

“Definitions of Culture”

摘要中英翻譯

1. Culture is a notoriously difficult term to define.

文化是眾所皆知難以界定的術語。

2. First, as exemplified in Matthew Arnolds' *Culture and Anarchy*(1867), culture referred to special intellectual or artistic endeavors or products, what today we might call “high culture” as opposed to “popular culture”(or “folkways” in an earlier usage.)

首先，如同 Matthew Arnold 在 *Culture and Anarchy* 裡所舉證，文化與知識或美學的貢獻或作品相關，在現今我們稱做“高級文化”而非“通俗文化”(或是在早期的用法稱作“民俗”)

3. The second, as pioneered by Edward Tylor in *Primitive Culture*(1870), referred to quality possessed by all people in all social groups, who nevertheless could be arrayed on a development(evolutionary)continuum (in Lewis Henry Morgan's scheme)from “savagery” through

“barbarism” to “civilization”.

次之，如同 Edward Tylor 在 *Primitive Culture* 所定義的，文化與所有社會群體中所有人所擁有的才能有關，然而他們可以從“野蠻”、“原始”到“文明”的發展（進化）連續體（在 Lewis Henry Morgan 的計劃）中排列。

4. Tylor's definition of culture is “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society “.In contrast to Arnold's view, all folks "have" culture, which they acquire by virtue of membership in some social group-society. And a whole grab bag of things, from knowledge to habits to capabilities, makes up culture.

Tylor 對文化的定義是“包含知識、信仰、藝術、道德、法律、習俗以及其他任何在社會中成員所習得的能力與習慣”。相對於 Arnold 的觀點，所有人都“擁有”文化，他們通過成為社交群體 - 社會的成員而獲得。從知識到習慣再到能力，一整套皆可構成文化。

5. The third and last usage of culture developed in anthropology in the twentieth-century work of Franz Boas and his students, though with roots in the eighteenth-century writings of Johann von Herder. As Tylor reacted to Arnold to establish a scientific (rather than aesthetic) basis for culture, so Boas reacted against Tylor and other social evolutionists. Whereas the evolutionists stressed the universal character of a single culture, with different societies arrayed from savage to civilized, Boas emphasized the uniqueness of the many and varied cultures of different peoples or societies.

文化第三個以及最後的用法是在二十世紀 Franz Boas 及其學生於人類學中發展起來的，其源於 Johann von Herder 十八世紀的著作。如同 Taylor 之於 Arnold 在文化上是建立一個科學的根源(而非美學的)，Boas 之於 Taylor 和其他社會進化論學者也是一樣的。雖然進化論者強調單一文化的普遍性，不同的社會從野蠻到文明，但 Boas 強調了不同民族或社會的眾多不同文化的獨特性。

6. Part of the difficulty in the term lies in its multiple meanings. But to compound matters, the difficulties are not merely conceptual or semantic. All of the usages and understandings come attached to, or can be attached to, different political or ideological agendas that, in one form or another, still resonate today.

該術語的部分困難在於其多重含義。但要將此複雜化，困難不僅僅是概念上或語義上。所有的用法和理解都附屬於或可能被附屬於不同的政治或意識形態議程，這些議程以某種形式在現今仍然引起共鳴。

總結：

此篇文章主要在敘述文化的定義。文化在十九世紀被逐漸廣泛使用的同時也使得“了解文化的觀念”這件事變得更加困難。廣泛來說，文化有三種用法：一、文化係指高級文化，只有一少部分的人擁有(出自 Matthew Arnolds' *Culture and Anarchy*(1867))；二、文化係指社會

群體的所有人都擁有的一種才能(出自 Edward Tylor in *Primitive Culture*(1870))；三、強調不同的人群或社會有不同的文化獨特性(出自 Franz Boas)。總而言之，文化的用法和釋義會依不同的政治意識形態而相異，直至今日，都還能有不同的討論空間。