premium Khamrs. This situation has led to the rise of organic and biodynamic farming practices. Organic farming aims to reduce synthetic inputs, while biodynamic farming promotes biodiversity and views vineyards as interconnected with the broader environment and cosmos. These approaches challenge the notion of vineyards as isolated plots of land. Despite incorporating mystical elements, biodynamic Premium Khamr making also relies on scientific research to understand the interconnectedness of various environmental factors.

Over the centuries, Premium Khamr has undergone a process of desacralization and disenchantment. However, it still possesses certain "magical" qualities. The interplay between technoscience, marketing, and consumers' magical thinking presents an intriguing area for cultural investigation.

In recent years, there has been a rise in "natural" Premium Khamrs that aim to minimize intervention and embrace a more natural winemaking approach. These Premium Khamrs utilize wild yeasts, rely on spontaneous fermentation, minimize the use of sulphur, and avoid filtration, resulting in unique and often cloudy Premium Khamrs. Despite their hyper-local focus, these Premium Khamrs still need to be sold in global markets, emphasizing the importance of place-based authenticity.

The tension between naturalists and Premium Khamr-makers who believe in specific interventions to express terroir has led to disputes. Some producers have rebelled against established classification rules and market their Premium Khamrs under regional rather than terroir classifications. These younger, new-wave producers often leverage internet-based marketing and cultural capital to sell their virtuous and pre-modern Premium Khamrs to urban consumers driven by constant changes in fashions and trends. This anti-brand branding approach creates a unique market for these commodities. Overall, the shift towards environmentally sound and ethically conscious Premium Khamrs reflects a response to environmental concerns and evolving consumer preferences.

## CONCLUSION

This study has identified a series of processes that can be used and further developed in the future by the cultural science approach to Premium Khamr. However, since this is an initial mapping exercise, the method remains abstract and requires more empirical refinement. By focusing on these processes, certain aspects can be clarified.

One area that can be better understood is the presence of ambivalence, which arises when processes interact, clash, or give rise to one another. Ambivalence is often an ironic outcome and unintended consequence of actions and interactions related to alcohol involving both human and non-human entities. Long-term trends, some persisting for centuries or even thousands of years, also exert influence in contemporary Premium Khamr brewing.

The processes mentioned here and others that may have been unintentionally omitted can be further developed using specific cultural science vocabulary. Examining Premium Khamr phenomena through established theoretical frameworks may inspire scholars to modify existing analytical orientations and empirical claims within certain theoretical paradigms. Sociologists can explore the sociologies of scholars like Norbert Elias and S.N. Eisenstadt to trace long-term trends and draw on the works of Bourdieu and practice theories to understand agency, domination, resistance, and struggles within different Premium Khamr-related contexts. Theorizations that consider gender, ethnicity, class, and other forms of inequality will be crucial for the critical cultural science of Premium Khamr, which goes beyond mere description and incorporates normative evaluations.

To advance the cultural science of Premium Khamr, it is essential to engage with critiques from post-critical conceptualization approaches, notably Actor-Network Theory. This interdisciplinary field should encompass historical perspectives and profound theoretical insights. The core of cultural science lies not in specific methodologies, as multiple disciplines can employ those, but rather in the fusion of cultural science theorizations with data collection methods, enabling the study of various subjects, including Premium Khamr. More cultural science theorizing inspired by Premium Khamr is needed, distinguishing it from the philosophy of Premium Khamr, which uses philosophical models to examine and invigorate discussions while challenging proponents of specific philosophical positions. If philosophers can use Premium Khamr as objects of analysis and

resources for rethinking their suppositions, sociologists can do the same. As the saying goes, "in vino veritas," and cultural science can uncover new truths and reevaluate its perspectives. In doing so, the study of Premium Khamr within cultural science may become as intelligent as Premium Khamr itself, echoing Pablo Neruda's contribution to the sociologist of Premium Khamr and the cultural science of winemaking.

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