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63. It was not the change in office technology, but rather the separation of secretarial work, previously seen as an apprenticeship for beginning managers, from administrative work that in the 1880s created a new class of “dead-end” jobs, thenceforth considered “womens work.” 十九世纪八十年代，产生了新的一类“没前途”的职业，这并不是因为办公室技术发生了改变，而是由于秘书工作在此之前被视作是初起步的经理们的一种习见训练与行政工作的分离。自此以后，这类“没前途”的职业便被视作是“女人的工作。” 64. The increase in the numbers of married women employed outside the home in the twentieth century had less to do with the mechanization of housework and an increase in leisure time for these women than it did with their own economic necessity and with high marriage rates that shrank the available pool of single women workers, previously, in many cases, the only women employers would hire. 二十世纪已婚妇女在家庭以外就业的人数不断增加，这与家务的机械化及这些妇女闲暇时间的增加并无多大联系，更多地是与妇女自身的经济需要和高婚姻率相关。高婚姻率致使所能雇佣的单身女工的总量缩减，而在此之前的许多情形中，单身女性则是雇主们所愿雇佣的唯一一类妇女。 65. In order to understand the nature of the ecologists investigation, we may think of the density-dependent effects on growth parameters as the “signal” ecologists are trying to isolate

and interpret , one that tends to make the population increase from relatively low values or decrease from relatively high ones , while the density-independent effects act to produce “ noise ” in the population dynamics. 为了理解生态学家们所从事的研究的性质 , 我们可以把那些作用于增长参数的密度依赖效应视作生态学家们力图将其分离并予以解释的 “ 信号 ” , 正是这一信号倾向于使种群从相对较低的数值递增 , 或从相对较高的数值递减 ; 而与此同时 , 那些密度独立效应起到的作用则构成了种群动态变化中的 “ 噪音 ” 。

66. But the plays complex view of Black self-esteem and human solidarity as compatible is no more “ contradictory ” than Du Bois famous , well-considered ideal of ethnic self-awareness coexisting with human unity , or Fanons emphasis on an ideal internationalism that also accommodates national identities and roles. 但该剧有关黑人自尊可与人类团结相融合这一复杂观点 , 丝毫都不比杜波伊斯 (Du Bois) 的理想或法侬 (Fanon) 的强调来得更为 “ 矛盾 ” : 杜波伊斯提出的著名的、深思熟虑的理想是 , 民族的自觉可以和人类大同共存 ; 法侬则对理想的国际主义进行了强调 , 而这一理想的国际主义同样也能兼容民族身份与角色。

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