

9.12 Controversial (a.)有争议的，引发争论的 MEDICAL Technology in the 20th Century

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1. 释义

So in the 20th and 21st century, there are *a whole host (n.)*许多；大量 of 大量的 medical theories 医学理论 and technologies /that cured diseases, gave people more control over their bodies, and extended (v.) the European lifespan 寿命. Well, that sounds (v.) pretty great, right? But here's—here's where I tell you that /despite these advances, there were some serious moral and religious debates surrounding them, and I reckon 认为 we ought to talk about it. So if you're ready to get them brain cows milked, let's get to it.

So to begin, let me just give you a taste of some of these new technologies, and then afterward 以后，后来 /we'll look at the social and moral questions that they poke (v.) (用手指或其他东西) 捅，戳，杵.

The first medical technology we'll consider 系 is the birth control pill 避孕药. It was developed in large part 在很大程度上 by the funding 资助，为.....提供资金 and support of American feminist 女权主义者 Margaret Sanger, and pretty quickly came to Europe. And it really was a revolution for women. The pill contained hormones 荷尔蒙 that, when ingested 摄入；吞食, could **keep** a woman **from** getting pregnant—or at least decrease the likelihood 可能性 drastically 大幅地. As I mentioned in my video /on second wave feminism, many women heralded 欢呼；宣称；热烈欢迎；公开称赞 this pill as a means /by which they could gain control over their reproductive organs 生殖器官.

The second medical technology we'll consider is the increasing safety of the abortion 流产，堕胎；失败 procedure (手续，步骤；外科手术) 堕胎手术. Now abortion 堕胎 itself was *of course* a very ancient practice 古老的做法或习俗 /and was *in no way* 绝不，一点也不 new, but 主 what was new 系 was the scientific precision 科学精准度 /with which the procedure could be done. With antiseptic 无菌的；消过毒的；防腐的；抗菌的 tools 消毒工具 and antibiotics 抗生素 /that could guard (v.) against infection 防止感染, abortion became a far safer procedure for those women who chose to elect 选举；选择 (做) it.

The third medical technology we'll consider is fertility 生育能力 treatment 生育治疗. For much of European history 在欧洲的大部分历史中, if a woman was unable *for whatever reason* to have a child, it was considered a kind of judgment from God. It was God who opened the womb 子宫 and God who closed it. But in the 20th century, scientists began to

understand the causes of infertility 不孕不育 /and develop medical procedures to address it. Probably the most revolutionary was a procedure called *in vitro* 体外 fertilization (施肥 ; 受精 ; 肥沃) 体外受精. Now "in vitro" is Latin for "in glass," and the idea here is that /through the use of highly technical equipment, an egg and a sperm 精子 could be united (v.) outside a woman' s body—which is to say /in a glass test tube 试管. That' s why these babies were often called *test tube* 试管 babies, the first of which was born in England in 1978.

And finally, the fourth technology to consider is genetic engineering 基因工程. Now to be fair, genetic engineering *so to speak* 可以说是,可以这么说 has also had a long history 可以说, 基因工程也有很长的历史—like when farmers decided to breed 培育 their best cows or *you know whatever* /so that good cows would be born, that' s technically genetic engineering 这是技术上的基因工程. But in the 20th century, scientists discovered that /they could actually alter (v.)改变 the genetic code 遗传密码 of the DNA of organisms 生物体. Now in some cases 在某些情况下, the scientists were able to cure (v.) certain genetic diseases, but it was not *without controversy* (无可争议)但这并非没有争议.

And speaking of 说起, 提到 which, let' s go on to the objections 反对意见 people had /about these new medical technologies in theory. Now *in addition to* the medical technologies I already mentioned, there were metric buttloads of other medical interventions 医疗干预 that caused people to have longer lives 生命, and you would think /that would be great—and it is—but these medical treatments caused some significant questions about society.

For example, remember what I said in another Unit 9 video, namely that /in the post-war era /many European countries became welfare states 福利国家, which is to say /they **provided** (v.) *medical care* 医疗护理 **to** their populations *from cradle to grave* 从摇篮到坟墓. So 主 the problem with people living (v.) longer lives 系 is that /they end up costing (v.) more money to care (n.) for medically 他们在医疗上的护理成本会大幅增加, and remember that /主 states 谓 paid (v.) for *the medical care* through taxes. And so /as people began living longer, more taxes were required to continue offering health care, and if history has taught (v.) us anything, ain' t nobody want to pay more taxes.

Example 1. 案例

ain' t nobody want to pay more taxes.

"ain' t" 是 am not/is not/are not/has not/have not 的非正式缩略形式, 常见于方言或口语中, 表示 "不是" 或 "没有"。

例: He ain' t happy. (他不高兴。) / I ain' t got money. (我没钱。)

"ain' t nobody" 的双重否定逻辑 (用于强调否定, 而非逻辑上的 "负负得正"。): 原句: "ain' t nobody want to pay more taxes" = "根本没人想多交税" (强调 "绝对没有人愿意")

虽然字面是双重否定 (ain' t + nobody), 但在口语中它不遵循标准语法规则, 而是通过叠加否定词来强化否定语气, 类似中文的:

- "压根没人" (比 "没人" 更强)
- "才没有人" (带情绪)
- "谁都不想" (反问式强调)

这种用法源自非洲裔美国人白话英语 (AAVE) 和南方方言, 后渗透到主流口语中, 成为表达强烈否定的修辞手段。

So /that was an example of a social question 社会问题 /后定说明 that arose because of new medical interventions. 这是由于新的医疗干预而产生的社会问题的一个例子。 But now let' s get to those *juicy* 多汁的, 生动有趣的, 妙趣横生的 *moral questions* and debates. 让我们进入那些有趣的道德问题和辩论。

As far as 就.....而言 birth control and abortion went, the main moral objector 道德反对者 here was the Roman Catholic Church 罗马天主教会. The church continued to hold the belief /that God opened and closed the womb, and thus 主 to forcibly (ad.)用强力; 用武力 close (v.) the womb with the pill 系 was essentially acting *as if* you were God himself. And *in terms of* 就.....方面而言 abortion, Catholics believe that /life began at the moment of conception 受孕; 受精 — like *as soon as* (一.....就.....) the sperm fertilized (v.) the egg /you had a human being. 就像一旦精子与卵子受精你就有了一个人。 According to the Bible, human beings are made in the image of God 人类是按照上帝的形象造的, and *more to the point* 更重要的是 by the agency 作用力,能动性;服务机构; (尤指) 代理机构, 经销机构 of God 此乃上帝亲力之作. Therefore, by their reckoning 据他们估计, 主 to abort (v.) a child 系 was **tantamount (a.)同等的; 相当于.....的 to murder** 谋杀.

Example 2. 案例 the agency of God

"agency": 在此并非“中介机构”, 而是指“作用力”或“能动性”(capacity to act), 强调上帝作为主动的创造者。

"the agency of God": “上帝的作为”或“上帝的直接运作”, 特指上帝以主动、有意识的方式创造人类。

"human beings are made in the image of God, and *more to the point* by the agency of God." = “人类是按上帝的形象被造的, 更关键的是, 这一创造是上帝亲自作为的结果。”

• "in the image of God" (按神的形象): 指人类具有上帝的属性(如理性、道德意识、创造性)。

• "by the agency of God": 强调创造行为直接源于上帝意志(而非自然演化或偶然), 因此人类生命具有神圣性。

The Catholic Church also strongly protested (公开) 反对, 抗议 *in vitro fertilization* 体外受精 for similar reasons — if God closes the womb, who are we to forcibly open it with a test tube? 如果上帝关闭子宫, 我们凭什么用试管强行打开它?

And then *in terms of* 就.....而言 genetic engineering, a big objection 反对的理由; 反对, 异议 **had to do with** 与.....有关, 与.....有联系 eugenics (优生学) 一个很大的反对意见与优生学有关, which is essentially the process for **weeding (v.)除草 out** 淘汰 the undesirables 不受欢迎的人 or事物 in society /and encouraging (v.) the multiplication 繁衍;乘法; 大量增加 of the desirables 合意的人或事物. *Not to put too fine a point on it* (不想把笔尖削得太细)说得直白点, 毫不客气地讲, but Hitler' s Final Solution 希特勒的最终解决方案 was considered an experiment 实验, 试验; 尝试, 实践 in eugenics /because he wanted to eliminate (v.)消除 whole races of people /and leave behind only the inheritors 继承者; 后继者 of Aryan genealogy (宗谱; 血统; 家系) 雅利安血统的继承者. But now /with genetic engineering,

scientists could alter (v.) human characteristics 特征 at the level of the fertilized egg 受精卵, and that was scary (a.)骇人的, 恐怖的; <非正式> 异乎寻常的, 令人惊奇的 to a lot of people.

而在基因工程方面, 一个重大的反对理由与优生学有关——这门学问本质上旨在清除社会中的“劣质人群”并鼓励“优质人群”繁衍。说得直白些, 希特勒的“最终解决方案”就被视为优生学实验, 因为他企图消灭整个种族, 只留下雅利安血统的继承者。如今通过基因工程, 科学家竟能在受精卵层面修改人类特征, 这让许多人感到毛骨悚然。

Example 3. 案例

eugenics

→ eu-优,善,好 + -gen-生殖,出生 + -ics名词词尾,...学

Not to put too fine a point on it

= to speak bluntly. 直白地说。

这是一个英语惯用短语, 用于在表达直接或可能冒犯人的观点前进行委婉的铺垫, 类似于中文的: “说得直白点”, “不绕圈子了”, “坦率地说”。

字面意思: “不想把笔尖削得太细”(隐喻“不想用过于委婉的表达”)。

实际功能: 暗示接下来要说的话可能直接、尖锐甚至刺耳, 但为了清晰表达, 不得不如此。

- *not to put too fine a point on it*, your Emily is a liar. 毫不夸张地说, 你的艾米丽是个骗子

All right, click [here](#) to keep reviewing for Unit 9. Since that national exam is coming up, click [here](#) to grab my AP Euro review pack, which has everything you need to get a five on that exam. I'll catch you on the flip-flop. I'm Laura.

2. 中文释义

在20世纪和21世纪, 出现了大量的医学理论和技术, 它们治愈了疾病, 让人们对自己的身体有了更多的掌控, 还延长了欧洲人的寿命。听起来相当不错, 对吧? 但这正是我要告诉你的, 尽管有这些进步, 围绕它们还是产生了一些严重的道德和宗教方面的争论, 我觉得我们应该谈谈这个。所以, 如果你准备好获取知识, 那就开始吧。

首先, 让我先给你介绍一些这些新的技术, 然后我们再看看它们引发的社会和道德问题。我们要考虑的第一项医学技术是避孕药。它在很大程度上是在美国女权主义者玛格丽特·桑格 (Margaret Sanger) 的资助和支持下研发出来的, 并且很快传到了欧洲。这对女性来说真是一场革命。这种药丸含有荷尔蒙, 服用后可以防止女性怀孕——或者至少大幅降低怀孕的可能性。就像我在关于第二次女权运动的视频里提到的, 许多女性把这种药丸视为一种让她们能够掌控自己生殖器官的手段。

我们要考虑的第二项医学技术, 是“堕胎手术”安全性的提高。堕胎本身当然是一个非常古老的行为, 并不是什么新鲜事, 但新的是进行堕胎手术的科学精准度。有了防腐工具和可以预防感染的抗生素, 对于那些选择堕胎的女性来说, 堕胎手术变得安全多了。

我们要考虑的第三项医学技术, 是生育治疗。在欧洲历史的大部分时间里, 如果一个女性因为某种原因无法生育孩子, 这被认为是上帝的审判。是上帝决定是否让女性怀孕。但在20世纪, 科学家们开始了解不孕不育的原因, 并开发出治疗的医学程序。最具革命性的可能是一种叫做“体外受精” (in vitro fertilization) 的程序。“in vitro” 是拉丁语, 意思是“在玻璃器皿中”, 这个技术的理念

是通过使用高科技设备，卵子和精子可以在女性体外结合 —— 也就是说在一个玻璃试管中。这就是为什么这些婴儿通常被称为试管婴儿，第一个试管婴儿于1978年在英国诞生。

最后，我们要考虑的第四项技术是"基因工程"。公平地说，基因工程也有着悠久的历史 —— 比如当农民决定培育他们最好的奶牛时，从技术上来说，这就是基因工程。但在20世纪，科学家们发现他们实际上可以改变生物体DNA的遗传密码。在某些情况下，科学家们能够治愈某些遗传疾病，但这并非没有争议。

说到这里，让我们接着谈谈人们在理论上，对这些新医学技术的反对意见。除了我已经提到的医学技术外，还有大量其他的医学干预措施，延长了人们的寿命，你可能会觉得这很棒 —— 确实很棒 —— 但这些医学治疗，引发了一些关于社会的重大问题。例如，还记得我在第9单元的另一个视频里说过，战后许多欧洲国家变成了福利国家，也就是说它们为民众提供从出生到死亡的医疗保健。所以**人们寿命延长带来的问题是，医疗护理的成本更高了，而且要记住，国家是通过税收来支付医疗费用的。所以随着人们寿命的延长，需要更多的税收来继续提供医疗保健，而历史告诉我们，没人愿意多交税。**

这就是新的医学干预措施，引发的社会问题的一个例子。但现在，让我们来谈谈那些引人关注的道德问题和争论。就避孕药和堕胎而言，主要的道德反对者是罗马天主教会（the Roman Catholic Church）。教会仍然认为是上帝决定是否让女性怀孕，所以通过避孕药强行阻止怀孕，本质上就像是在扮演上帝。就堕胎而言，天主教徒认为，生命从受孕的那一刻开始 —— 也就是说，精子使卵子受精的那一刻就有了一个人。根据《圣经》，人类是按照上帝的形象创造的，更关键的是由上帝主宰。因此，按照他们的观点，堕胎就等同于谋杀。

天主教会也基于类似的原因，强烈抗议"体外受精" —— 如果是上帝决定是否让女性怀孕，那我们又有什么权力用试管强行打开子宫呢？然后就基因工程而言，一个重大的反对意见与"优生学"有关，"优生学"本质上是一种淘汰社会中不受欢迎的人，并鼓励受欢迎的人繁衍的过程。说得直白一点，希特勒的"最终解决方案"被认为是"优生学"的一个实验，因为他想消灭整个种族，只留下雅利安血统的继承者。但现在有了基因工程，科学家们可以在受精卵的层面上改变人类的特征，这让很多人感到恐惧。

好的，[点击这里](#)继续复习第9单元。由于全国性考试即将到来，[点击这里](#)获取我的AP欧洲史复习资料包，它包含了你在考试中得5分所需的一切。回头见。我是劳拉（Laura）。

3. pure

So in the 20th and 21st century, there are a whole host of medical theories and technologies that cured diseases, gave people more control over their bodies, and extended the European lifespan. Well, that sounds pretty great, right? But here's — here's where I tell you that despite these advances, there were some serious moral and religious debates surrounding them, and I reckon we ought to talk about it. So if you're ready to get them brain cows milked, let's get to it.

So to begin, let me just give you a taste of some of these new technologies, and then afterward we'll look at the social and moral questions that they poke. The first medical

technology we'll consider is the birth control pill. It was developed in large part by the funding and support of American feminist Margaret Sanger, and pretty quickly came to Europe. And it really was a revolution for women. The pill contained hormones that, when ingested, could keep a woman from getting pregnant—or at least decrease the likelihood drastically. As I mentioned in my video on second wave feminism, many women heralded this pill as a means by which they could gain control over their reproductive organs.

The second medical technology we'll consider is the increasing safety of the abortion procedure. Now abortion itself was of course a very ancient practice and was in no way new, but what was new was the scientific precision with which the procedure could be done. With antiseptic tools and antibiotics that could guard against infection, abortion became a far safer procedure for those women who chose to elect it.

The third medical technology we'll consider is fertility treatment. For much of European history, if a woman was unable for whatever reason to have a child, it was considered a kind of judgment from God. It was God who opened the womb and God who closed it. But in the 20th century, scientists began to understand the causes of infertility and develop medical procedures to address it. Probably the most revolutionary was a procedure called in vitro fertilization. Now "in vitro" is Latin for "in glass," and the idea here is that through the use of highly technical equipment, an egg and a sperm could be united outside a woman's body—which is to say in a glass test tube. That's why these babies were often called test tube babies, the first of which was born in England in 1978.

And finally, the fourth technology to consider is genetic engineering. Now to be fair, genetic engineering so to speak has also had a long history—like when farmers decided to breed their best cows or you know whatever so that good cows would be born, that's technically genetic engineering. But in the 20th century, scientists discovered that they could actually alter the genetic code of the DNA of organisms. Now in some cases, the scientists were able to cure certain genetic diseases, but it was not without controversy.

And speaking of which, let's go on to the objections people had about these new medical technologies in theory. Now in addition to the medical technologies I already mentioned, there were metric buttloads of other medical interventions that caused people to have longer lives, and you would think that would be great—and it is—but these medical treatments caused some significant questions about society. For example, remember what I said in another Unit 9 video, namely that in the post-war era many European countries became welfare states, which is to say they provided medical care to their populations from cradle to grave. So the problem with people living longer lives is that they end up costing more money to care for medically, and remember that states paid for the medical care through taxes. And so as people began living longer, more taxes were required to continue offering health care, and if history has taught us anything, ain't nobody want to pay more taxes.

So that was an example of a social question that arose because of new medical interventions. But now let's get to those juicy moral questions and debates. As far as birth

control and abortion went, the main moral objector here was the Roman Catholic Church. The church continued to hold the belief that God opened and closed the womb, and thus to forcibly close the womb with the pill was essentially acting as if you were God himself. And in terms of abortion, Catholics believe that life began at the moment of conception — like as soon as the sperm fertilized the egg you had a human being. According to the Bible, human beings are made in the image of God, and more to the point by the agency of God. Therefore, by their reckoning, to abort a child was tantamount to murder.

The Catholic Church also strongly protested in vitro fertilization for similar reasons — if God closes the womb, who are we to forcibly open it with a test tube? And then in terms of genetic engineering, a big objection had to do with eugenics, which is essentially the process for weeding out the undesirables in society and encouraging the multiplication of the desirables. Not to put too fine a point on it, but Hitler's Final Solution was considered an experiment in eugenics because he wanted to eliminate whole races of people and leave behind only the inheritors of Aryan genealogy. But now with genetic engineering, scientists could alter human characteristics at the level of the fertilized egg, and that was scary to a lot of people.

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