

# 7.4 DARWINISM 达尔文主义；进化论 & Social Darwinism

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## 1. 释义

In the 19th century, science and the scientific method was becoming more and more normalized 使正常化；使标准化 to the general population 一般公众, and that development **paved (v.)**用石板（或砖）铺（路）；为.....铺平道路，创造条件 **the way for** 为...铺平道路 the work of Charles Darwin, whose work marked (v.) a significant evolution 演变；进化；发展 in scientific studies. 达尔文的工作标志着科学研究的重大演变。

So we' re going to talk about his work in this video /and the impact it had on social structure. So if you' re ready to get them brain cow' s milk survival of the fittest style, let' s get to it.

So let me begin /by introducing you to my boy Charles Darwin. He was an Englishman /who gained a theological 神学的 education at Cambridge University, but he also had a deep interest in geology 地质学. And so in order **to scratch that itch** 挠痒, he volunteered (v.) for a scientific expedition 探险；考察 /sponsored (v.) by the British Royal Navy.

为了解决这个问题，他自愿参加了一次由英国皇家海军赞助的科学考察。

Now the mission 使命；任务 of this expedition 系 was to study (v.) plant and animal life in the Pacific and in South America. And to his great pleasure, Darwin was able to study plants and animals and **land masses** 陆地板块 /that were basically **as they were** 照原样 /when **the good Lord** 上帝 **flung (v.=fling)** ( 尤指生气地 ) 扔，掷，抛，丢 **them into existence** from the moment of creation. But **the more** he studied and observed, **the more** that 主 **good Lord and creation** 上帝和造物 谓 bit seemed **to crumble (v.)** ( 使 ) 破碎;崩裂，坍塌 **away** ( 开始渐渐 ) 衰退，衰弱；崩溃；瓦解；消亡。

此次航行的任务, 是研究太平洋及南美动植物的生态。令达尔文欣喜的是，他所考察的动植物与陆地形态，基本保持着上帝创世之初的原貌。然而，随着研究的深入，这套"上帝创世论"却在他心中逐渐崩塌。

### Example 1. 案例

#### Land masses

字面意思："land" ( 陆地 ) + "masses" ( 大块物体 ) → "成片的陆地"

地理学含义：指连续分布的陆地区域（如大陆、次大陆、大型岛屿等），与海洋、岛屿群相对。

#### Flung them into existence

是一个拟人化表达，字面意思是 "（上帝）将它们抛掷到存在中"，实际含义为 "创造万物" 或 "使万物突然诞生"。

"flung" ( fling 的过去式 ) : 意为 "猛力投掷" , 暗示动作的突然性与随意性 ( 对比 "created" 的庄重感 )

"into existence" : "进入存在" → 哲学/宗教语境中指从无到有的创造

You see, according to *the Old Testament* ( 基督教的 ) 圣约书 *book of Genesis* 《创世纪》 ( 《圣经》中的篇章 ) , God **had created** *the world* and *all that existed* **out of nothing** in six days. Humans were made out of dirt *as fully formed adults*, as were the trees and the rivers and the animals. That would be fair — 主 almost no one in the church 谓 **interpreted** 解释 ; 说明 ; 诠释 *the six days of creation* **literally** 按照字面意思 ; 逐字地 *up to this point* 到目前为止. **It was** only after Darwin' s work **that** such an interpretation would become popular.

要知道,《圣经·创世纪》记载,上帝在六日内从虚空中创造了世界万物。人类由尘土直接捏塑为成人,树木、河流、走兽亦如是。公允地说——此前几乎无人会按字面意思解读这“六日创世”。直到达尔文学说问世,此类解读才大行其道。

But 主 what everyone in the church **basically agreed on** 系 is that /no matter how long creation **actually took**, that was immaterial 无关紧要的 ; 不重要的 ; 非实质的 ; 非物质的 ; 无形的. What mattered is that /God **had engaged in** 参与 ; 从事 a special act of creation, and that is *where everything came from*. But as Darwin began studying *the natural world* and *its processes* 过程 ; 进程 in these remote 偏远的 ; 偏僻的 locations, he began to doubt that /God had created the universe *in a special act of divine* 神的 ; 上帝的 ; 神圣的 *power*. Rather, he observed that /species **evolved (v.) over time** /in response to 对...作出反应 their changing (a.) environment.

So Darwin **argued** in his book "On the Origin of Species" **that** /plant and animal species ( 动植物的 ) 种 , 物种 ; 种类 **evolved (v.) by means of** 借助 ; 依靠 natural selection 自然选择, which is to say that 主 weaker species who did not adapt (v.) 适应 ; 适合 ; 改编 谓 would **die out** 灭绝, and 主 stronger species that did adapt (v.) 谓 would survive, which is why *this view is summarized (v.)* 总结 , 概括 ; 概述 *as survival of the fittest* 适者生存.

Now as I said 就像我说的, in his first book /Darwin only **applied** (v.) this theory **to** plants and animals, and the church was like okay. But then in 1871, Darwin published "*The Descent* 下降 ; 下倾 ; 血统 ; 祖籍 ; 祖先 ; 出身 *of Man*," 人类的起源 /which **applied** the principles of evolution and natural selection **to** the human race, suggesting that /humans themselves had evolved from *lower forms of animals* 低等动物, to which the church was like...

Ultimately 最终 ; 最后 though, despite some initial 最初的 ; 开始的 pushback 反对 ; 抵制, Darwin' s theory of *evolution* and *natural selection* was gradually 逐渐地 ; 逐步地 accepted (v.) by much of the wider public. But it was the application ( 尤指理论、发现等的 ) 应用 , 运用 of Darwin' s theory to social structures /where things started (v.) getting a little cool.

So in the second half of the 19th century, some people began **applying** the principles of organic 有机的 ; 生物的 evolution **to** the social order, which came **to be known as** social Darwinism. And 主 the name to recognize 认识 , 辨别出 (v.) here 系 is Herbert Spencer. He was a British philosopher /who argued that **just as** 正如 organisms 生物体 ; 有机体 evolved (v.) over time, and **just as** strong organisms 生物 , 有机体 adapted (v.) and survived (v.) while weaker organisms died out, so civilizations were like organisms too. Strong

societies were the ones /that adapted (v.) and thrived (v.) 茁壮成长；繁荣；兴旺, while weak societies were destined (a.) 命中注定的；预定的 to fade (v.) 逐渐消失；枯萎，凋谢；变得虚弱 under the principle of natural selection. In other words, in the social realm 领域；范围 **just like** in the biological 生物的；生物学的 realm, only the fittest survived (v.).

Think about *who he was* /and *when* in history *he was saying these things*. 想想他是谁，他在历史上什么时候说过这些话。 Spencer was a British philosopher 后定说明 living in the glory days of British industrial world domination 统治；控制.

So clearly by Spencer's reasoning, Britain had all the proper characteristics 特征，特点，特色 that made it fit (a.) for survival, while 主 *those places* 后定说明 they conquered (v.) *under the aegis* 保护；庇护；支持 of their growing empire 系 *were* weaker /and therefore *by the law of nature* *were not* fit (a.) to survive.

If *survival of the fittest* was *the essential* 极其重要的；必不可少的；本质的 *law* of nature, why would anyone have any moral 道德的 objections 反对；抗议；异议 to *strong societies eating (v.) weak societies*? You just kind of see 宾 where this goes (v.) a little sideways.

想想他是谁，他在历史上什么时候说过这些话。斯宾塞是一位英国哲学家，生活在英国工业世界统治的辉煌时期。因此，根据斯宾塞的推理，很明显，英国具有使其适合生存的所有适当特征，而在其不断壮大的帝国的庇护下征服的那些地方，则较弱，因此根据自然法则，不适合生存。如果“适者生存”是自然的基本法则，为什么会有人在道德上反对“强国吃掉弱国”呢？你可以看到这里有点偏了。

So when *social Darwinism* was adopted 收养；采取，采纳，接受；正式通过 by nationalists, it had some dire (a.) 极其严重的；危急的 consequences 后果；结果.

For example in Germany, Houston Stewart Chamberlain (who was actually British /but became a German citizen) **applied** (v.) social Darwinism **to** the German people, argued that /Germans were *the pure ancestors* of the Aryans 雅利安人；讲印欧语系语言的人 who were the true genesis 起源；开端；创始 of Western culture, and therefore the Aryan race should prepare (v.) itself to fight (v.) against and eliminate (v.) 消除；清除；消灭 the influences of *lesser* 次要的；较小的；更少的 *races* like Jews, Asians, and Africans.

#### Example 2. 案例

##### dire

(a.)

1. [usually before noun] ( formal ) very serious 极其严重的；危急的

• living in *dire poverty* 生活赤贫

• *dire warnings/threats* 严重的警告/威胁

• Such action may have *dire consequences* . 这种行为可能产生严重后果。

• We' re *in dire* need of your help. 我们急需你的帮助。

• The firm is *in dire straits* (= in a very difficult situation) and may go bankrupt. 这家公司已陷入极度困境之中，可能会破产。

2. ( BrE informal ) very bad 极糟的；极差的

• The acting was dire. 这表演糟透了。

If that sounds (v.) familiar, it' s because it' s an idea /that the racist 种族主义者 heard (v.) 得知,听说 Adolf Hitler would embrace (v.) 欣然接受；拥抱 later. But we' ll save that /for the next year.

Okay, click here to keep reviewing for unit 7 of AP European History, and click here to grab

my AP Euro review pack which will help you get an A in your class and a five on your exam in May. I'll catch you on the flip-flop. Heimler out.

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## 2. 中文释义

在19世纪, 科学和科学方法, 在普通大众中变得越来越常态化, 而这一发展为查尔斯·达尔文 ( Charles Darwin ) 的工作铺平了道路, 他的工作标志着科学研究的一次重大发展。所以在这个视频中, 我们将讨论他(达尔文)的工作, 以及它对社会结构的影响。所以, 如果你准备好像“适者生存”那样充实自己的知识, 那我们开始吧。

所以让我先给你介绍一下我的老兄查尔斯·达尔文。他是一个英国人, 在剑桥大学 ( Cambridge University ) 接受了神学教育, 但他也对地质学有着浓厚的兴趣。所以为了满足这种兴趣, 他自愿参加了由英国皇家海军 ( British Royal Navy ) 赞助的一次科学考察。

这次考察的任务, 是研究太平洋和南美洲的动植物生命。令达尔文非常高兴的是, 他能够研究那些基本上保持着上帝创造它们时状态的动植物和陆地。但他研究和观察得越多, 上帝创造万物的观点就越站不住脚。

你看, 根据《旧约·创世纪》 ( Old Testament book of Genesis ) , 上帝在六天内从无到有创造了世界和所有存在的事物。人类是由泥土塑造出的完整成年人, 树木、河流和动物也是如此。这一点是合理的——在那时, **教会中几乎没有人从字面上理解"六天创世"的说法**。只有在达尔文的工作之后, 这种从字面理解的解释才流行起来。

但教会中的每个人基本上都认同的是, 无论创世实际花了多长时间, 这都无关紧要。重要的是上帝进行了一次特殊的创世行为, 这就是万物的起源。但当达尔文开始研究这些偏远地区的自然世界, 及其过程时, **他开始怀疑"上帝是通过一次特殊的神圣力量创造了宇宙"这一说法**。相反, **他观察到, 物种随着时间的推移, 为了适应不断变化的环境, 而在进化**。

所以达尔文在他的《物种起源》 ( "On the Origin of Species" ) 一书中认为, 动植物物种是通过"自然选择"进化的, 也就是说, 不适应环境的较弱物种会灭绝, 而适应环境的较强物种会生存下来, 这就是为什么这种观点被总结为“适者生存”。

正如我所说, 在他的第一本书中, 达尔文只将这一理论应用于动植物, 教会对此表示接受。但后来在1871年, 达尔文出版了《人类的由来》 ( "The Descent of Man" ) , 将进化和自然选择的原则应用于人类, 对此教会的反应是.....

最终, 尽管最初遭到了一些抵制, 达尔文的"进化"和"自然选择理论", 逐渐被广大公众所接受。但当**达尔文的理论被应用于社会结构时 (社会达尔文主义)**, 事情开始变得有些微妙。

所以在19世纪后半叶, 一些人开始将生物进化的原则, 应用于社会秩序, 这后来被称为**"社会达尔文主义"** ( social Darwinism ) 。这里要记住的名字是赫伯特·斯宾塞 ( Herbert Spencer ) 。他是一位英国哲学家, 他认为, 就像生物体随着时间进化一样, 强大的生物体适应并生存下来, 而较弱的生物体灭绝, 文明也如同生物体一样。**强大的社会是那些适应并繁荣发展的社会, 而弱小的社会, 在"自然选择"的原则下注定会衰落**。换句话说, 在社会领域就像在生物领域一样, 只有适者才能生存 (这个逻辑就等于是说, 国与国之间的"弱肉强食", 互相吞并是天理, 是合理的)。

想想他是谁，以及他在历史上的那个时期说了这些话。斯宾塞是一位生活在英国工业世界统治的辉煌时期的英国哲学家。所以**很明显，按照斯宾塞的推理，英国拥有所有使其适合生存的恰当特征，而那些在其不断扩张的帝国的庇护下被征服的地方是弱小的，因此根据自然法则，它们不适合生存(国家存在)**。如果“适者生存”是自然的基本法则，那么为什么有人会对强大的社会吞噬弱小的社会有道德上的反对呢？你可以看到这种观点有些跑偏了。

所以当**“社会达尔文主义”被“民族主义者”采用时，它产生了一些可怕的后果**。例如在德国，休斯顿·斯图尔特·张伯伦（Houston Stewart Chamberlain，他实际上是英国人，但成为了德国公民）**将“社会达尔文主义”应用于德国人民，他认为德国人是雅利安人（Aryans）的纯正祖先，而雅利安人是西方文化的真正起源，因此雅利安种族应该准备好与犹太人、亚洲人和非洲人等较弱的种族作斗争，并消除他们的影响**。

如果这听起来很熟悉，那是因为这是种族主义者阿道夫·希特勒（Adolf Hitler）后来所接受的观点。但我们把这留到下一次讨论。好的，[点击这里](#)继续复习美国大学预修课程欧洲历史第七单元，[点击这里](#)获取我的美国大学预修课程欧洲历史复习资料包，它将帮助你在课堂上得A，并在五月份的考试中得5分。我们下次再见。海姆勒下线了。

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### 3. pure

In the 19th century, science and the scientific method was becoming more and more normalized to the general population, and that development paved the way for the work of Charles Darwin, whose work marked a significant evolution in scientific studies. So we're going to talk about his work in this video and the impact it had on social structure. So if you're ready to get them brain cow's milk survival of the fittest style, let's get to it.

So let me begin by introducing you to my boy Charles Darwin. He was an Englishman who gained a theological education at Cambridge University, but he also had a deep interest in geology. And so in order to scratch that itch, he volunteered for a scientific expedition sponsored by the British Royal Navy.

Now the mission of this expedition was to study plant and animal life in the Pacific and in South America. And to his great pleasure, Darwin was able to study plants and animals and land masses that were basically as they were when the good Lord flung them into existence from the moment of creation. But the more he studied and observed, the more that good Lord and creation bit seemed to crumble away.

You see, according to the Old Testament book of Genesis, God had created the world and all that existed out of nothing in six days. Humans were made out of dirt as fully formed adults, as were the trees and the rivers and the animals. That would be fair — almost no one in the church interpreted the six days of creation literally up to this point. It was only after Darwin's work that such an interpretation would become popular.

But what everyone in the church basically agreed on is that no matter how long creation actually took, that was immaterial. What mattered is that God had engaged in a special act

of creation, and that is where everything came from. But as Darwin began studying the natural world and its processes in these remote locations, he began to doubt that God had created the universe in a special act of divine power. Rather, he observed that species evolved over time in response to their changing environment.

So Darwin argued in his book "On the Origin of Species" that plant and animal species evolved by means of natural selection, which is to say that weaker species who did not adapt would die out, and stronger species that did adapt would survive, which is why this view is summarized as survival of the fittest.

Now as I said, in his first book Darwin only applied this theory to plants and animals, and the church was like okay. But then in 1871, Darwin published "The Descent of Man," which applied the principles of evolution and natural selection to the human race, suggesting that humans themselves had evolved from lower forms of animals, to which the church was like...

Ultimately though, despite some initial pushback, Darwin's theory of evolution and natural selection was gradually accepted by much of the wider public. But it was the application of Darwin's theory to social structures where things started getting a little cool.

So in the second half of the 19th century, some people began applying the principles of organic evolution to the social order, which came to be known as social Darwinism. And the name to recognize here is Herbert Spencer. He was a British philosopher who argued that just as organisms evolved over time, and just as strong organisms adapted and survived while weaker organisms died out, so civilizations were like organisms too. Strong societies were the ones that adapted and thrived, while weak societies were destined to fade under the principle of natural selection. In other words, in the social realm just like in the biological realm, only the fittest survived.

Think about who he was and when in history he was saying these things. Spencer was a British philosopher living in the glory days of British industrial world domination. So clearly by Spencer's reasoning, Britain had all the proper characteristics that made it fit for survival, while those places they conquered under the aegis of their growing empire were weaker and therefore by the law of nature were not fit to survive. If survival of the fittest was the essential law of nature, why would anyone have any moral objections to strong societies eating weak societies? You just kind of see where this goes a little sideways.

So when social Darwinism was adopted by nationalists, it had some dire consequences. For example in Germany, Houston Stewart Chamberlain (who was actually British but became a German citizen) applied social Darwinism to the German people, argued that Germans were the pure ancestors of the Aryans who were the true genesis of Western culture, and therefore the Aryan race should prepare itself to fight against and eliminate the influences of lesser races like Jews, Asians, and Africans.

If that sounds familiar, it's because it's an idea that the racist Adolf Hitler would embrace later. But we'll save that for the next year. Okay, click here to keep reviewing for

unit 7 of AP European History, and click here to grab my AP Euro review pack which will help you get an A in your class and a five on your exam in May. I' ll catch you on the flip-flop. Heimler out.

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