



CORGI

**THE  
MANIPULATED  
MAN**  
**ESTHER  
VILAR**

MEN MAY LOVE  
ESTHER VILAR -  
BUT WOMEN WILL  
HATE HER!

MAN

"THE MANIPULATED MAN  
will be THE big talking point of the year."  
Sunday Mirror

First Germaine Greer championed the cause, now Esther Vilar takes up the cudgels on behalf of women.

Esther Vilar agrees with Germaine Greer that the oppression of women is the result of cultural conditioning. But when they part company, Miss Vilar suggests that the solution is done by women who, from earliest childhood, are brought up to be strong, ambitious, determined, hard-headed.

By the age of twelve at the latest, most women should become prostitutes. Or, to put it another way, they should have a future for themselves which consists of letting him do all the work.

That is the theory behind a little hand-grip, attractive, slightly-built, feminine Esther Vilar. The sacred institutions of marriage, home, and family, when the resulting explosion is resounding, and in countries where Esther's book, THE MANIPULATED MAN, is happily married, housewives would very much like to see her eyes out.

Liverpool Daily Post

# Esther Vilar – The Manipulated Man

## 埃斯特·维拉尔——被操纵的人

This book is dedicated to all those whom it does not mention: to the few men who refuse to be manipulated, to the few women who are not venal and all those fortunate enough to have lost their market value because they are either too old, too ugly, or too ill.

这本书献给那些它没有提到的人们:献给少数拒绝被操纵的男人, 献给少数不贪婪的女人, 献给所有那些幸运地失去了市场价值的人们, 因为他们要么太老了, 要么太丑了, 要么病得太重了。

ESTHER VILAR was born in Buenos Aires, Argentina. She studied medicine and sociology before becoming a writer. She followed the world- wide success of The Manipulated Man with two more books about the relationship between the sexes, the novels The Mosquito, The Mathematics of Nina Gluckstein and The Seven Fires of Mademoiselle and numerous plays, including The American Popess, Speer, and Jealousy.

埃斯特·维拉出生于阿根廷的布宜诺斯艾利斯。她在成为作家之前学过医学和社会学。随着《被操纵的人》在世界范围内的成功, 她又写了两本关于两性关系的书, 小说《蚊子》、《尼娜·格鲁克斯坦的数学》和《小姐的七团火》, 以及许多戏剧, 包括《美国教皇》、《斯皮尔》和《嫉妒》。

Also by Esther Vilar from Pinter & Martin:  
同样来自 Pinter&Martin 的 EstherVilar:

The Polygamous Sex  
一夫多妻制

Speer  
女名女子名

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## **THE MANIPULATED MAN**

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## AUTHOR'S INTRODUCTION

### 作者简介

Over thirty-five years have passed since the first publication of my book *The Manipulated Man* - a pamphlet written in great anger against the women's movement's worldwide monopoly of opinion. The determination with which those women portrayed us as victims of men not only seemed humiliating but also unrealistic. If someone should want to change the destiny of our sex - a wish I had then as I have today - then that someone should attempt to do so with more honesty. And possibly also with a little humor.

自从我的书《被操纵的男人》第一次出版以来，三十五年已经过去了。这本小册子写得非常愤怒，反对妇女运动在世界范围内垄断舆论。这些妇女把我们描绘成男人的受害者的决心不仅看起来很丢脸，而且也不切实际。如果有人想要改变我们性别的命运——这是我当时和今天一样的愿望——那么就应该有人试图以更诚实的态度去做。也许还有一点幽默。

I would like to take the opportunity presented by the reissue of my book to answer two questions which I am asked again and again in this context.

我想借重新发行我的书的机会回答在这方面我一再被问到的两个问题。

People often ask me if I would write this book again. Well, I find it right and proper to have done so. But seen from today's perspective, my courage in those days may only be attributable to a lack of imagination. Despite all I wrote, I could not really imagine the power I was up against. It seemed that one is only allowed to criticize women on the quiet - especially as a woman - and could only expect agreement behind closed doors. As we women have, thanks to our relatively stress-free life, a higher life-expectancy than men and consequently make up the majority of voters in

Western industrial nations, no politician could afford to offend us. And the media is not interested in discussing the issues involved either. Their products are financed through the advertising of consumer goods, and should we women decide to stop reading a certain newspaper or magazine as its editorial policy displeases us, then the advertisements targeted at us will also disappear. After all, it is well established that women make the majority of purchasing decisions.

人们经常问我是否还会再写这本书。我觉得这样做是正确和适当的。但是从今天的角度来看，我那时的勇气可能只是因为缺乏想象力。尽管我写了这么多，我还是无法真正想象我所面对的力量。似乎人们只能悄悄地批评妇女——尤其是作为一个女人——并且只能期待关起门来达成一致。由于我们的生活相对没有压力，我们女性的预期寿命比男性高，因此在西方工业化国家占据了大多数选民，因此没有哪位政治家敢冒犯我们。媒体也没有兴趣讨论所涉及的问题。她们的产品是通过消费品广告筹集资金的，如果我们妇女决定停止阅读某份报纸或杂志，因为它的编辑政策令我们不快，那么针对我们的广告也将消失。毕竟，众所周知，女性在采购决策中占据着主导地位。

However, I had also underestimated men's fear of reevaluating their position. Yet the more sovereignty they are losing in their professional lives - the more automatic their work, the more controlled by computers they become, the more that increasing unemployment forces them to adopt obsequious behavior towards customers and superiors - then the more they have to be afraid of a recognition of their predicament. And the more essential it becomes to maintain their illusion that it is not they who are the slaves, but those on whose behalf they subject themselves to such an existence. 然而，我也低估了男人对重新评估自己地位的恐惧。然而，他们在职业生涯中丧失的主权越多——他们的工作越自动化，他们就越容易受到电脑的控制，失业率越高，就越会迫使他们对顾客和上司采取谄媚的行为——他们就越害怕自己的困境得到承认。维持他们的幻想，使他们相信奴隶不是他们自己，而是那些他们为之服从于这种存在的人，这就变得越来越重要。

As absurd as it may sound: today's men need feminists much more than their wives do. Feminists are the last ones who still describe men the way they like to see themselves: as egocentric, power-obsessed, ruthless, and without inhibitions when it comes to satisfying their animalistic instincts. Therefore the most aggressive 这听起来可能很荒谬：今天的男人比他们的妻子更需要女权主义者。女权主义者是最后一批仍然按照自己喜欢的方式来描述男人的人：以自我为中心，迷恋权力，冷酷无情，在满足他们的兽性本能方面毫无顾忌。因此最具侵略性

Women's Libbers find themselves in the strange predicament of doing more to maintain the status quo than anyone else. Without their arrogant accusations the macho man would no longer exist, except perhaps in the movies. If the press didn't stylize men as rapacious wolves, the actual sacrificial lambs of this 'men's society', men themselves, would no longer flock to the factories so obediently.

女性解放运动者们发现自己处于一种奇怪的困境中，她们比其他任何人都更努力地维持现状。如果没有他们傲慢的指责，这个大男子主义者将不复存在，也许除了电影里。如果媒体没有把人们塑造成贪婪的狼，那么这个“人类社会”的实际牺牲品——人类自己——就不会如此顺从地涌向工厂。

So I hadn't imagined broadly enough the isolation I would find myself in after writing this book. Nor had I envisaged the consequences which it would have for my subsequent writing and even for my private life - violent threats have not ceased to this date. A woman who defended the arch-enemy - who didn't equate domestic life with solitary confinement and who described the company of young children as a pleasure, not a burden - necessarily had to become a 'misogynist', even a 'reactionary' and 'fascist' in the eyes of the public. Had not Karl Marx determined once and for all that in an industrial society it is us, the women, who are the most oppressed? It goes without saying, doesn't it, that someone who did not want to take part in the canonization of her own sex is also opposed to equal wages and equal opportunities?

所以我没有想象到写完这本书后我会发现自己处于孤立状态。我也没有想到这会对我以后的写作，甚至对我的私生活产生什么后果——暴力威胁至今仍未停止。一个为主要敌人辩护的女人-她不把家庭生活和禁闭室等同起来，她把和小孩子在一起当成一种乐趣，而不是负担-必然成为一个厌恶女人的人，甚至在公众眼中成为一个‘反动’和‘法西斯’。难道卡尔·马克思没有一劳永逸地确定，在一个工业社会中，我们，女人，是最受压迫的吗？不言而喻，不是吗，一个不想参与追封自己性别的神圣化的人也是反对平等工资和平等机会的？

In other words, if I had known then what I know today, I probably wouldn't have written this book. And that is precisely the reason why I am so glad to have written it. I would like to take this opportunity to thank the handful of people who have stood up for me and my work. Typically, most of them were women.

换句话说，如果当时我知道今天我所知道的，我可能不会写这本书。正因为如此，我才如此高兴地写出了这本书。我想借此机会感谢为我和我的工作而奋斗的少数人。通常，他们中的大多数都是女性。

The second question I am often asked is about the topicality of the opinions I expressed then. To what extent is what I described over thirty-five years ago still relevant to the 'new woman' and the 'new man'?

我经常被问到的第二个问题是关于我当时表达的观点的时事性。我三十五年前所描述的，在多大程度上仍然与“新女性”和“新男性”有关？

Here is a list of issues which I recognized in the original book to be men's most significant disadvantages compared to women.

以下是我在原著中认识到的一些问题，与女性相比，这些问题是男性最大的不利因素。

1. Men are conscripted; women are not.  
男人被征召入伍，而女人不是。
2. Men are sent to fight in wars; women are not.  
男人被派去打仗，女人不是。
3. Men retire later than women (even though, due to their lower life-expectancy, they should have the right to have the right to retire earlier).

男性比女性退休晚(尽管由于他们的预期寿命较低, 他们应该有权利提前退休)。

4. Men have almost no influence over their reproduction (for males, there is neither a pill nor abortion - they can only get the children women want them to have).

男人对自己的生殖几乎没有任何影响(对于男人来说, 既没有避孕药也没有堕胎——他们只能得到女人想要的孩子)。

5. Men support women; women never, or only temporarily, support men.

男人支持女人, 女人从不支持男人, 或者只是暂时支持男人。

6. Men work all their lives; women work only temporarily or not at all.

男人一辈子都在工作, 女人只是临时工作或者根本不工作。

7. Even though men work all their lives, and women work only temporarily or not at all, on average, men are poorer than women.

尽管男人一辈子都在工作, 而女人只是暂时工作或根本不工作, 但平均而言, 男人比女人更穷。

8. Men only 'borrow' their children; woman can keep them (as men work all their lives and women do not, men are automatically robbed of their children in cases of separation - with the reasoning that they have to work).

男人只能“借用”他们的孩子;女人可以抚养他们(因为男人一辈子都在工作, 而女人不是, 男人在分居的情况下自动失去他们的孩子——理由是他们必须工作)。

As one can see, if anything, the female position of power has only consolidated.

Today a career in the military is also open to women in many countries - but without conscription for all. Many achieved for themselves the right to practice their job for the same number of years as their male colleagues - however, the retirement age was not increased for all of us. And now as before, it does not occur to the underprivileged to fight against this grotesque state of affairs.

正如我们所看到的, 如果说有什么区别的话, 那就是女性的权力地位只是得到了巩固。今天, 在许多国家, 女性也可以从事军事工作——但不是所有人都可以应征入伍。许多人获得了与男同事工作相同年限的权利——然而, 我们所有人的退休年龄并没有提高。现在和以前一样, 社会地位低下的人不会想到要与这种奇怪的状况作斗争。

Only as far as the sixth point is concerned, has there been a significant change. In the more entertaining spheres of work, there are more and more women who happily and willingly work and still keep their jobs despite having the children they nevertheless desire. But only a few of these women would be prepared to offer a life of comfort not only to their children but also the children's fathers, supported by their often substantial salaries; and fewer would

仅就第六点而言, 已经发生了重大变化。在更具娱乐性的工作领域, 越来越多的女性乐于工作, 尽管有她们渴望的孩子, 她们仍然保住了工作。但是, 这些妇女中只有少数愿意提供舒适的生活, 不仅是她们的孩子, 而且还有孩子的父亲, 他们往往有丰厚的薪水来支持;愿意这样做的人则更少

further be prepared, in case of a separation, to give up their home and offspring and support the next admirer with what is left of her income. Also, men would not like it: emancipation may be fine, but to be 'kept' by a woman is still not acceptable - housekeeping and raising children is not worthy of a 'real' man.

进一步做好准备，以防分离，放弃他们的家庭和子女，用剩下的收入来支持下一个爱慕者。另外，男人也不会喜欢：解放可能是好的，但是被一个女人“养”仍然是不可接受的——家务和抚养孩子不值得一个“真正的”男人。

Sadly women's manipulation of men is as topical today as it was back then, but so are the measures which could be used to end it - to the benefit of both sexes. In the meantime, however, there are already a few feminists who are talking also about men as human beings, so the continuation of this discussion may not have to be conducted quite so loudly.

可悲的是，女性对男性的操纵在今天和当时一样受到关注，但是可以用来结束这种情况的措施也同样受到关注——这对男女双方都有利。然而，与此同时，已经有一些女权主义者也在谈论作为人类的男性，所以这种讨论的继续可能不必如此大声地进行。

Esther Vilar

女名女子名

## THE SLAVE'S HAPPINESS

奴隶的幸福

The lemon-colored MG skids across the road and the woman driver brings it to a somewhat uncertain halt. She gets out and finds her left front tire flat. Without wasting a moment she prepares to fix it: she looks towards the passing cars as if expecting someone. Recognizing this standard international sign of woman in distress ('weak female let down by male technology'), a station wagon draws up. The driver sees what is wrong at a glance and says comfortingly, 'Don't worry. We'll fix that in a jiffy' To prove his determination, he asks for her jack. He does not ask if she is capable of changing the tire herself because he knows - she is about thirty, smartly dressed and made-up - that she is not. Since she cannot find a jack, he fetches his own, together with his other tools. Five minutes later the job is done and the punctured tire properly stowed. His hands are covered with grease. She offers him an embroidered handkerchief, which he politely refuses. He has a rag for such occasions in his tool box. The woman thanks him profusely, apologizing for her 'typically feminine' helplessness. She might have been there till dusk, she says, had he not stopped. He makes no reply and, as she gets back into the car, gallantly shuts the door for her. Through the wound-down window he advises her to have her tire patched at once and she promises to get her garage man to see to it that very evening. Then she drives off.

柠檬色的 MG 车滑过马路，女司机把车停了下来，有点犹豫不决。她下了车，发现她的左前轮胎瘪了。她毫不浪费时间地准备修理：她看着过往的车辆，仿佛在等待着什么人。认识到这个标准的国际标志的妇女在困境（“弱女子失望的男性技术”），一辆旅行车停了下来。司机一眼就看出问题所在，安慰地说：“别担心。”。为了证明他的决心，他要了她的杰克。他没有问她是否有能力自己换轮胎，因为他知道——她大约三十岁，衣冠楚楚，化了妆——她没有。因为她找不到千斤顶，他就连同其他工具取回自己的千斤顶。五分钟后，工作完成了，爆胎也装好了。他的手上沾满了油脂。她递给他一



条绣花手帕，他礼貌地拒绝了。他的工具箱里有一块用于这种场合的抹布。女人不停地感谢他，为她“典型的女性化”的无助表示歉意。她说，如果他没有停下来的话，她可能一直呆到黄昏。他没有回答，她回到车里，殷勤地帮她关上了车门。透过车窗，他建议她马上修补轮胎，她答应让她的车库管理员当天晚上就去修理。然后她开车走了。

As the man collects his tools and goes back to his own car, he wishes he could wash his hands. His shoes - he has been standing in the mud while changing the tire - are not as clean as they should be (he is a salesman). What is more, he will have to hurry to keep his next appointment. As he starts the engine he thinks, 'Women! One's more stupid than the next'. He wonders what she would have done if he had not been there to help. He puts his foot on the accelerator and drives off - faster than usual. There is the delay to make up. After a while he starts to hum to himself. In a way, he is happy.

当男人收拾好工具回到自己的车上时，他希望自己能洗洗手。他的鞋子——他一直站在泥地里换轮胎——不够干净(他是个推销员)。更重要的是，他得赶紧去赴下一个约会。当他发动引擎的时候，他想，‘女人！一个比另一个更愚蠢。他想知道如果他不在那里帮忙，她会做些什么。他把脚放在油门上，以比平时更快的速度开走了。这是一个需要弥补的延误。过了一会儿，他开始哼起歌来。在某种程度上，他是快乐的。

Almost any man would have behaved in the same manner - and so would most women. Without thinking, simply because men are men and women so different from them, a woman will make use of a man whenever there is an opportunity. What else could the woman have done when her car broke down? She has been taught to get a man to help. Thanks to his knowledge he was able to change the tire quickly - and at no cost to herself. True, he ruined his clothes, put his business in jeopardy, and endangered his own life by driving too fast afterwards. Had he found something else wrong with her car, however, he would have repaired that, too. That is what his几乎所有的男人都会这样做——大多数女人也是如此。不用思考，仅仅因为男人是男人，女人和他们是如此不同，女人只要有机会就会利用男人。当她的车抛锚的时候，那个女人还能做什么？她被教导要找一个男人来帮忙。多亏了他的知识，他能够很快地换轮胎——而且她自己也不用付出任何代价。的确，他毁了自己的衣服，把自己的生意置于危险之中，后来还因为开车太快而危及自己的生命。然而，如果他发现她的车还有什么问题，他也会修好的。这就是他的

knowledge of cars is for. Why should a woman learn to change a flat when the opposite sex (half the world's population) is able and willing to do it for her?

对汽车的了解。既然异性(占世界人口的一半)能够并且愿意为女性换房子，为什么女性要学会换房子呢？

Women let men work for them, think for them and take on their responsibilities - in fact, they exploit them. Yet, since men are strong, intelligent and imaginative, while women are weak, unimaginative, and stupid, why isn't it men who exploit women?

女人让男人为她们工作，为她们思考，承担她们的责任——事实上，她们剥削她们。然而，既然男人强壮、聪明、有想象力，而女人软弱、缺乏想象力、愚蠢，为什么不是男人剥削女人呢？

Could it be that strength, intelligence, and imagination are not prerequisites for power but merely qualifications for slavery? Could it be that the world is not being ruled by experts but by beings who are not fit for anything else - by women? And if this is so, how do

难道力量、智慧和想象力不是权力的先决条件，而仅仅是奴隶的资格？难道这个世界不是被专家统治，而是被那些不适合做其他任何事情的人统治——被女人？如果是这样的话

women manage it so that their victims do not feel themselves cheated and humiliated, but rather believe to be themselves what they are least of all - masters of the universe? How do women manage to instil in men this sense of pride and superiority that inspires them to ever greater achievements?

女性成功地做到了这一点，这样她们的受害者就不会觉得自己受到了欺骗和羞辱，而是相信自己是最低贱的？女人是如何设法向男人灌输这种激励他们取得更大成就的自豪感和优越感的？

Why are women never unmasked?

为什么女人从不摘下面具？

WHAT IS MAN?

人是什么？

A man is a human being who works. By working, he supports himself, his wife, and his wife's children. A woman, on the other hand, is a human being who does not work. 男人是工作的人。他靠工作养活自己、妻子和妻子的孩子。另一方面，女人是不工作的人

- or at least only temporarily. Most of her life she supports neither herself nor her children, let alone her husband.

她一生的大部分时间既不供养自己也不供养孩子，更不用说供养丈夫了。

Any qualities in a man that a woman finds useful, she calls masculine; all others, of no use to her or to anyone else for that matter, she chooses to call effeminate. A man's appearance has to be masculine if he wants to have success with women, and that means it will have to be geared to his one and only raison d'être - work. His appearance must conform to each and every task put to him, and he must always be able to fulfil it.

女人认为男人身上任何有用的品质都是阳刚之气;而其他所有对她或其他任何人都毫无用处的品质,她都称之为女人气。如果一个男人想要在女人面前获得成功,他的外表必须是男性化的,这意味着外表必须与他唯一存在的理由相适应。他的外表必须符合交给他的每一项任务,而且他必须始终能够完成这项任务。

Except at night when the majority of men wear striped pajamas with at most two pairs of pockets, men wear a kind of uniform made of durable, stain-resistant material in brown, blue or gray. These uniforms, or 'suits,' have up to ten pockets, in which men carry instruments and tools indispensable for their work. Since a woman does not work, her night or day clothes rarely have pockets.

除了晚上,大多数男人穿着条纹睡衣,最多有两对口袋,男人穿着一一种耐用的、防污染的棕色、蓝色或灰色布料制成的制服。这些制服,或称“套装”,有多达 10 个口袋,男人在里面携带工作必不可少的工具和工具。因为一个女人不工作,她的晚上或者白天的衣服很少有口袋。

For social events men are permitted to wear black, a color that shows marks and stains, since on those occasions men are less likely to dirty themselves. Moreover, the bright colors worn by women show to advantage against it. The occasional red or green evening jackets worn by men are acceptable, since, by contrast, all the real men present seem so much more masculine.

在社交场合,男人可以穿黑色的衣服,因为在这种场合,男人不太可能把自己弄脏。而且,女人穿的鲜艳的颜色显示出对它有利的一面。男士偶尔穿的红色或绿色晚礼服是可以接受的,因为相比之下,在场的所有真正的男士看起来都要阳刚得多。

The rest of a man's appearance is also adapted to his situation. His hair style requires only fifteen minutes at the barber every two or three weeks. Curls, waves, and tints are not encouraged as they might hinder his work. Men often work in the open air or spend a considerable amount of time in it, hence complicated styles would be a nuisance. Furthermore, it is improbable that such styles would make a hit with women since, unlike men, they never judge the opposite sex from an aesthetic point of view. So most men, after one or two attempts at individuality, realize that 男人外表的其他部分也适合他的处境。他的发型每两三个星期在理发店只需要十五分钟。卷发、波浪和浅色不被鼓励,因为它们可能会妨碍他的工作。男人们经常在户外工作或花费大量的时间在户外工作,因此复杂的风格是一件麻烦事。此外,这种风格不太可能受到女性的欢迎,因为她们不像男性,从审美角度来判断异性。所以大多数男人,在尝试了一两次个性之后,就会意识到这一点

women are indifferent to their efforts and revert to a standard style, short or long. The same is true of beards. Only oversensitive men - usually ones with intellectual pretensions - who want to appear mentally tough by letting their facial hair grow indiscriminately wear a full beard for any length of time. It will be tolerated by women, however, for a beard is an important indication of a man's character and therefore of the way in which he might be most easily exploited. (His field of work will usually be that of the neurotic intellectual.)

女人对自己的努力漠不关心，回归到标准的风格，不管是短的还是长的。胡须也是如此。只有那些过于敏感的男人——通常是那些自命聪明的男人——才会希望通过任意留胡子来表现出精神上的强硬。然而，女人可以容忍胡子，因为胡子是男人性格的重要标志，因此也是他最容易被利用的方式。(他的工作领域通常是那些神经质的知识分子。)

Generally a man uses an electric razor for about three minutes every morning to keep his beard in check. For his skin, soap and water are considered good enough. All that is required is cleanliness and an absence of make-up so that everyone can see what he is like. As for his

一般来说，一个男人每天早上用电动剃须刀大约三分钟，以控制他的胡子。对于他的皮肤来说，肥皂和水就足够了。所需要的只是清洁和不化妆，这样每个人都能看到自己是什么样的人。至于他的

fingernails, they should be as short as possible for work.

为了工作，指甲应该尽可能短。

Apart from a wedding ring - worn to show that he is being used by a particular woman for a particular purpose - a proper man wears no ornaments. His clumsy, functional watch, worn on the wrist, is hardly decorative. Heavy in design, waterproof, shock-resistant and showing the correct date, it cannot possibly be called an ornament. Usually it was given to him by the woman for whom he works.

除了一枚结婚戒指——戴上这枚戒指是为了表明他被某个特定的女人用于某个特定的目的——一个正常的男人是不戴饰品的。他那只戴在手腕上的笨重、功能齐全的手表，几乎没有什么装饰性。设计重，防水，抗震，显示正确的日期，不可能称之为装饰品。通常是他工作的那个女人给他的。

Shirts, underwear, and socks for real men are so standardized that their only difference is one of size. They can be bought in any shop without difficulty or loss of time. Only as far as ties are concerned is there any degree of freedom - and then a man is usually so unused to choosing that he lets the woman buy them for him.

真正的男人穿的衬衫、内衣和袜子是如此标准化，以至于他们唯一的区别只是尺寸的不同。他们可以在任何商店买到没有困难或损失的时间。只有在涉及到领带的时候，才会有一定程度的自由——而男人通常不习惯于选择领带，所以他让女人给他买。

Anyone visiting this Earth from another planet would think it is each man's goal to look as much like the next as possible. Yet, to fulfill woman's purposes, masculinity and male usefulness vary to a considerable degree: necessarily, because women, who hardly ever work, need men for everything.

任何从另一个星球来到这个地球的人都会认为，每个人的目标都是尽可能地看起来像另一个人。然而，为了实现女性的目的，男性气概和男性效用在很大程度上是不同的：这是必然的，因为女性几乎从不工作，所有事情都需要男性。

There are men who carefully manoeuvre a large limousine out of the garage at eight o'clock every morning. Others leave an hour earlier, traveling in a middle-class sedan. Still others leave when it is not yet light, wearing overalls and carrying lunch boxes, to catch buses, subways, or trains to factories or building sites. By a trick of fate, it is always the latter, the poorest, who are exploited by the least attractive women. For, unlike women (who have an eye for money), men notice only woman's

external appearance. Therefore, the more desirable women in their own class are always being snatched away from under their noses by men who happen to earn more.

有些人每天早上八点钟小心翼翼地把一辆大型豪华轿车开出车库。其他人则提前一小时乘坐中级轿车离开。还有一些人在天还没亮的时候离开，穿着工作服，带着饭盒，搭乘公共汽车、地铁或火车去工厂或建筑工地。由于命运的捉弄，总是后者，最穷的人，受到最没有魅力的女人的剥削。因为，不像女人(对金钱有着敏锐的洞察力)，男人只注意女人的外表。因此，在她们自己的阶层中，那些更有吸引力的女性总是在她们的眼皮底下被挣得更多的男性抢走。

No matter what a particular man does or how he spends his day, he has one thing in common with all other men - he spends it in a degrading manner. And he himself does not gain by it. It is not his own livelihood that matters: he would have to struggle far less for that, since luxuries do not mean anything to him anyway it is the fact that he does it for others that makes him so tremendously proud. He will undoubtedly have a photograph of his wife and children on his desk, and will miss no opportunity to hand it around.

不管一个特定的男人做什么或者他如何度过一天，他和所有其他男人有一个共同点——他以一种可耻的方式度过这一天。而他自己并没有从中获益。他自己的生计并不重要：他不必为此挣扎太多，因为奢侈品对他来说并不意味着什么，正是他为别人做的事情让他感到非常骄傲。毫无疑问，他的办公桌上会有一张他妻子和孩子的照片，而且他不会错过任何机会传阅。

No matter what a man's job may be - bookkeeper, doctor, bus driver, or managing director - every moment of his life will be spent as a cog in a huge and pitiless system - a system designed to exploit him to the utmost, to his dying day. 无论一个人的工作是簿记员、医生、公共汽车司机还是总经理，他生命中的每一刻都将像一个巨大而无情的系统中的一个齿轮一样度过，这个系统被设计用来最大限度地剥削他，直到他死去。

It may be interesting to add up figures and make them tally - but surely not year in, year out? How exciting it must be to drive a bus through a busy town! But always the same route, at the same time, in the same town, day after day, year after year? What a magnificent feeling of power to know that countless workers obey one's command!

把这些数字加起来并使之相符可能很有趣——但肯定不是年复一年地加起来？开着公共汽车穿过一个繁忙的城镇一定是多么令人兴奋啊！但总是同一条路线，同一时间，同一个城镇，日复一日，年复一年？知道有无数的工人服从命令，这是一种多么伟大的权力感啊！

But how would one feel if one suddenly realized one was their prisoner and not their master?

但是，如果一个人突然意识到自己是他们的囚徒而不是他们的主人，他会作何感想呢？

We have long ceased to play the games of childhood. As children, we became bored quickly and changed from one game to another. A man is like a child who is condemned to play the same game for the rest of his life. The reason is obvious: as soon as he is discovered to have a gift for one thing, he is made to specialize. Then, because he can earn more money in that field than another, he is forced to do it forever. If he was good at maths in school, if he had a 'head for figures,' he will be sentenced to a lifetime of figure work as bookkeeper, mathematician, or computer operator, for there lies his maximum work potential. Therefore, he will add up figures, press buttons and add up more figures, but he will never be able to say, 'I'm bored. I want to do something else!' The woman who is exploiting him will never permit him to look for something else. Driven by this woman, he may engage in a desperate struggle against competitors to improve his position, and perhaps even become head clerk or managing director of a bank. But isn't the price he is paying for his improved salary rather too high?

我们早就不玩儿儿童游戏了。当我们还是孩子的时候，我们很快就感到无聊，从一个游戏换到另一个游戏。一个男人就像一个孩子，注定要在他的余生中玩同样的游戏。原因是显而易见的：一旦他被发现对某一事物有天赋，他就被迫专门化。然后，因为他可以在这个领域比其他领域赚更多的钱，他被迫永远这样做。如果他在学校数学好，如果他有一个数字头脑，他将被判处终身数字工作作为簿记员，数学家，或计算机操作员，因为有他的最大工作潜力。因此，他会把数字加起来，按下按钮，再加上更多的数字，但他永远不会说，‘我很无聊。我想干点别的。’剥削他的女人永远不会允许他去寻找别的东西。在这个女人的驱使下，他可能会为了提高自己的地位与竞争对手进行殊死搏斗，甚至可能成为一家银行的首席职员或董事总经理。但是，他为提高工资所付出的代价是不是太高了？

A man who changes his way of life, or rather his profession (for life and profession are synonymous to him), is considered unreliable. If he does it more than once, he becomes a social outcast and remains alone.

一个人如果改变了他的生活方式，或者更确切地说，改变了他的职业(因为生活和职业对他来说是同义词)，就会被认为是不可靠的。如果他不止一次这样做，他就会成为社会的弃儿，孤独终老。

The fear of being rejected by society must be considerable. Why else will a doctor (who as a child liked to observe tadpoles in jam jars) spend his life opening up nauseating growths, examining and pronouncing on human excretions? Why else does he busy himself night and day with people of such repulsiveness that everyone else is driven away? Does a pianist who, as a child, liked to tinkle on the piano really enjoy playing the same Chopin nocturne over and over again all his life? Why else does a politician who as a schoolboy discovered the techniques of manipulating people successfully continue as an adult, mouthing words and phrases as a minor government functionary? Does he actually enjoy contorting his face and playing the fool and listening to the idiotic chatter of other politicians? Surely he must once have dreamed of a different kind of life. Even if he became President of the United States, wouldn't the price be too high?

对于被社会排斥的恐惧肯定是巨大的。否则，为什么一个医生(小时候喜欢观察果酱瓶中的蝌蚪)一辈子都要打开令人作呕的生长物，检查人类的排泄物，并对它们发音？要不然，他为什么日日夜夜地和那些令人讨厌的人在一起，以至于其他人都被赶走了呢？一个小时候喜欢在钢琴上叮当作响的钢琴家真的喜欢一辈子反复弹奏同样的肖邦

夜曲吗？否则，为什么一个在上学时就发现了操纵人的技巧的政治家，成年后继续成为一个小政府官员，嘴里说着单词和短语呢？他真的喜欢扭曲自己的脸，装傻，听其他政客愚蠢的闲谈吗？他肯定曾经梦想过一种不同的生活。即使他当上了美国总统，代价是不是太高了？

No, one can hardly assume men do all this for pleasure and without feeling a desire for change. They do it because they have been manipulated into doing it: their whole life is nothing but a series of conditioned reflexes, a series of animal acts. A man who is no longer able to perform these acts, whose earning capacity is lessened, is considered a failure. He stands to lose everything - wife, family, home, his whole purpose in life - all the things, in fact, which give him security.

不，人们很难认为男人做这一切是为了享受，而不是渴望改变。他们这样做是因为他们被操纵去做这件事：他们的整个生命只不过是一系列条件反射，一系列动物行为。如果一个人不能再从事这些行为，赚钱能力下降，那么他就是失败者。他会失去一切——妻子、家庭、家庭、他生活的全部目标——事实上，所有这些都会给他带来安全感。

Of course one might say that a man who has lost his capacity for earning money is automatically freed from his burden and should be glad about this happy ending - but freedom is the last thing he wants. He functions, as we shall see, according to the principle of pleasure in non freedom. To be sentenced to life-long freedom is a worse fate than life-long slavery.

当然，有人可能会说，一个失去了赚钱能力的人自动地从负担中解脱出来，并且应该为这个幸福的结局感到高兴——但是自由是他最不想要的东西。正如我们将要看到的，他是根据非自由中的快乐原则运作的。被判终身自由比终身奴役更糟糕的命运。

To put it another way: a man is always searching for someone or something to enslave him, for only as a slave does he feel secure - and, as a rule, his choice falls on a woman. Who or what is this creature who is responsible for his lowly existence and who, moreover, exploits him in such a way that he only feels safe as her slave, and her slave alone?

换句话说：一个男人总是在寻找某人或某物来奴役他，因为只有作为奴隶，他才感到安全——通常，他的选择落在一个女人身上。这个人是谁或者什么东西造成了他的卑微生活，而且剥削他的方式使他只觉得自己是她的奴隶，而且只是她的奴隶？

## WHAT IS WOMAN?

什么是女人？

A woman, as we have already said, is, in contrast to a man, a human being who does not work. One might leave it at that, for there isn't much more to say about her, were the basic concept of 'human being' not so general and inexact in embracing both 'man' and 'woman.'

正如我们已经说过的，女人与男人相比，是一个不工作的人。人们可能就此打住，因为关于她没有更多可说的了，如果‘人类’的基本概念在包容‘男人’和‘女人’方面不是那么笼统和不准确的话

Life offers the human being two choices: animal existence - a lower order of life - and spiritual existence. In general, a woman will choose the former and opt for physical well-being, a place to breed, and an opportunity to indulge unhindered in her breeding habits.

生活为人类提供了两种选择:动物存在——一种较低的生活秩序——和精神存在。一般来说，女人会选择前者，选择身体健康，一个繁殖的地方，并有机会不受阻碍地享受她的繁殖习惯。

At birth, men and women have the same intellectual potential; there is no primary difference in intelligence between the sexes. It is also a fact that potential left to stagnate will atrophy. Women do not use their mental capacity: they deliberately let it disintegrate. After a few years of sporadic training, they revert to a state of irreversible mental torpor.

在出生时，男性和女性具有相同的智力潜能;两性之间在智力方面没有主要差异。这也是一个事实:停滞的潜力将会萎缩。女人没有使用她们的心智能力:她们故意让它瓦解。经过几年的零星训练，他们会恢复到一种不可逆转的精神麻木状态。

Why do women not make use of their intellectual potential? For the simple reason that they do not need to. It is not essential for their survival. Theoretically it is possible for a beautiful woman to have less intelligence than a chimpanzee and still be considered an acceptable member of society.

为什么妇女不利用她们的智力潜力？原因很简单，他们不需要这样做。这对他们的生存并不重要。从理论上讲，一个漂亮的女人可能不如一只黑猩猩聪明，但仍被认为是一个可以接受的社会成员。

By the age of twelve at the latest, most women have decided to become prostitutes. Or, to put it another way they have planned a future for themselves which consists of choosing a man and letting him do all the work. In return for his support, they are prepared to let him make use of their vagina at certain given intervals. The minute a woman has made this

最迟在十二岁的时候，大多数女性已经决定成为妓女。或者，换句话说，他们为自己规划了一个未来，包括选择一个男人，让他做所有的工作。作为对他支持的回报，她们准备让他在一定的时间间隔内使用她们的阴道。一个女人做了这个 decision she ceases to develop her mind. She may, of course, go on to obtain various degrees and diplomas. These increase her market value in the eyes of men, for men believe that a woman who can recite things by heart must also know and understand them. But any real possibility of communication between the sexes ceases at this point. Their paths are divided forever.

她的决定停止发展她的思想。当然，她可以继续获得各种学位和文凭。这些增加了她在男人眼中的市场价值，因为男人相信，一个女人能够背诵的东西，也必须知道和理



解他们。但是，两性之间任何真正的交流的可能性在这一点上停止了。他们的道路永远分开。

One of man's worst mistakes, and one he makes over and over again, is to assume that woman is his equal, that is, a human being of equal mental and emotional capacity. A man may observe his wife, listen to her, judge her feelings by her reactions, but in all this he is judging her only by outward symptoms, for he is using his own scale of values.

男人最大的错误之一，也是他一次又一次犯下的错误，就是假定女人和他是平等的，也就是说，一个具有同等智力和情感能力的人。一个男人可能会观察他的妻子，倾听她，通过她的反应来判断她的感受，但是在所有这一切中，他只是通过外在的症状来判断她，因为他使用他自己的价值尺度。

He knows what he would say, think and do if he were in her shoes. When he looks at her depressing ways of doing things, he assumes there must be something that prevents her from doing what he himself would have done in her position. This is natural, as he considers himself the measure of all things - and rightly so - if humans define themselves as beings capable of abstract thought.

如果他处在她的位置上，他知道自己会说什么、想什么、做什么。当他看到她令人沮丧的做事方式时，他认为一定有什么事情阻止了她去做他自己在她的位置上会做的事情。这是自然的，因为他认为自己是衡量所有事物的尺度——如果人类将自己定义为具有抽象思维能力的存在的话，这是正确的。

When a man sees a woman spending hours cooking, washing dishes and cleaning, it never occurs to him that such jobs probably make her quite happy since they are exactly at her mental level. Instead he assumes that this drudgery prevents her from doing all those things which he himself considers worthwhile and desirable.

Therefore, he invents automatic

当一个男人看到一个女人花很多时间做饭、洗碗和打扫卫生，他从来没有想到这样的工作可能会让她很高兴，因为这些工作完全处于她的精神层面。相反，他认为这种单调乏味的工作阻止了她去做那些他自己认为有价值 and 值得做的事情。因此，他发明了自动化

dishwashers, vacuum cleaners, and precooked foods to make her life easier and to allow her to lead the dream life he himself longs for.

洗碗机，真空吸尘器，和预先煮熟的食物，使她的生活更容易，并让她过上他自己渴望的梦想生活。

But he will be disappointed: rarely using the time she has gained to take an active interest in history, politics or astrophysics, woman bakes cakes, irons underclothes and makes ruffles and frills for blouses or, if she is especially enterprising, covers her bathroom with flower decals. It is natural, therefore, that man assumes such things to be the essential ingredients of gracious living. This idea must have been instilled by woman, as he himself really doesn't mind if his cakes are store bought, his underpants unironed, or his bathroom devoid of flowery patterns. He invents cake mixes to liberate her from drudgery, automatic irons and toilet -paper holders already covered with flower patterns to make gracious living easier to attain - and still women take no interest in serious literature, politics, or the conquest of the universe. For her, this newfound leisure comes just at the right moment. At last she can take in herself: since a longing after intellectual achievements is alien to her, she concentrates on her external appearance.

但他会感到失望:女人很少利用这段时间对历史、政治或天体物理学产生积极的兴趣,烤蛋糕、熨内衣、为衬衫做褶边和褶边,或者,如果她特别有进取心的话,在浴室里贴上花卉贴纸。因此,人们自然而然地认为这些东西是优雅生活的基本要素。这个想法肯定是女人灌输的,因为他自己真的不介意他的蛋糕是商店买的,他的内裤没有熨烫,或者他的浴室没有花朵图案。他发明了蛋糕粉,把她从单调乏味的工作、自动熨斗和已经被花朵图案覆盖的卫生纸中解放出来,让优雅的生活变得更容易实现——然而,女性对严肃的文学、政治或征服宇宙并不感兴趣。对她来说,这种新发现的空闲时间恰好来得正是时候。她终于可以自己照顾自己了:由于对智力成就的渴望对她来说是陌生的,她专注于自己的外表。

Yet even this occupation is acceptable to man. He really loves his wife and wants her happiness more than anything in the world. Therefore he produces non-smear lipstick, waterproof mascara, home permanents, no-iron frilly blouses and throwaway underwear - always with the same aim in view. In the end, he hopes, this being whose needs seem to him so much sensitive, so much more refined, will gain freedom - freedom to achieve in her life the ideal state which is his dream: to live the life of a free man.

然而,即使是这种职业也是人类可以接受的。他真的很爱他的妻子,他最想要的就是她的幸福。因此,他生产无涂抹口红,防水睫毛膏,家庭永久物,无铁褶边衬衫和一次性内衣-总是在同一个目标的想法。最后,他希望,这个在他看来需要如此敏感、如此优雅的人,将获得自由——自由,在她的生活中实现他的梦想——过自由人的生活。

Then he sits back and waits. Finally, as woman does not come to him of her own free will, he tries to tempt her into his world. He offers her coeducation, so that she is accustomed to his way of life from childhood. With all sorts of excuses, he gets her to attend his universities and initiates her into the mysteries of his own discoveries, hoping to awaken her interest in the wonders of life. He gives her access to the very last male strongholds, thereby relinquishing traditions sacred to him by encouraging her to make use of her right to vote in the hope she will change the systems of government he has managed to think up so laboriously, according to her own ideas. Possibly he even hopes that she will be able to create peace in the world - for, in his opinion, women are a pacifist influence.

然后他坐下来等待。最后,由于女人不是自愿来到他身边的,他试图引诱她进入他的世界。他为她提供男女同校的教育,使她从小就习惯了他的生活方式。他用各种各样的借口让她进入他的大学,并引导她进入他自己发现的神秘之处,希望唤醒她对生命奇迹的兴趣。他允许她进入最后的男性据点,从而放弃了对他来说神圣的传统,鼓励她利用自己的投票权,希望她能改变他根据自己的想法费尽心机构思出来的政府体制。也许他甚至希望她能够在世界上创造和平——因为在他看来,女人是和平主义者的影响力。

In all this he is so determined and pigheaded that he fails to see what a fool he is making of himself - ridiculous by his own standards, not those of women, who have absolutely no sense of humor.

在所有这一切中，他是如此坚决和顽固，以至于他没有意识到自己在把自己当成一个多么愚蠢的人——按照他自己的标准来说是可笑的，而不是那些完全没有幽默感的女人的标准。

No, women do not laugh at men. At most they get irritated. The old institutions of house and home are not yet so obviously outdated and derelict that they can't justify relinquishing all their intellectual pursuits and renouncing all their claims to better jobs. One does wonder, however, what will happen when housework is still further mechanized, when there are enough good nursery schools nearby, or when - as must occur before long - men discover that children themselves are not essential. 不，女人不会嘲笑男人。他们最多只是被激怒。旧的家庭机构还没有明显过时和被遗弃，他们不能证明放弃他们所有的智力追求和放弃他们所有的要求更好的工作。然而，人们确实想知道，如果家务活进一步机械化，如果附近有足够多的好幼儿园，或者不久之后男人们就会发现孩子本身并不重要，那会发生什么。

If only man would stop for one moment in his heedless rush toward progress and think about this state of affairs, he would inevitably realize that his efforts to give woman a sense of mental stimulation have been totally in vain. It is true that woman gets progressively more elegant, more well-groomed, more 'cultured,' but her demands on life will always be material, never intellectual.

如果男人能停下来一会儿，不顾一切地向前冲，思考一下这种情况，他就会不可避免地意识到，他给女人一种精神刺激的努力是完全徒劳的。的确，女人变得越来越优雅，越来越整洁，越来越“有教养”，但她对生活的要求永远是物质的，而不是知识的。

Has she ever made use of the mental processes he teaches at his universities to develop her own theories? Does she do independent research in the institutes he has thrown open to her? Someday it will dawn on man that woman does not read the wonderful books with which he has filled his libraries. And though she may well admire his marvelous works of art in museums, she herself will rarely create, only 她有没有利用他在大学里教授的心理过程来发展她自己的理论？她是否在他开放给她的研究所做独立研究？总有一天，男人会明白，女人不会读他藏在图书馆里的那些好书。尽管她很可能会在博物馆里欣赏他的非凡艺术作品，但她自己却很少创作，只是

copy. Even the plays and films, visual exhortations to woman on her own level to liberate herself, are judged only by their entertainment value. They will never be a first step to revolution.

复制。即使是戏剧和电影，视觉上劝诫女性在自己的层面上解放自己，也只能通过它们的娱乐价值来判断。它们永远不会成为革命的第一步。

When a man, believing woman his equal, realizes the futility of her way of life, he naturally tends to think that it must be his fault, that he must be suppressing her. But in our time women are no longer subject to the will of men. Quite the contrary. They have been given every opportunity to win their independence and if, after all this time, they have not liberated themselves and thrown off their shackles, we can only arrive at one conclusion: there are no shackles to throw off.

当一个男人相信他的女人是平等的，意识到她的生活方式是徒劳的，他自然倾向于认为这一定是他的错误，他必须压制她。但是在我们这个时代，女人不再受制于男人的意志。恰恰相反。他们获得了获得独立的一切机会，如果在这么长时间之后，他们仍然没有解放自己，没有摆脱枷锁，我们只能得出一个结论：没有可以摆脱的枷锁。

It is true that men love women, but they also despise them. Anyone who gets up in the morning fresh and ready to conquer new worlds (with infrequent success, admittedly, because he has to earn a living) is bound to despise someone who simply isn't interested in such pursuits. Contempt may even be one of the main reasons for his efforts to further the mental development of a woman. He feels ashamed of her and assumes that she, too, must be ashamed of herself. So, being a gentleman, he tries to help.

男人爱女人，但他们也鄙视她们，这是事实。每天早上醒来，精神饱满，准备去征服新世界的人(当然，他们很少成功，因为他们必须谋生)注定会鄙视那些对这种追求根本不感兴趣的人。轻视甚至可能是他努力促进女性智力发展的主要原因之一。他为她感到羞耻，认为她也一定为自己感到羞耻。所以，作为一个绅士，他试图帮助她。

Men seem incapable of realizing that women entirely lack ambition, desire for knowledge and need to prove themselves, all things which, to him, are a matter of course. They allow men to live in a world apart because they do not want to join them. Why should they? The sort of independence men have means nothing to women, because women don't feel

男人似乎无法意识到女人完全缺乏野心，对知识的渴望和证明自己的需要，所有这些对他来说都是理所当然的事情。他们允许男人生活在一个不同的世界，因为他们不想加入他们。他们为什么要这么做呢？男人所拥有的那种独立性对女人来说毫无意义，因为女人没有感觉

dependent. They are not even embarrassed by the intellectual superiority of men because they have no ambition in that direction.

他们甚至不会因为男性在智力上的优越性而感到尴尬，因为他们在这个方向上没有野心。

There is one great advantage which women have over men: they have a choice - a choice between the life of a man and the life of a dimwitted, parasitic luxury item. There are too few women who would not select the latter. Men do not have this choice.

女人比男人有一个巨大的优势：她们可以选择——是选择一个男人的生活，还是选择一个愚蠢的、寄生的奢侈品。很少有女性不会选择后者。男人没有这样的选择。

If women really felt oppressed by men, they would have developed hate and fear for them, as the oppressed always do, but women do not fear men, much less hate them. If they really felt humiliated by men's mental superiority, they would have used every means in their power to change the situation. If women really felt unfree,

surely, at such a favorable time in their history, they would have broken free of their oppressors.

如果女人真的感到被男人压迫，她们就会像被压迫者一样对男人产生仇恨和恐惧，但是女人并不害怕男人，更不用说憎恨他们了。如果她们真的感到被男人的精神优越感所羞辱，她们会用尽一切办法来改变这种状况。如果妇女真的感到不自由，当然，在她们历史上这样一个有利的时刻，她们早就摆脱了压迫者。

In Switzerland, one of the most highly developed countries of the world, where until recently women were not allowed to vote, in a certain canton, it is reported, the majority of women were against introducing the vote for women. The Swiss men were shattered, for

瑞士是世界上最发达的国家之一，直到最近还不允许妇女在某个州投票，据报道，大多数妇女反对为妇女投票。瑞士人被击垮了，因为他们看到了这种卑鄙的态度，又一次证明了几个世纪以来男性的压迫。

How very wrong they were! Women feel anything but oppressed by men. On the contrary, one of the many depressing truths about the relationship between the sexes is simply that man hardly exists in a woman's world: Man is not even powerful enough to revolt against. Woman's dependence on him is only material, of a 'physical' nature, something like a tourist's dependence on an airline, a café proprietor's on his espresso machine, a car's on gasoline, or a television set's on electric current. Such dependencies hardly involve agonizing.

他们大错特错了！女人除了被男人压迫什么都感觉得到。相反，有关两性关系的许多令人沮丧的事实之一就是，男人在女人的世界里几乎不存在：男人甚至没有强大到足以反抗。女人对他的依赖只是物质上的，身体上的，有点像游客对航空公司的依赖，咖啡店老板对咖啡机的依赖，汽车对汽油的依赖，或者电视机对电流的依赖。这样的依赖几乎不涉及痛苦。

Henrik Ibsen, who suffered from the same misapprehensions as other men, meant his Doll's House to be a kind of manifesto for the freedom of women. The premiere in 1880 certainly shocked men, and they determined to fight harder to improve women's position.

亨利克·易卜生和其他男人一样有着同样的误解，他的《玩偶之家》意味着女性自由的宣言。1880年的首映当然震惊了男性，他们决心更加努力地争取提高女性的地位。

For women themselves, however, the struggle for emancipation as usual took shape in a change of style: for a while they delighted in their often-laughed-at masquerade as suffragettes.

然而，对于妇女本身来说，争取妇女解放的斗争以一种风格的变化而形成：有一段时间，她们以常常被嘲笑的妇女参政论者的化妆舞会为乐。

Later on, the philosophy of Jean-Paul Sartre made a similarly profound impression on women. As proof that they understood it completely, they let their hair grow down to their waists and wore black pullovers and trousers.

后来，让-保罗·萨特的哲学也给女性留下了类似的深刻印象。为了证明她们完全明白这一点，她们把头发留到腰间，穿着黑色套头衫和长裤。

Even the teachings of the Chinese Communist leader Mao Zedong were a success - the Mao look lasted for a whole season.

甚至中国共产党领导人毛的教导也是成功的——毛的造型持续了整整一个季度。

## A WOMAN'S HORIZON

一个女人的视野

Whatever men set about to impress women with, counts for nothing in the world of women. Only another woman is of importance in her world.

不管男人想用什么方式来吸引女人，在女人的世界里都没有任何意义。在她的世界里，只有另一个女人才是重要的。

Of course, a woman will always be pleased if a man turns to look at her - and if he is well dressed or drives an expensive sports car, so much the better. Her pleasure may be compared to that of a shareholder who finds that his stocks have risen. It will be a matter of complete indifference to a woman if he is attractive or looks intelligent. A shareholder is hardly likely to notice the color of his dividend checks.

当然，如果一个男人转过头来看她，女人总是会很高兴的——如果他穿着得体或者开着一辆昂贵的跑车，那就更好了。她的快乐可以与股东发现自己的股票上涨相提并论。对于一个女人来说，如果他有魅力或者看起来聪明，那将是一件完全无关紧要的事情。股东几乎不可能注意到他的股息支票的颜色。

But if another woman should turn to look - a rare occurrence, for her own judgment is infinitely more remorseless than that of a man - her day is made. She has achieved the impossible - the recognition, admiration, and 'love' of other women.

但是，如果另一个女人转过头去看——这种情况很少发生，因为她自己的判断力比男人的判断力要冷酷无情得多——她的日子就成了。她完成了不可能完成的任务——得到其他女性的认可、赞赏和“爱”。

Yes, only women exist in a woman's world. The women she meets at church, at parent-teacher meetings, or in the supermarket; the women with whom she chats over the garden fence; the women at parties or window -shopping in the more fashionable streets; those she apparently never seems to notice - these women are the measure of her success or failure. Women's standards correspond to those in other women's heads, not to those in the heads of men; it is their judgment that really counts, not that of men. A simple word of praise from another woman - and all those

clumsy, inadequate male compliments fall by the wayside, for they are just praises out of the mouths of amateurs. Men really have no idea in what kind of world women live in; their hymns of praise miss all the vital points.

是的，在女人的世界里只有女人存在。她在教堂、家长会或超市里遇到的女人；她隔着花园篱笆闲聊的女人；聚会上或在更时尚的街道上逛街的女人；那些她似乎从未注意过的女人——这些女人是衡量她成功与否的尺度。女人的标准与其他女人的标准一致，而不是男人的标准；真正重要的是她们的判断，而不是男人的判断。另一个女人的一句简单的赞美之词——所有那些笨拙的、不充分的男性赞美都被抛在一边，因为它们只是业余爱好者口中的赞美。男人真的不知道女人生活在什么样的世界里，他们赞美的赞美诗漏掉了所有的要点。

Of course woman wants to please man as well: don't let us forget, after all, that he provides the material means. But that is much more easily done. Men have been conditioned to react to a certain degree of differentiation: they expect women to conform to certain types of sex symbols created by make-up and other standard trappings: long hair, painted lips, tight-

当然，女人也想取悦男人：不要让我们忘记，毕竟，他提供的物质手段。但是这样做要容易得多。男人已经习惯于对一定程度的差异做出反应：他们希望女人遵从由化妆品和其他标准服饰创造的某些类型的性符号：长头发、油漆嘴唇、紧身衣 fitting sweaters, miniskirts, sheer stockings, high heels - all done in a moment. 合身的毛衣，迷你裙，透明丝袜，高跟鞋，瞬间完成。

It is those living works of art which are beyond man's comprehension - those creatures walking the fashionable streets of Paris, Rome, and New York. The skill of eyeliner and shadow expertly applied; the choice of lipstick and its application, with or without lipbrush, in several layers or only in one; the compromise to be achieved between the pros and cons of false eyelashes, the matching of a dress, a stole, or a coat with the lighting - all this is an art requiring expert knowledge of which man has

那些在巴黎、罗马和纽约的时髦街道上行走的生物，正是那些人类无法理解的活生生的艺术品。眼线和眼影的使用技巧；唇膏的选择和使用，有或没有唇刷，几层或只有一层；假睫毛的利弊之间的妥协，裙子的搭配，披肩，或大衣与灯光-所有这些都需要专家知识的艺术

no conception. A man lacks any kind of appreciation for this. He has not learnt to interpret the extent of female masquerades and he cannot possibly evaluate these walking works of art. To achieve perfection in such skill needs time, money, and an infinitely limited mind - all these requirements are met by women.

没有概念。一个男人对此缺乏任何欣赏。他没有学会解释女性化妆舞会的程度，他也不可能评价这些活生生的艺术作品。要在这种技能上达到完美，需要时间、金钱和无限有限的头脑——所有这些要求都得到了女人的满足。

In fact, when a woman dresses, she considers a man to a slight extent - the extent necessary to hold him and to encourage him to provide (in the widest sense) for her. Every other investment is aimed at other women. Man has importance only as the provider.

事实上，当一个女人穿衣服的时候，她会在一定程度上考虑到一个男人——这个程度就是拥抱他并鼓励他为她提供(最广泛意义上的)所必需的。所有其他的投资都是针对其他女性的。人只有作为供给者才重要。

If a firm wants to get hold of a specialist in some field, it will flatter and entice him in every possible way until he weakens. Once the contract is signed, his employers can relax. Their leverage over him continues to increase. A woman behaves in much the same way with a man. She gives her man just enough rope to ensure his preferring life by her side to breaking his contract with her.

如果一个公司想在某个领域获得专家，它会用各种可能的方式奉承和诱惑他，直到他削弱。一旦合同签订，他的雇主就可以放心了。他们对他的影响力继续增加。女人对男人的行为方式大致相同。她给她的男人足够的绳子，以确保他更喜欢生活在她身边，而不是打破他与她的合同。

A woman may, in fact, be compared to a firm in a number of ways. After all, a firm is only an impersonal system aimed at achieving a maximum profit. And what else does a woman do? Without any emotion - love, hate, or malice - she is bound to the man who works for her. Feelings become involved only if he threatens to leave her. Then her livelihood is at stake. As this is a rational reaction with a rational cause, it can be rationally dealt with and adjusted to. She can always place another man under contract. How different is her reaction from those of a man who finds himself in a similar position. He is racked by jealousy, humiliation and self-pity - but she is emotionless.

事实上，一个女人可以在许多方面与一家公司相提并论。毕竟，企业只是一个非个人的系统，目的是实现利润的最大化。女人还能做什么？没有任何感情——爱、恨或怨恨——她与为她工作的人结合在一起。只有在他威胁要离开她的时候，感情才会介入。那她的生计就岌岌可危了。由于这是一个有合理原因的理性反应，可以合理地处理和调整。她随时可以与别的男人签订合同。她的反应与那些发现自己处于相似境地的男人的反应是多么不同。他饱受嫉妒、羞辱和自怜的折磨——但她却没有感情。

A woman would hardly ever feel jealous in such a situation, since the man is leaving her only for another woman and not in order to be free. In her eyes he is not improving his position in any way. The adventure of a man's love for a new woman is nothing more than a nuisance. She is seeing it all from the angle of the entrepreneur who loses his best worker to a competitor. As far as a woman is concerned, the heartache involved is nothing more than a reaction to letting good business go elsewhere.

在这种情况下，女人几乎不会感到嫉妒，因为男人离开她只是为了另一个女人，而不是为了自由。在她看来，他并没有以任何方式提高自己的地位。一个男人爱上一个新女人的冒险只不过是一件讨厌的事。她从一位企业家的角度来看待这一切，这位企业



家最优秀的员工被竞争对手抢走了。对于一个女人来说，心痛只不过是放弃好生意的一种反应。

Consequently, it is quite absurd for any man to think his wife is being faithful merely because she does not go off with other men - men who, in his eyes, are more attractive. Provided he is working hard and is supplying all the things that really matter to her, why should she? A woman's faithfulness has nothing in common with that of a man. Women are, in contrast to men, practically immune to the looks of the opposite sex. If a woman flirts with her husband's best friend, her intention is to annoy his wife, whose feelings do matter, unlike those of her own husband. If she felt deeply about the man in question, she would never show her emotions in public.

因此，任何一个男人认为他的妻子是忠诚的，仅仅因为她没有和其他男人私奔——在他看来，男人更有吸引力，这是相当荒谬的。如果他努力工作，提供所有对她来说真正重要的东西，她为什么要这么做呢？女人的忠诚与男人的忠诚毫无共同之处。与男性相比，女性实际上对异性的长相免疫。如果一个女人和她丈夫最好的朋友调情，她的目的就是要激怒他的妻子，她的感觉很重要，不像她自己丈夫的感觉。如果她对那个男人有很深的感情，她绝不会在公共场合表露自己的感情。

In pluralistic sex practices such as wife-swapping, which has now taken over from flirtation as a pastime, it is the other wife who is the object of attack. History is full of anecdotes about male potentates enjoying themselves with many mistresses at the same time, but there are few such stories about female potentates. A woman would be bored to tears with an all-male harem. This has always been the case and will remain so.

在交换妻子等多元化的性行为中，受到攻击的是另一位妻子。交换妻子现在已经取代了调情这种消遣方式。历史上有很多关于男性当权者同时和很多情妇享乐的轶事，但是关于女性当权者的故事很少。一个女人会因为一个全是男人的后宫而感到厌烦。这种情况一直存在，并将继续存在。

If women reacted to a man's external appearance, every current advertisement scheme would be useless. According to statistics, it is the female sector of the population who spends the most money - money men earn for them. Manufacturers do not attempt to stimulate sales by advertisements displaying handsome he-men. On the contrary. No matter what they want to sell - package holidays, detergents, cars, bedroom suites, television sets - each advertisement flaunts a beautiful woman. 如果女人对男人的外表做出反应，那么现在所有的广告计划都将毫无用处。根据统计数字，女性在人口中花的钱最多——男性为她们挣的钱最多。制造商并不试图通过展示帅气男性的广告来刺激销售。恰恰相反。不管他们想卖什么——套餐旅游、洗涤剂、汽车、卧室套房、电视机——每一个广告都炫耀一个美丽的女人。

Only very recently have film producers realized that a handsome hero is not essential to the success of a film. Women are quite content with an ugly star - Jean-Paul Belmondo, Walter Matthau, or Dustin Hoffman. And naturally men prefer them. With their sense of physical inferiority due to the fact that they only very rarely consider themselves beautiful, they find it far easier to identify with an ugly star. As long as there is a beautiful female lead, a film with an ugly male star will be enjoyed by women as much as a movie starring Rock Hudson. For, in reality, they are interested only in the women in the film.

直到最近，电影制片人才意识到一个英俊的英雄对于一部电影的成功并不是必不可少的。女人们对丑陋的明星——让-保罗·贝尔蒙多，Walter Matthau，或者 Dustin Hoffman 都很满意。自然而然，男人们更喜欢女人。由于他们身体上的自卑，他们很少认为自己很漂亮，他们发现自己更容易认同一个丑陋的明星。只要有一个漂亮的女主角，一部有一个丑陋的男明星的电影就会像罗克·哈德森主演的电影一样受到女人的喜爱。因为，实际上，他们只对电影中的女人感兴趣。

The reason men have remained blind to facts like these for such a long time is that they have been misled by the attacks women make on each other. When they hear a woman make derogatory remarks about another - her nose is too big, chest too flat, hips too wide, legs crooked - men, of course, assume that they can't stand each other or that women are not attracted by another woman's beauty.

男人之所以长时间对这些事实视而不见，是因为他们被女人对彼此的攻击误导了。当他们听到一个女人说另一个女人的坏话时——她的鼻子太大，胸部太平，臀部太宽，腿弯曲——当然，男人们会认为他们不能忍受彼此，或者女人不会被另一个女人的美貌所吸引。

Yet how wrong they are. Any businessman, for example, who spends his life praising his competitors in front of his employees would be thought quite mad. Before long, half his best workers would have moved to the other firm. It is the same game that politicians play. Of course they have to blacken each other's names, but if Nixon got stranded on a desert island, he would surely prefer the company of Kossygin or Castro to the much praised man-in-the-street who only elected him. After all, they have very little in common.

然而，他们错得有多离谱。例如，任何一个商人，如果一生都在员工面前称赞自己的竞争对手，那么他一定会被认为是疯了。不久之后，他最优秀的一半员工都会跳槽到另一家公司。这和政客们玩的游戏是一样的。当然，他们必须互相抹黑对方的名字，但如果尼克松被困在一个荒岛上，他肯定会更喜欢科西金或卡斯特的陪伴，而不是那个广受赞誉、只是选他当总统的普通人。毕竟，他们没有什么共同点。

If women were free of financial cares, the majority of them would probably prefer to spend their lives in the company of other women rather than with men - and not because they are all lesbians. What men call lesbian tendencies probably have little to do with a woman's sexual drive. No - the sexes have almost no interests in common. What, besides money, can bind a woman to a man?

如果女性没有经济上的困扰，她们中的大多数可能更愿意和其他女性一起生活，而不是和男性一起生活——而不是因为她们都是女同性恋。男人所说的女同性恋倾向可能与女人的性欲无关。不——两性几乎没有共同的兴趣爱好。除了钱，还有什么能把女人和男人联系在一起？

Women make ideal living companions for each other. Their feelings and instincts are retarded at the same primitive level and there are almost no individualistic or eccentric women. It isn't difficult to imagine the paradise they would create together and how exciting their existence would be, even if the intellectual level was appallingly low. But who would worry about it?

女人是彼此理想的生活伴侣。她们的感情和本能在同样原始的水平上是迟钝的，几乎没有个人主义或古怪的妇女。不难想象他们一起创造的天堂，他们的存在是多么令人兴奋，即使他们的智力水平低得吓人。但是谁会担心呢？

## THE FAIR SEX

### 公平的性别

To someone from outer space surely men would appear infinitely more worthy of admiration than women, for man has intelligence as well as beauty. Throughout the centuries man's standard of values must have become sadly confused, otherwise women would never have been called the fair sex. The mere fact that they are so much less intelligent than men is enough to contradict such a conception, for a stupid person can never be thought of as beautiful unless judged on the purely physical level. But it should be emphasized that the fault lies with man himself, who valued women according to standards by which people and animals are on the same level. If he had not done so, women would hardly fit into the group Homo sapiens.

对于来自外太空的人来说，男人显然比女人更值得钦佩，因为男人有智慧也有美貌。几个世纪以来，男人的价值标准一定变得令人悲哀地混乱，否则女人永远不会被称为公平的性别。仅仅是她们比男人聪明得多这一事实就足以反驳这样的观念，因为一个愚蠢的人永远不会被认为是美丽的，除非从纯粹的生理层面来判断。但应该强调的是，错在男人自己，他们根据人与动物在同一水平上的标准来评价女人。如果他没有这样做，女性将很难融入智人群体。

A man needs a woman because, as we shall see, he needs something to which he may subject himself. But at the same time he must retain his self-respect. This leads him to endow woman with qualities which will justify his subjection. As woman has never yet made any attempt to use her wits, he cannot call her intelligent, but he gets a man needs a woman, because, as we shall see, he needs something to which he may subject himself. But at the same time he must retain his self-respect. This leads him to endow woman with qualities which will justify his subjection. As woman has never yet made any attempt to use her wits, he cannot call her intelligent, but he gets

close to it by creating the concept of 'woman's intuition.' So, in the absence of any other real qualities, he calls her beautiful.

通过创造“女人的直觉”的概念来接近它因此，在缺乏任何其他真正的品质的情况下，他称她为美丽。

Aesthetic standards are necessarily subjective and each aesthetic judgment one makes is an act of personal choice. But subjectivity easily turns into an excuse, and man is only too pleased to allow himself to become a slave. A man assumes that, since woman adorns herself with the obvious intention of drawing all eyes toward her, she must have some reason for her action. So man finds woman beautiful because she thinks she is beautiful. Indeed, he is very grateful for being allowed to share this opinion.

审美标准必然是主观的，每一个人的审美判断都是个人选择的行为。但是主观性很容易变成一种借口，而人非常乐意让自己成为奴隶。男人认为，既然女人装饰自己明显是为了吸引所有的目光，那么她的行为一定是有原因的。所以男人觉得女人漂亮是因为她觉得她很漂亮。事实上，他非常感激被允许分享这一观点。

But this feminine claim to beauty is also supported by subterfuge, by a trick.

Woman's greatest ideal is a life without work or responsibility - yet who leads such a life but a child? A child with appealing eyes, a funny little body with dimples and sweet layers of baby fat and clear, taut skin - that darling miniature of an adult. It is a child that woman imitates - its easy laugh, its helplessness, its need for protection. A child must be cared for; it cannot look after itself And what species does not, by natural instinct, look after its offspring? It must - or the species will die out.

但是这种女性对美的要求也被一种诡计所支持。女人最大的理想就是过一种没有工作和责任的生活——可是除了一个孩子谁还能过这样的生活呢？一个有着迷人眼睛的孩子，一个有趣的小身体，有着小酒窝和甜美的婴儿脂肪层和清晰、紧致的皮肤——这是一个成年人的缩影。女人模仿的是一个孩子——它的轻松的笑声，它的无助，它需要保护。一个孩子必须得到照顾，他不能自己照顾自己，哪个物种不能出于自然本能照顾自己的后代呢？这是必须的——否则这个物种就会灭绝。

With the aid of skilfully applied cosmetics, designed to preserve that precious baby look; with the aid of helpless, appealing babble and exclamations such as 'Ooh' and 'Ah' to denote astonishment, surprise, and admiration; with inane little bursts of conversation, women have preserved this 'baby look' for as long as possible so as to make the world continue to believe in the darling, sweet little girl she once was, and she relies on the protective instinct in man to make him take care of her.

通过巧妙地使用化妆品——旨在保存那种宝贝样子的化妆品；通过无助的、诱人的咿呀学语和惊讶、惊讶和钦佩之类的感叹词来表示惊讶、惊讶和钦佩；通过一阵阵无聊的谈话，女人们尽可能长时间地保留着这种‘宝贝样子’，以便让世界继续相信她曾经是多么可爱、可爱的小女孩，她依靠男人的保护本能让他照顾她。

As with everything a woman undertakes on her own initiative, this whole manoeuvre is as incredible as it is stupid. It is amazing, in fact, that it succeeds. It would appear very shortsighted to encourage such an ideal of beauty. For how can any woman hope to maintain it beyond the age of twenty-five? Despite every trick of the cosmetics industry, despite magazine advice against thinking or laughing (both tend to create wrinkles), her actual age will inevitably show - through in the end. And what on earth is a man to do with a grown-up face when he has been manipulated into considering only helpless, appealing little girls to be creatures of beauty?

就像一个女人主动采取的一切行动一样，这个整个策略既愚蠢又令人难以置信。事实上，它的成功是令人惊讶的。鼓励这样一种理想的美貌似乎是非常短视的。因为一个女人怎么能指望在二十岁以后还能保持这种状态呢？尽管化妆品行业有各种各样的把戏，尽管杂志上建议不要思考或笑（两者都容易产生皱纹），但她的实际年龄最终还是不可

避免地会显现出来。当一个男人被操纵，认为只有无助的、迷人的小女孩是美丽的生物时，他到底该怎么做呢？

What is a man to do with a woman when the smooth curves have become flabby tires of flesh, the skin slack and pallid, when the childish tones have grown shrill and the laughter sounds like neighing? What is to become of this shrew when her face no longer atones for her ceaseless inanities and when the cries of 'Ooh' and 'Ah' begin to drive him out of his mind? This mummified 'child' will never fire a man's erotic fantasy again. One might think her power broken at last.

当光滑的曲线变成肌肉松弛的疲惫，皮肤松弛苍白，当孩子气的声音变得尖锐，笑声听起来像是嘶鸣，男人和女人有什么关系呢？当这个泼妇的脸不再为她无休止的愚蠢赎罪，当“呜”和“啊”的叫声开始把他从他的脑海里赶走时，他会变成什么样子？这个木乃伊化的“孩子”再也不会激发男人的性幻想了。人们可能会认为她的力量终于崩溃了。

But no, she still manages to get her own way - and for two reasons. The first is obvious: she now has children, who enable her to continue feigning helplessness. As for the second - there are simply not enough young women to go around.

但是，不，她仍然设法得到她自己的方式——有两个原因。第一个是显而易见的：她现在有了孩子，这使她能够继续假装无助。至于第二个问题——根本没有足够的年轻女性来满足需求。

It is a safe bet that, given the choice, man would trade in his grown-up child-wife for a younger model, but, as the ratio between the sexes is roughly equal, not every man can have a younger woman. And as he has to have a wife of some sort, he prefers to keep the one he already possesses.

可以肯定的是，如果可以选择的话，男人会放弃自己已经成年的妻子，而选择一个更年轻的模特。但是，由于两性之间的比例大致相等，不是每个男人都能拥有一个更年轻的女人。因为他必须有一个妻子。他更喜欢保留他已经拥有的。

This is easy to prove. Given the choice, a man will always choose a younger woman. Elizabeth Taylor and Marilyn Monroe were passé the moment their wrinkles could no longer be hidden by layers of make-up and, therefore, when a man went to the cinema, he simply bought a ticket to see a younger star. Anyone who can afford it is not restricted in this respect to buying seats at cinemas. Financiers and show-business tycoons make a habit of turning in their used wives for newer models, and, this is easily proved. In the case of choice, a man will always choose a younger woman. When Elizabeth Taylor and Marilyn Monroe's wrinkles could no longer be hidden by layers of make-up, they were over. Therefore, when a man goes to the cinema, he only buys a ticket to see a younger star. In this respect, anyone who can afford it is not restricted to buying seats at cinemas. Financiers and show-business tycoons have a habit of turning in their old wives for newer models, and,

since alimony is fairly good, not even the old wife seems to mind; in fact, she is probably very glad to have made such a good deal.

既然赡养费是相当好的，即使是老太太似乎也不介意，事实上，她可能很高兴已经做了这么好的交易。

But this is a luxury for the rich alone. If a poor man decides, in a moment of euphoric irresponsibility, to change over to a younger woman, he can be sure of losing her pretty quickly. His money will never stretch to two wives and two sets of children, for the second wife will certainly insist on having offspring as well. And if an attractive young woman has a choice, she will choose a young man every time, providing he is financially secure. This is not, of course, for aesthetic reasons. With any luck, he will be able to provide for her longer. On the other hand, if offered a rich man of forty, a woman will certainly prefer him to a poor young man of twenty. Women certainly know what they want from men and know exactly on which side their bread is buttered.

但这只是富人的奢侈品。如果一个可怜的男人决定，在不负责的欣快时刻，把自己交给一个年轻的女人，他肯定会很快失去她。他的钱不够养活两个妻子和两个孩子，因为第二任妻子肯定也会坚持要孩子。如果一个有魅力的年轻女人有选择的余地，她会每次都选择一个年轻男人，前提是他在经济上有保障。当然，这不是出于美学原因。如果运气好的话，他可以供养她更长的时间。另一方面，如果给一个四十岁的有钱男人，女人肯定会比一个二十岁的穷小子更喜欢他。女人当然知道她们想从男人那里得到什么，也知道她们的面包哪一面是黄油。

It is lucky for the adult woman that men do not consider themselves beautiful, since most men are beautiful. Their smooth bodies, kept trim by hard work, their strong shoulders, their muscular legs, their melodic voices, their warm, human laughter, the intelligent expression of their faces and their calibrated, meaningful movements overshadow those of women completely, even in a purely animal sense. And since they, unlike women, work and their bodies are therefore preserved for continued future use, men also retain their beauty longer. As a result of their inertia, women's bodies rapidly decay and, after the age of fifty, they are nothing but indifferent heaps of human cells, (One has only to observe a fifty-year-old housewife on the street and compare her appearance with that of a man of the same age.)

对于成年女性来说，男人认为自己不漂亮是件幸运的事情，因为大多数男人都很漂亮。她们光滑的身体，通过艰苦的工作保持整洁，她们强壮的肩膀，她们肌肉发达的腿，她们悦耳的声音，她们温暖的，人类的笑声，她们脸上的聪明表情，她们校准的，有意义的动作，完全盖过了那些女人，甚至在纯粹的动物。因为他们不像女人，他们的工作和身体因此被保存下来以备将来继续使用，所以男人也能更长时间地保持他们的美丽。由于他们的情性，妇女的身体迅速衰退，五十岁以后，他们什么也不是，只是无关紧要的堆人体细胞，（人们只需观察一个 50 岁的家庭主妇在街上，并比较她的外貌与一个同龄男子。）

Men are not aware of their own beauty and no one mentions it. There is so much rubbish written and talked about the charm of women. Even children and animals are considered graceful, adorable and delightful - but never a man. Men are at best praised for their steadfastness, courage, reliability - all qualities useful to women, having nothing to do with physical appearance. It would be difficult to find a description of the male body except in a medical textbook. And outside of these, who would ever dream of going into great detail about the exact shape of his lips, the precise shade of his eyes in a special kind of light? And as for the delicacy of his nipples or the pleasing shape of his scrotum and his testicles - just imagine a man's amazement and amusement if they were the subject of hymns of praise.

男人不知道自己的美丽，也没有人提及。关于女性魅力的文章和讨论实在是太多了。即使是孩子和动物也被认为是优雅的、可爱的和令人愉快的——但从来不是男人。男

人最多也只是因为他们的坚定、勇敢和可靠而受到赞扬——这些品质对女人来说都是有用的，与外表无关。除了医学教科书，很难找到关于男性身体的描述。除了这些，谁会想到详细描述他嘴唇的确切形状，他眼睛在一种特殊光线下的精确阴影？至于他乳头的精致，他阴囊令人愉悦的形状以及他的睾丸——想象一下，如果他们成为赞美诗的主题，一个男人会有多么惊讶和高兴。

Men are not used to having their looks discussed. Grown women, as a rule ugly creatures, have time and opportunity to admire men, but rarely see them. It is not that a woman is mean or envious; it is that she thinks of him as a machine - a machine for the production of material goods. And who regards a machine as an object of beauty? It is something that functions, and men judge themselves similarly. They are far too worn out by their role as providers and by the eternal rat race to think of being objective about their own looks.

男人不习惯别人谈论他们的长相。成年女性，通常是丑陋的生物，有时间和机会来欣赏男人，但很少见到他们。这并不是说一个女人卑鄙或嫉妒，而是她认为他是一台机器——一台生产物质产品的机器。谁又认为机器是美的对象呢？这是一种起作用的东西，人们对自己的评价也是类似的。他们已经被供养者的角色和无休止的激烈竞争弄得筋疲力尽，无法客观地评价自己的外表。

All this is a pointless discussion anyway, for basically men are not interested in the possibility of being beautiful. What point would that give to their labors? Women must be the ones who are beautiful, helpless, adorable - they must be, in fact, lacking a more precise definition, 'the fair sex.'

所有这些都是毫无意义的讨论，因为基本上男人对美丽的可能性不感兴趣。这对他们的劳动有什么好处呢？女人必须是美丽、无助、可爱的——事实上，她们必须缺乏一个更准确的定义——“女性”

## THE UNIVERSE IS MALE

宇宙是男性的

Man, unlike woman, is beautiful, because man, unlike woman, is a thinking creature.  
男人，不像女人，是美丽的，因为男人，不像女人，是有思想的动物。

This means:  
这意味着：

Man has a thirst for knowledge (he wants to know what the world around him looks like and how it functions).

人类有求知欲(他想知道他周围的世界是什么样子，以及它是如何运作的)。

Man thinks (he draws conclusions from the data he encounters).

人类思考(他从所遇到的数据中得出结论)。

Man is creative (he makes something new out of the information achieved by the above processes).

人是有创造力的(他从上述过程所获得的信息中创造出新的东西)。

Man is sensitive (as a result of his exceptionally wide, multidimensional emotional scale, he not only registers the commonplace in fine gradations but he creates and discovers new emotional values and makes them accessible to others through sensible descriptions, or recreates them as an artist).

人类是敏感的(由于他异常广泛的、多维的情感尺度，他不仅在细微的层次上记录平凡的事物，而且他创造和发现新的情感价值，并通过合理的描述使其他人能够接触到这些价值，或者作为艺术家再创造这些价值)。

Of all the qualities of man, his curiosity is certainly the most impressive. This curiosity differs basically from that of woman.

在人的所有品质中，他的好奇心无疑是最令人印象深刻的。这种好奇心与女人的好奇心基本不同。

A woman takes interest only in subjects that have an immediate personal usefulness to her. For example, if she reads a political article in the newspaper, it is highly likely that she wants to cast a spell on some political- science student, not that she cares about the fate of the Chinese, Israelis, or South Africans. If she looks up the names of some Greek philosophers in the dictionary, it does not mean she has suddenly taken an interest in Greek philosophy. It means she is trying to solve a crossword puzzle. If she is studying the advertisements for a new car, she is not doing it with a platonic interest in its technical features, but because she wants to own it.

女人只对那些对她有直接利用价值的事物感兴趣。例如，如果她在报纸上读到一篇政治文章，她极有可能是想对某个政治专业的学生施展魔法，而不是关心中国人、以色列人或南非人的命运。如果她在字典里查找一些希腊哲学家的名字，并不意味着她突然对希腊哲学产生了兴趣。这意味着她正试图解决一个纵横字谜游戏。如果她正在研究一款新车的广告，她并不是带着一种柏拉图式的兴趣去研究它的技术特征，而是因为她想拥有它。

It is a fact that most women - mothers included - generally have no idea how the human fetus is formed, how it develops in the womb, or what stages it passes through before birth. Of course it is entirely unnecessary for her to know about these things, since they cannot influence the development of the embryo anyway. It is only important to know that a pregnancy lasts nine months and that for the duration one must take care of oneself and, in case of complications, immediately consults one's doctor, who will, of course, restore everything to order.

事实上，包括母亲在内的大多数妇女通常不知道人类胎儿是如何形成的，在子宫中是如何发育的，或者在出生前经历了哪些阶段。当然，她完全没有必要知道这些事情，因为它们无论如何也不能影响胚胎的发育。唯一重要的是要知道，怀孕持续九个月，在此期间，一个人必须照顾自己，并且，如果出现并发症，立即咨询自己的医生，当然，医生会恢复一切秩序。



Man's curiosity is something quite different. His desire for knowledge has no personal implications, is purely objective and, in the long run, is much more practical than a woman's attitude.

人类的好奇心是完全不同的。他对知识的渴望没有个人含义，纯粹是客观的，而且从长远来看，比女人的态度实际得多。

One has only to watch a man go past a building site where a newly developed machine is being used, for example a new kind of dredger. There is hardly a man - regardless of social status - who will pass by without a glance. Many will stop to have a good look and to discuss the characteristics of the new machine, its advantages and disadvantages, and its differences from previous models.

人们只需要看着一个人走过一个正在使用新开发的机器的建筑工地，例如一种新型的挖泥船。几乎没有一个人——不管社会地位如何——会不瞥一眼就走过去。许多人会停下来好好看一看，并讨论新机器的特点，它的优点和缺点，以及它与以前的型号的区别。

A woman would never think of stopping at a building site unless, of course, the crowd was so big that she thought she might miss something exciting ('Construction Worker Crushed by Bulldozer'). In that case she would demand to know all the details and then look the other way.

一个女人从来不会想到停留在一个建筑工地，除非，当然，人群是如此之大，她认为她可能会错过一些令人兴奋的东西（“建筑工人被推土机碾压”）。在这种情况下，她会要求知道所有的细节，然后视而不见。

Man's curiosity is universal. There is almost nothing that does not interest him, whether it is politics, botany, nuclear physics, or God knows what. Even subjects out of his province hold his interest, such as bottling fruit, preparing cake mix, or caring for a baby. And a man could not be pregnant for months without knowing all the functions of the placenta and ovaries in detail.

人类的好奇心是普遍的。无论是政治、植物学、核物理学，还是天知道什么，几乎没有什么不吸引他的东西。即使是他所在省份以外的科目也对他感兴趣，比如装瓶水果，准备蛋糕粉，或者照顾婴儿。如果不详细了解胎盘和卵巢的所有功能，男人就不可能怀孕数月。

Men not only observe the world around them, it is in their nature to make comparisons and to apply the knowledge they have gained elsewhere with the

人们不仅观察他们周围的世界，他们的天性是进行比较，并将他们在其他地方获得的知识应用于其他人

ultimate aim to transform this newfound knowledge into something else, something new.

最终目的是将这些新发现的知识转化为其他的東西，一些新的東西。

One need not emphasize the fact that practically all inventions and discoveries in this world have been made by men, and not only in the fields of electricity, aerodynamics, gynecology, cybernetics, mathematics, quantum mechanics, hydraulics, and the origin of the species. In addition, men have devised the principles of child psychology and infant nutrition, as well as pasteurization and other means of preserving food. Even the changes in women's fashions or other such trivial matters as the creation of new menus and palatal nuances are traditionally the province of men. If one wishes to have an unusual culinary treat, generally one will not find it at home but at a restaurant, where, of course, the chef is male. A woman's sense of taste is so blunted and deadened by the repetitive preparation of unimaginative, run-of-the-mill, tasteless, everyday cooking that, even if she wanted to try out new foods, she would not be capable of it. There is no female gourmet; women are good for almost nothing. 人们不必强调这样一个事实，即世界上几乎所有的发明和发现都是由人类创造的，而不仅仅是在电学、空气动力学、妇科学、控制论、数学、量子力学、水力学和物种起源等领域。此外，男性还设计了儿童心理学和婴儿营养学原理，以及巴氏灭菌法和其他保存食物的方法。即使是女性时尚的变化或其他诸如新菜单的创造和腭部的细微差别这样的琐事，传统上也是男性的领域。如果一个人想要享受一顿不同寻常的美食，通常不会在家里，而是在餐馆里，当然，那里的厨师是男性。一个女人的味觉是如此的迟钝和麻木，重复的准备缺乏想象力，一般的，无味的，每天的烹饪，即使她想尝试新的食物，她不会有能力。没有女性美食家，女人几乎一无是处。

With his many gifts man would appear to be ideally suited, both mentally and physical, to lead a life both fulfilled and free. Instead he chooses to become a slave, placing his many discoveries at the service of those who are incapable of creation themselves - at the service of 'mankind', man's own synonym for women, and of the children of these women.

拥有这么多天赋的人看起来在精神和身体上都非常适合过一种充实而自由的生活。相反，他选择成为一个奴隶，把他的许多发现服务于那些没有能力自己创造的人——服务于“人类”，男人自己的女人的代名词，以及这些女人的孩子。

How paradoxical that this very sex, which is capable of leading a life as nearly perfect as possible, is prepared to give it up, to offer it all to the female sex, which is not interested in such perfection. We have grown so accustomed to the blunted mechanism of one-sided exploitation of one group of human beings by a parasitic clique that all our moral values have become completely perverted.

这是多么矛盾的性，它能够引导一个近乎完美的生活，准备放弃它，提供给女性性别，它不感兴趣这样的完美。我们已经习惯于一个寄生集团片面剥削一群人的迟钝机制，我们的所有道德价值观已经完全变态。

Without really giving the matter any thought, we consider the male sex as a kind of Sisyphus: he has come into the world to learn, to work and to father children: his sons, in their turn, will learn to work, and produce children, and so it will continue forever; it has become almost impossible to think why else men should be here.

他来到这个世界是为了学习，工作和生儿育女：他的儿子们，反过来，也将学习工作，生儿育女，因此这种情况将永远持续下去；几乎不可能再去想为什么其他的男人会在这里。

If a young man gets married, and starts a family and spends the rest of his life working at a soul-destroying job, he is held up as an example of virtue and responsibility. The other type of man, living only for himself, working only for himself, doing first one thing and then another simply because he enjoys it and because he

has to keep only himself, sleeping where and when he wants, and facing woman when he meets her on equal terms and not as one of a million slaves, is rejected by society. The free, unshackled man has no place in its midst.

如果一个年轻人结了婚，建立了家庭，然后用余生从事一份摧毁灵魂的工作，那么他就是美德和责任的典范。另一种类型的男人，只为自己而活，只为自己工作，先做一件事，然后做另一件事，仅仅是因为他喜欢这样，因为他必须只保持自己，睡在他想睡的地方和时间，面对女人当他遇到她平等的条件，而不是作为一百万奴隶之一，被社会拒绝自由，没有枷锁的男人在其中没有位置。

How depressing it is to see men, year after year, betraying all that they were born to do. New worlds could he discovered, worlds one hardly dares even to dream of could be opened by the minds, strength, and intelligence of men. Things to make life fuller and richer - their own life, that is, of which women are ignorant - and more worthwhile could be developed: all these things could be done by men. Instead, they forsake all these tremendous potentials and permit their minds and their bodies to be shunted onto sidings to serve the repulsively primitive needs of women. Man has the key to every mystery of the universe in his hand, but he ignores it, he lowers himself to the level of woman and insinuates himself into her favor.

看到男人年复一年地背叛他们生来就应该做的事情是多么令人沮丧啊。他可以发现新的世界，人类的思想、力量和智慧可以打开甚至连梦想都不敢想的世界。使生活更充实、更丰富的东西——也就是女人不知道的她们自己的生活——可以发展出更有价值的东西：所有这些东西都可以由男人来做。相反，他们放弃了所有这些巨大的潜力，允许他们的思想和身体被转移到侧道上，以满足女性令人厌恶的原始需求。男人手中掌握着解开宇宙所有奥秘的钥匙，但是他忽视了它，他降低自己到女人的水平，然后慢慢地讨好她。

With his mind, his strength, and his imagination, all intended for the creation of new worlds, he opts instead for the preservation and improvement of the old. And if he happens to invent something new, he needs to prefix it with the excuse that it will one day be useful to 'all mankind,' i.e., to women. He apologizes for his achievements, for making space flights instead of providing more comforts for his wife and children. 他的头脑，他的力量和他的想象力，都是为了创造新的世界，他选择保存和改进旧的世界。如果他碰巧发明了新的东西，他需要在前面加上一个借口，那就是总有一天它会对‘全人类’有用，也就是说，对女人有用。他为自己的成就道歉，因为他没有为妻子和孩子提供更多的安慰，而是进行了太空飞行。

The most tiresome aspect of technological advances is having to translate them for television adverts into female language composed of children's prattle and sweet love talk. Man is begging woman to be patient with him and his discoveries, or at least to buy them. Women's proven lack of imagination makes clear that they have no a priori need for new inventions. If they did, they would invent things more often themselves.

技术进步最令人厌烦的方面是，不得不把它们翻译成电视广告中的女性语言，其中包括孩子们的闲聊和甜言蜜语。男人乞求女人对他和他的发现有耐心，或者至少买他们。事实证明，女性缺乏想象力，这表明她们对新发明没有先验需求。如果他们这样做了，他们就会更频繁地自己发明东西。

We are so accustomed to men doing everything with women in view that anything else seems unthinkable. For example, couldn't composers create something apart from love (dependency) songs? Couldn't writers give up their romantic novels and love (dependency) poems and try to write literature? Can painters only produce nudes and profiles of women, abstract or realistic? Why can't we have something new after all this time, something we have never seen before? 我们是如此习惯于男人和女人一起做任何事情，以至于其他任何事情似乎都是不可想象的。例如，作曲家不能创作一些除了爱情(附属)歌曲以外的东西吗？难道作家不能放弃他们的浪漫小说和爱情(依附)诗歌而尝试写文学吗？画家只能创作女性的裸体画和肖像画吗，抽象的还是写实的？为什么我们不能有一些新的东西，经过这么长时间，一些我们从未见过的东西？

It should really be possible for scientists to forget dedicating their works to their wives; anyhow, they will never, never be able to understand them. When will the time come when experimental films have no longer to be weighted down by sexy female bodies, when news reports on space travel do not need to be encumbered with interviews of peroxidized astronauts' wives? Even the astronauts themselves might stop having schmaltzy love (dependency) songs played to them during their interplanetary travels.

科学家真的有可能忘记把自己的作品献给妻子；不管怎样，他们永远，永远不会理解。什么时候实验性电影不再被性感的女性身体压垮，什么时候太空旅行的新闻报道不再需要被对过氧化宇航员妻子的采访所拖累？甚至宇航员自己也可能在星际旅行中不再听到伤感的爱情歌曲。

We have absolutely no idea what the world would be like if men really used their intelligence and imagination instead of wasting it. Inventing pressure cookers that cook faster, wall-to-wall carpeting that is more stain-resistant, detergents that wash whiter and lipsticks that are more water-resistant is a waste of time. Instead of producing children who will in turn produce children, thus pushing the enjoyment of life, still further out of their own reach, they should try living themselves. Instead of probing the depth of woman's 'mysterious' psyche - 'mysterious' Only because there is nothing behind it - they, should study their own psyche. perhaps even that of creatures possibly inhabiting other planets, and think of new ways and means of establishing contact with them. Instead of inventing ever more deadly weapons to fight wars destined only to defend private property, i.e., women's, they should be developing ever more efficient methods of space travel - travel which would tell us more about worlds we never dreamt of.

我们完全不知道，如果男人真正运用他们的智慧和想象力而不是浪费它，这个世界会是什么样子。发明一种烹饪速度更快的高压锅，一种更耐污染的地毯，一种更洁白的洗涤剂，一种更耐水的唇膏，都是在浪费时间。他们应该尝试自己生活，而不是生出孩子，然后再生出孩子，从而推动生活的乐趣，使其更加超出自己的能力范围。他们应该研究自己的心理，而不是探究女人“神秘”心理的深度——“神秘”只是因为这背后没有什么。甚至可能是生活在其他星球上的生物，并且想出新的方法和途径与它们建立联系。与其发明越来越致命的武器去打那些注定只是为了保护私有财产的战斗，比

如女性的战争，她们应该发展更有效的太空旅行方法，这将告诉我们更多我们从未梦想过的世界。

Unfortunately; men who are capable and willing to work and think in every other field of research have declared everything concerning woman taboo. What is worse is that this taboo has always been so effective that it is no longer recognized as such.

不幸的是，那些有能力并且愿意在其他所有研究领域工作和思考的男人已经宣布所有与女人有关的事情都是禁忌。更糟糕的是，这个禁忌总是如此有效，以至于它不再被认为是这样。

Without thinking, men fight women's wars, father women's children and construct women's towns. Women just sit back getting lazier, dumber and more demanding - and, at the same time, richer. A primitive but effective system of insurance policies - policies for marriage, divorce, inheritance, widowhood, old age and life - ensures this increasing wealth. For example, in the US half of the total private capital is in the hands of women. Yet the number of working women has constantly decreased over the last decades. The situation is not much different in industrial Europe. At this time women already have complete psychological control over men. It won't be long before they have material control as well.

男人不假思索地为女人打仗，为女人生儿育女，建造女人的城镇。女人只是坐在后面，变得越来越懒惰，越来越笨，越来越苛刻——同时，越来越富有。一个原始但有效的保险制度——结婚、离婚、继承、守寡、老年和生活保险——确保了这种不断增加的财富。例如，在美国，半数的私人资本掌握在女性手中。然而，在过去的几十年里，职业妇女的数量一直在减少。在工业化的欧洲，情况也差不多。在这个时候，女人已经对男人有了完全的心理控制。用不了多久，他们也会有物质控制。

Men seem to be quite unaware of these facts and go on finding happiness in their own subjugation. There could be justification for their attitude only if women really were the charming, gracious creatures men believe them to be: fairy princesses, angels from another world, too good for men themselves and for this earthly existence.

男人们似乎完全没有意识到这些事实，继续在自己的屈服中寻找幸福。只有当女人真的是男人们所认为的那种迷人、优雅的生物：仙女公主，来自另一个世界的天使，对男人自己和这个世界来说都太好了，他才能为她们的态度辩护。

It is quite incredible that men, whose desire for knowledge knows no bounds in every other field, are really totally blind to these facts, that they are incapable of seeing  
令人难以置信的是，那些对知识的渴望无止境地延伸到其他任何领域的人，竟然对这些事实完全视而不见，他们根本看不见

women as they really are: with nothing else to offer but a vagina, two breasts and some punch cards programed with idle, stereotyped chatter; that they are nothing more than conglomerations of matter, lumps of stuffed human skin pretending to be thinking human beings.

女人就是这样:除了一个阴道, 两个乳房和一些老套的闲聊程序设计的打孔卡外, 没有别的东西可以提供;它们只不过是一堆堆的物质, 一堆填充的人类皮肤, 假装在思考人类。

If men would only stop for a moment in their blind productivity and think, they could easily tear the masks off these creatures with their tinkling bracelets, frilly blouses and gold-leather sandals. Surely it would take them only a couple of days, considering their own intelligence, imagination, and determination, to construct a machine, a kind of human female robot to take the place of woman. For there is nothing original in her - neither inside nor out - which could not be replaced. Why are men so afraid to face the truth?

如果人们能在他们盲目的工作中停下来思考一会儿, 他们就可以用叮当作响的手镯、褶边的衬衫和金色的皮鞋轻易地把这些生物的面具撕下来。当然, 考虑到他们自己的智力、想象力和决心, 他们只需要几天时间, 就可以建造一台机器, 一种人类女性机器人来代替女人。因为她身上没有什么原创的东西——无论是内在的还是外在的——是无法取代的。为什么人们如此害怕面对真相?

## HER STUPIDITY MAKES WOMAN DIVINE

她的愚蠢使女人神圣

Only the oppressed have any real need of freedom. Yet as soon as they are free - and providing they have the intelligence to weigh their freedom against the possible consequences - this need changes. The former longing for freedom reverts to a sense of fear accompanied by an intense longing to be tied and secure.

只有被压迫者才真正需要自由。然而, 一旦他们获得自由——如果他们有足够的智慧权衡自由与可能的后果——这种需求就会发生变化。从前对自由的渴望转变为一种恐惧感, 伴随着一种强烈的被捆绑和安全的渴望。

In the first years of life man is never free. He is hemmed in by adult rules and, having no experience of social conduct to guide him, he is entirely dependent on them. As a result he develops an acute desire for freedom and feels a desperate need to escape from his prison at the first opportunity.

在人生的最初几年, 人永远不会自由。他被成人的规则束缚着, 没有社会行为的经验来指导他, 他完全依赖于这些规则。结果, 他产生了对自由的强烈渴望, 迫切需要——有机会就逃出监狱。

Once a human being is free, if it happens to be rather stupid (and women are stupid) it will be quite happy with its freedom and try to retain it. As the unintelligent human being is incapable of abstract thought, it will never feel the need to leave its familiar terrain and consequently will never fear that its very existence might be threatened. It is not afraid of death because it cannot imagine it. There is no need to find a meaning or reason for life: its desires are fulfilled in its own personal comforts and these provide reason enough for living. Even the need for religion is comparatively unknown to a person of low intelligence and, if it does arise, it is very easily satisfied. A stupid person has an infinite capacity for self-adoration. If a woman chooses to

believe in God, it is for one reason only: she wants to go to heaven. And what, after all, is the dear Lord but yet another man who will arrange things for her?

一旦一个人是自由的，如果他碰巧是相当愚蠢的(女人是愚蠢的)，他会很高兴自己的自由，并试图保留它。由于智力低下的人类无法进行抽象思维，所以他们永远不会觉得有必要离开自己熟悉的领域，因此也永远不会担心自己的存在可能受到威胁。它不害怕死亡，因为它无法想象死亡。没有必要为生活寻找意义或理由：生活的欲望在自身的舒适中得到满足，这些为生活提供了足够的理由。甚至对于一个智力低下的人来说，对于宗教的需求也是相对陌生的，即使真的出现了，也很容易满足。一个愚蠢的人有无限的自我崇拜的能力。如果一个女人选择相信上帝，那只有一个原因：她想上天堂。毕竟，亲爱的上帝不过是另一个为她安排一切的男人而已？

The situation of the intelligent person, i.e., a man, is very different. At first he welcomes his newfound freedom with a sense of relief, drunk with the vision and perspective of life before him. But the moment he puts this freedom to the test, that is, as soon as he wants to commit a given act which might send him in a given direction, he gets scared: since he is capable of abstract thought, he knows that each of his acts has a series of possible consequences, not all of which can be predicted. If he decides to act of his own free will, the responsibility will be his alone.

聪明人的情况，也就是说，一个男人，是非常不同的。起初，他带着一种解脱的感觉欢迎自己新获得的自由，陶醉在面前的生活的愿景和前景之中。但是当他把这种自由放在考验中的时候，也就是说，一旦他想要做出一个特定的行为，而这个行为可能会把他带向一个特定的方向，他就会感到害怕：因为他能够抽象地思考，他知道他的每一个行为都有一系列可能的后果，并不是所有的后果都能够预测。如果他决定按照自己的自由意志行事，责任将是他一个人的。

At that moment, man would be delighted to cease all activity; but because he is a man and it is man's destiny to act, he begins to long for the rules of his childhood, to long for someone who will tell him what to do, to give meaning to his now meaningless actions. These actions are meaningless because they serve his comfort, but what does he serve? At this point he will search for a new deity, one to take the place of his mother, the deity of his childhood. The moment he finds her, he

在那一刻，人们会很高兴停止一切活动；但是因为他是一个人，而且行动是人的命运，他开始渴望他童年的规则，渴望有人告诉他该做什么，给他现在毫无意义的行动赋予意义。这些行为是没有意义的，因为他们服务于他的安慰，但他服务于什么呢？在这一点上，他将寻找一个新的神，一个代替他的母亲，他童年的神。他一找到她

becomes her abject slave.  
成为她卑鄙的奴隶。

Given the choice, of course, man would prefer a deity that is strong, just, wise and omniscient - rather like the God of Christians, Jews, and Mohammedans. But as he is an intelligent being, he knows that such a deity cannot exist, that every adult is, by definition, his own personal deity who must make his own rules. Every adult, i.e., every man, must satisfy his craving for non-freedom, a regression to a sort of infantile dependency which gives him pleasure and he can do this only by imposing rules (deities) on himself, which he then sets out to fabricate.

当然，如果有选择的话，人们会更喜欢一个强大、公正、智慧和无所不知的神，而不是基督徒、犹太人和伊斯兰教徒的神。但是他是一个有智慧的人，他知道这样的神不可能存在，每个成年人，根据定义，是他自己的个人神，必须制定自己的规则。每一个成年人，也就是每一个人，都必须满足他对非自由的渴望，回归到一种婴儿般的依赖，这种依赖给他带来快乐，他只能通过把规则(神)强加于自己，然后他开始编造这些规则。

When man creates rules he unconsciously compares experiences with other men. Finding something in common with them, he derives generalizations. These 'rules' become laws for future 'reasonable' conduct (in other words, beneficial to someone other than himself), to which he voluntarily subjects himself. The systems thus created grow collectively and individually more and more and soon they are so complex that the individual can no longer oversee them: they achieve autonomy and become 'divine.' One can only believe in these laws - just as an inexperienced child must believe in the partly senseless, partly sensible rules of its parents. To trespass carries the threat of exclusion from society and loss of security. Marxism, brotherly love, racism, and nationalism all evolved in this way. A man whose personal need for religion is satisfied by such larger systems will be relatively safe from subjection to the rule of an individual (woman).

当人们创造规则时，他无意识地将经历与其他人进行比较。他发现与他们有共同之处，便得出一般性结论。这些“规则”成为未来“合理”行为的法律(换句话说，有利于除他自己以外的其他人)，他自愿服从于这些法律。这样创造出来的系统越来越集体化，越来越个人化，很快它们变得如此复杂，以至于个人再也无法监督它们：它们实现了自治，变得“神圣”人们只能相信这些法律——就像一个没有经验的孩子必须相信其父母部分愚蠢、部分明智的规则一样。非法侵入带有被社会排斥和失去安全的威胁。马克思主义、兄弟之爱、种族主义和民族主义都是这样发展起来的。如果一个人对宗教的个人需求得到这种更大系统的满足，那么他就相对安全，不会屈从于个人(女人)的统治。

The majority of men prefer to subjugate themselves to an exclusive deity, woman (they call this subjection love). This sort of personal deity has excellent qualifications for the satisfaction of religious needs. Woman is ever-present, and, given her own lack of religious need, she is divine. As she continuously makes demands, man never feels forsaken. She frees him from collective gods, for whose favors he would have to compete with others. He trusts in her because she resembles his mother, the deity of his childhood. His empty life is given an artificial meaning, for his every action is dedicated to her comfort and, later, to the comfort of her children. As a goddess, she can not only punish (by taking away his sense of belonging) but she can reward as well (through the bestowal of sexual pleasure).

大多数男人宁愿屈从于一个专属的女神，女人(他们称之为服从的爱)。这种个人的神灵具有满足宗教需要的绝佳资格。女人是无时无刻不在的，而且，由于她自己缺乏宗教需要，她是神圣的。当她不断提出要求时，男人从未感到被抛弃。她把从集体的神中解放出来，为了得到神的宠爱，他必须与其他人竞争。他信任她，因为她像他的母亲，他的童年的神。他的空虚的生活被赋予了一种人为的意义，因为他的每一个行为都是为了她的安慰，后来又是为了她孩子的安慰。作为一个女神，她不仅可以惩罚(通过剥夺他的归属感)，而且她也可以奖励(通过给予性快感)。



The most important requirements for woman's divinity are, however, her propensity to masquerade and her stupidity. A system must either overwhelm its believers with its greatly superior wisdom or confuse them with its incomprehensibility. As the first possibility is unavailable to women, they take advantage of the second. Their masquerade causes them to appear strange and mysterious to men; their stupidity makes them inaccessible to scrutiny. While intelligence shows itself in actions that are reasonable and logical, hence permits measurement, predictability, and control, stupidity shows itself in actions that are completely unreasonable, unpredictable and uncontrollable. Women are protected by a screen of pomp, mummary, and mystification as much as any Pope or dictator: they cannot be unmasked and will increase their power unhindered, gaining strength as they go. In return man is guaranteed, in the long term, a divinity in which he can deeply believe.

然而，女人的神性最重要的要求是她喜欢化装和她的愚蠢。一个系统必须要么以其高超的智慧压倒其信徒，要么以其不可理解性迷惑他们，因为第一种可能性对女人来说是不可能的，她们利用第二种可能性。她们的伪装使她们在男人眼中显得陌生和神秘；她们的愚蠢使她们无法被监视。当智力表现在合理和合乎逻辑的行为中，从而允许测量、预测和控制时，愚蠢表现在完全不合理、不可预测和无法控制的行为中。女性和任何教皇或独裁者一样，都受到华丽、木乃伊和神秘色彩的保护：她们不能被剥去面具，而且会不受阻碍地增加她们的权力，随着她们的行动而获得力量。作为回报，从长远来看，人类必然会拥有一个他可以深信不疑的神性。

## BREAKING THEM IN

把它们打碎

To ensure that the happiness of man in subjugation is brought about by a woman and not by other men or some sort of animal, or even by one of the above-mentioned  
确保被征服的男人的幸福是由一个女人带来的，而不是由其他男人或某种动物，或者甚至是由上述任何一个人

social systems, a series of training exercises are built into man's life, beginning at a very early age. It is fortunate for woman that the male infant is under her close jurisdiction as it is easiest to train him then. And by the natural process of selection, the very women who are best suited to training men are the ones who reproduce themselves; the others are incapable of reproducing themselves anyway.

在社会体系中，一系列的训练练习已经融入了人类的生活，从很小的时候就开始了。对于妇女来说，幸运的是男婴在她的密切管辖之下，因为那时训练他是最容易的。通过自然选择的过程，最适合训练男性的女性就是那些能够生育自己的女性，而其他女性无论如何也无法生育自己的孩子。

The mere fact that a man is accustomed from his earliest years to have women around, to find their presence 'normal,' their absence 'abnormal,' tends to make him dependent on women in later life. But this dependency would not be serious, for a life without women would in that case mean nothing more than a change of scenery, just as someone born in the mountains might go and live in the plains: although he might long nostalgically for his mountain home, he is unlikely to go back. Other things become more important in his life.

一个男人从小就习惯于有女人在身边，觉得她们的存在是正常的，她们的缺席是不正常的，这个事实往往使他在以后的生活中依赖于女人。但是这种依赖并不严重，因为在那种情况下，没有女人的生活只不过意味着风景的改变，就像出生在山里的人可能会去平原生活一样：尽管他可能会怀念他在山上的家，但他不太可能回去。在他的生活中，其他事情变得更加重要。

It would hardly be in the best interests of women if they only inspired in men a vague romantic nostalgia, felt only on Sundays or when away from home, having no direct consequences. She takes care that man is directly trained for a particular purpose: he must work and put the fruits of his labor at her disposal. Woman has had this aim in view throughout the upbringing of her child and she engenders in him a series of conditioned reflexes which cause him to produce everything to satisfy her material needs. She does this by manipulating him from his first year of life. Consequently, by the time his education is complete, man will judge his own value by woman's estimation of his usefulness. He will be happy only when he has won her praise and produced something of value to her.

如果只是激起男人一种模糊的浪漫怀旧情绪，只在星期天或离家时感觉到，没有直接后果，那么女人就很难得到最大的利益。她注意男人直接受训是为了一个特定的目的：他必须工作，并把他的劳动成果交给她支配。妇女在抚养子女的过程中始终怀有这一目标，她在子女身上产生了一系列条件反射，使他能够生产一切来满足她的物质需要。她通过从他出生的第一年开始操纵他来达到这一点。因此，当他的教育结束时，男人会通过女人对他的有用性的评价来判断他自己的价值。只有当他赢得了她的赞美并为她创造了一些有价值的东西时，他才会感到快乐。

One might well say that woman becomes a kind of value scale. At any given moment, a man can refer back to it and judge the value or futility of his actions. If he spends any time on something which has no value in terms of this chart, football, for example, he will do his best to compensate quickly for this minus point by increasing his activity on the plus side of the scale - which explains why women do not object too strongly to football or other types of spectator sports.

有人可能会说，女人变成了一种价值尺度。在任何一个特定的时刻，一个人都可以回顾它并判断他的行为的价值或徒劳。如果他花费任何时间在这张图表上没有价值的事情上，例如足球，他会尽最大努力通过增加积极的一面来迅速弥补这个减分——这就解释了为什么女性不会强烈反对足球或其他类型的观众体育。

One of the most useful factors in the conditioning of a man is praise. Its effect is better and much more lasting than say, sex, as it may be continued throughout a man's life. Furthermore, if praise is applied in the correct dosage, a woman will never

need to scold. Any man who is accustomed to a conditional dosage of praise will interpret its absence as displeasure.

对一个人进行调节最有用的因素之一就是赞扬。它的效果比性更好，更持久，因为它可能贯穿男人的一生。此外，如果赞美的用量恰到好处，女人永远不需要责骂。任何一个习惯于有条件的赞美的人都会把它的缺失解释为不快。

Training by means of praise has the following advantages: it makes the object of praise dependent (for praise to be worth something, it has to come from a higher source, thus the object of praise lifts the praise-giver to a superior level); it creates an addict (without praise, he soon no longer knows whether or not he is worth something and forgets the ability to identify with himself); it increases his productivity (praise is most effectively meted out not for the same achievements, but for increasingly higher ones).

通过表扬的方式进行训练有以下好处:它使表扬的对象依赖于以下方面(为了使表扬有价值，它必须来自更高的来源，因此表扬的对象将表扬者提升到更高的水平);它造成了一个成瘾者(没有表扬，他很快就不知道自己是否有价值，忘记了自我认同的能力);它提高了他的生产力(表扬最有效的方式不是为了同样的成就，而是为了越来越高的成就)。

The moment a male child has been rewarded by a warm smile and by the customary inane kind of encouraging adult baby talk for using his pot and not wetting his bed, or for drinking the last drop in his bottle, he is caught up in a vicious circle. He will repeat the actions which called forth praise and endearments and, if at any time recognition is not granted, he will do everything in his power to regain it. The happiness he feels when praise is restored will already have assumed the proportions of an addiction.

当一个男孩得到一个温暖的微笑和一种习惯性的空洞的鼓励成年婴儿说话，因为他使用他的罐子和不尿床，或者因为喝了他瓶子里的最后一滴水，他陷入了一个恶性循环。他会重复那些引起赞美和钟爱的动作，如果在任何时候得不到认可，他会尽一切力量重新得到认可。当赞美恢复时，他所感受到的幸福已经达到了上瘾的程度。

During the first two years of life, a mother does not discriminate between boys and girls. The female infant is submitted to the same form of manipulation until the principles of hygiene are absorbed, but from that moment on, the education of the 在婴儿出生后的头两年里，母亲对男孩和女孩一视同仁。女婴受到同样形式的操纵，直到卫生原则被吸收，但从那一刻起，教育的

two sexes follows very different paths. The older the girl grows, the more highly conditioned she becomes in the art of exploiting others, while a boy is increasingly manipulated into becoming an object of exploitation.

两种性别走的是完全不同的道路。女孩年龄越大，她在剥削他人的艺术中的地位就越高，而男孩则越来越多地被操纵成为剥削的对象。

Toys play an important part in this early manipulation. The mother will first stimulate the playfulness of her children, and then she will exploit it. The girl child will be given dolls with all the necessary paraphernalia - prams, dolls' beds, and miniature tea-sets. The boy will be given everything a girl never has - Meccano sets, electric trains, miniature race cars, and airplanes. Thus the girl is conditioned right from the start to identify with her mother, to fit herself into the role of woman. Dolls are praised or scolded as mother praises and scolds. It is child's play to her to absorb the principles of leadership; a girl's education, like a boy's, is based on praise, meted out to her, however, only when she identifies with the female role, so that she will never want to be anything but 'feminine.' The standard set of values will inevitably be woman's forever, since only women can judge how good their own role is (men are taught that woman's role is inferior; hence there is no cause to praise women).

玩具在这种早期操纵中扮演着重要的角色。母亲首先会刺激孩子们的游戏性，然后她会利用这一点。女孩会得到带有所有必要用具的娃娃——婴儿车、娃娃的床和微型茶具。男孩将得到所有女孩没有的东西——机械玩具、电动火车、微型赛车和飞机。因此，女孩从一开始就习惯于认同她的母亲，使自己适应女性的角色。娃娃被称赞或斥责为母亲的赞美和斥责。吸收领导的原则对她来说是小孩的游戏；一个女孩的教育，就像一个男孩的教育，是建立在表扬的基础上的，然而，只有当她认同女性的角色时，她才会给予她，所以她永远不想成为任何东西而不是女性标准的价值观将不可避免地永远属于女性，因为只有女性才能判断自己的角色有多好(男性被告知女性的角色低人一等，因此没有理由赞美女性)。

A male child is constantly praised for everything, except for playing with miniature humans. He builds model dams, bridges, and canals, takes toy cars apart to see how they work, shoots toy pistols, and practices on a small scale all the things he will need later in life when he is providing for a woman. By the time he reaches school age, the average boy is already well versed in the basic principles of mechanics, biology, and electrical engineering, all learned from personal experience. He can build wooden huts and defend them in make-believe wars. The more initiative he shows, the more he is praised. Woman wants him to develop to the point where he knows more than she does. His knowledge must be superior to hers in everything concerning work, for woman cannot survive without man.

一个男孩除了会和小人类玩耍之外，什么事情都会得到赞扬。他建造水坝、桥梁和运河模型，拆开玩具汽车看它们是如何工作的，射击玩具手枪，小规模地练习所有他以后生活中供养一个女人时需要的东西。到了上学的年龄，一般的男孩已经精通力学、生物学和电气工程的基本原理，这些都是从个人经验中学到的。他可以建造木屋，并在虚构的战争中保卫它们。他表现得越主动，就越受到表扬。女人希望他发展到他知道的比她多的地步。他的知识在一切与工作有关的事情上必须优于她的，因为女人离开了男人就不能生存。

For woman, man is really a kind of machine, if rather an unusual one. Her ideal, if she could define it, would be a robot capable of thought, of programming itself, of continuing to develop and produce an ideal set of functions to meet each new situation. (Scientists, too, are working on the development of such robots, who will work for them, make decisions for them, think for them, and put the results of their labor at their disposal; but these robots will be constructed from non-living matter.) 对于女人来说，男人实际上是一种机器，如果说是一种不同寻常的机器的话。她的理想，如果她可以定义的话，就是一个能够思考的机器人，能够自我编程的机器人，能够继续开发和生产一套理想的功能，以满足每一个新的情况。(科学家们也在研发

这样的机器人，他们将为这些机器人工作，为它们做决定，为它们思考，并将它们的劳动成果交由它们支配；但是这些机器人将由无生命的物质制造。)

Long before man is in a position to choose his own way of life, he will have formed the

远在人类能够选择自己的生活方式之前，他就已经形成了

necessary addiction to praise. He will be happy only when his work brings him praise, and, because he is an addict, his need will increase—and with it the type of achievement so much praised by his woman. This male need could, of course, be satisfied by another man, but as each man is working feverishly in the interest of his own addiction, he has no time to help others. Indeed man exists, as it were, in a state of constant antagonistic competition with other men. It is one of the reasons why he loses no time in getting his own private panegyrist, one whose praise will be his exclusive right, someone who will always be at home waiting to tell him when he has been good and just how good he has been. It is apparently only by chance that woman is best suited to this role: but in fact, she has been preparing all her life for it, waiting to assume it.

对赞美有必要的沉迷。只有当他的工作给他带来赞美的时候，他才会快乐，因为他是一个瘾君子，他的需求将会增加——随之而来的是他的女人所称赞的那种成就。当然，这种男人的需要可以由另一个男人来满足，但是由于每个男人都在为了自己的毒瘾而狂热地工作，他没有时间去帮助别人。事实上，人的存在，可以说，处于一种与其他人不断对抗的竞争状态。这就是为什么他不失时机地找到自己的私人赞美者，赞美者是他独有的权利，赞美者总是在家里等着告诉他什么时候做得好，他做得有多好。很明显，那个女人是最适合这个角色的人选，但事实上，她一生都在为这个角色做准备，等待着承担这个角色。

It is rare for a man, a successful artist or scientist for instance, to be able to conquer his addiction to the extent that he is satisfied by another man's praise. If he does, it is really only women he has managed to escape - never the craving itself. Once a particular field of work has brought a man success and financial security, it is rare for him to test his abilities in another sphere, attempting to satisfy his curiosity. His supply of praise may be dangerously reduced. Like Miro with his dots -and-lines technique, Johann Strauss with his waltzes, and Tennessee Williams with his plays about psychotic women, he will stick firmly to his successful technique. The risk of 一个人，比如一个成功的艺术家或者科学家，很少能够克服自己的毒瘾，以至于满足于别人的赞美。如果他这样做了，那么他真的只是设法逃避了女人——而不是欲望本身。一旦某个特定的工作领域给一个人带来了成功和经济保障，那么很少有人会在另一个领域测试自己的能力，试图满足自己的好奇心。他的赞扬可能会减少到危险的地步。就像米罗的点线技巧，约翰·施特劳斯的圆舞曲，以及他的关于精神病女人的戏剧田纳西·威廉斯一样，他将坚定地坚持他的成功技巧。风险

attempting to be the measure of his own success is too great for him to take.  
试图成为衡量自己成功的标准，对他来说太伟大了。

One is even tempted to think that there can be nothing very positive about an artist's personal style. Take a man like Samuel Beckett. For twenty years he has produced a series of Godot replicas - and surely not for pleasure. After all, he is an intelligent man. He avoids risk the way an alcoholic avoids a cure. Yet if only he could free himself from his conditioned behavior, he would probably do something quite different. Perhaps he might design planes - the reliable construction of his plays hints at a scientific talent - or grow rare plants. He might even, perhaps, just once, write a comedy. Surely so much success is bound to drive away the depths of despair. It might even turn out to be a success with the public. But no, the risk is too great for a carefully manipulated man. Better go on writing plays about the absurdity of the vital instinct - then, at least, he can be certain of praise.

人们甚至会认为，艺术家的个人风格不可能有什么积极的方面。以塞缪尔·贝克特为例。二十年来，他制作了一系列戈多的复制品——当然不是为了娱乐。毕竟，他是一个聪明人。他避免冒险，就像酒鬼避免治疗一样。然而，如果他能把自已从他受限制的行为中解放出来，他可能会做一些完全不同的事情。也许他可以设计飞机——他戏剧中可靠的结构暗示着一个科学天才——或者种植稀有的植物。他甚至可能，也许，仅仅一次，写一部喜剧。毫无疑问，如此多的成功必将驱走绝望的深渊。这甚至可能成为他在公众心目中的成功。但是，对于一个精心操纵的人来说，风险太大了。最好继续写关于生命本能的荒谬性的戏剧——这样，至少，他可以得到一定的赞扬。

## MANIPULATION BY MEANS OF SELF-ABASEMENT

利用自卑进行操纵

A critical man might well say that women have no self-respect. If they had, they would never admit the incredible extent of their ignorance as happily as they do. How easily man forgets that his own standards of honor, pride, and dignity are all instilled in him by women and that the very masculinity of which he is so proud is but a sign of successful manipulation. No credit goes to him at all.

一个吹毛求疵的男人可能会说女人没有自尊。如果他们这样做了，他们永远不会像现在这样高兴地承认自己无知到了令人难以置信的程度。男人是多么容易忘记，他自己的荣誉、骄傲和尊严的标准都是由女人灌输给他的，他如此骄傲的男子气概不过是操纵成功的标志。他一点功劳也没有。

Any psychology textbook will tell us that a child's ability to achieve something is best enhanced by giving that child self-confidence. This, however, is not something he can acquire by himself. He is born into a society on which he is dependent for everything, a society in which his own powers are insufficient to get what he wants unaided. So, as a woman's first interest lies in creating an adult capable not only of providing for himself, but for others as well, it is of utmost importance to instill self-confidence in this youth. She starts by minimizing the dangers of life - insofar as she herself is aware of them. She closes his eyes to the possibility of death, or promises him eternal life as a reward for being good - good, that is, by her standards. She tries as hard as she can to give him a sense of imbecile optimism that will best prepare him for her manipulation - and for life in general.

任何一本心理学教科书都会告诉我们，孩子取得成就的能力最好是通过给予孩子自信来提高。然而，这不是他自己能够获得的。他出生在一个他依赖一切的社会，一个他



enough), she may be as stupid, in appearance or in reality, as suits her convenience. This is something women have in common with the wealthy. Who cares if they are intelligent, so long as they are rich? If Henry Ford II had the intellectual capacity of one of Tiffany's lady customers, he would be no less socially acceptable. Only his chauffeur cannot afford to be stupid. Like a millionaire, a woman can take any risk - and it can justly be said that all the risks she takes are sure things - without hurting herself at all. In other words, a woman can be as stupid as she wants to be - in spite of this, a man will take care of her and will not give up her company.

足够), 她可能是愚蠢的, 在外观或现实中, 作为适合她的方便。这是女人和有钱人的共同点。谁在乎他们是否聪明, 只要他们富有就行了? 如果亨利·福特二世(Henry Ford II)拥有蒂芙尼(Tiffany)贵妇顾客那样的智力水平, 社会对他的接受程度也不会下降。只有他的司机不能犯傻。就像百万富翁一样, 女人可以承担任何风险——可以说, 她所承担的所有风险都是确定无疑的——而根本不会伤害到自己。换句话说, 一个女人可以像她希望的那样愚蠢——尽管如此, 一个男人会照顾她, 不会放弃她的陪伴。

The formula for this female conspiracy could not be simpler: it is masculine to work, feminine to do nothing. And men are so lucky to be men! They are strong and free, while women, weak as they are, are tied to the home by the burden of bearing children. They are simply not made for any valuable kind of work.

这个女性阴谋的公式再简单不过了: 男性工作, 女性无所事事。男人能成为男人真是太幸运了! 她们强壮而自由, 而女人, 尽管她们很脆弱, 却被生育孩子的负担束缚在家里。他们根本不适合做任何有价值的工作。

Men are so willing to believe this myth that they are even flattered by it. It never occurs to them to think that an elephant is strong, too - stronger than a man, for example. Yet men are better suited to do most jobs than an elephant, in spite of its strength.

男人们如此愿意相信这个神话, 以至于他们甚至因此而受宠若惊。他们从来没有想到过大象是强壮的, 比如说, 比人类还要强壮。然而, 人类比大象更适合做大多数工作, 尽管大象很强壮。

Women, of course, will never admit that, in comparison to men, they do nothing; they are constantly finding little tasks and keeping themselves busy. A woman simply tells her husband that her work is of no value compared with his. She implies that all the inane, pointless busywork she indulges in, such as ironing, baking or beautifying the house, all those little jobs that take up her day, are necessary for the family's comfort. He is meant to think himself lucky to have a wife who will perform these menial tasks for his sake. And since men are completely unaware that women actually enjoy such jobs, they do think themselves lucky.

当然, 女人永远不会承认, 与男人相比, 她们什么也不做; 她们不断地寻找小任务, 让自己保持忙碌。一个女人只是告诉她的丈夫, 她的工作与他的相比毫无价值。她暗示所有她沉迷的空洞无意义的忙碌工作, 比如熨衣服, 烘焙或者美化房子, 所有那些占用她一天时间的琐碎工作, 对于家庭的舒适是必要的。他认为自己很幸运, 有一个妻子会为他做这些卑微的工作。而且因为男人完全不知道女人实际上喜欢这样的工作, 他们确实认为自己很幸运。

Thanks to women, everything is labeled 'masculine' or 'effeminate,' 'worthy' or 'unworthy.' By imbuing all they do with sentimental and emotional values to such a degree that no one can remain unaffected by them, women have created for themselves a fool's paradise. Whatever they do is pointless compared with male achievements. And since they say so themselves, why should men quibble?

多亏了女人, 所有的东西都被贴上了“阳刚”或“柔弱”、“值得”或“不值得”的标签通过灌输她们所做的一切情感和情感价值观, 以至于没有人能够不受其影响, 女人们为



自己创造了一个愚人的天堂。与男性的成就相比，她们所做的一切都毫无意义。既然他们自己都这么说，为什么男人要吹毛求疵呢？

Of course, if men really wanted to, they could destroy this tissue of lies and replace the terms 'masculine' and 'effeminate' with 'hard' and 'easy'. For most work done by men is hard, whereas housework is always easy. With the machine invented for this purpose by men, the work for a household of four persons is easily done in two hours each morning. Anything else a woman chooses to do with her time is superfluous, for her own amusement, and serves to maintain the idiotic status symbols of her clique (lace curtains, flower beds, brilliant polish): if this is called work, then it is nothing more than a shameless, expedient lie.

当然，如果男人真的想这么做，他们可以摧毁这些谎言组织，用“艰难”和“容易”代替“阳刚”和“柔弱”。因为男人做的大多数工作都很难，而家务总是很容易。有了人类为此目的而发明的机器，一个四口之家每天早上用两个小时就可以轻松地完成工作。一个女人在她的时间里选择做的任何其他事情都是多余的，只是为了自己的娱乐，只是为了保持她的小圈子里的愚蠢的地位象征(蕾丝窗帘、花坛、光鲜亮丽):如果这叫做工作，那么它不过是一个无耻的权宜之计的谎言。

Housework is so easy that in psychiatric clinics it is traditionally performed by those patients who have become so feeble-minded that they are no longer suited to other kinds of work. If women complain that they are not paid extra wages for this work (they demand very little, about the wages of a motor mechanic!), it is only a further proof of how attractive this 'work' is to them. Furthermore, such demands are shortsighted, since they may one day lead to an actual evaluation of women as a work force, with commensurate wages. That would reveal to what extent they live, at man's expense, beyond their means.

家务是如此简单，以至于在精神病诊所，传统上是由那些已经变得意志薄弱，不再适合从事其他工作的病人来做的。如果妇女抱怨她们没有得到这项工作的额外工资(她们要求很少，汽车修理工的工资!)，这只是进一步证明这项工作对他们是多么有吸引力。此外，这种要求是目光短浅的，因为有一天它们可能会导致对妇女作为劳动力的实际评价，并得到相应的工资。这将揭示他们在多大程度上超出自己的收入，以人为代价生活。

Still, man has been accustomed to female terminology since childhood and he has no desire to undermine it. He needs the feeling of doing something great when he supports a woman, he needs to feel a woman could not do his work. Without this conviction, the monotony of his own life would drive him mad. He has only to feel for a second that a woman could do his job as well as he can and he will doubt his own

尽管如此，男人从小就习惯于使用女性术语，而且他也不想破坏这种习惯。当他支持一个女人时，他需要做一些伟大的事情的感觉，他需要感觉到一个女人不能做他的工作。如果没有这种信念，他自己单调的生活会使他发疯。他只需要有那么一瞬间感觉到一个女人能像他一样做好他的工作，他就会怀疑自己的工作

efforts at once. From time to time, as she sees fit, a woman might wish to create this impression, so that the customary distance

马上行动。时不时地，当她觉得合适的时候，一个女人可能会希望创造这样的印象，以便习惯的距离

between himself and the 'weaker' sex is maintained and his self-confidence restored. 在他和“弱势”性别之间保持了联系，他的自信也得到了恢复。

It is simple to analyze this vicious circle: women invent rules, manipulate men to obey them, and so dominate the male sex. Of course, these rules in no way apply to women themselves. The male sense of honor, for example, is a system invented by women who loudly exempt themselves from it. They renounce the concept of honor and, as a result, manipulate men.

很容易分析这种恶性循环：女人创造规则，操纵男人服从规则，从而支配男性。当然，这些规则并不适用于女性本身。例如，男性的荣誉感是女性发明的一种体系，她们大声地将自己排除在外。他们放弃了荣誉的概念，结果，操纵了男人。

In a recent television series, *The Avengers*, there was a scene in which two antagonists were facing each other across a billiard table, a pistol in front of each of them. It was agreed that to give them each an equal chance, they should count aloud up to three and then shoot. The hero, however, grabbed his pistol and fired at the count of two, thus saving his own life. He chose to remain outside the system and was therefore in a position to manipulate the other who, although in mortal danger, preferred to stick to a system approved by society rather than to use his own judgment.

在最近的一部电视连续剧《复仇者联盟》中，有这样一个场景，两个对手在台球桌上面对面，每个人面前都放着一把手枪。大家一致同意，为了给他们每个人一个平等的机会，他们应该大声数到三然后开枪。然而，英雄抓起他的手枪，数到二就开枪了，这样救了他自己的命。他选择置身于体制之外，因此可以操纵另一个人，而另一个人虽然处于致命的危险之中，却宁愿坚持社会认可的体制，也不愿运用自己的判断。

By making her own work appear degrading and contemptible, woman brings man to the point where he will undertake all the other tasks: in other words, everything she does not want to do. After all, she was there first as his mother, so she has first choice. A man loses his self-respect and feels useless if he has to do 'woman's work.' In fact, many men are deliberately clumsy at housework - and women love them for it. Such clumsiness is so adorably masculine! If a man is capable of sewing on his own button - and does so - he really is not a 'proper' man at all. There must be something wrong with him if he pushes the vacuum cleaner around the house. 通过让自己的工作显得有辱人格和可鄙，女人把男人带到了承担所有其他任务的地步：换句话说，所有她不想做的事情。毕竟，她首先是作为他的母亲，所以她有第一选择。如果一个男人不得不做“女人的工作”，他就会失去自尊，觉得自己一无是处事实上，许多男人在做家务时故意笨手笨脚，而女人却因此而喜欢他们。这样的笨拙真是太有男子气概了！如果一个人能够缝制自己的纽扣——并且能够这样做——那么他就真的不是一个“正派”的人。如果他把吸尘器推得满屋子都是，那他一定是有什么毛病。

Such beliefs enable man to place himself under the guardianship of women; he trusts himself to accomplish almost anything except to make a decent stew. And so he allows himself to be driven away from the most unexacting place of work in the world, without a murmur of complaint. Only after a certain amount of manipulation, when there is no longer any danger, will he be permitted to lend a hand in the house. Even then woman always gives strict orders because he really does not understand about such things. He will always feel vaguely humiliated by a job of this nature and therefore will never notice how much more agreeable it is than his own.

这样的信念使得男人可以把自己置于女人的监护之下;他相信自己能完成几乎任何事情,除了做一道像样的炖菜。因此,他让自己远离世界上最不严格的工作场所,没有一点抱怨的声音。只有经过一定程度的操纵,当不再有任何危险,他才会被允许在房子里伸出援助之手。即使那时女人也总是严格命令他,因为他真的不懂这些事情。他总是隐约觉得这种性质的工作令他感到屈辱,因此他永远不会注意到这份工作比他自己的工作更令人愉快。

To avoid having to exert effort, all a woman has to do is heave a sigh and indicate that she, 'as a woman,' is simply not capable of the task. If she merely hints to a man, preferably with witnesses present, that he drives so much better than she does, she has found herself a chauffeur for life. Look at the motorways - they are full of women being driven by their husband-chauffeurs. A woman will say that she cannot possibly, 'as a woman,' go to a cafe or a theatre or a restaurant by herself. There is no rational explanation for this: women are served equally well or badly whether alone or accompanied by men. And if she doesn't want to be accosted, why does she dress to make herself so conspicuous? No, instead she will get herself a flunkey, who will drive her to the entrance as if she were royalty, fight for a table, order her dinner, entertain her, and finally pay the bill.

为了避免不得不付出努力,一个女人所要做的就是叹一口气,然后表明她,作为一个女人,根本没有能力完成这项任务。如果她只是在有目击者在场的情况下向一个男人暗示,他的驾驶技术比她好得多,她就为自己找到了一个终身司机。看看高速公路,到处都是女人,由她们的丈夫/司机驾驶。一个女人会说,作为一个女人,她不可能独自一人去咖啡馆、剧院或餐馆。对此,没有合理的解释:女人不管是独自一人还是由男人陪伴,都能得到同样好或差的服务。如果她不想被搭讪,为什么她要穿得这么显眼呢?不,相反,她会给自己找一个仆人,这个仆人会开车送她到入口处,好像她是皇室一样,争取一张桌子,为她点餐,款待她,最后付账。

Man ready to plow through the newspapers, study political journals, listen to protracted television discussions, sift other men's theories, and, behold, when the time comes to vote, to present her with an opinion. So, armed with his conclusion as to what is best for his, hence also her, position in life, off she goes to register his choice. In that way the election result is not in jeopardy. The alternative might mean the end of her personal well-being. Although she might not understand what politics are about, she is shrewd enough to realize this.

男人准备翻阅报纸,研究政治杂志,听冗长的电视讨论,筛选其他男人的理论,然后,当投票的时候,向她提出自己的观点。所以,带着他关于什么是对他最好的结论,因此也包括她,在生活中的地位,她去登记他的选择。这样一来,选举结果就不会受到影响。另一种选择可能意味着她个人幸福的终结。尽管她可能不明白政治是什么,但她足够精明,能够意识到这一点。

One of the most fantastic flowers of this manipulation through self-abasement is the life of a well-to-do woman today, living comfortably in some pleasantly situated suburban villa. Surrounded by children, dogs, other women, by every possible kind of labor-saving device, equipped with television sets and second cars, she will tell her husband, possibly a lawyer or engineer, what a lucky man he is, what a fulfilled life he leads, while she, 'as a woman,' is constrained to lead a life unworthy of a human being: she says this to the man who has paid for all that trash with his life and he believes her.

这种通过自卑操纵的最奇妙的花朵之一，是今天一个富裕女人的生活，舒适地生活在一些舒适的位于郊区的别墅。身边围绕着孩子、狗、其他妇女，各种各样的省力设备，配有电视机和第二辆汽车，她会告诉她的丈夫，可能是律师或工程师，他是多么幸运的一个男人，他过着多么充实的生活，而她，作为一个女人，被迫过着不值得一个人过的生活：她这样对一个为所有垃圾付出生命代价的男人说，他相信她。

In the Bible it is said that Eve was created from Adam's rib. She is a copy, therefore a species of a lower order: yet another example of manipulation through self-abasement. Can anyone doubt that at some stage in history this story was invented by a woman? She herself did not write it down, of course, a man did this for her, since her ability to write is a comparatively recent skill.

圣经里说夏娃是用亚当的肋骨造出来的。她是一个复制品，因此是一个低等物种：又一个通过自卑操纵的例子。有人会怀疑在历史的某个阶段这个故事是由一个女人编造的吗？当然，她自己并没有把它写下来，一个男人为她这样做，因为她的写作能力是相对较新的技能。

## A DICTIONARY

一本字典

Constant self-abasement in the presence of men has led women to develop a secret language which other women understand but which is incomprehensible to men, since they take it literally. It would, therefore, be a great advantage to men to hold the key to this code and so create a sort of dictionary for themselves. Then, whenever they heard a standard phrase, they could decipher its real meaning.

在男人面前不断的自卑使得女人发展出一种秘密的语言，其他女人能够理解，但是男人不能理解，因为他们从字面上理解这种语言。因此，掌握这一密码的关键，从而为自己创建一种字典，对男性来说将是一个巨大的优势。然后，每当他们听到一个标准的短语，他们就能破译它的真正含义。

Here are a few examples, with a translation into male language. (next page)

这里有一些例子，翻译成男性的语言。(下页)

## CODED

编码

A man must be able to protect me.

一个男人必须能够保护我。

## DECODED

解码

A man must be able to spare me from all forms of discomfort. (What else could he protect her from? Robbers? An atom bomb?)

一个男人必须能够使我免受任何形式的不适。(他还能保护她什么?强盗?原子弹?)

CODED

编码

I need a man to make me feel secure

我需要有一个男人让我有安全感

DECODED

解码

Above all, he must keep his money worries to himself.

最重要的是, 他必须对自己的钱守口如瓶。

CODED

编码

I must be able to look up To a man

我必须能够仰望一个男人

DECODED

解码

To be a possible candidate as a husband, he must be more intelligent, responsible, courageous, industrious and stronger than I am. Otherwise, what purpose would he serve?

要成为一个可能的丈夫候选人, 他必须比我更聪明、更负责、更勇敢、更勤奋、更强壮。否则, 他又有什么用呢?

CODED

编码

Of course I would give up my career if my husband asked me.

当然，如果我丈夫问我，我会放弃我的事业。

DECODED

解码

Once he is earning enough money, I am never going to work again.

一旦他赚够了钱，我就再也不工作了。

CODED

编码

The only thing I want in life is to make him happy

我这辈子唯一想要的就是让他开心

DECODED

解码

I will do everything in my power to stop him from knowing how much I exploit him.

我会尽我所能阻止他知道我剥削了他多少。

CODED

编码

I will never bother him with trivial problems.

我决不会因为一些鸡毛蒜皮的小事去打扰他。

DECODED

解码

I'll do anything rather than keep him away from his work.

我宁愿做任何事也不愿让他远离工作。

CODED

编码

I am there for him alone.

我只为他一个人在那里。

DECODED

解码

No other man has to work for me.

没有其他人必须为我工作。

CODED

编码

In future I shall devote my life to my family.

将来我要把我的一生献给我的家庭。

DECODED

解码

I'm not going to lift another finger for the rest of my life. It's his turn now.

我这辈子再也不动一根手指头了，现在轮到他了。

CODED

编码

I don't believe in Women's Liberation.

我不相信妇女解放运动。

DECODED

解码

I'm not such a fool. I'd rather let a man do the work for me.

我不是那么傻，我宁愿让一个男人替我干活。

CODED

编码

After all, we are living in an age of equality.

毕竟，我们生活在一个平等的时代。

DECODED

解码

If he thinks he can order me about, just because he earns money for me, he is sorely

如果他认为他可以命令我，仅仅因为他为我挣钱，他就是痛苦的

mistaken.

错误的。

CODED

编码

I'm so bad at doing things like that.

我真不擅长做这种事。

DECODED

解码

That's a job he will have to do. What's he

那是他必须做的工作，他是做什么的

there for, anyway?

去那里干什么？

CODED

编码

He knows absolutely everything.

他什么都知道。

DECODED

解码

He even serves the function of an

他甚至服务于一个

encyclopedia.

百科全书。

CODED

编码

If a couple really love each

如果一对夫妻真的相爱

other, there is no need to get

其他，没有必要得到

married at once.

马上结婚。

DECODED

解码

He is being a bit obstinate, but I'll soon get

他有点固执，但我很快就会明白的

him around in bed.

他在床上。

CODED

编码

I love him.

我爱他。

DECODED

解码



He is an excellent workhorse.  
他是一个出色的苦力。

Of course women use stock phrases like these only when there is a man around to hear them. In the company of other women they talk about their men quite normally, as they would speak of a domestic appliance, which everyone knows to be practical anyway.

当然，女人只有在有男人在的时候才会使用这些老套的词汇。在其他女人的陪伴下，她们谈论她们的男人很正常，就像她们谈论家庭电器一样，每个人都知道这是很实际的。

If a woman says, 'I've decided to give up wearing this coat - or that hat - because my boyfriend doesn't like it,' she really means, 'I might as well do him that favor. He's doing everything I want anyhow.'

如果一个女人说，‘我决定不再穿这件外套或者那顶帽子了，因为我的男朋友不喜欢它，’她真正的意思是，‘我还是帮他这个忙吧。不管怎么说，他正在做我想做的一切。’

When women are among themselves, discussing the desirable qualities of a specific man, they will never declare that they want someone to look up to, someone who will protect them. Such twaddle would be greeted with the laughter it deserves. They are more likely to say they want a man with such and such a job: jobs are synonymous with income level, old-age pensions, widows' endowments, and the ability to pay high life-insurance premiums. Or a woman might well say, 'The man I'm going to marry must be a little older than I, at least half a head taller, and more intelligent.' By which

当女人们在一起讨论某个特定男人的优点时，她们绝不会宣称她们需要某个人的尊敬，某个能保护她们的人。这样的废话会招来他应得的笑声。她们可能会说，她们想要一个有这样那样工作的男人：工作等同于收入水平、养老金、寡妇捐赠以及支付高额人寿保险费的能力。或者一个女人可能会说，‘我要嫁的男人必须比我大一点，至少比我高半头，而且更聪明。’通过这种方式

she means that it looks 'normal' for a somewhat older, stronger, more intelligent human being to provide for a younger, weaker, more stupid Creature.

她的意思是，对于一个年纪稍长、更强壮、更聪明的人来说，养育一个更年轻、更虚弱、更愚蠢的生物看起来是“正常”的。

## WOMEN HAVE NO FEELINGS

女人没有感情

Woman has a great many methods to manipulate a man, but to list them all here is impossible. Suffice it to look more closely at two relatively harmless methods: a man's 'good manners' and the suppression of his emotions.

女人有很多方法来操纵男人，但是在这里把它们全部列出来是不可能的。我们只需仔细观察两种相对无害的方法就足够了：一种是男人的良好举止，另一种是抑制他的情绪。

Any man who wishes to be a success with women - and is there one who doesn't? - must acquire a variety of qualifications. Apart from intelligence, ambition, industry, and pertinacity, he must know exactly how to behave in the presence of women. With this aim in view, women have established certain norms which are called good manners. Basically the rule is that any man who has a sense of self-respect must, at all times, treat a woman like a queen. Similarly, a self-respecting woman must, at all times, give man every opportunity of treating her like a queen.

任何一个想在女人身上取得成功的男人——难道就没有一个不这样想的吗？-必须取得各种资格。除了智慧、抱负、勤奋和顽固，他还必须知道在女人面前该如何表现。鉴于这一目的，妇女建立了某些规范，这些规范被称为良好的礼仪。基本的规则是，任何有自尊心的男人，在任何时候都必须像对待女王一样对待女人。同样，一个有自尊心的女人在任何时候都必须给男人一切机会把她当作女王来对待。

A woman will marry a man simply because he is wealthy. But if she is given the choice between two wealthy men, one with and one without manners, she will choose the man who has them. For if a man has mastered the rules governing good manners, a woman can be sure that he will never, at any time, question her ideal value as a woman, which he has long since been conditioned to respect, not even after she has ceased to attract him.

一个女人嫁给一个男人仅仅是因为他有钱。但是如果让她在两个有钱人之间选择，一个有礼貌，一个没礼貌，她会选择有礼貌的人。因为如果一个男人已经掌握了规范良好举止的规则，那么一个女人可以肯定，他在任何时候都不会质疑她作为一个女人的理想价值，这是他长期以来习惯于尊重的，甚至在她不再吸引他之后也不会。

Psychologists state that happiness comes with laughter. faith with prayer. This is true, but only for men. If he treats woman as a superior being, she will become a superior being for him. Women are more gifted to differentiate between fact and fiction. Unlike other methods of manipulation, good manners are not the result of conditioned forms of behavior based on profound psychological motivation. Children are taught 'to behave' relatively late, and manners are particularly easy to recognize as a form of women's exploitation. It is a puzzle why even today such old tricks are still successful.

心理学家认为快乐来自于笑声。信仰与祈祷。这是真的，但只适用于男人。如果他把女人当作优越的存在，她就会成为他的优越的存在。女性更善于区分事实和虚构。与

其他操纵方法不同的是，良好的举止不是建立在深刻的心理动机基础上的条件行为形式的结果。相对来说，孩子们很晚才被教育要“规矩一点”，而且人们特别容易认识到礼貌是对妇女的一种剥削。令人困惑的是，为什么这种老把戏在今天仍然很成功。

The advice a mother gives to her teenage son going out on his first date is a good example of woman's audacity:

一位母亲给十几岁的儿子的第一次约会的建议就是女人大胆的一个很好的例子：

Pay the taxi; get out first; open the door on the girl's side and help her out. Offer her your arm going up the steps or, if they are crowded, walk behind her in case she stumbles so that you can catch her.

付出租车费；先下车；打开女孩那边的车门，帮她下车。在上台阶的时候伸出你的手臂，或者，如果台阶很拥挤的话，走到她身后，以防她绊倒，这样你就可以抓住她。

Open the door into the foyer for her; help her out of her coat; take the coat to the cloakroom attendant; get her a program.

为她打开门，帮她脱掉外套，把外套拿给衣帽间服务员，给她安排一个节目。

Go in front of her when you are taking your seats and clear the way.

当你就座的时候，走在她的前面，为她清理道路。

Offer her refreshments during the intermissions - and so on.

在休息时间给她提供点心等等。

And on top of that we should not forget that the average type of play is an outdated form of entertainment because most of them are aimed at the intellectual level of women (as, indeed, are many of those things which we like to label 'cultured'). Pity the poor man who has to submit to all this. He probably has an inkling that not only he but the assembled company of directors, actors, and producers awaiting them are there only to form the background for woman and her clique. This background is simply a place where she can indulge in her inane orgies, where she and other  
最重要的是，我们不应该忘记，一般类型的游戏是一种过时的娱乐形式，因为它们大多是针对女性的智力水平(事实上，我们喜欢把许多事情贴上“有教养”的标签)。可怜可怜那个不得不忍受这一切的可怜人吧。他可能有一种暗示，不仅他，还有等待他们的导演、演员和制片人的集合体，只是为了形成女人和她的小圈子的背景。这个背景只是一个她可以沉溺于她的空虚狂欢的地方，在那里她和其他人

women can take part in their grotesque masquerades, with the extras, the men, suitably costumed in black.

女人们可以参加她们奇形怪状的化妆舞会，其中的临时演员，男人们，穿着合适的黑色服装。

The most cynical aspect of the 'good manners' etiquette is the role of protector which is forced on a man. This begins harmlessly enough, it is true. He follows her when going upstairs, or walks on the traffic side of a pavement. It is when we reach the level of military service and war that the significance of this becomes more serious. One of the most important rules is that a man must, under all circumstances, protect a woman from unpleasantness - even, if necessary, with his life. And as soon as he is old enough, he will do just that. This training is accomplished at such an early age that in any catastrophe a man will save women and children before he thinks of himself - at the cost of his own life.

“良好的礼仪”中最愤世嫉俗的一面是强加在男人身上的保护者的角色。这开始是足够无害的，这是真的。他跟着她上楼，或者在人行道的交通一侧散步。当我们达到服役和战争的水平时，这种意义就变得更加严重。其中最重要的一条规则是，在任何情况下，一个人都必须这样做。保护一个女人远离不愉快，甚至，如果必要的话，用他的生命。一旦他长大了，他就会这样做。这种训练在很小的时候就完成了，以至于在任何灾难中，一个男人在考虑自己之前都会先去救妇女和儿童——以他自己的生命为代价。

There is no compelling reason why these roles should not be reversed. Since woman is unfeeling, she could cope with the psychological effects of war atrocities more easily than a man, and the modern form of war requires neither physical strength nor intelligence, only the ability to survive (tenacity). All statistics about life-spans show that women live longer than men, and therefore are tougher. A normally developed North American woman who has taken sports at school, for example, is certainly not inferior in physical strength to the much smaller Vietnamese men. A GI fighting against Asian men is making war on an enemy no stronger than his college girl friends.

没有令人信服的理由说明为什么这些角色不应该颠倒过来。由于女人冷酷无情，她比男人更容易应对战争暴行的心理影响，而现代形式的战争既不需要体力也不需要智力，只需要生存能力(坚韧)。所有关于寿命跨度的统计数据都显示，女性比男性寿命长，因此也就更加困难。例如，一个在学校参加过体育运动的正常发育的北美女性，在体力方面肯定不比体型小得多的越南男性差。一个美国大兵与亚洲男人的战斗就是向一个比他的大学女朋友还要强大的敌人发动战争。

We have already mentioned woman's lack of emotional capacity. The fact that women make every attempt to suppress man's ability to express his emotions is a certain indication of this. Yet she still contrives to create the myth of feminine depth of feeling and vulnerability.

我们已经提到过女性情感能力的缺乏。事实上，女人竭力抑制男人表达情感的能力就是一个明证。然而，她仍然设法创造了女性感情深度和脆弱性的神话。

The tear ducts are tiny pouches containing fluid. With training they can be controlled, just as one controls the bladder, so that there is no more need for an adult to cry than there is for him to wet his bed. A male child is taught very early in life to control both these functions. Once again, woman degrades herself 'Boys don't cry! You're not a little girl!' Little girls, on the other hand, are never taught to control their tears and they quickly learn to use them to advantage. If a man sees a woman crying, it would never occur to him that she may be incontinent. He assumes her feelings are aroused to a considerable extent and even judges the degree of feeling by the quantity of liquid shed.

泪腺是含有液体的小囊。通过训练，他们可以被控制，就像一个人可以控制膀胱一样，所以成年人不再需要哭泣，就像不再需要尿床一样。男孩在很小的时候就被教导要控制这两种功能。女人再一次贬低自己：男孩不哭！你不是个小女孩了。另一方面，从来没有人教过小女孩如何控制自己的眼泪，她们很快就学会了如何利用眼泪。如果一个男人看到一个女人在哭，他永远不会想到她可能会大小便失禁。他假设她的感情被激发到一个相当大的程度，甚至根据流出的液体量来判断感情的程度。

This is obviously a mistaken interpretation. Women really are callous creatures - mainly because it is to their disadvantage to feel deeply. Feelings might seduce them into choosing a man who is of no use to them, i.e., a man whom they could not manipulate at will. They might even actively come to dislike men (after all, men are beings who should be alien to them) and decide to spend their lives exclusively in the company of women. In fact, however, there are far fewer overtly homosexual women than homosexual men, and such women are generally well-to-do or at least financially secure.

这显然是一种错误的解释。女人真的是冷酷无情的生物——主要是因为深深地感受对她们不利。感情可能诱使她们选择一个对她们毫无用处的男人，也就是说，一个她们无法随心所欲操纵的男人。他们甚至可能主动开始讨厌男人（毕竟，男人对他们来说应该是陌生人），并决定一辈子只和女人在一起。然而，事实上，公开的同性恋女性远远少于同性恋男性，而且这些女性通常生活富裕，或者至少在经济上有保障。

A woman with feelings would have to think and work, to take on responsibilities, and to learn to do without all the things which mean so much to her. Because she does not want this, she decides to remain callous, but she knows, at the same time, that it is necessary for woman to enact the role of a sensitive being or man would become aware of her essentially cold, calculating nature. Still, as her emotions are always faked and never felt, she can keep a clear head. You can take advantage of someone's feelings only if you are not involved yourself. Therefore, she turns her partner's emotions to her own profit, only taking care to make sure he believes she feels as deeply as he himself, perhaps even more deeply. She must make him believe she, 'as a woman,' is much less stable, much more irrational, much more  
一个有感情的女人需要思考和工作，需要承担责任，需要学会不去做那些对她意义重大的事情。因为她不想这样，她决定保持冷漠，但是她知道，同时，女人扮演一个敏感的角色是必要的，或者男人会意识到她本质上的冷酷，算计的天性。尽管如此，由于她的情绪总是伪装的，从来没有被感觉到，她可以保持清醒的头脑。你可以利用别人的感觉，只有当你自己不参与的时候。因此，她把她伴侣的情感转化为她自己的利益，只是小心地确保他相信她的感受和他自己一样深，也许更深

emotional. Only thus may her deception remain undetected. But manipulation has, in any case, already taken care of that.

只有这样，她的欺骗才不会被察觉，但无论如何，她已经被操纵了。

A real man does not weep or laugh very loud (reserved smiles have a sympathetic effect on those around him and make him seem a serious person to his business associates); he never shows surprise (he never screams Ahhh...!' when a light goes on nor 'Ohhh...!' when he touches cold water); he never shows that he is making an effort (by saying 'Uff...!' when he has lifted a heavy case); he does not even sing when he is happy. Therefore, if a man notices all these emotional reactions in a woman, it never occurs to him that he has been conditioned by a woman not to express his own similar feelings. As a result, he assumes she is much more sensitive than he is, for otherwise she would not dare to exhibit her feelings in such an uncontrolled manner. A man who would cry only if a real catastrophe occurred (perhaps the death of his wife) must assume that when his wife breaks into floods of tears because of cancelled holiday plans, for example, her emotions are equally strong, but for a lesser cause. He even thinks himself loutish and callous because he cannot share her grief. What an advantage a man would have if only he realized the cold, clear thoughts running through a woman's head while her eyes are brimming with tears.

一个真正的男人不会哭泣或大笑(含蓄的微笑对他周围的人会产生同情的效果，让他在生意伙伴面前显得严肃);他从不表现出惊讶(他从不尖叫啊.....!)当一盏灯亮起的时候，“哦.....!”当他碰到冷水的时候);他从来没有表现出他正在努力(通过说'Uff...当他提起一个沉重的箱子时);他高兴的时候甚至不唱歌。因此，如果一个男人注意到一个女人的所有这些情绪反应，他从来没有想到他已经被一个女人的条件不表达他自己类似的感觉。因此，他认为她比他敏感得多，否则她不敢如此不受控制地表达自己的感情。如果一个男人只有在真正的灾难发生时才会哭泣(也许是他妻子的死亡)，他必须假定，当他的妻子因为取消了假期计划而泪流满面时，她的情绪同样强烈，只是因为一个较小的原因。他甚至认为自己粗鲁无情，因为他无法分担她的悲痛。如果一个男人能够意识到女人眼里含着泪水的时候，冷漠、清晰的思想正在她的头脑中流动，那么他将会有多么大的优势。

## SEX AS A REWARD

性作为奖励

Every method of manipulation is based on the carrot- and-stick principle whose applicability depends to a large extent on the ratio of physical strength possessed by trainer and trainee. When dealing with the young, the carrot is favored as a means of control. It has the advantage of maintaining children's trust in adults so that even at a later date they will bring their problems to their parents - and so the process of manipulation is continued. This is much more effective than to start with the stick. 每一种操作方法都是基于胡萝卜加大棒的原则，其适用性在很大程度上取决于教练员和学员的体力比例。当与年轻人打交道时，胡萝卜作为一种控制手段受到青睐。这样做的好处是可以保持孩子对成年人的信任，这样即使在以后的日子里，他们也会把自己的问题带给父母——因此操纵的过程还在继续。这比从棍子开始要有效得多。

If a captive dolphin has learned to do a trick well, its trainer throws it a fish. Because the dolphin wants to eat, it will do whatever is asked of it. Man, however, since he earns money ' is quite capable of providing his own food. It would be impossible to

bribe him in this way. He would, in fact, be above bribery altogether were it not for one basic male need which has to be satisfied: the need for physical contact with a woman's body. This need is so strong and its fulfilment gives man such intense pleasure, that one suspects that it may be the prime reason for his voluntary enslavement to woman. His longing for subjection may even be a facet of his sexual makeup.

如果一只圈养的海豚学会了把戏，它的训练员就会扔给它一条鱼。因为海豚想吃东西，它会做任何要求它做的事情。然而，人既然挣钱了，就完全有能力提供自己的食物。这样贿赂他是不可能的，事实上，如果不是为了满足男性的一个基本需求：与女性身体进行身体接触的需求，他完全可以不受贿赂。这种需要是如此强烈，满足这种需要给予男人如此强烈的快乐，以至于人们怀疑这可能是他自愿奴役妇女的主要原因。他对臣服的渴望甚至可能是他性特征的一个方面。

The basis of any economy is a system of barter. Therefore, someone demanding a service must be able to offer something of equal value in exchange for it. But as a man must fulfill his sexual desires and, since he tends to want to possess exclusive rights over one vagina, the prices have risen to an extortionate level. This has made it possible for women to follow a system of exploitation which puts the most exploitative robber barons to shame. And no man remains exempt. The concept of femininity is essentially sociological, not biological. Even a homosexual is unlikely to escape without paying his dues. The partner whose sexual drive is less developed quickly discovers the weak points of the other, whose drive is more intense and manipulates him accordingly. It will always be the woman, or the 'female' partner in any homosexual relationship, who exploits the man: for to be a female means to be undersexed.

任何经济的基础都是以物易物的系统。因此，要求服务的人必须能够提供同等价值的东西作为交换。但是，作为一个男人必须满足他的性欲望，因为他往往想拥有一个阴道的专有权，价格已经上升到了过高的水平。这使妇女能够遵循一种剥削制度，这种制度使最具剥削性的强盗贵族蒙羞。没有人能幸免于难。女性气质的概念本质上是社会学的，而不是生物学的。即使是同性恋者也不可能逃脱惩罚。性冲动发展不足的伴侣会很快发现对方的弱点，因为对方的性冲动更强烈，并相应地操纵对方。在任何同性恋关系中，总是女人或女性伴侣在剥削男人：因为成为女性意味着性别不足。

Just as woman denies herself any depth of emotion, she denies herself a sexual appetite: how else can a young girl tell her boyfriend she loves him but refuse him her body? Thanks to her mother's advice, a girl will suppress her desires even in puberty for the sake of the capital to be gained later. In earlier societies a bride had to be a virgin to be worth anything, and even today a girl who has little sexual experience will have a higher market value than one who has had a number of lovers.

就像女人拒绝任何深度的情感一样，她也拒绝了自己的性欲：一个年轻的女孩怎么能告诉她的男朋友她爱他而拒绝他的身体呢？多亏了母亲的建议，女孩甚至在青春期都会为了以后能得到的资本而压抑自己的欲望。在早期的社会中，新娘必须是处女才有价值，即使在今天，一个没有性经验的女孩也比一个有很多情人的女孩有更高的市场价值。

Chastity in a man, on the other hand, has never been worth much. As women do not really care for men, they are not much interested in their chastity. For this reason a boy can never be raped by an older woman - only seduced. But let a man play that game with an adolescent girl! He will be lynched as a sex criminal by a female mob.

从另一方面来说，一个男人的贞操从来就没有什么价值。因为女人并不真正关心男人，所以她们对自己的贞洁不感兴趣。因为这个原因，一个男孩永远不会被一个年长的女人强奸——只有引诱。但是让一个男人和一个青春期的女孩玩这个游戏吧！他将作为性犯罪者被一个女性暴徒私刑处死。

A man could, of course, condition his sexual needs as easily, as a woman, provided his training started at a very early age. Sufficient proof of this are monks, the majority of whom survive without sexual satisfaction (nobody will seriously maintain that they are all eunuchs). But instead of learning to suppress his needs, a man will allow them to be encouraged whenever possible - by women, of course, since their interests are mainly directed toward man's libido.

当然，男人可以像女人一样很容易地调节自己的性需求，只要他在很小的时候就开始接受训练。有充分的证据证明这一点的是僧侣，他们中的大多数在没有性满足的情况下生存下来(没有人会认真地坚持认为他们都是太监)。但是，男人不是学会压抑自己的需求，而是尽可能地鼓励她们——当然是女人，因为她们的兴趣主要集中在男人的性欲上。

Man is never dressed in such a way as to awaken sexual desire in the opposite sex, but it is very much to the contrary with woman. By the age of twelve she is already disguised as bait. The curves of breast and hip are exaggerated by tightfitting clothes and the length of leg, the shape of calf and ankle are enhanced by transparent stockings. Her lips and eyes beckon, moist with make-up; her hair with gleaming tints. And to what purpose, if not to stimulate the male to everincreasing, everlasting Sexual desire? She will offer her wares like goods in a shop window -- apparently so near and, at a price, so easily obtained. No wonder men think there is no greater happiness than to make enough money to pay for such tempting merchandise.

男人的穿着从来不会唤起异性的性欲，但是对女人来说却恰恰相反。十二岁的时候，她已经变成了诱饵。紧身的衣服夸张了胸部和臀部的曲线，腿部的长度，小腿和脚踝的形状被透明长筒袜加强了。她的嘴唇和眼睛在召唤，化了妆，湿润了她的头发，闪闪发光。如果不是为了刺激男性不断增长、永恒的性欲，那又是为了什么呢？她会提供她的商品，就像商店橱窗里的商品一样——显然如此接近，价格如此便宜，如此容易获得。难怪人们认为没有比赚到足够的钱来购买如此诱人的商品更幸福的事了。

Lacking money, or at least lacking the prospect of it, a man will have to do without a woman and consequently without sex. Nevertheless, the relationship between the sexes involves a credit system: that is, women are prepared under certain circumstances (while the husband is still training for his profession) to earn their own money - more or less as a loan against future earnings - and to place their bodies at



没有钱，或者至少没有前途，男人将不得不没有女人，因此没有性生活。然而，两性之间的关系涉及一种信贷制度：即妇女在某些情况下（丈夫仍在为其职业培训）准备自己挣钱——或多或少作为未来收入的一种贷款——并将其身体交给他支配。在这种情况下，利率就成比例地高（男人在此期间准备从事的职业必须承诺有足够的收入使女人的投资物有所值）。一般来说，不言而喻的是，一个女人的昂贵程度与她的第二性征的吸引力成正比。因此，如果一个男人遇到另一个有着特别迷人妻子的男人，他不应该感到沮丧，而应该考虑一下这个女人会花费她丈夫多少钱。

对于一个男人来说，用妓女来满足他的性需求比匆忙结婚更经济(传统意义上的‘妓女’——严格地说，大多数妇女属于这个群体)。但是在这里，一个男人会再一次通过条件反射表现出来:花费不多的性被认为是相应的劣等。他的快感会随着和他睡觉的女人的花费而变化。如果他不能通过其他方式得到想要的女人——或者没有其他方式留住她——他会出最高的价钱，把她带到市政厅。

For this reason women calmly tolerate the professional prostitute. Why should they mind, when they never feel jealousy, as a man does? They may well feign jealousy occasionally, of course, just to flatter him. They don't mind the institution of brothels either. Their attitude toward extramarital affairs is exactly the same, unless, of course, they become too obvious, in which case they tend to forgive them. How few 因为这个原因，女人平静地容忍职业妓女。既然他们从不像男人那样感到嫉妒，为什么还要介意呢？当然，他们也可能偶尔假装嫉妒，只是为了奉承他。他们也不介意妓院的制度。他们对婚外情的态度是完全相同的，除非，当然，他们变得太明显，在这种情况下，他们倾向于原谅他们。有多少

women would leave an unfaithful husband! And how few men would stay with a woman in the same circumstances! Wives will often even welcome a philandering husband, for there are so many advantages arising from his gratitude for her tolerance and forgiveness. Obviously women would prefer to be able to control extramarital affairs. This explains why the wife-swapping parties and pluralist sex practices are gaining favor, for they tend to neutralize the sexual fantasies of husbands and men friends. Moreover, these kinds of sexual release are free, whereas professional prostitution absorbs money which should be put into housekeeping. As the group of people is usually well -acquainted, rules of hygiene can be imposed and there is less danger of venereal disease, which a man might catch if he visits an anonymous brothel - and this is one of women's main worries as far as a husband's sexual adventures are concerned.

女人会离开一个不忠的丈夫！在同样的情况下，很少有男人会和女人在一起！妻子们甚至常常会欢迎一个好色的丈夫，因为他对妻子的宽容和原谅心怀感激会带来很多好处。显然，女性更希望能够控制婚外情。这就解释了为什么换妻派对和多元化的性行为越来越受欢迎，因为它们往往会中和丈夫和男性朋友的性幻想。此外，这些类型的性释放是免费的，而职业卖淫吸收的钱应该投入家务。由于这群人通常都很熟悉，因此可以强制执行卫生规定，而且男人去匿名妓院可能会感染性传播疾病的危险性也会降低——这也是女人对丈夫的性冒险主要担心的问题之一。

It is ironic that men consider ordinary prostitutes so very contemptible - they are among the few women who frankly admit that they make money by renting out a specific orifice of their bodies. The female callings of prostitute, actress, model, singer, or dancer are not practised by men. But whereas actresses, singers, dancers, and models work with safety nets (safety nets being the men who catch them when they don't feel like working anymore), a prostitute has no such recourse. When she is tired or ill there is no one there, waiting hopefully for the time when he will be allowed to support her. No man in our society would allow a prostitute to exploit him as a fashion model, for instance, could.

具有讽刺意味的是，男人认为普通妓女非常可鄙——他们是为数不多的坦白承认自己通过出租身体某个部位来赚钱的女人之一。妓女、演员、模特、歌手或舞蹈演员等女性职业不是男性所从事的。然而，女演员、歌手、舞蹈演员和模特都是靠安全网工作的(安全网就是那些在她们不想工作的时候抓住她们的男人)，而妓女却没有这样的依靠。当她疲倦或生病的时候，没有人在那里，希望等待他被允许支持她的时候。例如，在我们的社会里，没有一个男人会允许一个妓女像一个时尚模特那样剥削他。

Women, too, despise the common prostitute, but for a different reason: they despise her for her stupidity. A woman who sells her body so ineptly is shockingly stupid by female intelligence standards. They admire only such women as are able to exact an exorbitant price for their favors, for example those who marry Rothschilds, Aga Khans, or Rockefellers. They have impressed on men the concept that prostitution is a 'sordid profession' to intimidate men who otherwise might one day be able to draw parallels.

女人也鄙视妓女，但是出于另一个原因：她们因为她的愚蠢而鄙视她。一个如此不称职地出卖自己身体的女人，以女性的智力标准来衡量，是愚蠢得令人震惊的。他们只崇拜那些能够为他们的恩惠索取过高报酬的女性，例如那些与罗斯柴尔德家族、阿加汗家族或洛克菲勒家族结婚的女性。他们给男人留下了这样的印象，即卖淫是一种“肮脏的职业”，目的是恐吓男人，否则有一天他们可能会找到相似之处。

The basic principle of 'sex as a reward' does not vary from woman to woman. They all offer themselves to a man, stress their charms and then, providing he has performed his 'tricks' satisfactorily, reward him. And, since they never cease to keep him in a state of sexual excitement, he will demand the reward again and again.

“性作为奖励”的基本原则在女人和女人之间并没有什么不同。他们都把自己献给一个男人，强调自己的魅力，然后，如果他已经令人满意地表演了他的“把戏”，就奖励他。

而且，因为他们从来没有停止让他处于一种性兴奋的状态，他会要求一次又一次的奖励。

It is only men with reduced sexual potency who can afford to make do with sporadic affairs and live the life of a hippie year after year without feeling the need of a regular reward. One of the results of this female system of sex rewards is that a man with strong sexual needs must be more obedient to women than others: look at the advertisements for dynamic, enterprising, energetic, enthusiastic young men, so much in demand in business. What are such men, in fact, but sexually dependent psychopaths who have set their standards in women too high? Why else would a man use all his energy and imagination to sell a particular commercial product? Only for this reward. The whole world outside his office window beckons him with the promise of adventure; yet so strong is his sex drive that he gladly forgoes all that is there and instead buys himself a woman with his hard-earned money. But even if he calls her his 'adventure,' she will never be a substitute for what he has lost: when and if he meets her, everything will follow the strict system of supply and demand with its rigid rules and almost total lack of surprise.

只有性能力下降的男人才能勉强应付偶尔的风流韵事，过着年复一年的嬉皮士生活，而不需要定期的奖励。这种女性性奖励系统的结果之一是，一个有强烈性需求的男人必须比其他人更顺从于女人：看看那些充满活力、有进取心、精力充沛、热情洋溢的年轻男人的广告，他们在商业上有如此多的需求。事实上，除了那些对女人要求过高的性依赖型精神病患者，这些男人算什么呢？否则为什么一个人会用尽他所有的精力和想象力去销售一种特定的商业产品呢？只是为了这个奖赏。他办公室窗外的整个世界都在向他招手，向他许诺冒险；然而他的性欲是如此强烈，以至于他欣然放弃一切，用自己辛辛苦苦挣来的钱给自己买了一个女人。但即使他称她为他的“冒险”，她也永远无法替代他已经失去的东西：当他遇到她时，一切都会遵循严格的供求体系，严格的规则，几乎完全没有惊喜。

The old saying that a woman's fate is her body is true insofar as fate has a positive meaning. But in the negative sense, it is better applied to men. After all, a woman profits from her anatomical peculiarities whenever she can, while a man is an eternal slave to his.

有句老话说，女人的命运就是她的身体，只要命运有积极的意义，这句话就是对的。但在消极的意义上，它更适用于男性。毕竟，只要有机会，女人就会从自己的解剖特点中获益，而男人则永远是他的奴隶。

The male erection is so grotesque to a woman that the first time she experiences it, the male's erection for a woman is so grotesque, that the first time she experiences it, the male's erection for a woman is so grotesque, that the first time she experiences it,

she can hardly believe her eyes. However, when she realizes that it can be produced by the slightest

她简直不敢相信自己的眼睛，然而，当她意识到眼睛可以由最细微的东西产生时 provocation, not necessarily even a naked woman (a film or a photograph might do), she will still not get over her amazement. It is, after all, a reflex action, rather like hitting someone on the knee. Probably no theory evolved by man is as absurd as Sigmund Freud's theory of penis envy. To a woman, the penis and scrotum seem superfluous to man's otherwise neatly constructed body. They are almost untidy. She cannot understand that after use the penis is not retractable like an aerial on a portable radio. And as for envy - it would never occur, even to a little girl. Not in her deepest unconscious would she wish to possess a penis; and as to being at a disadvantage compared to a little boy, that is nonsense, for she gets preferential treatment anyway.

即使是一个裸体的女人(一部电影或一张照片可能会)，她也无法克服自己的惊讶。毕竟，这是一种反射动作，就像击中某人的膝盖一样。也许没有任何一种由人类发展出来的理论像西格蒙德·弗洛伊德的阴茎嫉妒理论那样荒谬。对于女人来说，阴茎和阴囊对于男人整洁的身体来说似乎是多余的。他们几乎都不整洁。她不能理解，阴茎使用后不能像便携式收音机的天线一样伸缩。至于嫉妒，即使是对一个小女孩来说，也不会发生。在她最深的潜意识里，她不会想要拥有一个阴茎；至于她和一个小男孩相比处于劣势，那是胡说八道，因为无论如何她都会得到优待。

Freud was merely the victim of training by woman's self-abasement techniques - thanks to his mother, wife, and probably his daughters as well. He confused cause and effect; a woman only says she is worth less than a man. She doesn't really think it. If anyone ought to feel a sense of envy, it is men. They should be jealous of women's power. But, of course, they never are, for they glory in their powerlessness.

弗洛伊德仅仅是女性自卑技巧训练的受害者——这要感谢他的母亲、妻子，可能还有他的女儿们。他混淆了因果关系；一个女人只是说她不如一个男人值钱。她并不是真的这么想的。如果有人应该感到嫉妒的话，那就是人。他们应该嫉妒女性的权力。但是，当然，他们从来都不是，因为他们以自己的无能为而自豪。

## THE FEMALE LIBIDO

### 女性性欲

As it is difficult to test or classify the degree to which woman feels sexual stimulation, or to define the exact nature of a female orgasm, men get into considerable difficulties when they try to analyze her capacity for sexual excitability and orgasm. If they make any attempt to come to conclusions on the subject, they are forced to rely to a large extent on the information women volunteer to them. And since women have no respect for exact scientific data and are interested only in what is of immediate benefit to them, they will say what seems to be convenient or opportune at the time. Consequently, any facts acquired on the subject of a woman's reactions - whether, for instance, she is frigid, to what degree she can enjoy sexual intercourse, or whether her own orgasm can be compared to that of a man - tend to be extremely contradictory (it is supposed that even Masters and Johnson did not get an average woman onto their test bed) . As a result, man vacillates between the conviction that woman has no true sexual drive and the fear that she is more highly sexed than he is 由于很难测试或分类女性感受性刺激的程度，或者确定女性性高潮的确切性质，男性在试图分析女性性兴奋和性高潮的能力时遇到了相当大的困难。如果他们试图就这一问题得出结论，他们就不得不在很大程度上依赖妇女自愿提供的信息。由于女性不尊

重确切的科学数据，她们只关心对她们有直接利益的东西，她们会说在当时看起来方便或合时宜的话。因此，任何关于女性反应的事实——例如，她是否性冷淡，她可以享受性交的程度，或者她自己的性高潮是否可以与男性的性高潮相比——往往是极端矛盾的(据推测，即使是玛斯特约翰逊研究所也不能让一个普通女性进入他们的测试床)。

结果，男人在坚信女人没有真正的性冲动和害怕女人比他更性感之间摇摆不定

- but refrains from telling him so out of pity. He will spend days working out bigger, better, and subtler questionnaires in his efforts to come to some conclusion. And, in the interests of science, he expects women to answer his questions truthfully. As if She could - or would.

但是出于同情，他没有告诉他。为了得出一些结论，他将花费数天时间制作更大、更好、更微妙的调查问卷。而且，为了科学的利益，他希望女性能够诚实地回答他的问题。好像她可以——或者愿意。

It is probable that the truth lies somewhere between the two extremes. Certainly women are not all nymphomaniacs or there would be more male prostitutes. On the other hand, women do not feel an intense aversion to sex, as has so often been maintained.

真理很可能介于两个极端之间。当然，女性并不都是色情狂，否则就会有更多的男性妓女。另一方面，女性并不像人们常说的那样对性有强烈的厌恶感。

Women live an animal existence. They like eating, drinking, sleeping - even sex, providing there is nothing to do and no real effort is required of them. Unlike a man, a woman will rarely make an effort to get her partner into bed. If, however, he is already there and she hasn't planned to set her hair or undertake some other form of large-scale beauty repair, and there is no TV program she wants to see, she will not be averse to making love, provided he is prepared to be the active partner. But even the euphemisms 'active' for the male partner and 'passive' for the female do not  
女人过着动物般的生活。他们喜欢吃、喝、睡觉——甚至性爱，只要他们无事可做，不需要付出真正的努力。不像男人，女人很少会努力让她的伴侣上床。然而，如果他已经在那里了，而她还没有打算整理她的头发或者进行其他形式的大规模美容修复，而且她也没有想看的电视节目，她也不会反对做爱，只要他准备成为积极的伴侣。但是，即使是对男性伴侣的委婉说法是积极的，而对女性的委婉说法是消极的，也不是这样

conceal the fact that woman allows man to serve her in bed just as he does in every other sphere of her life. Even though intercourse may give a man pleasure in the long run, it is nothing more than a service to a woman, in which the man is the better lover, arousing desire more skilfully, quickly, and making it last longer.

隐瞒这样一个事实:女人允许男人在床上伺候她,就像他在她生活的其他方面一样。尽管性交从长远来看可能给男人带来快乐,但它只不过是女人的一种服务,在这种服务中,男人是更好的情人,更巧妙、更迅速地唤起欲望,并使欲望持续更久。

Men suspect that women tend to exploit them during intercourse and have developed a certain fear of female sexual appetite. Signs of this appear in the rites of ancient cultures, in philosophical works of men such as Schopenhauer and Nietzsche, in the novels of Baudelaire, Balzac and Montherlant, in plays by Strindberg, O'Neill and Tennessee Williams. Since the discovery of oral contraceptives, this fear has reached almost hysterical proportions. Whole books are devoted to the question whether a man needs to worry about woman's sexual demands, and, if so, to what extent - and at the same time, advertising has discovered new opportunities to make money by selling men advice on how to achieve sexual dexterity.

男人怀疑女人倾向于在性交过程中利用他们,并对女性的性欲产生了某种恐惧。这种迹象出现在古代文化的仪式中,出现在叔本华和尼采等人的哲学著作中,出现在波德莱尔、巴尔扎克和蒙瑟朗的小说中,出现在 Strindberg、奥尼尔和田纳西·威廉斯的戏剧中。自从发现口服避孕药以来,这种恐惧几乎达到了歇斯底里的程度。整本书都在探讨这样一个问题:男人是否需要担心女人的性需求?如果需要,担心的程度有多大?与此同时,广告业发现了新的赚钱机会,向男人推销如何达到性技巧的建议。

In truth, reliable oral contraceptives (invented by a man, naturally) have robbed man of the only triumph left to him in his state of sexual subjugation. Previously, woman was always to a certain extent at his mercy. Now she is suddenly in control. She can have as many children as she wishes. She can even select the father (rich, if possible). If she has no intention of having children, she can indulge in intercourse as often as it appears advantageous to her.

事实上,可靠的口服避孕药(自然是由一个男人发明的)剥夺了男人在性征服状态下唯一的胜利。以前,女人总是在一定程度上受他的摆布,现在她突然控制了一切。她想要多少孩子都可以。她甚至可以选择父亲(如果可能的话,富有)。如果她没有要孩子的打算,她可以尽情享受看起来对她有利的性交。

Man cannot do that. He had always claimed that his sexual potency was without limit and that he only needed an unreserved woman to prove it. Today this is impossible. Any woman can read for herself in popular magazines exactly how potent men are. Human beings cannot do this. He has always claimed that his sexual capacity is unlimited, he only needs a woman without reservations to prove it. Today, this is impossible. Any woman can read for herself in popular magazines exactly how potent men are. Human beings cannot do this. He has always claimed that his sexual capacity is unlimited, he only needs a woman without reservations to prove it. Today, this is impossible. Any woman can read for herself in popular magazines exactly how potent men are.

She will know how active he will be at any given age, whether his best time is afternoon or night, if he is a better lover before or after a meal, and whether his prowess increases in the mountains or at the seashore. She knows how often he can make love on any one occasion in order to satisfy her. What is more, she can be sure of these statistics, for men would never cheat when giving information of this kind; a masculine man would consider it a sign of weakness to lie in any situation at all. So women can rely absolutely on the figures given and know exactly what a man should be able to achieve. He has provided her with charts to determine any man's potency at any given stage in his life: and, thanks to efficient birth-control methods, she can experiment with different kinds of men and compare their sexual performances. Contrary to men's fear, women do not, however, weigh one man against another and choose the most virile - far from it, as she herself is not all that keen on sex. In view of that, and provided all other conditions are equal, she is likely to prefer the less potent man because she can always blackmail him with her

intimate knowledge of his weakness. In the realm of sex, more than any other, man is a victim of the principles of efficiency according to which he is manipulated. Indeed, he sets his own standards: three times in a row, very good; twice, good; once, satisfactory. If he fails as a sex machine, he is, in his opinion, a total failure. Even if he is a brilliant scientist he will never again be really happy. Women know this and take advantage. For example:

她会知道他在任何一个特定的年龄段会变得多么活跃，不管他最好的时间是下午还是晚上，不管他是一个更好的情人在饭前还是饭后，不管他的技能是在山里还是在海边提高。她知道为了满足她，他可以在任何场合多久做一次爱。更重要的是，她可以肯定这些统计数字，因为男人在提供这类信息时绝不会欺骗；一个有男子气概的男人会认为在任何情况下说谎都是软弱的表现。因此，女人可以完全依靠给出的数字，并确切地知道一个男人应该能够实现什么。他给她提供了图表，以确定任何一个男人在他生命中的任何阶段的性能力；而且，由于有效的避孕方法，她可以与不同类型的男人进行实验，并比较他们的性表现。然而，与男人的恐惧相反，女人不会权衡一个男人和另一个男人，并选择最有男子气概的——远非如此，因为她自己并不是那么热衷于性。考虑到这一点，并且在其他条件相同的情况下，她可能更喜欢那个不那么强大的男人，因为她总是可以通过对他的弱点的深入了解来勒索他。在性的领域里，男人比其他任何人都更是效率原则的受害者，而效率原则正是根据这些原则来操纵男人的。事实上，他有自己的标准：一连三次，非常好；两次，非常好；一次，令人满意。如果他作为一个性爱机器失败了，在他看来，他就是一个彻底的失败者。即使他是一个杰出的科学家，他也永远不会真正快乐。女人们知道这一点并且利用这一点。例如：

a. She can pretend she is unaware of her husband's lack of virility and continue to praise him for his prowess. (Probably the most frequent method applied.)

答：。她可以假装不知道她丈夫缺乏男子气概，继续赞美他的勇敢。（可能是最常用的方法。）

b. She can make a man believe his sexual failure is a real handicap, so that he considers himself lucky she stays with him.

B.她能让一个男人相信他的性功能障碍是真正的障碍，所以他认为自己很幸运她能和他在一起。

c. She can threaten to expose his sexual inadequacy unless he does everything she wants; since a man would rather be called a thief or a murderer than impotent, he will bow his head to his fate and do what he is told.

C.她可以威胁要揭露他的性功能缺陷，除非他做她想做的任何事情；因为一个男人宁愿被称为小偷或杀人犯也不愿意被称为性无能，他会屈服于自己的命运，按照命令行事。

Man's sexual potency depends on psychological factors more than any other of his bodily functions. Once he has begun to doubt his potency, he gradually finds himself 男人的性能力更多地取决于心理因素，而不是其他身体机能。一旦他开始怀疑自己的能力，他就会逐渐发现自己

in more and more difficulty. His fears of becoming useless to a woman increase because, as a result of women's manipulation, he identifies his masculinity with his dependence on them. For this reason, he will resort to every possible means to remain dependent. One really should reflect on the absurdity of this situation. Aphrodisiacs, once hidden discreetly under the counter and usually prepared by quacks, have long since become socially acceptable and are among the best-selling products of the pharmaceutical industry. Even in serious publications the number of articles on sexual difficulties is increasing; and men's room jokes, which, as we all know, are the result of man's castration anxieties, are heard more frequently, though they are usually quite humorless. And men certainly do not buy pornographic magazines for pleasure - there are so many better and more sophisticated ways of amusing themselves.

越来越困难。他越来越害怕变得对女人毫无用处，因为作为女人操纵的结果，他把自己的男子气概与对她们的依赖联系起来。因为这个原因，他将采取一切可能的手段保持依赖。我们确实应该反思一下这种情况的荒谬性。春药一度被谨慎地藏在柜台底下，通常由江湖医生准备，早已被社会所接受，成为制药业最畅销的产品之一。即使在严肃的出版物上，关于性困难的文章数量也在增加；而男人的房间笑话——众所周知，是男人阉割焦虑的结果——也更频繁地被听到，尽管它们通常相当没有幽默感。男人当然不会为了娱乐而买色情杂志——有那么多更好更复杂的娱乐方式。

Their interest lies solely in the hope of finding, in such powerful stimulation, some means of retaining this mythical level of masculine virility.

他们的兴趣完全在于希望在这种强大的刺激中找到某种方法来保持这种神话般的男子气概。

All this serves to make man once again the victim of his habit of thinking of women in terms of his own standards. He really believes that women, now safe from the dangers of conception, are thinking about nothing but how to make up for lost time, to spend the rest of their lives making love. This is a natural assumption, since he has been manipulated to think that sex is the height of all pleasure. He is, of course, quite mistaken. A woman will certainly feel happy when she has an orgasm - but it is not the most intense pleasure she knows. A cocktail party, or buying a new pair of aubergine-colored patent-leather boots, rates far higher.

所有这一切使男人再次成为按照自己的标准看待女人的习惯的牺牲品。他真的相信女人，现在已经摆脱了怀孕的危险，只想着如何弥补失去的时间，用她们的余生去做爱。这是一个自然的假设，因为他已经被操纵，认为性是所有快感的高度。当然，他大错特错了。当一个女人达到高潮时，她当然会感到快乐——但这并不是她所知道的最强烈的快感。鸡尾酒会，或者买一双新的紫红色漆皮靴，这些价格都要高得多。

Man's fear of losing ground at the sexual or physical level, as a result of woman's newfound freedom, is, of course, quite absurd. No matter how much a woman enjoys making love, she will never let the man who supports her tire himself so that he might be late to work the next morning. That is too big a risk to take. Even the most passionate woman will reduce her

当然，男人害怕由于女人新获得的自由而在性或身体层面上失去优势，这是相当荒谬的。无论一个女人多么喜欢做爱，她都不会让那个支持她的男人累着自己，这样他第二天早上上班可能会迟到。这个风险太大了，不能冒。即使是最有激情的女人也会贬低她

sexual activities if she thinks nights spent making orgiastic love are beginning to affect his work. Nymphomaniacal women exist almost solely in films and plays. Just because they are so rare in real life, the public is curious about them (for the same reason, so many films and novels are about extremely rich people, who form such a small percentage of the total population).

如果她认为夜晚狂欢做爱会影响他的工作，那么她就会有性行为。色情狂女性几乎只存在于电影和戏剧中。正是因为它们在现实生活中如此罕见，公众才对它们感到好奇



(出于同样的原因，许多电影和小说都是关于极其富有的人的，他们只占总人口的很小一部分)。

There is only one aspect of a man's sexual potency that concerns a woman - whether he is capable of fathering children or not. Children, as we shall see later, are essential to a woman if she is to bring her plans to fruition. It is probable that many women would be pleased if man's need for sex dried up after she had produced two or three children. It would do away with numerous small inconveniences.

男人的性能力只有一个方面与女人有关，那就是谎言是否能生育子女。孩子，正如我们将在后面看到的，对于一个女人来说是必不可少的，如果她要实现她的计划的话。如果男人的性需求在她生了两三个孩子之后就枯竭了，很多女人可能会很高兴。它可以消除许多小麻烦。

That sexual competence in a man is a matter of indifference to the majority of females is shown by the number of highly paid men who marry, and stay married, despite the fact that they are impotent (it is inconceivable that a woman without a vagina would have any prospects whatsoever of getting married to a normally sexed man).

男性的性能力对大多数女性来说是一个无关紧要的问题，这体现在结婚并保持婚姻关系的高收入男性的数量上，尽管他们性无能(一个没有阴道的女性根本不可能与一个通常性欲旺盛的男性结婚)。

## MANIPULATION THROUGH BLUFF

虚张声势的操纵

Man's strong sexual drive, his brilliant mind, and his need for a system that will help him bear those responsibilities recognized by his intelligence have enabled women to  
男人强烈的性冲动，他聪明的头脑，以及他对一个系统的需求，这个系统将帮助他承担那些被他的智慧认可的责任，使女人能够

make effective use of certain institutions that properly belong to the past - institutions like the Church, the many nonconformist sects, and other religious communities: she coldbloodedly uses them to help with the manipulation of her children. She exploits their armies of clergymen and other functionaries as a kind of military police force designed to protect women's interests even after her children are grown up. Hence it is advantageous to women, as we have already noted, to be neither religious nor superstitious. Unless a boy's manipulation has been exceptionally successful, as in the case of those who decide to become priests, men are equally unlikely to believe in the dogma of their Church. But if its teachings are inculcated at a very early age, they do help to provide certain archetypes and a useful basis for the standards of good and evil. These are standards which have no rational roots but are part of men's subconscious and are therefore ineradicable. Essentially these standards are always the standards of women.

有效地利用某些属于过去的机构，比如教会、许多不墨守成规的教派和其他宗教团体：她残忍地利用这些机构来帮助操纵她的孩子。她利用他们的神职人员和其他官员的军队作为一种宪兵力量，旨在保护妇女的利益，即使她的孩子已经长大成人。因此，正如我们已经指出的，既不信教也不迷信对女性是有利的。除非一个男孩的操纵异常成功，就像那些决定成为牧师的人一样，人们同样不可能相信他们教会的教条。但是，如果它的教义在很小的时候就被灌输，它们的确有助于提供某些原型，并为善与恶的标准提供有用的基础。这些标准没有理性根源，但却是人类潜意识的一部分，因此是不可根除的。从本质上讲，这些标准始终是妇女的标准。

Any religious system must be based on manipulation since it consists of a series of rules and taboos, with a catalogue of penalties for trespass against those rules. These trespasses are called sins. The penalties for them are never imposed in reality, for faith in some kind of superconsciousness is a system without real foundation. No one could know about secret sins or exact punishment for them. As a result, people are apt to say that an unavoidable misfortune such as the loss of a friend or an earthquake is a punishment. In earlier times, when men's understanding of such disasters as plagues, crop failures, and lightning was limited, men believed they were punishments for sins committed at some previous time. And so they thought to avoid them in the future by unconditional surrender to rules or by repentance, a kind of brainwashing. Such myths become obvious as man's mind develops. He can prove fallacy by committing a sin without incurring any subsequent signs of wrath. But the deep-seated fear of punishment (the feeling of having sinned), carefully cultivated during a child's earliest years, will prevent him, as an adult, from doing something that was considered 'bad' when he was a child. And if, by chance, he does do something which as a child he called a sin, he will have at the very least a bad conscience.

任何宗教制度都必须以操纵为基础，因为它包括一系列规则和禁忌，以及对违反这些规则的行为的惩罚目录。这些罪过被称为罪恶。对他们的惩罚在现实中从来没有实施过，因为对某种超意识的信仰是一个没有真正基础的系统。没有人可以知道他们的秘密罪行或确切的惩罚。因此，人们倾向于说，一个不可避免的不幸，如失去朋友或地震是一种惩罚。在更早的时候，人们对瘟疫、庄稼歉收、闪电等灾难的理解是有限的，他们认为这些灾难是对以前犯下的罪行的惩罚。所以他们想在将来通过遵守规则或者忏悔来避免这些无条件投降，这是一种洗脑。随着人类思维的发展，这些神话变得越来越明显。他可以通过犯罪而不引起任何后续的愤怒迹象来证明谬误。但是，在孩子最小的时候，对惩罚的根深蒂固的恐惧(犯罪的感觉)会阻止他，作为一个成年人，在他还是孩子的时候做一些被认为是“坏”的事情。如果他偶然做了一件他小时候称之为罪的事，他至少会有一颗不好的良心。

One sin which figures in almost all of these catalogues is pleasure in the sexual act when reproduction is not intended. And since men, provoked by women, always take pleasure in sex, they yield to this pleasure as often as possible and never once give a thought to reproduction (during orgasm, man experiences a certain kind of

pleasure far from the joy of having just engendered a child - thus in this moment man is even more than ordinarily deluded). They constantly transgress against the rules of their childhood beliefs and thus always carry with them a feeling of sin. Women, on the other hand, having learned to control their sexual urge and to make love for the most part not for their own satisfaction but for some specific purpose (breadwinning, reproduction, gratification of a man - in the latter case, an act of charity), commit no sins thereby; even if they consider sex sinful, they are immune to remorse. Unlike men who are constantly forming new resolutions which they never stick to, women do not have such a debit (or guilt) account in any system made for their use - even if they believed in such a system. With their tendency to self-abasement, their suppressed and stunted sexual needs, their assumption that they will survive without working by letting others work for them, they resemble those figures - Jesus Christ, Gandhi - who allow themselves to be considered ideals by men; ideals, which men because of their slavery to their instincts can never attain, and which confirm their suspicion that all qualities truly worthy of worship are in the last analysis feminine. 在几乎所有这些目录中都有一个罪过，那就是在无意繁殖的情况下，对性行为感到快乐。而且因为男人，被女人激怒，总是在性中获得快感，他们尽可能经常地屈服于这种快感，从来没有考虑过生殖(在高潮期间，男人体验到一种特定的快感，远远不是刚刚产下一个孩子的快感——因此在这个时刻，男人比通常更容易被欺骗)。他们不断地违反他们童年信仰的规则，因此总是带着一种罪恶的感觉。另一方面，妇女学会了控制自己的性冲动，并且在大多数情况下做爱不是为了自己的满足，而是为了某种特定的目的(养家糊口、繁衍后代、满足男人——后者是一种慈善行为)，因此不犯罪;即使她们认为性是有罪的，她们也不会后悔。不像男人，他们不断地形成新的决心，但他们从来没有坚持，妇女没有这样的借记(或内疚)帐户在任何系统为她们使用，即使她们相信这样一个系统。他们倾向于自卑，他们被压抑和阻碍的性需求，他们假设他们不让别人为他们工作就能生存，他们就像那些人物——耶稣基督，甘地——他们允许自己被男人认为是理想;理想，男人因为他们的本能奴役他们永远不能实现，这证实了他们的怀疑，所有真正值得崇拜的品质是在最后的女性分析。

Yet, in reality, neither women nor their chosen police force, the clergy, are really interested in man's sexual drive. The taboo did not have to apply to this particular instinct. They merely chose it because it is man's greatest - and purest - pleasure. Had he derived as much satisfaction from smoking or eating pork, woman would have equated smoking or eating pork with sin. The point is to keep him in a state of 然而，在现实中，无论是女性还是她们选择的警察部队——神职人员——都对男性的性冲动不感兴趣。这种禁忌不一定适用于这种特殊的本能。他们之所以选择它，仅仅是因为它是人类最伟大、最纯粹的快乐。如果他从抽烟或吃猪肉中得到同样多的满足，那么女人就会把抽烟或吃猪肉等同于犯罪。关键是要让他保持一种

sin (fear), thus open to manipulation. This is one of the reasons why the catalogue of sins varies according to a man's age. For a small child, the taboo is lying, coveting the property of others, and not honoring one's father and mother. For an adult, it is sexual desire and lusting after one's neighbor's wife.

罪恶(恐惧), 因此容易被操纵。这就是为什么罪恶的种类因人的年龄而异的原因之一。对于一个小孩子来说, 最忌讳的就是撒谎, 贪婪他人的财产, 不尊重自己的父母。对于一个成年人来说, 这是性欲和对邻居妻子的欲望。

Yet how can they recognize these sins when they know neither the rules nor the system in whose name they were established? How can they believe in something that does not exist, or feel ashamed of a pleasure that does not hurt anyone? Anything that deals with religious beliefs is contrary to the rules of reason and consequently has to be instilled at an age when a sense of logic is as yet undeveloped. If possible, this should take place in a building whose absurd design and architecture equal the absurdity of that which is preached in it, thus making it all a little less incredible. And the purveyors of this type of illogical thinking should, if possible, look different from other people. If children are taught by men who dress like women, for example, or who adopt some other form of masquerade, their pupils' bewilderment and awe will be all the greater, and their respect for these figures will never entirely leave them.

然而, 当他们既不知道规则也不知道以谁的名义建立起来的制度时, 他们怎么能够认识到这些罪恶呢? 他们怎么能相信一些不存在的东西, 或者为一种不伤害任何人的快乐感到羞耻? 任何涉及宗教信仰的东西都是违反理性规则的, 因此必须在一个逻辑感尚未发展的时代灌输。如果可能的话, 这应该发生在一个荒谬的设计和建筑相当荒谬的建筑里, 因此使它不那么难以置信。如果可能的话, 这种不合逻辑思维的提供者应该与其他人看起来不同。例如, 如果孩子的教师是穿着像女人的男人, 或者采用其他形式的假面舞会, 那么他们的学生将更加困惑和敬畏, 他们对这些人物的尊重将永远不会完全离开他们。

Women have taken great care to ensure that their lobby, the clergy, are always men. First, because the female image might be damaged if they represented their own interests - men might think them calculating - and second, because they know men rate feminine intelligence rather low, which is why they can only influence a man's emotions. Advice from another man, and one respected from childhood, is much more likely to be listened to and taken. Although this advice always benefits women (for example, they will advise a man to stay with a woman he doesn't love, or support children he never wanted), it does not reflect hostility on the part of this lobby toward 'normal' men, but is a direct consequence of that lobby's financial dependence on women.

妇女们非常小心地确保她们的游说团体——神职人员——永远是男性。首先, 如果女性代表自己的兴趣, 她们的形象可能会受到损害——男性可能认为她们在算计——其次, 因为他们知道男性对女性智商的评价相当低, 这就是为什么他们只能影响男性的情感。另一个人的建议, 一个从小就受人尊敬的人的建议, 更有可能被倾听和采纳。虽然这个建议总是对女性有利(例如, 他们会建议一个男人和他不爱的女人在一起, 或者支持他不想要的孩子), 但这并不反映游说团体对“正常”男性的敌意, 而是游说团体对女性经济依赖的直接后果。

Women could survive easily without the Church (they only need it for the training of men and children, or as a setting for the display of specialized wardrobes), but the Church would be ruined without the support of women. Children can be trained and today are very often raised without the Church's help. It is entirely possible that women one day might give up the nave of a church as the most effective background for a white dress. They might even consider a registrar sufficient to subdue a nervous bridegroom. Such trends would empty the churches in a couple of years. In the Soviet Union 'Marriage Palaces' have taken their place as a wedding background. If

this became the fashion, people would see churches for what they really are - relics of a long dead age. They would withdraw their financial support, both public and private, which in the last analysis has always been provided by men. It is man who pays his own tormentors. So when we hear someone say what magical power the Church has, since it still draws people to it after many hundreds of years, the circumstance has obviously been misunderstood. It is not the Church which possesses a magical power - it is women. All such institutions have long since become mere tools in the hands of women, and it is unlikely that they will ever do anything other than fulfill women's expectations.

没有教会，妇女可以轻松生存(她们只需要教会训练男子和儿童，或作为展示专门服装的场所)，但没有妇女的支持，教会就会毁灭。孩子们可以在没有教会帮助的情况下接受训练，现在也经常在没有教会帮助的情况下成长。这是完全有可能的，妇女有一天可能会放弃教堂中殿作为最有效的背景为一件白色的衣服。他们甚至可能认为一个登记员就足以制服一个紧张的新郎，这样的趋势会在几年内使教堂空无一人。在苏联，“婚姻宫殿”已经取代它们成为婚礼的背景。如果这成为一种时尚，人们就会看清教堂的真面目——早已过时的遗物。她们将收回她们的公共和私人财政支持，归根结底，这种支持一直是由男子提供的。是人付钱给自己的折磨者。所以，当我们听到有人说教会有多么神奇的力量，因为几百年后它仍然吸引着人们来到它身边，这种情况显然被误解了。拥有神奇力量的不是教会，而是女人。所有这些机构早已成为妇女手中的工具，除了满足妇女的期望，它们不太可能做任何事情。

Ultimately, the victims are not the representatives of the various religious communities themselves. They want only to live a peaceful, undisturbed life (at the expense of masculine men, of course, just like women) and have become a kind of Mafia used by women to terrify children, enslave men, and put a brake on progress. These men are forced, under the threat of boycott, to appear in ludicrously effeminate clothes, to intone grotesque songs loudly, and to tell horror stories to a sometimes even intelligent audience. All this despite the fact that these stories, by which they make such abject fools of themselves, have long been discarded by modern theology and stand in obvious contrast to all they have been taught as students at their universities.

归根结底，受害者并不是各个宗教团体本身的代表。她们只想过一种和平的、不受干扰的生活(当然是以牺牲阳刚之气的男人为代价，就像女人一样)，并且已经成为一种黑手党，被女人用来恐吓儿童、奴役男人、阻碍发展。在抵制的威胁下，这些人被迫穿着滑稽可笑的女性化服装，大声吟唱怪诞的歌曲，向有时甚至是聪明的听众讲述恐怖故事。所有这一切，尽管这些故事，他们通过这些故事使自己成为可怜的傻瓜，已经被现代神学抛弃了很长时间，站在明显的对比，他们作为学生在他们的大学所教的一切。

Modern theology, of course, is useless for conditioning purposes now that it has renounced the carrot-and-stick principle. Women need those moth-eaten tales of heaven and hell, of devils and angels, of paradise and judgment day. Death is only a useful means of manipulation if it is a door leading either to eternal happiness or to eternal damnation. To which of these two realms this door may lead is dependent on a kind of point system, scored according to earthly achievement and calculated by women. If life everlasting can be won only by faithfulness and slavery it falls in with the interests of women - interests which would in no way be furthered if men decided to investigate eternal life in biological terms, an investigation for which we might have to wait a couple of generations.

当然，现代神学已经放弃了胡萝卜加大棒的原则，对于条件作用毫无用处。女人需要那些关于天堂和地狱，关于恶魔和天使，关于天堂和审判日的陈腐的故事。如果死亡是一扇通向永恒幸福或永恒诅咒的门，那么它只是一种有用的操纵手段。这扇门可能通向这两个领域中的哪一个，取决于一种点系统，根据世俗成就计分，由女人计算。如果只有忠诚和奴役才能赢得永恒的生命，那么它就符合女性的利益——如果男性决定从生物学角度研究永恒的生命，那么这种利益就不会得到进一步的发展，而这种研究可能需要几代人的时间。

Women themselves are, of course, quite unmoved by all these myths. They go to church only if and when they want: their consciences do not bother them either way. For the big ceremonies which are really attempts at intimidation - on the part of women, not on that of clergymen - they array themselves in suitable attire: wedding dresses, christening clothes, mourning clothes, confirmation dresses, their men in the usual dark suits. They enact the roles of believer, superstitious person or skeptic. 当然，女性本身对这些神话并不感动。他们只有在需要的时候才去教堂：他们的良心不会以任何方式打扰他们。对于那些真正意在恐吓的大型仪式——对于妇女而言，而不是对于牧师而言——她们穿着合适的服装：结婚礼服、洗礼服、丧服、坚信礼服，她们的男人穿着通常的深色西装。他们扮演信徒、迷信者或怀疑者的角色 - but in reality their minds are elsewhere. They are not interested in male speculations on the possibility of walking on water, turning water into wine by magic, or achieving, also with the help of magic, an immaculate conception. As usual their interest does not concern itself with the essence of the thing as such, but with its possibilities of exploitation. If a man of another faith wants to marry a woman and demands her conversion in exchange for his own promise to work for her, no woman would hesitate for a moment.

但实际上他们的心思在别的地方。他们对男性关于在水上行走，用魔法把水变成酒，或者在魔法的帮助下达到圣母无染原罪瞻礼的可能性的推测不感兴趣。一如既往，他们的兴趣不在于事物本身的本质，而在于其被利用的可能性。如果一个有其他信仰的男人想要娶一个女人，并要求她改变信仰以换取他自己为她工作的承诺，没有一个女人会有片刻的犹豫。

## COMMERCIALIZED PRAYERS

### 商业化的祈祷

For most men all that remains of the religious faith of childhood are a few conditioned behavioral reflexes, such as love of truth, the enjoyment of honest, hard work, or a pleasure in non-freedom.

对大多数人来说，童年时代的宗教信仰仅仅是一些条件反射式的行为，比如对真理的热爱，对诚实、辛勤工作的享受，或者对非自由的快乐。

From the moral point of view, everyone should have the right to lie. It helps us to stave off society's often too bold attempts to supervise us and thus minimizes our own personal fight for existence. The disadvantage of lying is that if everyone does it, it loses its usefulness. If anyone is gullible enough to believe something that is not true, he must himself love the

从道德的角度来看，每个人都有撒谎的权利。它帮助我们避开社会常常过于大胆地试图监督我们，从而最小化我们个人为生存而进行的斗争。说谎的缺点是，如果每个人都撒谎，那么说谎就失去了意义。如果有人轻信一些不真实的东西，那么他自己一定很喜欢

truth and assume a similar love in others. Consequently, a lie becomes a luxury: it has rarity value. The rarity value has to be maintained by incessant denigration, in the interest of liars. Therefore, it is very important that women teach men love of truth: for only if he loves truth, is she able to afford the luxury of lying.

在别人身上假设类似的爱。因此，谎言变成了一种奢侈品:它具有罕见的价值。为了维护说谎者的利益，不断的诋毁必须保持其稀有价值。因此，女人教导男人爱真理是非常重要的:因为只有男人爱真理，她才能享受说谎的乐趣。

For contemporary society to survive at all, men must believe in truth. They do the work, and no practical, i.e., logical, system can function on lies. In the highly developed system of contemporary society, where all labor is divided, each man must be able to work with, and rely on, the other. If men were to take to lying when the moment seemed opportune, say in matters such as train schedules, freighters' capacities, or the amount of fuel left in an airplane's tank, the effect on our commercial system would be disastrous. Within a very short time there would be complete chaos.

为了当代社会的生存，人们必须相信真理。他们做的工作，没有实际的，例如，逻辑，系统可以在谎言上运作。在高度发达的当代社会体系中，所有的劳动都是分工的，每个人必须能够与另一个人一起工作，并依靠另一个人。如果男人在适当的时机撒谎，比如说在火车时刻表、货轮载重量或飞机油箱剩余油量等问题上撒谎，对我们的商业系统的影响将是灾难性的。在很短的时间内就会出现完全的混乱。

Women, however, can lie with a clear conscience. They are not involved in the process of work, so their lies will harm only one person - usually the husband. And, if it is not discovered, it is not a lie at all - it is 'feminine guile.' The only crime that does not come under this heading is physical unfaithfulness, which a man will not forgive. As a man has been conditioned by women's self-abasement, it seems natural to him that she should use guile, weak and dependent creature that she is, as the only way in which she can hope to guide this powerful, sex-obsessed giant, this unfortunate, wretched 'animal.' It is no wonder that women, having proved guile a success, talk quite openly about it. You will read about it in one of their favorite media, women's magazines. Mothers hand it out as advice to their daughters. Why not? It is quite justified, since all their comfort depends on it, for they are frequently forced to exploit the same man, first the mother's husband and later, perhaps, if the mother lives under the same roof, the daughter's husband. After all their whole future comfort depends on whether he comes to heel.

然而，女人可以问心无愧地说谎。她们不参与工作过程，所以她们的谎言只会伤害一个人——通常是丈夫。而且，如果它没有被发现，它根本就不是一个谎言——它是“女性的诡计”唯一不属于这一类的罪就是身体上的不忠，这是一个人不会原谅的。作为一个男人已经被女人的自卑所制约，对他来说很自然，她应该利用她这个狡猾、软弱和依赖的生物，作为她希望引导这个强大的、痴迷于性的巨人，这个不幸的、可怜的“动物”的唯一方式毫无疑问，女性在证明自己欺骗成功之后，会相当坦率地谈论这件事。你会在他们最喜欢的媒体之一——女性杂志上读到。母亲们把它作为忠告分发给女儿们。为什么不呢？这是完全合理的，因为她们的一切安逸都依赖于此，因为她们经常被迫利用同一个男人，先是母亲的丈夫，后来，如果母亲住在同一屋檐下，也许就是女儿的丈夫。毕竟，他们未来的安逸取决于他是否会屈服。

Of course, women would never openly forbid a man to lie. They simply associate lying with repugnance. This is easily done by means of the chosen system of religious faith which connects lying with the idea of fictional punishment, or by a kind of personal magic. If a mother tells her child not to lie to her because it is 'bad,' he will automatically have a guilty conscience if he does. She does not even need to be specific about this 'badness.' The child believes her implicitly, is dependent on her, and relies upon what she tells him. He believes she would never lie. This is nonsense, of course, for mothers constantly tell their children the most barefaced lies. The same magic is involved when, later on, a woman convinces her husband that unfaithfulness is something squalid and wretched: 'You must never deceive me,' or if she happens to be one of those 'tolerant' wives: 'It's not so bad if you deceive me, but you must never, under any circumstances, leave me.' A generous woman! And he will obey her order, for such it is, without doubting its justification. Once in a while he will sleep with another woman, but he will rarely leave his wife, although her admission of boundless indifference should be a signal to him to leave her at once!

当然，女人永远不会公开禁止男人说谎。他们简单地把说谎与厌恶联系在一起。这是很容易做到的，通过选择的系统的宗教信仰，连接谎言的想法虚构的惩罚，或一种个人的魔法。如果一位母亲告诉她的孩子不要因为“不好”而对她撒谎，那么如果他撒谎，他就会自动产生负罪感。她甚至不需要具体说明这种“坏处”孩子毫无保留地相信她，依赖她，依赖她告诉他的一切。他相信她永远不会说谎。当然，这是无稽之谈，因为母亲们总是对孩子们说最赤裸裸的谎言。后来，当一个女人说服她的丈夫，不忠是肮脏和可怜的东西：‘你绝对不能欺骗我，’或者如果她碰巧是那些‘宽容的’妻子中的一个：‘如果你欺骗我就不是这样，但是你绝对不能在任何情况下离开我一个慷慨的女人！而且他将服从她的命令，因为这就是命令，毫无疑问是正当的。偶尔他会和另一个女人上床，但他很少离开他的妻子，尽管她承认无限的冷漠应该是他立刻离开她的信号！

Only one circumstance in a man's life will ever make him tell a lie and that is when he, as a result of pent-up desire, has slept with another woman, although he dearly loves his own wife. He is so afraid of the possible consequences (she might do the



same thing herself!) that he will suffer the most agonizing pangs of conscience rather than admit the truth. But if he has merely smashed up the car and maybe even killed someone in the process, if he has behaved treacherously toward someone else, or taken a day off from work, he would rather clear his conscience and tell her.

一个男人一生中只有一件事情会让他说谎，那就是他因为被压抑的欲望而和另一个女人上床，尽管他非常爱自己的妻子。他是如此害怕可能的后果(她自己也可能做同样的事情!)他宁愿承受最痛苦的良心折磨，也不愿承认真相。但是如果他仅仅是砸了车，甚至在这个过程中杀了人，如果他背信弃义地对待别人，或者请了一天假，他宁愿问心无愧地告诉她。

A woman's reactions are exactly the opposite. She will keep quiet about absolutely everything except her interest in another man or that man's interest in her; if two or three other men are attracted, she will use the situation to her advantage by advertising it at once. She tells her husband just to make sure he knows there is someone else to look after her if necessary. This alone is enough to make a man get a move on and increase his rate of output immediately.

女人的反应恰恰相反。除了她对另一个男人的兴趣或者那个男人对她的兴趣之外，她对任何事情都绝对保持沉默;如果另外两三个男人被吸引，她会立刻利用这个情况为自己的利益做广告。她告诉她的丈夫，只是为了确保他知道有其他人照顾她，如果有必要的话。这是足够的，让一个男人得到一个行动，并立即增加他的产出率。

We have already mentioned man's desire to be unfree. This leads to religious fervor and prayer, a fact which is still true today, for pop songs are only a modified version of childhood prayers. The god of former days has been conveniently replaced by the goddess, woman, who is right at hand. Man's happiness really does depend on woman. Even the content of the prayers remains virtually the same: the longing to submit oneself to a higher power, a plea for her to listen to him and be merciful, or simple idealization. It doesn't matter whether one says, 'So take my hands...' or 'And thy right hand shall hold me...' or 'Fly me to the moon...' It all amounts to the same in the end. Some modern records do still praise the old god, but only the choice of words shows they are not directly referring to women: 'Thou who makest all things' 我们已经提到了人类对不自由的渴望。这导致了宗教狂热和祈祷，这一事实在今天仍然适用，因为流行歌曲只是童年祈祷的修改版本。从前的神已经很方便地被女神取代了，女神就在身边。男人的幸福真的取决于女人。即使是祷告的内容也几乎是一样的：渴望将自己服从于更高的力量，恳求她听从他，仁慈，或者简单的理想化。无论你说，'那么抓住我的手...'或者你的右手将握住我...'或者'带我飞向月亮...'最终都是一样的。一些现代的记录仍然赞美古老的上帝，但是只有措辞的选择表明他们并不直接指向女人：你创造了一切

grow...'  
成长...'

Prayers and religious songs, i.e., prayers to music, ease existential anxiety. They appeal to a superego on whose every whim happiness depends. This superego allows us to relax and accept life, and frees us from the pursuit of happiness, for everything lies in the hands of our god. As man grows older, his fear increases. He has come to realize why it is justified, and, increasingly, his wish to let go grows too, this need to relax for a few moments at least and to commit himself to this almighty power. In the old days intellectual men used to work out their fears by writing love poems which took the place of prayer and calmed them down. Nowadays this form of adoration has become superfluous; the current supply of pop songs -

祈祷和宗教歌曲，比如伴着音乐祈祷，可以缓解存在焦虑。它们吸引了一个超我，而幸福就取决于这个超我。这种超我让我们放松，接受生活，把我们从追求幸福中解放出来，因为一切都掌握在我们的上帝手中。随着人类年龄的增长，他的恐惧也在增加。他已经意识到为什么这是正当的，而且，他放手的愿望也越来越强烈，这种需要至少放松一会儿，并且致力于这种万能的力量。在过去，知识分子常常通过写情诗来消除他们的恐惧，这些情诗取代了祈祷，使他们平静下来。如今，这种崇拜形式已经变得多余；现在流行歌曲的供应量已经达到了 -

the dark longings of men naturally commercialized at their own expense - increases, and their lyrics, for example those of The Beatles, satisfy the most sophisticated of tastes.

男人们的黑暗渴望自然而然地商业化了，他们的歌词，例如披头士的歌词，满足了最复杂的品味。

There are, of course, also some hits sung specifically in praise of men. Those few are usually songs first made popular by a male singer and then sung by a woman. In general, however, women only sing hymns to love which, since men need them for love, is almost the same as singing hymns to themselves. Still, at some stage they discovered that they could sing their own praises without being too obvious, and ever since women have ceased to worry. They praise their own magnificence, their fickleness, their cruelty, and the self-complacency with which they give themselves to men - whether to save or destroy them.

当然，也有一些歌曲是专门用来赞美男人的。这些歌通常都是先由男歌手创作，然后由女歌手演唱的。然而，一般来说，女人只唱赞美诗来表达爱意，因为男人需要她们来表达爱意，这几乎等同于给自己唱赞美诗。尽管如此，在某些阶段，她们发现自己可以在不太明显的情况下为自己唱赞歌，而且自那以后，女性就不再担心了。他们赞美自己的辉煌，他们的反复无常，他们的残忍，以及他们给予人类的自满——无论是拯救还是毁灭他们。

When Marlene Dietrich sang in *The Blue Angel* that 'love is my world and my nature and nothing else,' 'all I can do is make love that's all,' and 'men flutter around me like moths and burn up and I can't help it,' she was expressing just these sentiments. If women can think of themselves as divine, just how divine must they be!

当玛莲娜·迪特里茜在《蓝天使》中唱到‘爱是我的世界，是我的本性，没有别的，’‘我所能做的就是做爱，仅此而已，’和‘男人像飞蛾扑在我周围，燃烧起来，我无法控制，’她就是在表达这些情感。如果女人可以认为自己是神圣的，那么她们是多么神圣啊！

In real life, of course, women are far more subtle in their exploitation of the male sex than in that film. They don't ruin men immediately - they are quite prepared to take a whole lifetime over it. After all, who is going to kill the goose that lays so many golden eggs? That is why men were able to laugh over the wretched figure of Professor Unrath instead of recognizing in him a portrait of themselves.

当然，在现实生活中，女性对男性的利用远比电影中要微妙得多。她们不会立刻毁掉男人——她们已经准备好用一生的时间来毁掉他们。毕竟，谁会去杀那只下了这么多

金蛋的鹅呢？这就是为什么人们能够对孔德教授这个可怜的人物一笑置之，而不能从他身上看到自己的影子。

Think of Nancy Sinatra's great hit These boots are made for walking, which says the same in a slightly different way: 'One of these days, these boots are gonna walk all over you'. A hit indeed - for it satisfies man's need and longing for a cruel goddess on the one hand - and woman's claim to omnipotence on the other.

想想南希·辛纳特拉(NancySinatra)的畅销歌曲《这双靴子是为走路而设计的》(Thesebootsaremadeforwalking)，它以略微不同的方式表达了同样的意思：“总有一天，这双靴子会踩在你身上。”。确实是一击——因为它一方面满足了男人对残酷女神的需要和渴望，另一方面又满足了女人宣称自己无所不能的要求。

## SELF-CONDITIONING

### 自我调节

The ideal of any trainer would be to bring an animal to a level where it is capable of training itself. This is something which still has to be achieved. But man is not an animal, and there comes a point when he does continue his own training, because he is much more intelligent than his female trainer. This will work only as long as he never forgets the purpose of his education and keeps both reward and punishment in mind at all times.

任何训练师的理想都是将动物训练到它能够自我训练的水平。这仍然是必须实现的事情。但是人类不是动物，当他继续自己的训练时，就会到达一个临界点，因为他比他的女驯兽师聪明得多。只有当他永远不忘记教育的目的，并且时刻牢记奖励和惩罚时，这种方法才会奏效。

The world of pop songs is one example of man's efforts at self-manipulation. The best example of self-conditioning, however, is to be found in the advertising industry. 流行歌曲的世界是人类努力自我操纵的一个例子。然而，自我调节最好的例子就是广告业。

In advertising man does not idealize woman from any masochist tendency. It is purely a question of survival. Only his exploiters, women, have sufficient time and money to buy and consume all his products. To supply the woman inhabiting his ranch house with purchasing power, he has no choice but to cultivate legions of other women who have as much satisfaction as his own wife in spending. They will then buy his goods and keel) his wife in pocket money. This is the beginning of a vicious circle - a vicious circle which turns faster and faster until he cannot keep up with it anymore and someone else has to take over. There is no getting off and running away.

在广告中，男人不会因为任何受虐倾向而将女人理想化。这纯粹是一个生存的问题。只有他的剥削者，妇女，有足够的时间和金钱来购买和消费他的所有产品。为了向居住在他农场房子里的妇女提供购买力，他别无选择，只能培养大批其他妇女，这些妇女和他自己的妻子一样，在消费方面很有满足感。然后他们会用零花钱买下他的货物和他的妻子。这是一个恶性循环的开始——恶性循环越来越快，直到他再也跟不上，不得不由别人接管。没有下车和逃跑。

Market-research institutes investigate what they like to call subliminal female stimuli (the conscious ones have long since been satisfied) and then sell their discoveries to manufacturers. The latter then hurry to fill these so-called gaps, in the consumer market, as if there were in fact such things. Or sometimes they work in reverse. The producer invents a new article which he believes might appeal to women and then hires an advertising agency to create the necessary consumer interest - sometimes with success, sometimes without. The American craze for prefabricated houses, for example, has not caught on to a large extent in any of the European countries.

市场研究机构调查他们喜欢称之为女性潜意识刺激(有意识的刺激早已得到满足)，然后把他们的发现卖给制造商。后者则急于填补这些所谓的空白，在消费市场上，仿佛事实上存在这样的东西。或者有时它们反过来工作。生产商发明了一种他认为可能吸引女性的新产品，然后雇佣一家广告公司来创造必要的消费者兴趣——有时成功，有时失败。例如，美国人对预制板房屋的狂热，在任何一个欧洲国家都没有很大程度上流行起来。

Every few years a wave of indignation sweeps over the male ranks as a result of this expensive fostering of the female craze for consumption. They have been blinded by the stereotyped image of woman as victim of male exploitation to such an extent that they do not realize that they themselves are, in fact, the sufferers. They maintain that women's naivety and their gullible, i.e., 'stupid' natures are exploited by advertisers for the purpose of increasing sales. One day these men will get around to asking themselves who is really being exploited. Is it the creature whose innermost wishes are sought out, coddled, and fulfilled, or is it he who in his desire to retain the affections of the woman seeks out, coddles and fulfils them? It has always been one of man's greatest aims in life to fulfill woman's innermost desires, in fact to anticipate her every wish, as contemporary women's fiction still puts it. They have achieved their goal: there is practically no female desire left undiscovered and probably very few which could not, if necessary, be fulfilled.

每隔几年，一股愤怒的浪潮就会席卷男性阶层，这是女性消费热潮昂贵催生的结果。她们被定型的妇女形象蒙蔽了双眼，认为她们是男性剥削的受害者，以至于她们没有意识到她们自己实际上也是受害者。他们坚持认为，女人的天真和容易受骗的本性，也就是说，愚蠢的本性被广告商用以增加销售额。总有一天，这些人会问自己到底是谁在被剥削。它就是那个被寻找出内心最深处的愿望的生物吗。被娇惯，被满足，还是他渴望得到女人的爱，去寻找，娇惯并满足她们？满足女人内心最深处的欲望一直是男人生活的最大目标之一，事实上就是预测她的每一个愿望，当代女性小说仍然如此描述。她们已经实现了自己的目标:几乎没有一个女性的欲望未被发现，而且可能很少有欲望在必要时得不到满足。

The result is that women are getting increasingly more stupid, while men grow more and more intelligent. The gap between the sexes is widening constantly, making mutual understanding virtually impossible. But no one seems to notice. 结果是女人变得越来越愚蠢，而男人变得越来越聪明。两性之间的差距不断扩大，使得相互理解几乎成为不可能。但似乎没有人注意到。

One of the basic principles of biology is that intelligence develops only in the face of competitive stimulation. Women however, stand outside every competitive field. The glut of modern conveniences dulls their brains, reducing what little is left of their capacity for thought. Man, on the other hand, prodded by the need to create this comfort, to open up new sources of income, has to exert himself more and more. 生物学的基本原理之一是，智力只有在面对竞争的刺激时才会发展。然而，女性却站在每个竞争领域之外。过量的现代便利设施使他们的大脑迟钝，减少了他们仅剩的思考能力。另一方面，为了创造这种舒适感，为了开辟新的收入来源，人类不得不越来越努力地工作。

Surrounded by this ever-increasing comfort, the female sex is changing for the worse. The concept of femininity, used to be applied to a woman who had the ability to hear children. It was also applied to venality. The definition must be enlarged to include imbecility. 在这种日益舒适的环境中，女性的性别正变得越来越糟糕。女性气质的概念，过去被用于一个女人谁有能力听到孩子。它也适用于贪赃枉法。定义必须扩大到包括低能。

If Marx is right and the word 'being' determines the extent of man's 'being aware,' the pill, for instance, would determine sexual mores and the atom bomb would stalemate the ideologies of peace; to the same extent the self-awareness of Western woman, whose situation in life has changed ('improved') basically over the last twenty years, is now in a state of acute transformation. This metamorphosis, which can only result in the utter stultification of woman, is all the more dangerous because no one seems to have noticed it. Woman's image is no longer created by woman but by advertising that is, by man - and if anyone even starts to doubt the truth Of woman's value, then there are a hundred snippy advertising slogans ready at hand to disprove such a 如果 Marx 是正确的，‘存在’这个词决定了男人‘意识到’的程度，那么比如说，避孕药将决定性道德，而原子弹将使和平的意识形态陷入僵局；同样地，西方女性的自我意识，在过去的二十年中，她们的生活状况基本上发生了改变（‘改善’），现在正处于急剧变化的状态。这种变化只会导致女人彻底的愚钝化，因为似乎没有人注意到它，所以变得更加危险。女人的形象不再是由女人创造的，而是由男人创造的广告——如果有人开始怀疑女人价值的真实性，那么就会有一百个尖酸刻薄的广告标语随时准备反驳这种观点

thought Advertising says that woman is witty, intelligent, creative, imaginative, warm-hearted, practical, and capable. Smiling sweetly, with all the airs of a goddess, she dispenses the latest discovery in instant drinks to her grateful brood. Her husband's eyes follow her adoringly as she serves up a new precooked meal, which is so much more to his taste. Or maybe she hands him a Turkish towel which is even softer than usual - the result of a new rinse. This image of woman, created by man in order to sell his goods, is repeated incessantly with the help of mass media throughout the Western hemisphere; and each day it is being reinforced. How could anyone dare to admit, even to himself, that in reality women are unimaginative, stupid, and insensitive? It would obviously be too much to expect of women - and it is an admission men cannot afford.

思想广告说女人机智、聪明、有创造力、富有想象力、热心、务实、能干。她带着女神般的神气甜甜地笑着，把速溶饮料的最新发现分发给心怀感激的孩子们。当她端上一道新做的饭菜时，她丈夫的目光深情地跟随着她，这道菜非常符合他的口味。或者她递给他一条土耳其毛巾，这条毛巾比平时更柔软——这是一次新的漂洗的结果。这种女性形象，是男人为了销售他的商品而创造的，在大众媒体的帮助下，不断地在整个中东西半球重复出现，而且每天都在加强。怎么会有人敢于承认，甚至对他自己，在现实中女人是缺乏想象力，愚蠢，麻木不仁？对女人的期望显然太高了——这是男人无法承认的。

Woman buys, man sells. But one does not convince a customer by saying, 'It's good. You've got to buy it.' Instead we say, 'You're marvellous! You deserve the best. Why should you make do with anything less? You've earned your comfort - you are entitled to it!' So, on top of everything else, man has to flatter woman because he needs her as a customer.

女人买，男人卖。但是一个人不能说服一个顾客，‘这很好。你必须买下它。’相反，我们会说，‘你真了不起！你应该得到最好的。你为什么要勉强接受不那么好的东西呢？你已经得到了你应得的安慰——你有权得到它！’所以，最重要的是，男人必须奉承女人，因为他需要她作为顾客。

It is striking that the trick men are using here appears similar to the one used by women to train men. But, sadly, it is not, since man turns it against himself. She praises him to get him to work for her, but he praises her to make her spend his money. If a man flatters and talks his neighbor's wife into buying new wall-to-wall carpeting for her living room, he must realize that this same neighbor will sell his own wife a bathtub, the next day. How else could he pay for the carpeting?

令人吃惊的是，男人在这里使用的技巧似乎类似于女人用来训练男人。但可悲的是，事实并非如此，因为人类把它变成了与自己作对。她夸奖他让他为她工作，但他夸奖她让她花他的钱。如果一个男人奉承并说服邻居的妻子为她的起居室买一个全新的地毯，他必须意识到同样的邻居第二天也会卖给他的妻子一个浴缸。不然他怎么付地毯的钱呢？

Man is caught in a trap of his own making. While outside the struggle for money is becoming fiercer and fiercer, at home his wife is growing more moronic, and from day to day his house fills up with more junk and knick-knacks, thereby financing the stultification of her husband's competitors wives. Men, who in fact prefer the plain and functional, every day find themselves more deeply entangled in the undergrowth of superfluous ornamentation and all kinds of embellishments. In their living rooms the porcelain cats, barstools, glass-topped tables, candelabra, and silk cushions pile up; in their bedrooms the walls are papered with floral patterns; in their cabinets a dozen different kinds of glasses are lined up; and if they look for a place to put their razors in the bathroom, all the shelves are filled with the thousand creams and cosmetics of their artfully made-up wives.

人被自己设下的圈套套住了。在外面挣钱越来越激烈的时候，在家里他的妻子却变得越来越迟钝，日复一日，他的房子里堆满了越来越多的垃圾和小玩意，从而资助了她

丈夫的竞争对手的妻子。事实上，男人更喜欢朴素和实用的装饰，他们每天都会发现自己更深地陷入多余的装饰和各种装饰的灌木丛中。在他们的起居室里，瓷猫、吧台、玻璃台面的桌子、大烛台和丝绸靠垫堆积如山；在他们的卧室里，墙上贴满了花卉图案；在他们的橱柜里，摆放着十几种不同的玻璃杯；如果他们想在浴室里找个地方放剃须刀，所有的架子上都摆满了他们那些巧妙配制的妻子们的成千上万种乳霜和化妆品。

It is interesting that nearly the only products sold are those of benefit to women: sports cars (with which to entice her), luxury goods (for women), or household appliances (also for women, since the house actually belongs to her - man is, in fact, a homeless creature, moving constantly between office and house). Women would be delighted to buy things for their husbands for whatever occasion, using the latter's money of course (they give ties, sport shirts, ashtrays, wallets, as often as possible). The problem is that a man needs so very little: his clothing is standardized, hence inexpensive; his consumption of food and drink is restricted in case it affects his work capacity; and he has no time to consume other goods - except cigarettes, which he smokes at work.

有趣的是，几乎所有销售的产品都是对女性有益的：跑车(用来吸引她的)、奢侈品(女性)或家用电器(也是女性的，因为房子实际上是属于她的——事实上，男人是一个无家可归的人，经常在办公室和房子之间来回走动)。无论在什么场合，女人们都会很乐意为她们的丈夫买东西，当然是用他们的钱(她们会尽可能多地给他们领带、运动衫、烟灰缸、钱包)。问题是，一个人的需求是如此之少：他的衣服是标准化的，因此便宜；他的食物和饮料的消费受到限制，以免影响他的工作能力；他没有时间消费其他商品——除了他在工作时吸烟的香烟。

Industry has made every effort to get men interested in after-shave lotions, hair sprays, or gaily colored leisure wear, but usually in vain. Only young men will take to the latest short-lived fashion: their earning potential, however, is too low to interest women. Rich men, whom women 'love' anyway, and artists, who act as a kind of court jester to them, are allowed to sport the latest 'in' clothes, and homosexuals, maybe - but not the average man.

工业界已经尽了一切努力让男人们对须后水、发胶、或者艳丽的休闲装感兴趣，但通常都是徒劳的。只有年轻男子才会喜欢最新的短命时尚：然而，他们的收入潜力太低，女人对此不感兴趣。富有的男人，女人无论如何都会“爱”他们，艺术家对他们来说就像一个宫廷弄臣，他们可以炫耀最新的“内衣”，同性恋也许可以——但不是一般的男人。

Another example of this is Father's Day, which is still not very popular in spite of all the advertising, whereas Mother's Day is a bonanza for everyone concerned. The 另一个例子是父亲节，尽管广告铺天盖地，父亲节仍然不是很受欢迎，然而母亲节对每个人来说都是一笔财富。这个

best thing men can do on their day of celebration is retire to a bar and have a few beers in peace.

在他们庆祝的日子里，人们能做的最好的事情就是退休后去酒吧，安静地喝几杯啤酒。

Apart from eating, drinking, and smoking, sex is the only activity where man is an independent consumer: he must be able to satisfy his sexual urge. No wonder whole branches of industry are given over to this trade, taking advantage of this need to make him even more lustful and to persuade him to buy goods which merely serve to increase his desire. Satisfaction, of course, is another matter. That has to be had from a woman at the customary price.

除了吃、喝和吸烟，性是男人独立消费的唯一活动：他必须能够满足他的性冲动。难怪整个行业都被交给了这种贸易，利用这种需要使他更加好色，并说服他购买那些仅仅是为了增加他的欲望的商品。当然，满足感是另一回事。必须按照通常的价格从一个女人那里得到。

As such firms are usually run by men, in order to make a living a man finds himself in the embarrassing position of having to make lechers of his fellow males. He caters to male desire for women in every conceivable way and proceeds much like Alexander Pavlov and his dog, establishing conditioned reflexes. Pavlov made his dog's mouth water merely by ringing a bell which meant 'dinner.' In this case, man encourages his fellow men to get an erection by producing photos of half-naked breasts, by means of a suggestive sigh in a popular song, perhaps, or by writing a certain sentence in a book.

由于这类公司通常由男性经营，为了谋生，男性发现自己处于一种尴尬的境地，不得不让他的男性同胞成为淫妇。他用各种可能的方式迎合男性对女性的欲望，并且像亚历山大·巴甫洛夫和他的狗一样，建立起条件反射。巴甫洛夫只是按了一下意思是“晚餐”的铃，就让他的小狗流口水了在这种情况下，男人通过制作半裸乳房的照片，或者通过流行歌曲中的暗示性叹息，或者通过在书中写下某句话来鼓励他的男性同胞勃起。

That is why man will invent a whole range of methods of obtaining an erection, which another man will have to pay for. And of course, this mechanism does not bring returns only to manufacturers of erotica. All other industries take advantage of it, too. Presents for women are sold to men by means of a picture of an attractive female bosom. A man will read a book, or see a movie because he hopes it will give him a kick. And as a secondary effect, he may suddenly feel the desire to go around the world with his woman, to buy a weekend cottage in the mountains or to get a sports car.

这就是为什么男人会发明一整套勃起的方法，而其他男人则要为此付出代价。当然，这种机制并不仅仅为色情作品制造商带来回报。所有其他行业也都利用了这一点。送给妇女的礼物是通过一幅漂亮的女性胸部图片卖给男人的。一个男人会读一本书，或者看一部电影，因为他希望这能给他带来刺激。作为第二个影响，他可能会突然感到想要和他的女人一起环游世界，在山上买一个周末小屋或者买一辆跑车。

The American men's magazine Playboy provides us with, one of the best proofs of man's methods of self-conditioning. Sandwiched between wonderful pairs of naked breasts are excellent articles of a highly theoretical nature to entertain him and to offer him respite between erections; all of this is padded with offers of expensive cars, liquor, unnecessary clothing, and cigarettes.

美国男性杂志《花花公子》为我们提供了意志力，这是人类自我调节方式的最好证明之一。夹在两对美妙的裸胸之间的是极好的文章，具有高度的理论性，可以娱乐他，让他在勃起之间得到喘息的机会；所有这一切都是用昂贵的汽车、酒、不必要的衣服和香烟填充的。



Women are highly offended by magazines like these. But men have lost all sense of the grotesque in this situation. The cult of the bosom has become something quite independent and depersonalized. The sex industry has told men so often and so successfully that women's breasts are there to attract him, that he has quite forgotten their real purpose. The diversion was entirely successful: as a result of the invention of substitutes for mother's milk, he rarely has a chance to watch a baby feed at its mother's breast.

女性对这类杂志非常反感。但是在这种情况下，人们已经完全丧失了对怪诞的理解。对胸部的崇拜已经变得相当独立和非人格化。性产业如此频繁和成功地告诉男人，女人的乳房是用来吸引他的，他已经完全忘记了他们的真正目的。这种转移是完全成功的：由于发明了母乳的替代品，他很少有机会看到母乳喂养婴儿。

## CHILDREN AS HOSTAGES

作为人质的孩子

Children are endearing, which in itself is no reason for producing them. The creation of a child is in effect the creation of an adult - man or woman. Most adult men live in a state of permanent hell. And the happiness of most women is not only primitive but obtained mostly at other people's expense, so that there is no justification for reproducing them. It would be mistaken to maintain that only women are interested in having children. Men want them, too. Children are one of the two or three excuses by which they justify their subjection to women. Women, on the other hand, need children as a means of escape from their own lives. Children are lovely, but this is not the reason for producing them. To create a child is actually to create an adult man or woman. Most adult men live in a state of permanent hell. And the happiness of most women is not only primitive but obtained mostly at other people's expense, so that there is no justification for reproducing them. It would be mistaken to maintain that only women are interested in having children. Men want them, too. Children are one of the two or three excuses by which they justify their subjection to women. Women, on the other hand, need children as a means of escape from their own lives.

children to justify their laziness, stupidity, and lack of responsibility. Both sexes exploit the child, therefore, for their own ends.

为孩子的懒惰、愚蠢和缺乏责任辩护。因此，两性都为了自己的目的而剥削孩子。

Although the whole world is full of half-starved orphans, every couple produces its own brood. Man must have a reason to be enslaved when, later on, his sexual powers have declined, and this reason must also explain his enslavement to a particular woman. This is simple. She is, after all, the mother of his children. Since woman is the excuse for his subjugation, he can have only one at a time (in every industrial society, man is monotheistic - i.e., monogamous); more than one god (woman) would make him insecure, lead him to question his own identity, and throw him back into the state of freedom he is constantly trying to escape.

尽管整个世界都是半饥饿的孤儿，但每对夫妇都有自己的孩子。当男人的性能力后来衰退时，他必须有一个被奴役的理由，这个理由也必须解释他被某个特定的女人奴役的原因。这很简单。毕竟，她是他孩子们的母亲。因为女人是他屈服的借口。他一次只能拥有一个(在每个工业社会，男人是一神论的——也就是说，一夫一妻制);不止一个神(女人)会让他缺乏安全感，导致他质疑自己的身份，并把他扔回他一直试图逃避的自由状态。

Questions such as this do not interest woman. As she does not think abstractly, the problems of existential anxiety do not touch her. She has no need for a deity to give meaning to her life. All she needs is an excuse for making one particular man work for her long after he ceases to want to go to bed with her. This excuse is provided by bearing his children. If men outnumbered women three to one, a woman would not hesitate to have a child by each of three men and let each of them work for his own child, that is, for her, and play the three men off against each other. Their achievements - and her comfort - would thereby be enormously increased. It is a popular misconception that woman is less inclined to polygamy than man.

这样的问题女人不感兴趣。由于她不抽象地思考，存在焦虑的问题也不会影响她。她不需要神来赋予她生命的意义。她所需要的只是一个借口，让一个特定的男人在他不想和她上床之后很久还为她工作。这个借口是通过给他生孩子来提供的。如果男人的数量是女人的三倍，那么女人会毫不犹豫地让三个男人各生一个孩子，让他们各自为自己的孩子工作，也就是说，为自己工作，挑拨三个男人的关系。他们的成就——和她的舒适——将因此而大大增加。认为女人比男人更不倾向于一夫多妻制是一种普遍的误解。

When a man engenders children, he gives a woman hostages in hopes that she will exploit him forever. It is the only thing that gives him some sort of stability, and the only way of justifying the senseless slavery to which he has been conditioned. When he works for his wife and child, it is less important that he is supporting two particular human beings who do not look after themselves (one will not because she is female, and the other cannot because he is too small): he is working for a system which embraces everything in this world that is poor, helpless, and in need of protection (poor, helpless, and in need of protection as such) and which, so he believes, really needs him.

当一个男人生了孩子。他把一个女人作为人质，希望她能永远剥削他。这是唯一能给他带来某种稳定的东西，也是唯一能证明他所习惯的毫无意义的奴隶制是正当的方法。当他为他的妻子和孩子工作时，不那么重要的是，他是在支持两个不照顾自己的人(一个不会，因为她是女性，另一个不能，因为他太小):他是在为一个体系工作，这个体系囊括了世界上所有贫穷、无助和需要保护的东西(贫穷、无助和需要保护的东西)，他认为，这个体系确实需要他。

Thanks to wife and child, man has acquired an excuse, an artificial justification for his wretched existence, for his subjection. He calls this arbitrarily created system, this holy unit, his 'family.' Woman accepts his services in the name of the 'family,' accepts the hostages he entrusts to her, and proceeds to carry out his desires by binding him ever more tightly to her and blackmailing him until he dies. And whose gain is it? - hers.

多亏了妻子和孩子，人类才有了一个借口，一个为自己可怜的生存和臣服的人为的辩护。他称这个随意创造的系统，这个神圣的单位，他的“家庭”女人以家庭的名义接受他的服务，接受他委托给她的人质，然后通过将他与她更紧密地绑在一起并勒索他直到他死去来实现他的愿望。这又是谁的收获呢？-她的。

Both man and woman only stand to gain by having children - otherwise they would not produce them. Man's advantage lies in the fact that he appears to lead a more meaningful life and that he is able to become a slave forever - and woman has all the other advantages. These must be considerable, for any female today has the choice between a professional life or having children, and nearly all of them choose children. 男人和女人都只能通过生孩子来获利——否则他们不会生孩子。男人的优势在于，他似乎过着更有意义的生活，而且他能够永远成为奴隶——而女人拥有所有其他的优势。这些必须是相当可观的，因为今天的任何女性都可以在职业生涯和生孩子之间做出选择，而且几乎所有的女性都选择生孩子。

This may suggest that women decide in favor of a home and family simply because they love children. But women are not capable of the unconditional love a child should have. This can easily be proved. Women only care for their own children, never those of others. A woman will accept a child who is not her flesh and blood only when she is physically incapable of having her own (and this only after everything has been tried - including artificial insemination by an unknown donor). 这可能表明女性决定支持一个家庭仅仅是因为她们爱孩子。但是女性没有能力达到一个孩子应有的无条件为你。这一点很容易证明。女人只关心自己的孩子，从不关心别人的孩子。一个女人只有在生理上无法生育的情况下才会接受一个不是她亲生骨肉的孩子(而且只有在所有方法都试过之后——包括一个不知名的捐赠者的人工授精)。

Although orphanages throughout the world are full of appealing, needy children, and although the newspapers and TV report daily on the number of little Africans, Indians, or South Americans who are starving to death, a woman would rather give a stray dog or cat a home than a deserted child. And yet she pretends to love children. 尽管世界各地的孤儿院里充满了有吸引力的、贫穷的孩子，尽管报纸和电视每天都报道非洲、印度和南美洲有多少小孩快要饿死了，但是一个女人宁愿给一只流浪狗或猫一个家，也不愿给一个被遗弃的孩子一个家。然而她却假装喜欢孩子。

It is difficult to prove that women do not really love children, that they use them only to their own advantage. After all, pregnancy, childbirth, and the care of an infant are not without some degree of unpleasantness and discomfort. Such factors are unimportant, however, when one considers what a woman is getting in exchange: lifelong security, comfort, and freedom from responsibility. What would a man have to do to achieve a situation vaguely resembling a woman's state?

很难证明妇女并不真正爱孩子，她们只是为了自己的利益而利用孩子。毕竟，怀孕、分娩和照顾婴儿并不是没有某种程度的不愉快和不适。然而，当一个人考虑一个女人得到了什么作为交换：终身的安全感、舒适感和免除责任的自由时，这些因素就不重要了？

That pregnancy is not as unpleasant as it is made out to be, has by now reached even the ears of men. Many women feel healthier when expecting a child, and it is becoming fashionable to admit it openly. Why Should they worry if they look ugly and unattractive, their figures lumpy, skin spotty, hair stringy, and legs swollen? They are not after a man now. They already have one. He, of course, has no choice but to watch his butterfly turn into a caterpillar. He did it, after all! It is his child she is expecting, his child who is deforming her. What right has he to find her clumsy and repulsive? And, after all, she is losing her youth because of him.

怀孕并不像表面上看起来那么不愉快，现在甚至已经进入了男人的耳朵。许多女性在怀孕期间感觉更健康，而且公开承认这一点也变得越来越流行。如果他们看起来丑陋不堪，身材臃肿，皮肤有斑点，头发稀疏，腿部浮肿，为什么要担心呢？他们现在不追求男人了。他们已经有一个了。当然，他别无选择，只能眼睁睁地看着他的蝴蝶变成毛毛虫。毕竟，他做到了！她怀的是他的孩子，是他的孩子在使她变形。他有什么权利发现她又笨又讨厌？毕竟，她正在因为他而失去青春。

As far as giving birth itself is concerned, the fantasies still surrounding it are so hair-raising that it would never occur to man that women bear children for their own sake and not for his. The phrase, 'she presented him with a child,' so popular in the novels of previous centuries, may well have gone out of use in contemporary literature. But it has been fixed in the consciousness of men, and when the offspring, arrives they are filled with feelings of guilt because of the sufferings of the woman (not those of the newborn infant, please note).

就分娩本身而言，仍然围绕着分娩的幻想是如此令人毛骨悚然，以至于男人永远不会想到妇女为了她们自己而不是为了他而生孩子。“她给了他一个孩子”这个短语在前几个世纪的小说中非常流行，但在当代文学中可能已经不再使用了。但是这已经在男人的意识中固定下来了，当孩子出生时，他们会因为女人的痛苦而充满罪恶感(不是新生儿的痛苦，请注意)。

Yet a man only, has to imagine that, in return for spending six hours at the dentist, he will be offered a sinecure for life: he would certainly accept such an offer. Of course, difficult births do occur, but they are as a rule painless since the advent of anesthetics. In general, a woman suffers no more during childbirth than she would during a prolonged session at the dentist. What women tell men about giving birth is usually shamelessly exaggerated. The ear-splitting shrieks from the delivery rooms which penetrate their ears are no more than a sign of the same lack of self-control and pride that we have already dealt with at length elsewhere. Painless birth has existed for years. By doing exercises women can train themselves to have their children without anesthetics or discomfort. It would be to women's advantage to decide whether or not having a child is painful. As long as some say one thing and others something else, they lose credibility and thus damage their common interest. 然而，只有一个人，必须想象，作为花费六个小时看牙医的回报，他将得到一份终身闲职：他肯定会接受这样的一份工作。当然，困难的分娩确实会发生，但自麻醉剂问世以来，通常分娩都是无痛的。一般来说，妇女在分娩时所遭受的痛苦不比她在长时间看牙医时遭受的痛苦多。女人告诉男人关于生孩子的事情通常被无耻地夸大了。从产

房传来的刺耳的尖叫声穿透了她们的耳朵，这只不过是缺乏自制力和骄傲的表现，我们已经在其他地方详细讨论过了。无痛分娩已经存在多年了。通过锻炼，妇女可以训练自己在没有麻醉剂或不适的情况下生育孩子。决定是否要孩子是痛苦的，对妇女有利。只要有人说一套，有人说另一套，他们就会失去信誉，从而损害他们的共同利益。

Of course, an assumed air of helplessness and a subsequent excuse for spending their lives doing easy work without a boss ordering them around is not the only reason why women produce little human beings. One day, for example, a woman may discover that her body functions rather like a slot machine. You put in something insignificant and trifling, and something different and fabulous falls out. Of course she is tempted to try this wonderful game. And when she has played it once, she will repeat it over and over again. It nearly always works: exactly nine months later out comes a human being. She is astonished and delighted. The operation of this slot machine is fundamentally as legitimate as when a person hits another on the head (and the latter immediately collapses). simply because it is biologically possible. If each game with her body slot machine did not involve some future effort, she would soon become insatiable. So she draws the line: at the point where one more child would increase her work load and decrease her security and comfort.

当然，一种假装的无助感，以及随之而来的一个借口——在没有老板命令的情况下，把自己的生命花在做简单的工作上——并不是女性产生小人物的唯一原因。例如，有一天，一个女人可能会发现她的身体机能就像一台老虎机。你加入了一些微不足道的小东西，然后一些与众不同的神话般的东西就出来了。当然，她很想尝试一下这个精彩的游戏。当她弹过一次之后，她会一遍又一遍地重复。它几乎总是有效的：整整九个月后，一个人出生了。她既惊讶又高兴。这台老虎机的操作基本上和一个人击中另一个人的头部一样合法(后者立即倒塌)。仅仅因为这是生物学上可能的。如果每次用她的身体老虎机游戏不涉及一些未来的努力，她会很快变得贪得无厌。所以她画了一条线：如果再多一个孩子，她的工作量就会增加，安全感和舒适感就会降低。

As a rule this limit is easily determined - usually by the degree of automation in any one household. In highly industrialized countries, the average woman aims at having two or three children. In North America, where housework is almost wholly automated, the optimum is nearer three. In Western Europe (where certain appliances are not yet used) the ideal is nearer two. An only child is seldom desirable, and more than three are considered antisocial because of their noise and - generally, this limit is easily determined - usually by the degree of automation in any one household. In highly industrialized countries, the average woman aims at having two or three children. In North America, where housework is almost wholly automated, the optimum is nearer three. In Western Europe (where certain appliances are not yet used) the ideal is nearer two. An only child is seldom desirable, and more than three are considered antisocial because of their noise and

the smell of washing.  
洗衣服的味道。

An only child affords no benefits, only disadvantages. The woman never seems as unprotected and tied to her home as she should be. Apart from that, something might happen to the child, possibly when the mother is past child-bearing age. Then she would have no excuse left for having things made comfortable for her, and her husband would have no reason to go on working for her alone. Also, an only child has no playmate, and the mother would have to play with him; if there is anything a woman loathes, it is having to play with children. Children are curious about absolutely everything, but a woman has no interests at all except the few idiotic forms of entertainment offered by her house and her own body. With the best will in the world, it is difficult for a mother to enter into the adventurous world of a child. She may have a small repertoire of insipid stock phrases to amuse a toddler ('look who's coming now'), but by the age of two a child has started to think for himself and woman is left behind. The cliché about the common interests of father and son (father cannot stop playing with his son's model railway) cannot be applied to mother and son, or even to mother and daughter. If a woman makes an effort and spends half an hour playing with her child (more might stunt its mental development), she tells the whole world, as if it were a great achievement, which of course it is - in terms of self-denial.

独生子女不能提供任何好处，只能提供坏处。这个女人似乎从来不像她应该的那样毫无保护，被绑在家里。除此之外，当母亲过了生育年龄时，孩子可能会发生一些事情。这样，她就没有任何理由让自己过得舒适，她的丈夫也就没有理由继续单独为她工作了。而且，独生子女没有玩伴，母亲不得不和他一起玩；如果有什么是女人讨厌的，那就是和孩子一起玩。孩子们对什么都好奇，但是一个女人除了她的房子和她自己的身体提供的少数白痴形式的娱乐以外，对于一个母亲来说，怀着世界上最好的意愿进入孩子的冒险世界是很困难的。她可能有一些乏味的套路来逗蹒跚学步的孩子开心（“看看谁来了”），但是两岁的孩子已经开始独立思考，女人被抛在后面。父子共同利益的陈词滥调（父亲不能停止玩他儿子的模型铁路）不能适用于母亲和儿子，甚至母亲和女儿。如果一个女人付出努力，花半个小时和她的孩子玩耍（更多的时间可能会阻碍孩子的智力发展），她会告诉全世界，好像这是一项伟大的成就，当然这是一项伟大的成就——就自我否定而言。

To guarantee material security and allow a woman to seem helpless and incapable of

保证物质上的安全，使女人看起来无助和无能

earning a living, two to three children are necessary. This minimizes the risk of old age without children or grandchildren who prove their respect and love, their gratitude to her for being such a good mother and grandmother. Besides, the children keep each other amused, leaving mother free for 'superior' occupations, sewing, for example, or baking. Her maternal care consists of locking the children in a room together and coming in only when one of them gets hurt and screams loud enough to summon her.

为了谋生，两到三个孩子是必须的。这样可以最大限度地减少年老时没有孩子或孙子的风险，他们可以证明他们的尊重和爱，他们对她作为一个如此好的母亲和祖母的感激。此外，孩子们互相逗乐，让母亲自由从事“高级”职业，例如缝纫或烘焙。她的母爱包括把孩子们锁在一个房间里，只有当其中一个孩子受伤或者尖叫声大到足以召唤她的时候，她才会进来。

It follows that raising and training two or more children is much easier than bringing up one. To instill obedience into an only child, the mother has to evolve complex methods to outsmart and persuade it, and get it to see reason; or it has to be punished. Since this is a nuisance, a mother usually leaves it to the father. Several children, on the other hand, can be trained by emotional blackmail. As they are all

dependent on their mother's approval, she has only to show a slight preference for one and the others will do anything she tells them to. Every child lives in constant fear that its mother will withdraw her 'love' and give it to someone else. And if this fear does not create affection between siblings (as if woman would care!), it at least increases their competitiveness and performance. Even later, when the children have long since grown up, they will still vie with each other for their mother's respect. The sons satisfy their ambitions in their work, the daughters in the amassing of property. From time to time they all gather together and return to mother. Mother, of course, regards this as a sign of their affection and likes to call the interest her children take in each other's progress 'a sense of family.' On such occasions each renders an accounting of his or her latest acquisitions.

因此，抚养和训练两个或两个以上的孩子要比抚养一个孩子容易得多。为了将服从灌输给独生子女，母亲必须发展出复杂的方法来智胜并说服他们，让他们明白道理；否则就必须惩罚他们。因为这是个麻烦事，母亲通常把它留给父亲。另一方面，几个孩子可以通过情感勒索训练。因为他们都依赖于母亲的批准，她只需对其中一个表现出一点偏爱，其他人就会按照她说的去做。每个孩子都生活在不断的恐惧中，担心他们的母亲会收回她的“爱”，把它给予别人。如果这种恐惧不会在兄弟姐妹之间产生感情(好像女人会在乎似的!)至少可以提高他们的竞争力和表现。甚至后来，当孩子们长大成人的时候。他们仍然会为了得到母亲的尊重而互相竞争。儿子在工作上满足他们的抱负，女儿在积累财产上满足他们的抱负。他们时不时地聚在一起，回到母亲身边。当然，母亲认为这是他们感情的一种表现，她喜欢把孩子们对彼此成长的兴趣称为“家庭意识”。在这种情况下，每个人都会提交一份他或她最近购买的物品的清单。

But all these advantages hold true when there are only two or three children. A woman with more than three, usually because of an oversight on her part or religious beliefs on her husband's, will have plenty to occupy her for a few years, even with the freedom to organize her own timetable and without the responsibility of earning their daily bread. A sense of responsibility as far as the children are concerned is, in any case, alien to woman. The increased activity only lasts until the youngest child reaches nursery-school age. There is, however, one further small advantage in having a large family - the husband is unlikely to leave before all the children are grown up. A man who leaves his wife with four or more children, even if he cannot

但是当只有两个或三个孩子的时候，所有这些优势都是正确的。一个有三个以上孩子的妇女，通常是因为她自己的疏忽或者她丈夫的宗教信仰，在未来几年里会有很多事情要做，即使她可以自由地安排自己的时间表，也不用承担养家糊口的责任。就孩子而言，责任感无论如何都与妇女格格不入。增加的活动只持续到最小的儿童进入托儿所年龄。然而，拥有一个大家庭还有一个小优势——丈夫不太可能在所有孩子长大之前离开。离开妻子和四个或四个以上孩子的男人，即使他不能离开

stand the sight of her a moment longer, is considered almost a criminal in our society.

再多看她一会儿，在我们的社会里几乎被认为是个罪犯。

However, by the time the children have started school, most of even a prolific woman's work is done. Once again she has time and money enough to enjoy herself to a certain extent. She will go to the hairdresser, arrange flowers in vases, paint her furniture according to the latest suggestions in women's magazines, and care for her valuable body. In most Western countries, school lasts all day and in the few places where it does not, men are busying themselves with their customary vigor to change the system. They have established through their research that children who are not exposed to the influence of their mothers for half a day can develop their mental faculties faster and therefore are capable of greater achievements later on. The practical application of this discovery, which women do not consider at all humiliating 然而，当孩子们开始上学的时候，即使是一个多产的女人的大部分工作也已经完成了。她又一次有足够的时间和金钱在一定程度上享受生活。她会去理发店，在花瓶里摆放鲜花，根据女性杂志上最新的建议给家具上漆，并且爱护自己宝贵的身体。在大多数西方国家，学校是全天制的，在少数几个没有学校的地方，男人们正忙于他们惯有的活力去改变这个制度。他们通过研究发现，那些半天不受母亲影响的孩子可以更快地发展他们的智力，从而能够在以后取得更大的成就。这一发现的实际应用，妇女们根本不认为这是一种耻辱

- after all, they lack man's sense of honor and therefore cannot be offended in this way - is therefore doubly in their own interest.

毕竟，他们缺乏人类的荣誉感，因此不能以这种方式被冒犯——因此对他们自己的利益是双重的。

## WOMEN'S VICES

女人的恶习

A pile of linen, neatly ironed, lies in the closet. The roast is nicely browned all over. A curl falls in exactly the right place over the forehead. The pink of the nail varnish matches exactly the pink of the lipstick. The laundry, clean and fresh, is fluttering in the breeze. Ten pairs of shoes stand clean and shiny in a row. The windows are polished till they make the passers-by blink. The husband went off to work on time. The children are playing in the sun. Everything is perfect, and woman's world is one hundred percent in order. At such time their sense of pleasure and happiness reaches its zenith. And just to make sure this exhilaration lasts, a woman will quickly bake another cake, water the rubber plant near the living-room window, or get on with knitting a sweater for her youngest child.

衣橱里有一堆亚麻布，熨得整整齐齐。烤肉全部变成漂亮的棕色。一个卷发恰好落在前额的正确位置。指甲油的粉红色和口红的粉红色完全吻合。洗好的衣服，干净又新鲜，在微风中飘动。十双鞋排成一排，干干净净，闪闪发光，窗户擦得亮亮的，过路的人都眨眼睛。丈夫按时上班去了。孩子们在阳光下玩耍。一切都是完美的，女人的世界是百分之百有序的。在这个时候，他们的快乐和幸福感达到了顶点。为了确保这种兴奋持续下去，一个女人会很快地再烤一个蛋糕，给客厅窗口附近的橡胶植物浇水，或者继续给她最小的孩子织毛衣。

Those who do not work have very different pleasures from those who do. A woman does not laze around on a Couch. surrounded by newspapers. Man's idea of



idleness is quite different (and that is why she appears so industrious to him). A woman does not want to stay at home just to rest (what has she, after all, to rest from?) - but she is addicted to pleasure and she needs time for her pleasures. And what are they? Baking cakes, ironing the laundry, making clothes, cleaning windows, curling her hair, painting her toenails and sometimes even - and we will come to this later - doing a little shorthand and typing. And just to make sure that no one recognizes the fact that for her all this is pleasure, she calls these pleasures 'housework.' She is only indulging in orgies of 'personal hygiene' to please her partner. And if one of her silly little pleasures is to sit at a desk in an outer office, translating ready-made thoughts (ready-made since they are provided by professional men) into a visual medium, well, let her call it 'stimulating mental work.' In this way woman and her coterie indulge in a great, permanent party and live in a world of freedom and rationalized happiness, removed from any responsibility. They occupy a realm man would never dare to dream of, a world he believes to be the domain of hippies, a life to be found, perhaps, in the carefree South Sea Islands - but never so close to home.

那些不工作的人和那些工作的人有着非常不同的乐趣。女人不会懒洋洋地躺在沙发上。周围都是报纸。人们对懒惰的看法是完全不同的(这就是为什么她在他看来如此勤奋)。一个女人不想呆在家里只是为了休息(毕竟, 她有什么可以休息的?)但她沉溺于享乐, 她需要时间来享乐。它们是什么? 烤蛋糕, 熨衣服, 做衣服, 擦窗户, 卷头发, 涂脚趾甲, 有时甚至——我们稍后会谈到——做一些速记和打字。为了确保没有人意识到这对她来说是一种快乐, 她把这种快乐称为“家务劳动”她只是沉溺于“个人卫生”来取悦她的伴侣。如果她的一个愚蠢的小乐趣是坐在外面办公室的一张桌子前, 把现成的想法(由专业人士提供的现成想法)转化成视觉媒介, 那么, 让她称之为“刺激的脑力劳动”以这种方式, 女人和她的小圈子沉迷于一个伟大的、永久的政党, 生活在一个自由的、合理化的幸福的世界里, 远离任何责任。他们居住在一个人类永远不敢梦想的领域, 一个他认为是嬉皮士领地的世界, 一个可能在无忧无虑的南海诸岛上找到的生活, 但是从来没有离家这么近。

Of course, there would be nothing to object to in these harmless orgies of pleasure if only men recognized them for what they really are. But it is a pity that they ruin their own lives believing that women's lot is worse. It is quite impossible for a man to  
当然, 只要人们认识到这些无害的狂欢, 就没有什么可反对的了。但遗憾的是, 他们认为女性的命运更糟糕, 从而毁了自己的生活。对于一个男人来说

imagine that this represents happiness to the opposite sex. They would have to realize that it is woman's nature to be able to enjoy amusements at the lowest and most monotonous level, and such boundless idiocy is beyond male comprehension. 想象一下，对于异性来说，这代表幸福。他们必须认识到，能够在最低级、最单调的层次上享受娱乐是女人的天性，而这种无限的白痴行为是男人无法理解的。

Not even psychologists can grasp it, although they spend their lives studying the female mind. Being men, they must find it more interesting than their own. But it would never occur to them for a minute that woman's so-called psyche is unfathomable merely because of the absence of intelligence; that feminine work appears unattractive to the male only because he is incapable of imagining the required degree of stupidity necessary to be able to enjoy it.

即使是心理学家也无法理解这一点，尽管他们毕生都在研究女性的心理。作为男人，他们一定会觉得这比自己的生活更有趣。但他们从来没有想过，仅仅因为缺乏智慧，女人所谓的灵魂就是深不可测的；女性工作之所以对男性没有吸引力，仅仅是因为他无法想象需要多大程度的愚蠢才能享受它。

These experts have discovered that most schoolgirls do well in subjects that do not require thought, that can be memorized, such as languages (to have a good memory can, as is well known, also be a sign of feeble-mindedness) or that, like mathematics, follow strict

这些专家发现，大多数女学生在不需要思考、可以记忆的科目上表现出色，比如语言（众所周知，拥有良好的记忆力也可能是弱智的表现），或者像数学一样，严格遵循记忆法则

rules which again are learned by rote, while other subjects (physics, chemistry, biology) are beyond them. From this it does not follow that these girls lack intelligence but that there is a 'typical feminine' intelligence: that this kind of 'intelligence' is a developed (not innate) kind of stupidity. The last original thought the average female child utters will be around age five. After that, her completely imbecile mother takes care to suppress any sign of budding intelligence.

这些规则同样是靠死记硬背来学习的，而其他学科（物理、化学、生物）则超越了这些规则。这并不是说这些女孩缺乏智力，而是说有一种“典型的女性”智力：这种“智力”是一种发达（而非天生）的愚蠢。最初认为女性孩子平均发声年龄在五岁左右。在那之后，她那完全低能的母亲小心翼翼地压抑着任何智力萌芽的迹象。

Most men will never admit the depth of their wives' stupidity'. They agree that women are not terribly clever, but grant them 'intuition' or instinct instead. And they like to call this a feminine instinct as opposed to that of an animal. Unfortunately, this famous feminine instinct is really nothing but a euphemism for statistical probability. Women interfere and give opinions about everything and, since they are so stupid, they don't realize that they are making fools of themselves. According to the law of averages, their forecasts will be correct now and again. In any case, most of their predictions are negative or vague. Banalities such as: 'It can only end in disaster,' or 'I'd steer clear of that, if I were you,' or 'Your so-called friends will only let you down in the end' are meaningless. Anyone would be safe making such generalizations. And if, occasionally, women do see more clearly than men, it is only because their feelings, unlike those of men, are never involved.

大多数男人永远不会承认他们妻子愚蠢的程度。他们一致认为女人并不十分聪明，但相反，他们赋予了她们“直觉”或本能。他们喜欢称之为女性的本能，而不是动物的本能。不幸的是，这种著名的女性本能实际上只不过是统计概率的委婉说法。女人干涉一切，对一切事情发表意见，因为她们是如此愚蠢，她们没有意识到她们是在愚弄自己。根据平均法则，他们的预测有时是正确的。无论如何，他们大多数的预测都是负面的或者模糊的。诸如“只能以灾难收场”、“如果我是你，我会避开灾难”、“你所谓的朋友最终只会让你失望”之类的陈词滥调毫无意义。任何人做出这样的概括都是安全的。

而且，如果有时候，女人确实比男人看得更清楚，那只是因为她们的感情，不像男人，从来没有涉及。

Women's silliness is but the natural result of their attitude to life. By the age of five, any girl will have been persuaded that she wants to get married and have a home and children; and when girls are ten, fifteen, or twenty, they still want the same things. So if a woman decides, even as a child, to live at man's expense, what good will intelligence and reasoning be to her? She must keep her mind free for her future man, otherwise she could not respond to all his inclinations and interests and praise him for them. As a child, how can she determine what type of man she will marry? What use would it be if she opted to become a socialist - demonstrating female students are usually associated with demonstrating male students - when later on she might decide to marry a well-to-do manufacturer? Suppose she became a vegetarian (sensitive being that she is) - what happens if she later marries an Australian cattle farmer? What is the use of a woman becoming an atheist when she may spend her life within the rose-covered walls of a vicarage?

女人的愚蠢不过是她们生活态度的自然结果。到了 5 岁，任何一个女孩都会被说服，她想要结婚，有一个家，有一个孩子；而当女孩们到了 10 岁、十五岁或二十岁时，她们仍然想要同样的东西。因此，如果一个女人决定，即使是在孩童时期，以男人为代价生活，那么智慧和理性对她又有什么好处呢？她必须为她未来的男人保持自由的思想，否则她不能满足他所有的爱好和兴趣，也不能赞美他。作为一个孩子，她如何决定她将嫁给什么样的男人？如果她选择成为一个社会主义者，那又有什么用呢——示威的女学生通常与示威的男学生联系在一起——后来她可能决定嫁给一个富裕的制造商？假设她成为一个素食主义者（她是一个敏感的素食主义者）——如果她后来嫁给了一个澳大利亚的养牛农场主会发生什么？当一个女人可以在一个牧师住宅覆满玫瑰的墙壁里度过一生时，她成为一个无神论者又有什么用呢？

Would it have helped Jacqueline Bouvier to have developed ideological concepts as an adolescent? A leaning toward democracy helped her first marriage, with J.F.K., a leaning toward fascism helped the second. But since she is one of the most 'feminine' of women, she is probably not interested in men's beliefs anyway. Basically she is interested only in pleasing and influencing women.

这是否有助于杰奎琳·肯尼迪在青少年时期形成意识形态概念？对民主的倾向帮助了她的第一次婚姻，而对肯尼迪的第二次婚姻则是法西斯主义的倾向。但是因为她是最有女人味的女人之一，她可能对男人的信仰不感兴趣。基本上，她只对取悦和影响女性感兴趣。

In the end it is probably better if a future lady of society has a smattering of the arts, table manners, and languages so that if she is later in the awkward position of having 最后，如果一个未来的女性拥有一些艺术、餐桌礼仪和语言的知识，那么如果她以后处于尴尬的地位，她可能会更好

to play a role in public life - the wife of a man who plays a role in public life - she can easily get out of her dilemma. All she has to affirm is that a 'real' woman's place is in the home, looking after husband and children, and the world will then accept her attitude as one of remarkable self-effacement and applaud her for it.

在公共生活中扮演一个角色——一个在公共生活中扮演一个角色的男人的妻子——她可以很容易地摆脱她的困境。她所要肯定的是，一个“真正的”女人的位置是在家里，照顾丈夫和孩子，然后世界将接受她的态度，作为一个非凡的自我谦逊和为她鼓掌。

Women's stupidity is so overwhelming that anyone who comes into contact with it will become, in a way, infected by it. That this is not obvious is solely because everybody has been exposed to it from birth and, as a result, has become inured to it. In previous years men either ignored it or believed it to be a typically feminine characteristic which harmed no one. But with the increase in leisure and money to spend, woman's need for entertainment has grown. Consequently, her imbecility is spreading into public life as well, reflected not just in vases, bedroom pictures, brocade curtains, cocktail parties, and Sunday sermons. The mass media have become more involved in it. Women's programs are gaining ground in radio and television. And even respectable newspapers print society gossip, crime features, and fashion news, horoscopes, and cooking recipes. And women's magazines become every day more numerous and sumptuous on the stands. Step by step, not only the private sphere of men but all of public life has become infected by this stupidity.

女人的愚蠢是如此的令人无法抗拒，以至于任何接触到它的人，在某种程度上，都会被它所感染。这一点并不明显，仅仅是因为每个人从出生开始就接触到它，因此，已经习惯了它。在过去的几年里，男人要么忽视它，要么认为它是典型的女性特征，不会伤害任何人。但随着休闲时间和消费金钱的增加，女性对娱乐的需求也在增加。因此，她的低能也蔓延到公共生活中，不仅反映在花瓶、卧室照片、织锦窗帘、鸡尾酒会和周日布道上。大众传播媒介已经越来越多地参与其中。妇女节目正在广播和电视中取得进展。甚至一些受人尊敬的报纸也刊登社会八卦、犯罪特写、时尚新闻、星座运程和烹饪食谱。而女性杂志的数量也与日俱增，看台上的杂志也越来越多。一步一步地，不仅男人的私人领域，而且所有的公共生活都被这种愚蠢所感染。

There are periodicals and books which deal with politics, philosophy, science, economics, and psychology. There are also those dealing with fashion, cosmetics, interior decoration, society gossip, cookery, crime, and love affairs. Men read almost exclusively the first kind, women exclusively the second. Both groups consider each other's reading matter so repulsive and dreary that they would rather be bored to death than indulge in it. The fact is, men are more interested in whether there is life on Mars or whose arguments are more valid in the Sino-Russian frontier dispute than women are. Women only want to know how to embroider little brown bunny-rabbits, how to crochet a dress, or whether a certain film star is getting a divorce. So the sexes continue along their separate paths, each with his or her own horizon, never establishing real contact with the other. There is only one subject which will arouse the interest of both, and that is the subject of women.

有关于政治、哲学、科学、经济学和心理学的期刊和书籍。还有一些涉及时尚、化妆品、室内装饰、社交八卦、烹饪、犯罪和恋爱。男人几乎只读第一类，女人只读第二类。两个群体都认为对方的阅读内容是如此令人厌恶和枯燥，他们宁愿无聊至死也不愿沉溺其中。事实上，男性比女性更关心火星上是否有生命存在，或者在中俄边境争端中谁的论点更有说服力。女人只想知道如何刺绣棕色的小兔子，如何编织衣服，或者某个电影明星是否离婚。因此，两性继续沿着各自不同的道路前进，每个人都有自己的视野，从未与对方建立真正的联系。只有一个主题能引起双方的兴趣，那就是女性主题。

Naturally some men are not spared the task of reading special women's publications. Although fashion does not interest most men, it is designed chiefly by male slaves:

and yet women have the nerve to say they bow to the dictates of the great couturiers. Men also think up other media for female pastimes. In order to be sure such efforts will be a success, they have to lower themselves to women's mental level to find out what they like. Since this is nearly impossible for men, they rely very often on a staff of female editors, who are quite happy to tell them what a woman likes - but from then on it is the man's responsibility- his tasks will be an attractive layout, better distribution, and sales promotion.

当然，有些男子也不能幸免于阅读妇女特别出版物的任务。尽管大多数男人对时尚不感兴趣，但它主要是由男性奴隶设计的：然而女性却有勇气说她们屈从于伟大时装设计师的指令。男性也会想出其他的媒体来娱乐女性。为了确保这些努力能够成功，她们必须降低自己到女性的心理水平，以找出她们喜欢什么。由于这对男性来说几乎是不可能的，他们往往依赖于一批女性编辑，她们很乐意告诉她们女性喜欢什么——但从那时起，这就是男性的责任——他的任务将是有吸引力的版面设计、更好的发行和促销。

Magazines serve many purposes in the female world. Some are for entertainment, others satisfy the craving for gossip, still others give advice on which mask to choose (Vogue and Harper's Bazaar). There are even magazines which unite the various spheres of interest (such as Cosmopolitan, Mademoiselle, and Elle). All these magazines have one thing in common: they ignore men. The subject of men's magazines, on the other hand, is almost exclusively women. If man is mentioned at all in a woman's publication, it is only to enumerate his supposed preferences in women, home, and food: 'Wear flesh-colored underwear this summer - men love it'; 'Natural make-up is preferable for your first date'; 'Use candlelight - it makes him feel romantic'; 'Three recipes to make him love you'- and so on. And because such wholesale lists of male preferences can only serve to help women catch and hold any given man, they are really no more than recipes. Readers of such advice are either still unmarried and therefore shopping for a good worker, or they are married and thus dependent on keeping what they have already conquered in the way of

在女性的世界里，杂志有许多用途。有些是为了娱乐，有些是为了满足对八卦的渴望，还有一些则给出了选择哪种面具的建议(《Vogue》和《Harper's Bazaar》)。甚至还有一些杂志把不同的兴趣领域联系在一起(如《Cosmopolitan》、《Mademoiselle》和《Elle》)。所有这些杂志都有一个共同点：它们都忽视男人。另一方面，男性杂志的主题几乎全是女性。如果一个女人的出版物中提到了男人，那只是列举了他在女人、家庭和食物方面的所谓偏好：“今年夏天穿肉色内衣——男人们喜欢它”；“第一次约会最好化个自然的妆”；“用烛光——它让他感觉浪漫”；“让他爱上你的三个食谱”等等。因为这种男性偏好的批发清单只能帮助女性抓住并抓住任何一个特定的男人，它们真的只不过是食谱而已。这些建议的读者要么还没有结婚，因此需要一个好的员工，要么他们已经结婚，因此依赖于保持他们已经征服的方式

manpower. These are directives telling women how to get the best out of the most reliable robots in the

这些指令告诉女性如何从最可靠的机器人身上得到最好的东西

world, for that is how they regard men. It is not uncommon to see an article entitled 'How to Catch Mr. Right,' 'Ten Hints on How to Keep Him in a Good Mood,' and 'Advice for the First Three Years of Married Life.' There is nothing oblique about articles of this kind: they are as clear and lucid as if they were tips about buying a car, or washing and caring for a cashmere sweater.

因为他们就是这样看待男人的。我们经常看到一篇文章，题目是《如何找到真命天子先生》、《如何让他保持好心情的十条建议》和《婚后头三年的建议》这类文章没有任何拐弯抹角的地方：它们清晰明了，就像是关于买车、洗涤和保养羊绒衫的提示。

Since the range of subjects likely to interest women is necessarily limited, editors are frequently at a loss for copy. As a result they have to fall back on the so-called male themes and, since men's interests are so wide, there are plenty of them. These go through a complete metamorphosis to suit female readers, the main rule of which is simple: each article must create the impression that it is basically a report about women. For example, an account of the life of a former heavyweight champion must read: 'Women ruined me.' If a composer is interviewed for an article, he must say at least once that women are his inspiration, that a melody is 'like a pretty girl' - only not quite so beautiful. With skill, even the most unlikely subjects can be camouflaged to appeal to women. One can arouse their interest in the defence budget, providing one dresses up the report as an account of the family life of the Secretary of Defence. It goes without saying that sufficient space must be allowed for pictures of his wife and children. Women will read articles on foreign countries if the passage begins: 'I married an Israeli' (Japanese, Egyptian, Chilean), provided the wife in question comes from the same background as her female readers.

由于可能引起妇女兴趣的题材范围必然有限，编辑们往往对稿件束手无策。因此，她们不得不转向所谓的男性主题，而且，由于男性的兴趣如此广泛，所以有很多这样的主题。为了迎合女性读者，这些文章经历了一个完全的蜕变过程，其主要规则很简单：每篇文章必须创造一种印象，即它基本上是一篇关于女性的报道。例如，一个关于前重量级拳王生活的报道必须写道：“女人毁了我。”如果一个作曲家被采访写一篇文章，他必须至少说一次女人是他的灵感来源，一段旋律就像一个漂亮的女孩——只不过不是那么美丽。凭借技巧，即使是最不可能的主题，他也可以伪装以吸引女性。人们可以引起他们对国防预算的兴趣。提供一个装饰报告作为一个帐户的家庭生活的国防部长。不用说，必须给他妻子和孩子的照片留出足够的空间。如果文章的开头是“我嫁给了一个以色列人”（日本人、埃及人、智利人），那么女性就会阅读有关外国的文章，前提是这位妻子和她的女性读者有着相同的背景。

This principle may in fact be applied to any field and is particularly successful with politics. Political topics can be brought to women's notice only if they can be persuaded that the action centers on a woman. The war in Vietnam held female attention only when the press produced the first photos of the legendary Madame Nhu. The problem of Northern Irish Catholics has become interesting to women only with the advent of Bernadette Devlin. No number of articles written about the problems of contemporary Iran helped more toward the understanding of this country than the tragedy of the barren Soraya.

事实上，这一原则可能适用于任何领域，在政治方面尤其成功。政治话题只有在妇女能说服她们相信行动的中心是妇女的时候才能引起妇女的注意。越南战争引起了女性的注意，直到新闻界制作了传奇人物夫人的第一张照片。只有随着 Bernadette Devlin 的出现，北爱尔兰天主教徒的问题才引起妇女的兴趣。关于当代伊朗的问题，没有一篇文章比贫瘠的索拉亚的悲剧更能帮助人们理解这个国家。

The first political action of any man who seeks power should be marriage to a photogenic woman. One can only guess at the advantages there would have been for Israel Or India had Golda Meir or Indira Gandhi been beautiful according to the rigid standards of women. Their photos would have graced the covers of illustrated magazines, instead of those of Grace Kelly or Farah Diba of Iran. Women would then have react features entitled 'The Jewels of Golda Meir,' or 'Why Indira Gandhi Appeals to Men' - and as a side effect the other half of the world, i.e., the rich half, would be told again and again about the crisis in Israel, or would realize that in India hundreds of thousands of children are starving to death - children who could easily be saved for the sums of money spent by women on nail polish and nail polish remover.

任何一个追求权力的男人的第一个政治行动应该是和一个上镜的女人结婚。人们只能猜测，如果果戈尔达·梅厄或英迪拉·甘地按照女性严格的标准来衡量美貌，以色列或印度会有什么优势。他们的照片本可以登上杂志的封面，而不是伊朗的格蕾丝·凯利或法拉·迪巴。然后，女性就会对名为“戈尔达·梅厄的珠宝”或“为什么英迪拉·甘地吸引男性”的特征做出反应，作为一种副作用，世界的另一半，也就是富有的那一半，就会一遍又一遍地被告知以色列的危机，或者会意识到，在印度，成千上万的儿童正在饿死——这些儿童本可以轻易地为女性花在指甲油和洗甲水上的钱存钱。

## THE MASK OF FEMININITY

### 女性的面具

There is virtually no difference between an unmade-up, bald, naked, woman and an unmade-up, bald, naked man, except their reproductive organs. Any other difference between them is artificially produced. A man becomes a man because he develops his intelligence and, through its development, his productivity. His appearance  
一个没有化妆、秃头、裸体的女人和一个没有化妆、秃头、裸体的男人之间几乎没有区别，除了他们的生殖器官。它们之间的任何其他差别都是人工产生的。一个人之所以成为一个人，是因为他发展了自己的智力，并通过智力的发展，发展了自己的生产力。他的外表

changes very little. A woman becomes a woman by means of gradual stultification and by deliberately transforming her external appearance, and this differentiation between the sexes is prompted exclusively by woman.

变化很小。一个女人通过逐渐变得迟钝和故意改变她的外表而成为一个女人，而这种两性之间的区别完全是由女人促成的。

As we have said, a man is considered masculine only after a series of manipulations on the part of women. A woman, on the other hand, is the author of her own transformation and produces femininity by means of cosmetics, hair style, and clothes. This femininity, synthetic in origin, consists of two different components: emphasis on secondary sexual characteristics and distancing herself by means of masks. Woman makes use of various types of masks in order to make the difference between herself and a given man as conspicuous as possible.

正如我们所说，男人只有在经过女人一系列的操纵之后才被认为是阳刚的。另一方面，女人是自我转变的作者，通过化妆品、发型和服装来产生女性气质。这种女性气质，在起源上是综合的，由两个不同的组成部分组成：强调第二性特征和通过面具来疏远自己。女人使用各种各样的面具，以尽可能显著地区分她自己和某个特定的男人。

The first component serves to make her desirable to man. the second to make her mysterious to him. She herself thus creates the equivocal, unknown 'opposite sex,' making it easier for him to accept his enslavement. Thanks to the wide range of possible transformations each woman can offer a man - and a 'real' woman varies her looks just a little every day - she keeps him in a state of constant bewilderment. While he is still trying to find yesterday's woman in today's, she gains time to achieve her own ends. She will manoeuvre the man into an untenable position, all the time skilfully distracting his attention from the stench of a rotting mind beneath the pleasing mask.

第一部分是为了使她对男人有吸引力。第二个让他觉得她很神秘。因此，她自己创造了模棱两可、未知的“异性”，让他更容易接受自己的奴役。由于每个女人都能给男人带来各种各样的变化——一个“真正的”女人每天都会稍微改变一下自己的外表——她让男人一直处于困惑的状态。虽然男人仍然在努力寻找今天的昔日女人，但她却有时间去实现自己的目标。她会设法把那个男人弄到一个站不住脚的地方，一直巧妙地转移他的注意力，使他不注意那张讨人喜欢的面具下腐烂的心灵的恶臭。

Woman regards her natural self merely as the raw material of a woman. Not the raw material but the end result has to be judged. Unmade- up, without curls and bracelets and necklaces, women are not yet really present. This explains why they do not mind running around in curlers or with cold cream on their faces. It is not 'they' at that stage - they are still occupied with the process of becoming 'them.' They succeed with this sort of make-believe all the more easily because they are not hampered by any kind of intelligence.

女人把自己的本性仅仅看作是女人的原材料。不是原材料，而是最终的结果。没有化妆，没有卷发，没有手镯，没有项链，女人们还没有真正出现。这就解释了为什么他们不介意戴着卷发器跑来跑去，或者脸上涂着冷霜。在那个阶段，不是“他们”——他们仍然在忙于成为“他们”的过程他们在这种伪装下更容易成功，因为他们不受任何智慧的阻碍。

No effort is so great that woman will not make it in order to achieve this metamorphosis. No make-up can cost too much, or take too long to put on, when it is a question of the final product which will distinguish them so markedly from men. By rubbing cream into their skins they make them smoother than men's. Their hair is curled or worn long for the same reason. They do not put black mascara around their eyes for the sake of beauty - it is to make their eyes differ from male eyes - strange, mysterious, disturbing.



没有什么努力是如此巨大，以至于女人不会为了实现这个蜕变而去努力。任何化妆品都不会花费太多，也不会花费太长时间，因为最终产品的问题将使她们与男性有如此明显的区别。通过在他们的皮肤上涂抹奶油，他们比男人的皮肤更光滑。由于同样的原因，他们的头发卷曲或长长地披在身上。她们不会为了美丽而把黑色睫毛膏涂在眼睛周围——那是为了让她们的眼睛与男性的眼睛不同——奇怪、神秘、令人不安。

All this was the original purpose of the female masquerade, but it has almost been forgotten now. In the course of the last few decades, the average middle -class married woman has developed from a rather busy domestic servant into a kind demimondaine, well padded with the comforts provided by men. As a result of this, her former games, which were for the

所有这些女性化妆舞会最初的目的，但是现在几乎已经被遗忘了。在过去的几十年里，普通的中产阶级已婚妇女已经从一个相当忙碌的家庭佣人发展成为一个有着男人所提供的舒适的女仆。由于这个原因，她以前的游戏

specific purpose of transforming her appearance, have become an end in themselves. And since amusing themselves with their own bodies is their favorite game, and well-to-do middle-class wives frequently have nothing else to do, they occupy themselves in this way. What is more, they are encouraged to do so by men. After all, it is men who manufacture their cosmetics, design their fashions and hair styles, and make a living by doing so; they do their best to provide these women with new variations, helped by the editors of women's magazines and by women's radio programs. In fact, women have almost succeeded in producing a totally new feminine culture, a sort of women's arts and crafts. In this sanctuary they live among themselves, disturbed by none, being led to heights, or rather into depths, where no man can follow, apart from those specialized slave laborers mentioned above.

特定的目的，改变她的外表，已成为目的，在自己。因为用自己的身体娱乐自己是他们最喜欢的游戏，而且富裕的中产阶级妻子经常没有其他事情可做，所以他们用这种方式占据自己。更重要的是，男人鼓励她们这样做。毕竟，是男人制造他们的化妆品，设计他们的时装和发型，并以此谋生；在女性杂志编辑和女性广播节目的帮助下，他们尽最大努力为这些女性提供新的变化。事实上，女性几乎成功地产生了一种全新的女性文化，一种女性的工艺品。在这个避难所里，他们生活在一起，没有人打扰，被带到高处，或者更确切地说是深处，没有人能跟随，除了上面提到的那些专业的奴隶劳工。

'Take care your lips stay smooth,' advises, for example, one well-known magazine - this to a woman who complained of badly chapped lips. 'Brush your lips daily with a  
例如，一家知名杂志对一位抱怨嘴唇严重皸裂的女士建议说：“当心你的嘴唇保持光滑。”。  
每天刷你的嘴唇

wet toothbrush and use a lip salve with regularity Never use pearl lipsticks - they settle more easily into the cracks.' 'Don't forget to take your measurements,' the editor goes on to advise all women. 'Your pelvic dimensions should never be more than nine inches larger than your waist, nor three and a half inches more than your bust.' 'Always brush your eyebrows into a becoming sweep before outlining them in pencil. And never draw the in with one straight arch. Instead, follow each hair with a separate stroke. It will look completely natural if the lines are vertical nearest the bridge of the nose and carefully toned with two different colors, for instance, gray and brown mixed together.' Always keep a mirror in your kitchen. It will help you control your face. You will notice if you frown or make faces while you are cooking, or if your hair is in disarray.'

不要使用珍珠唇膏，因为珍珠唇膏更容易粘在唇裂处。”“别忘了量尺寸，”编辑接着建议所有女性。“你的骨盆尺寸不能超过你的腰围 9 英寸，也不能超过你的胸围 3.5 英寸。”在用铅笔勾画眉毛之前，一定要把眉毛刷成一个整体。永远不要用一个直的拱门画入。取而代之的是，每一根头发后面都有一个单独的笔划。如果线条垂直于鼻梁，并且用两种不同的颜色，比如灰色和棕色混合在一起，看起来会非常自然。”永远在厨房里放一面镜子。它会帮助你控制你的脸。你会注意到自己在做饭时是否皱眉或做鬼脸，或者是否头发凌乱。”

Women are grateful for all these rules. They have not enough imagination to think them out for themselves. They follow them religiously, measuring their pelvic dimensions, brushing their lips, outlining their eyebrows and hanging up little mirrors in the kitchen to avoid wrinkles caused by thinking. And when they have done all this, more fun and games are waiting. There are actually women today who bathe their breasts daily in cold water for ten minutes. ('It makes them firm.') There are women who oil their bodies all over every morning - and not following medical advice. There are those who twist their hair around thirty-odd curlers every few days and spend at least half an hour making up their eyes. And as they, thanks to all these efforts which, a man feels, are totally absurd anyhow, grow stranger, more incalculable, and more feminine with each passing day, it is often precisely this type of woman who attracts the most willing slaves.

女性对所有这些规则都心存感激。他们没有足够的想象力自己想出来。他们虔诚地跟随他们，测量他们的骨盆尺寸，刷他们的嘴唇，勾勒他们的眉毛，在厨房里挂起小镜子来避免思考造成的皱纹。当他们完成了这一切，更多的乐趣和游戏等待着他们。事实上，现在有些女性每天用冷水洗胸十分钟。（“这会让他们变得坚强。”）有些妇女每天早上在全身涂满油，却不听从医生的建议。有些人每隔几天就把头发卷成卷，至少花半个小时来补眼睛。由于她们，由于所有这些努力，一个男人觉得，无论如何是完全荒谬的，变得越来越陌生，越来越无法计算，越来越女性化，通常正是这种类型的女人吸引了最有意愿的奴隶。

In the meantime, the game goes on. Anyone who wants to join in the game, to keep up with the coterie, has to observe more and more new rules. For women's demands on each other are enormous. Men have long since dropped out of the game. The opportunities for entertainment offered by one's body have increased enormously and will go on doing so though, of course, it is inevitable that many women cannot keep up the pace. These will return to their other source of entertainment: the home.

与此同时，游戏还在继续。任何想要加入这个游戏的人，为了跟上小圈子的步伐，必须遵守越来越多的新规则。因为女性对彼此的要求是巨大的。男人们早就退出了这项运动。一个人的身体提供的娱乐机会已经大大增加，并将继续这样做，当然，很多女性无法跟上节奏是不可避免的。这些人将回到他们的其他娱乐来源：家庭。

As the amount of money available to women depends on the husband's income, women are divided into classes. There are those who have an excellent mask, those whose mask is good, and those whose masquerade is merely adequate. The first group become the idols of all the others, and, thanks to the manipulated man the

constant efforts of their public-relations organisations, provide a kind of vicarious gratification for them.

由于妇女可获得的金额取决于丈夫的收入，妇女被分为若干等级。有些人戴着极好的面具，有些人的面具是好的，有些人的面具仅仅是足够的。第一类人成为所有其他人的偶像，由于受到操纵的人，他们的公共关系组织不断努力，为他们提供了一种替代性的满足感。

Even for a woman with an average type of mask, the rules are getting more and more complicated. If she goes swimming, for example, her make-up must be waterproof, her legs and armpits hairless, her body oiled, and her hair completely hidden by a cap covered with rubber flowers. For the supermarket, a matt base with a dab of rouge and light brown mascara is the thing. Funerals require a pale make-up to enhance the effect of her black lace mantilla and an almost invisible lipstick. For a few minutes at a cocktail party, the preparations of dressing and make-up will take hours. There was a time when only one shade of eye shadow was sufficient. Now it must be three: white, gold and green, for example. Her lips must be cared for with salves, lip liners, mother-of-pearl lipstick, and powder. False eyelashes, no longer stuck on in one strip, must be carefully gummed in position, one by one. That is 'more natural.' Her own coiffure must be embellished with an additional hairpiece - and both must always be freshly shampooed and curled. For eye make-up alone the following are basic essentials: false lashes, a special glue, tweezers for putting the lashes in place, mascara, eye liner, three shades of eye shadow, two shades of eyebrow pencil, powder for the brows, plus a specially angled brush for application, a small brush for the eyebrows, oil-based pads for removing the make-up and special cream to soothe the eyes.

即使对于一个戴着普通面具的女人来说，这些规则也变得越来越复杂。例如，如果她去游泳，她的化妆必须是防水的，她的腿和腋窝无毛，她的身体上了油，她的头发完全被盖着橡胶花的帽子遮住。对于超市来说，涂上少量的胭脂和浅棕色的睫毛膏是最好的选择。葬礼上要求她化一身淡妆，以增强黑色蕾丝披肩的效果，还要涂一支几乎看不见的口红。在鸡尾酒会上，有几分钟的时间，打扮和化妆的准备工作需要几个小时。曾经有一段时间，只有一种颜色的眼影就足够了。现在必须有三种：例如，白色、金色和绿色。她的嘴唇必须用药膏、唇线、珍珠母唇膏和粉来护理。假睫毛，不再粘在一条，必须仔细粘在位置，一个接一个。这是更自然的她自己的发型必须用一个额外的假发来装饰——而且两个假发都必须经常用洗发水洗卷。仅用于眼部化妆的基本要素有：假睫毛、一种特殊的胶水、用于固定睫毛的镊子、睫毛膏、眼线笔、三种色调的眼影、两种色调的眉笔、眉粉、特殊角度的刷子、一个用于眉毛的小刷子、用于去除化妆的油性垫子和用于舒缓眼睛的特殊乳霜。

Men adore their women and want them to be divine (exotic, iridescent, that is, feminine). At the same time they have no desire to watch their hours of slavish narcissistic primping and are getting more and more uncomfortable. They will never understand the pleasure a woman takes in housework, and to them the make-up process is just as degrading. Every man knows that he himself could not care less if a woman wears three colors of eye shadow or one, just as he knows he has no need of lace curtains or rubber plants in the living room. But he appreciates that other men, or society, demand this of a woman, and he feels intensely sorry because he believes himself to be responsible for this degrading state of affairs.

男人崇拜他们的女人，并希望她们是神圣的(异国情调，彩虹色，也就是女性)。与此同时，他们并不想看着自己那奴性的、自恋的、拘谨的几个小时，并且变得越来越不舒服。他们永远不会理解一个女人做家务的乐趣，对他们来说，化妆的过程也是有辱人格的。每个男人都知道，他自己不会在意女人是否涂了三种颜色的眼影，就像他知道客厅里不需要蕾丝窗帘或橡胶植物一样。但是他欣赏其他男人，或者社会，要求一个女人这样做，他感到非常抱歉，因为他相信自己应该为这种有辱人格的事情负责。

Since he realises that he and the other members of his sex are interested only in woman's external appearance (for what else is there to interest him?), he assumes that his wife's tireless efforts to make herself into an object of desire and to create a certain mystique by means of make-up (which, however, should not be exaggerated) are the signs of an excessive zeal to please him. Of course he feels guilty - and rather touched. Thanks to his primitive needs, he believes that he is making woman into this object of his desires; he believes he is suppressing all her worthwhile qualities, which are, in fact, nowhere to be found. As usual he is missing the truth by a hair's breadth. It is in his own interest to deny the fact that this whole development is tantamount to the highest level of feminine culture and that women do not, by means of fashion and cosmetics, make themselves into objects, but rather their ceaseless preoccupation with such matters corresponds to the mental activities of infinitely primitive subjects.

因为他意识到他和他的性别的其他成员只对女人的外表感兴趣(还有什么是他感兴趣的?)他认为，他的妻子不知疲倦地努力把自己变成一个欲望的对象，并通过化妆来营造某种神秘感(然而，这一点不应该被夸大)，这些都是过分热衷于取悦他的迹象。当然，他感到内疚，而且相当感动。由于他的原始需求，他相信他正在把女人变成他欲望的对象;他相信他正在压抑她所有有价值的品质，事实上，这些品质是无处可寻的。像往常一样，他差一点就错过了真相。否认这一发展等同于女性文化的最高水平，否认妇女不是通过时尚和化妆品把自己变成物品，而是她们对这些事物的无休止的专注与无限原始主体的精神活动相一致，符合他自己的利益。

And there is something else he does not know: a woman does not only recreate herself from day to day, so to speak, getting further and further away from her true self just for the sake of entertainment. This cult satisfies her minimal need for a religion as well, a need which, as we have already seen, depends on her low level of intelligence. Every step in this process of transformation requires a totally neutral critical observation of self. It forces a woman to regard herself constantly with the eyes of a female stranger, and to test the result of her labors, in terms of that onlooker's eyes, a thousand times a day. If the transformation is a success in those critical eyes, if it passes criticism, she can (still in the eyes of this stranger) indulge in unrestrained self-admiration. Thanks to this trick, she is, as it were, in a position to worship at her own feet, and is therefore to a large extent exempt from every system designed to satisfy a man's pleasure in non-freedom, systems such as ideologies, religions, or glorifications of some other being.

还有一件事他不知道:一个女人不仅仅是日复一日地重新创造自己，可以这么说，她离真实的自己越来越远，只是为了娱乐。这种崇拜也满足了她对宗教的最低需求，正如我们已经看到的那样，这种需求取决于她的低智商水平。在这个转变的过程中，

每一步都需要对自我进行完全中立的批判性观察。它迫使一个女人不断地用一个陌生女人的眼睛来看待自己，并且一天一千次地用那个旁观者的眼睛来测试她的劳动成果。如果这种转变在那些批评家的眼里是成功的，如果它通过了批评，她可以(仍然在这个陌生人的眼里)放纵自己，自我欣赏。多亏了这个小把戏，她可以说是站在了一个崇拜自己的位置上，因此在很大程度上不受任何旨在满足男人对非自由的乐趣的制度的约束，这些制度包括意识形态、宗教或其他存在的荣耀。

Women are so preoccupied with self and with beautification that men have come to the logical conclusion that, even if women paid any attention to them, they would never be considered handsome. There is an old saying that men do not need to be good-looking: many men will, without a second thought, repeat this piece of wisdom. But even if he made an effort, woman would never find man handsome. How could woman, who takes such pleasure in her own ridiculous masquerade, appreciate an unmade-up, conventionally dressed man? What else would this be but the first step, the raw material, the preliminary sketch for a further stage in human development? In a sense this implies that all men must be ugly in woman's eyes - and this frees her to choose according to his income and the standard of living he may be able to offer her.

女人如此专注于自我和美化，以至于男人得出了一个合乎逻辑的结论:即使女人注意到她们，她们也永远不会被认为是英俊的。有一句古老的谚语说男人不需要长得好看:许多男人会不假思索地重复这句至理名言。但是即使他努力，女人也永远不会觉得男人帅。在自己可笑的化妆舞会上获得如此快乐的女人，怎么会欣赏一个没有化妆、穿着传统的男人呢？除了作为人类发展进一步阶段的第一步、原材料和初步草图，这还能是什么呢？从某种意义上说，这意味着所有男人在女人眼里都是丑陋的——这使得女人可以根据他的收入和他能够提供给她们的生活水平来选择。

Particularly sensitive men seem to have realized this recently and are trying to become beautiful according to the standard of women and for once make an impression on them by means of their outward appearance. In the main, however, these attempts to break away from convention have been doomed to failure. In the first place, men could hardly achieve something overnight which women have been

特别敏感的男人最近似乎意识到了这一点，他们试图按照女人的标准变得美丽，并且第一次通过外表给他们留下印象。然而，总的来说，这些试图打破常规的努力注定要失败。首先，男人很难在一夜之间取得像女人一样的成就

cultivating for centuries: man's long hair is never as silky nor his skin as delicate as a woman's. His clothes will never be as exquisitely extravagant. And, in the second place, the vast armies of enslaved men have thrown these deserters out of their ranks and shut them off from earning a proper living.

男人的长头发从来没有女人的柔顺，皮肤也没有女人的细腻。他的衣服永远不会像他那样精致奢华。其次，大批被奴役的人把这些逃兵赶出了他们的队伍，使他们无法过上正常的生活。

Today there are few men who wear a mask. Those who do - Poets, painters, rock musicians, journalists, actors, hippies, photographers - need just this sort of disguise in order to earn their money, rather as a kind of contemporary court jester. Of course, most of these men have a woman around, someone to put his earnings to immediate use. A poet has his muse, a painter his model, a rock musician his groupie. All of these women live off men. If all men took to growing their hair long, or to wearing chains with pendants around their necks - which, after all, is possible, for every hundred years or so there have been slight changes in men's fashions due to changed working conditions - their long hair would be cut to a uniform length, and those chains around their necks would become a replacement for ties, just as discreet and inconspicuous.

现在很少有人戴面具了。诗人、画家、摇滚音乐家、新闻记者、演员、嬉皮士、摄影师等等，他们需要这种伪装来赚钱，而不是当代宫廷弄臣。当然，大多数这些男人身边都有一个女人，一个可以让他的收入立即派上用场的人。诗人有他的缪斯，画家有他的模特，摇滚音乐家有他的追随者。所有这些女人都以男人为生，如果所有的男人都开始留长发，或者在脖子上戴上项链——毕竟，这是可能的，因为工作环境的改变，男人的时尚方式每隔一百年左右就会发生微小的变化——他们的长发将被剪成一致的长度，他们脖子上的项链将成为领带的替代品，就像那些不显眼的项链一样。

## THE BUSINESS WORLD AS A HUNTING GROUND

作为狩猎场的商业世界

There are many women who take their place in the working world of today. Secretaries and shop assistants, factory workers and stewardesses - not to mention those countless hearty, young women who populate the colleges and universities in ever-increasing numbers. One might even get the impression that woman's nature had undergone a radical change in the last twenty years. Today's young women appear to be less unfair than their mothers. They seem to have decided - perhaps out of pity for their victims - not to exploit men any more, but to become, in truth, their partners.

有许多妇女在今天的工作世界中占有一席之地。秘书、店员、工厂工人和空姐——更不用说那些在大学里越来越多的无数热情的年轻女性了。人们甚至会有这样的印象：在过去的二十年里，女性的本性发生了根本性的变化。今天的年轻女性似乎比她们的母亲更加公平。她们似乎决定——也许是出于对受害者的怜悯——不再剥削男人，而是成为事实上的伴侣。

The impression is deceptive. The only truly important act in any woman's life is the selection of the right partner. In any other choice she can afford to make a mistake. Consequently, she will look for a man where he works or studies and where she can best observe and judge the necessary masculine qualities she values. Offices, factories, colleges, and universities are, to her, nothing but gigantic marriage markets.

这种印象具有欺骗性。女人生命中唯一真正重要的事情就是选择合适的伴侣。在任何其他选择中，她都可以犯错误。因此。她会寻找一个在他工作或学习的地方工作的男人，在那里她可以最好地观察和判断她所重视的必要的男性气质。对她来说，办公室、工厂、学院和大学只不过是庞大的婚姻市场。

The particular field chosen by any young woman as a hunting ground will depend to a large extent on the level of income of the man who has previously been her slave, in other words, her father. The daughters of men in the upper income brackets will choose colleges or universities. These offer the best chances of capturing a man who will earn enough to maintain the standards she has already acquired. Besides, a period of study for form's sake is much more convenient than a temporary employment. Girls from less-well-off homes will have to go into factories, shops, offices, or hospitals for a time - but again with the same purpose in mind. None of them intends to stay in these jobs for long. They will continue only until marriage - or, in cases of hardship, till pregnancy. This offers women one important advantage: any woman who marries nowadays has given up her studies or her job 'for the sake of the man of her choice' - and 'sacrifices' of this nature create obligations.

任何年轻妇女选择作为狩猎场的特定领域在很大程度上取决于曾经是她的奴隶的男子的收入水平，换句话说，就是她的父亲。高收入阶层的男人的女儿将选择学院或大学。这些提供了俘获一个男人的最佳机会，这个男人将赚取足够的钱来维持她已经获得的标准。此外，为了形式而学习一段时间要比临时工作方便得多。来自贫困家庭的女孩将不得不在一段时间内进入工厂、商店、办公室或医院——但同样是怀着同样的目的。他们都不打算长期从事这些工作。这为妇女提供了一个重要的优势：当今任何结婚的妇女都“为了她所选择的男人”放弃了她的学业或工作，而这种性质的“牺牲”造成了义务。

Therefore, when women work and study, it merely serves to falsify statistics and furthermore to enslave men more hopelessly than ever, because education and the professions mean something very different when applied to women as opposed to men. 因此，当妇女工作和学习时，它只会伪造统计数字，而且比以往任何时候都更无望地奴役男子，因为教育和职业在适用于妇女时意味着非常不同的东西

men.  
男人。

When a man works it is a matter of life and death, and, as a rule, the first years of his life are decisive. Any man of twenty-five who is not well on his way up the ladder can be considered, to all intents and purposes, a hopeless case. At this stage, all his faculties are being developed, and the fight with his competitors is a fight to the death. Behind a mask of business friendship, he is constantly on the watch for any sign of superiority in one of his associates, and he will note its appearance with anxiety. If this same associate shows signs of weakness or indecision, it must be taken advantage of at once. Yet man is only a tiny cog in a gigantic business machine, he himself being in effect exploited at every turn. When he drives others, he drives himself most of all. His orders are really orders from above, passed on by him. If the men at the top occasionally take time to praise him, it is not in order to make him happy: it is only to spur him on, to stimulate him to greater effort. For man, who was brought up to be proud and honorable, every working day is merely an endless series of humiliations. He shows enthusiasm for products he finds useless, he laughs at jokes he finds tasteless, he expresses opinions which are not his own. Not for a moment is he allowed to forget that the merest oversight may mean demotion, that one slip of the tongue may spell the end of his career.

当一个人工作的时候，这是一个生死攸关的问题，而且，通常来说，他生命的最初几年是决定性的。任何二十五岁的人，如果在晋升的道路上不顺利，无论从哪方面看，都可以被认为是无可救药的。在这个阶段，他所有的能力都在发展，与他的竞争对手的斗争是一场生死之战。在商业友谊的面具后面，他不断地注视着他的一个同事身上任何优越的迹象，他会焦虑地注意到这种迹象。如果这位同事表现出软弱或犹豫不决的迹象，必须立即加以利用。然而，人类只是庞大商业机器中的一个小齿轮，他自己实际上在每一个环节都受到剥削。当他开车送别人时，最重要的是他自己开车。他的命令实际上是上头的命令，是他传达下来的。如果上层的男人偶尔花点时间赞美他，那不是为了让让他开心：那只是为了激励他前进，激励他更加努力。对于一个从小受到骄傲和荣誉教育的人来说，每一个工作日都只是一系列无休止的羞辱。他对他认为无用的产品表现出极大的热情，他嘲笑他认为无味的笑话，他表达不属于自己的意见。他一刻也不能忘记，哪怕是最小的疏忽也可能意味着降级，一个口误也可能意味着他职业生涯的终结。

Yet woman, who is the prime cause of all these struggles, and under whose very eyes these fights take place, just stands aside and watches. Going to work means to her flirting and dates, teasing and banter, with the odd bit of 'labor' done for the sake of appearances - work for which, as a rule, she has no responsibility. She knows that she is only marking time, and even if she does have to go on working for one reason or another, at least she has had years of pleasant dreams. She watches men's battles from a safe distance, occasionally applauding one of the contestants, encouraging or scolding, and while she makes their coffee, opens their mail, or listens to their telephone conversations, she is coldbloodedly taking her pick. The moment she has found 'Mr. Right,' she retires gracefully, leaving the field open to her successors.

然而，女人，这些斗争的主要原因，这些斗争就是在她们眼皮底下发生的，却只是站在一旁看着。上班对她来说意味着调情和约会，戏弄和玩笑，还有一些为了外表而做的零星的“劳动”——工作，通常来说，她没有任何责任。她知道她只是在消磨时间，即使她因为这样或那样的原因不得不继续工作，至少她有过多年的美梦。她在一个安全的距离观察男人们的比赛，偶尔为其中一个参赛者鼓掌，鼓励或责骂，当她给他们冲咖啡，打开他们的邮件，或者听他们的电话时，她冷酷地选择。一旦她找到了“白马王子先生”，她就优雅地退出舞台，把舞台留给她的继任者。

The same applies to university education. American colleges admit more and more women, but the percentage who actually complete their courses is less than before the



大学教育也是如此。美国的大学录取了越来越多的女性，但是实际完成课程的比例比二战前要低。他们高高兴兴地坐在教室里设计他们的春季服装，课间还和男孩子们调情。他们的猩红指甲被透明橡胶手套小心地保护着，在解剖室里玩弄着尸体，而他们的男同事意识到他们的整个未来都岌岌可危。如果一个女人离开大学时手上戴着订婚戒指，那么她就获得了学位；而男人拿到毕业证书的时候还没有开始。毕竟，学位是很容易获得的——你只需要记住。有多少考官能分辨出真正的知识和虚张声势的区别？然而，人类也必须理解他的主题。他以后的成功将取决于他的知识是否扎实；他以后的声望将建立在这一基础上，而其他人的生活往往依赖于此。

所有这些战斗都不是为了女性。如果她中断学业，嫁给一个大学讲师，她就可以达到和他一样的水平，而不用费力气。作为一个工厂主的妻子，她受到比丈夫更多的尊重（而不是一个充其量只能在同一家工厂的流水线上工作的人）。作为一个妻子，她总是这样

同样的生活水平和社会声望，而且不用做任何事情来维持它们——就像他做的那样。因此，成功的捷径总是嫁给一个成功的男人。她赢得他的不是她的勤奋，野心，或毅力，而仅仅是通过一个有吸引力的外表。

We have already seen what demands the well-trained man makes on a woman's appearance. The best women trainers - without the least effort - catch the most successful fighters among men. The so-called 'beautiful' women are usually those 我们已经看到了一个训练有素的男人对女人外表的要求。最好的女教练——不费吹灰之力——就能抓住男子中最成功的战士。所谓的“漂亮”女人通常就是那些

who had an easy life from their childhood days and therefore have less reason than others to develop their intellectual gifts (intelligence is developed only through competition); it follows as a logical consequence that very successful men usually have abysmally stupid wives (unless, of course, one considers woman's skill at transforming herself into bait for man a feat of intelligence).

他们从童年起就过着轻松的生活，因此比其他人更没有理由去发展他们的智力天赋(智力只有通过竞争才能发展)，这就像是一个蕴涵，非常成功的男人通常有极其愚蠢的妻子(当然，除非有人认为女人把自己变成男人诱饵的技巧是一种智力的壮举)。

It has almost become commonplace that a really successful man, be he a company director, financier, shipping magnate, or orchestra conductor, will, when he reaches the zenith of his career, marry a beautiful model - usually his second or third wife. Men who have inherited money often take such a supergirl as their first wife - although she will be exchanged over the years for another. Yet, as a rule, models are women of little education who have not even finished school and who have nothing to do until they marry but look beautiful and pose becomingly in front of a camera. But they are 'beautiful' - and that makes them potentially rich.

一个真正成功的男人——他是公司董事、金融家、航运大亨或管弦乐队指挥——在事业达到顶峰时，会娶一个漂亮的模特——通常是他的第二或第三任妻子，这几乎已经成为一种司空见惯的事情。那些继承了财产的男人通常会娶这样一个超级女孩作为他们的第一任妻子——尽管她会在几年后换成另一个。然而，一般来说，模特都是没有受过多少教育的女性，她们甚至还没有完成学业，在结婚之前无所事事，但是在镜头前看起来很漂亮，姿势很得体。但它们是“美丽的”——这使它们具有潜在的丰富性。

As soon as a woman has caught her man, she 'gives up her career for love' - or, at least, that is what she will tell him. After all, he could hardly be flattered by the thought that she had been saved in the nick of time from having to sweat her way through examinations. He would much rather get drunk on the idea of the love 'that knows no compromise,' this woman pretends to feel for him. Who knows, he thinks, she might have become a famous surgeon (celebrated prima ballerina, brilliant journalist) and she has given it all up for him. He would never believe that she preferred to be the wife of a famous surgeon, to have his income and prestige without having either the work or the responsibility. Therefore, he resolves to make her life at his side as comfortable as possible to compensate for her great sacrifice. 一旦一个女人抓住了她的男人，她就“为了爱情放弃了自己的事业”——或者至少，她会这样告诉他。毕竟，一想到她在考试的关键时刻不得不费力地通过考试，他就不会感到高兴。这个女人假装同情他，他宁愿沉醉于这种“不知道妥协的爱”的想法中。谁知道呢，他想，她可能会成为一个著名的外科医生(著名的首席芭蕾舞演员，才华横溢的记者)，她为他放弃了一切。他决不会相信，她宁愿做一个著名外科医生的妻子，既有他的收入又有他的威望，却没有工作也没有责任。因此，他决心让她的生活在他身边尽可能舒适，以弥补她的巨大牺牲。

A small percentage (ten to twenty percent) of women students in Western industrial countries do, however, obtain their degrees before they get married. Despite occasional exceptions, they are, as a rule, less attractive and have failed to catch a suitable provider while still in education. But then, this degree will automatically raise their market value, for there are certain types of men who feel bolstered if their wife has a degree - providing they have one themselves. It is clear evidence of his own cleverness if such a highly educated woman is interested in him. If by chance this female mastermind happens to be sexy, he will be beside himself with joy.

然而，在西方工业化国家，有一小部分(10%到20%)的女学生在结婚前就获得了学位。尽管偶尔会有例外，但通常来说，她们缺乏吸引力，而且在接受教育期间未能找到合适的供养者。但是，这个学位会自动提高她们的市场价值，因为有些男人觉得如果他

们的妻子有学位就会得到支持——如果他们自己有学位的话。如果这样一个受过高等教育的女人对他感兴趣，那就是他自己聪明的明证。如果这位女策划碰巧是性感的，他会欣喜若狂的。

But not for long. Even women doctors, women sociologists and women lawyers 'sacrifice' their careers for their men, or at least set them aside. They withdraw into suburban villas, have children, plant flower beds, and fill their homes with the usual trash. Within a few years these new entertainments obliterate the small amount of 'expert knowledge,' learned by rote, of course, and they become exactly like their female neighbors.

但不会持续太久。甚至女医生、女社会学家和女律师也会为了自己的男人而“牺牲”自己的事业，或者至少把他们放在一边。他们搬进郊区的别墅，生儿育女，种植花坛，在家里堆满常见的垃圾。几年之内，这些新的娱乐消除了少量的死记硬背的专业知识，当然，她们变得和她们的邻居一模一样。

## THE 'EMANCIPATED' FEMALE

无党派女性

There are, however, women who still have jobs or careers at the age of twenty-five or older. There are a variety of reasons for this:

然而，有些妇女在二十五岁或更大的年龄仍然有工作或职业。造成这种情况的原因有很多：

a. The woman is married to a failure. He is not making enough money to provide her with all the useless rubbish she cannot do without.

答：这个女人嫁给了一个失败者。他挣的钱不够给她提供她不能没有的所有无用的垃圾。

b. The woman cannot have children. Once the man's passion for her has been

女人不能有孩子。一旦男人对她的热情

spent, he can see no good reason for continuing to support her.  
他觉得没有理由继续支持她。

c. The woman is ugly.

这个女人很丑。

d. The woman is emancipated.

妇女获得了解放。

e. The woman is interested in a particular career (and from the start she renounces her own slaves and her own children).

E. 女人对特定的职业感兴趣(从一开始她就放弃了自己的奴隶和孩子)。

Types (a) and (b) are closely related. It is the next two groups which are important, for an ugly woman is often considered to be emancipated - and this is false. The chance of meeting someone in the last category, a woman who renounces comfort and serfs for intellectual reasons, let alone from a sense of what is fair, is rare indeed.

(a)及(b)类型密切相关。接下来的两个群体才是重要的, 因为一个丑陋的女人通常被认为是解放了——这是错误的。很少有机会遇到最后一类人, 一个女人因为知识的原因而放弃舒适和农奴, 更别提什么是公平了。

Let us consider the ugly woman. A woman is ugly when she is unattractive to men. That is, when her secondary sexual characteristics are underdeveloped or insufficiently advertised, and because there is an absence in her features of a 'baby look'. A woman of this type works for the same reason as a man - because there is no one else to do it for her. Yet, whereas man keeps a wife and children with his income, she works for herself alone: she would never use the money she earns to finance the life of a beautiful young man.

让我们来看看这个丑女人。当女人对男人没有吸引力时, 她就是丑陋的。也就是说, 当她的第二性征发育不完全或者宣传不足时, 因为她的特征中缺少'婴儿的样子'。这种类型的女人和男人工作的原因是一样的——因为没有其他人为她工作。然而, 尽管男人用他的收入养活妻子和孩子, 她却只为自己工作: 她永远不会用挣来的钱来养活一个年轻漂亮的男人。

This type of woman is frequently quite intelligent. True, at the beginning she will have permitted her intellectual capacities to become atrophied because she, like all other women, has been following her mother's example and because she, too, will want to acquire a working slave. But as she gets older she sees her chance dwindle, and one day she finds herself faced with the fact that there is nothing else for her to do but remember and resurrect the last remnants of what was once her mind and make the best of it.

这种类型的女人通常都很聪明。诚然, 一开始她会允许自己的智力衰退, 因为她像其他所有女性一样, 一直在学习她母亲的榜样, 也因为她也想要一个工作的奴隶。但是随着年龄的增长, 她看到自己的机会在减少, 有一天她发现自己面对这样一个事实: 除了回忆和复活曾经属于她的思想的最后残余并充分利用它, 她别无选择。

Some women in this group achieve a very real success. They frequently obtain high honors (simply because intellectual women are a rare species) and they are often journalists, authors, politicians, doctors, or lawyers. What is more, they render a great service to the exploiters in the suburban villas. 'Look at that,' these women say. 'We could do as well, but we renounced it all for you.' The man, put off by these few examples of intelligent womanhood, is only too glad to cling to his imbecile, who will only be too glad to tell him that those 'intellectual' bluestockings are ugly, bitter, lacking in charm, are in sum, 'unwomanly' And his preference for the lobotomized creature lying in his bed will increase a thousandfold: after all, if necessary if he becomes really desperate, he can always find a man to talk to.

这个群体中的一些女性取得了非常真实的成功。她们经常获得崇高的荣誉(仅仅因为知识女性是一个稀有物种)，她们通常是记者、作家、政治家、医生或律师。更重要的是，她们为城郊别墅的剥削者提供了极大的服务。“看看这个，”这些女人说。我们也可以这样做，但是我们为了你放弃了这一切男人，被这几个聪明女人的例子吓跑了，只是太高兴抓住他的弱智不放，只有他太高兴地告诉他，那些‘聪明’的蓝牙是丑陋的，尖刻的，缺乏魅力的，总而言之，‘不像女人’。

Not even an ugly woman, despite her success, ever wants to give up her special feminine status entirely. She seems to take it for granted that the world should admire her as a kind of eighth wonder of the world - a woman who has actually achieved personal success. She will emphasize her 'femininity', in every possible way until it becomes almost obscene. She will appear on television and give interviews to the press whenever possible, her flabby bosom hanging over her large desk, complaining how hard it is for her, as a woman, to maintain her status in a man's world.

即使是一个丑陋的女人，尽管她很成功，也不想完全放弃她特殊的女性地位。她似乎理所当然地认为，世界应该把她视为世界第八大奇迹——一个真正取得个人成功的女人。她会用各种可能的方式强调她的“女性气质”，直到它变得几乎令人厌恶。只要有可能，她就会出现在电视上，接受媒体采访，她松弛的胸部悬挂在大办公桌上，抱怨作为一个女人，在男人的世界里保持自己的地位是多么困难。

Be that as it may, she is, compared to the usual female exploiter, comparatively respectable and honest. The fact that this honesty has been forced upon her (and you have only to look at her face to realize why she is so successful) is another matter altogether. There is no virtue in ugliness.

尽管如此，与一般的女性剥削者相比，她还是相对值得尊敬和诚实的。事实上，这种诚实是强加在她身上的(你只需要看看她的脸就知道她为什么这么成功)完全是另外一回事。丑陋中没有美德。

Things become rather more complicated when one comes to consider the case of the so-called 'emancipated' woman. The first three categories of women can easily be tempted away from their work by bribery - and this includes the ugly woman (before she has become successful). An emancipated woman, however, never works. Considering the situation of the 'liberated' women, things become even more complicated. The first three categories of women are easily tempted by the temptation of bribery to leave their work - which includes the ugly woman (before she has become successful). A liberated woman, however, never works. But, she has never succeeded.

for money. She must by definition have been attractive even as a young girl and therefore have had slaves with good incomes at hand. Therefore, it is only the 'beautiful' woman who can become 'emancipated.' An ugly woman, like a man, is never in this position. No one has ever attempted to corrupt her. Since she, again like men, has nothing to emancipate herself from, she has no choice but to work.

为了钱。从定义上来说，她即使在年轻时也一定很有魅力，因此手头有收入丰厚的奴隶。因此，只有“美女”才能“解放”一个丑陋的女人，就像一个男人，永远不会处于这种境地。从来没有人试图使她堕落。因为她和男人一样，没有什么可以解放自己的，她别无选择，只能去工作。

The emancipated woman has all the accessories of the average housewife: a comfortable apartment, the necessary status symbols of her coterie, and children (seldom more than one or two, though). The difference lies in the fact that her sphere of entertainment is not limited to the home or the masquerades given by her own sex. She entertains herself best by undertaking some inferior form of drudgery where she is surrounded by a fairly large audience. We find her wandering airily along the corridors of publishing houses and newspaper offices; we meet her in the anterooms of film producers, television executives, and theatrical managers; she is a production assistant or an interpreter. She will be found behind the counter of a travel agency, in a jeweler's, an antique dealer's, or a boutique. In fact, anywhere where she can meet rich and interesting people. And her money? That is spent almost entirely on her elaborate masks, which keep her with-it and up-to-date at her place of work.

获得解放的妇女拥有一般家庭主妇的所有配件：一套舒适的公寓，小圈子必不可少的位置象征，还有孩子（尽管很少超过一两个）。不同之处在于，她的娱乐领域并不局限于家庭或她自己性别的伪装。她通过做一些低级的苦差事来娱乐自己，在那里她有相当多的听众。我们发现她轻松地在出版社和报社的走廊里闲逛；我们在电影制片人、电视台主管和戏剧经理的接待室里见到她；她是制片助理或翻译。她会出现在旅行社的柜台后面，珠宝店，古董商店，或者精品店。事实上，任何她能遇到有钱有趣的人的地方。那她的钱呢？这些钱几乎全花在了她精心制作的面具上，这些面具让她在工作的地方能够随时更新。

In fact, the emancipated woman is just as stupid as the others, but she does not want people to think so. If she mentions housewives it is with utter contempt. As she has a job which would not be unworthy of a man she believes that this very fact alone makes her intelligent, but she is confusing cause and effect. Men work only because they have to and not because they are intelligent. Most men would start to make proper use of their intelligence if they were free of financial obligations, as free as housewives, for example. A woman living at home has, in fact, far better opportunities of enjoying a stimulating, intellectual life than one who is stuck between typewriter and dictaphone.

事实上，被解放的妇女和其他人一样愚蠢，但她不希望人们这样认为。如果她提到家庭主妇，那是非常轻蔑的。因为她有一份不会配不上男人的工作，她相信这个事实本身就能使她变聪明，但是她混淆了因果关系。男人工作只是因为他们必须工作，而不是因为他们聪明。大多数男人如果没有经济上的义务，比如像家庭主妇一样自由，他们就会开始适当地运用自己的智慧。事实上，一个住在家里的女人比一个被困在打字机和录音机之间的女人更有机会享受刺激的知识生活。

The work chosen by an emancipated woman rarely involves effort or responsibility, although she makes herself believe it involves both. As far as she is concerned, 'it is satisfying,' 'stimulating,' and 'keeps her from stagnating.' She 'simply couldn't exist without it.' Yet if one gets down to the facts, she is never really dependent on it. Unlike an ugly woman, she could give it up at any time. She never works without lifesaving apparatus. The moment there is any sign of difficulty on the horizon, up jumps a man from somewhere in the wings and rushes to her aid.

一个获得解放的妇女所选择的工作很少涉及努力或责任，尽管她让自己相信这两者都涉及。就她而言，“这让她感到满足”，“令人兴奋”，“使她不至于停滞不前”没有它，她根本不可能存在然而，如果一个人深入到事实，她从来没有真正依赖它。不像一个丑女人，她可以随时放弃。她工作时从不缺少救生设备。只要地平线上出现任何困难的迹象，就会有一个人从机翼的某个地方跳起来，冲过去帮助她。

This type of woman finds it unfair that she does not get on as fast as a man, but on the other hand she never allows herself to become part of the murderous rat race. The complaint she utters is always the same: even as an emancipated woman, one simply is not given the same chances as a man. Instead of fighting for her chances on the spot, she runs off, covered in make-up like a clown and looking like a Christmas tree, to yell for women's rights and women's equality at one of the meetings held by her coterie. It would never occur to her that she alone, and not man, is the cause of this unequal state of affairs - she, woman, with her total lack of interest, her stupidity, her venality, her unreliability, her ridiculous masquerades, and her eternal pregnancies and, above all, because of her merciless manipulation of man. How could she have caused the situation?

这种类型的女人认为自己不能像男人一样快速成长是不公平的，但另一方面，她从不允许自己成为凶残的老鼠赛跑的一部分。她总是抱怨同一件事：即使作为一个获得解放的妇女，她也不能像男人一样得到同样的机会。她没有当场争取机会，而是跑开了，像个小丑一样化着妆，看起来像棵圣诞树，在她的小圈子里举行的一次会议上大声呼吁妇女权利和妇女平等。她决不会想到是她一个人，而不是男人，造成了这种不平等的情况——她，女人，完全缺乏兴趣，她的愚蠢，她的贪婪，她的不可靠，她的可笑的假面舞会，她永远怀孕，最重要的是，因为她无情地操纵着男人。她怎么会造成这种局面呢？

On the other hand, men may well think that the husbands of emancipated women are lucky: they do not have to bear financial responsibilities alone. The contrary is the case: the husbands of so-called emancipated women are usually extremely unhappy. After all, they have had the same basic training as other men, and so they are always trying to keep one step ahead of their wives. A translator's husband will be a writer, a shorthand typist's a departmental manager, a pottery maker's a sculptor, a feature writer's an editor. Therefore, an emancipated woman is far from being a help to her man. She exploits him even more than the others. The higher she rises, the more  
另一方面，男子很可能认为获得解放的妇女的丈夫是幸运的：他们不必单独承担经济责任。情况恰恰相反：所谓的解放妇女的丈夫通常非常不幸福，毕竟，他们受过与其他男子相同的基本训练，因此他们总是试图抢在妻子前面一步。译者的丈夫将成为一名作家，一名速记打字员将成为一名部门经理，一名陶器制造者将成为一名雕塑家，一名特写作者将成为一名编辑。因此，一个获得解放的妇女远远不能帮助她的男人。她对他的利用甚至超过其他人。她爬得越高

relentlessly she drives him. Such women, either by chance or because they are attractive enough to be protected by some man, often rise to really important positions. If his position is comparatively low, every time she gets an increase of salary it will be a traumatic experience for him. Professional recognition of her will merely put him in a panic. He lives in a constant fear that one day she will overtake him and, on top of it, he suffers agonies of jealousy about the strange men she meets every day. He feels superfluous, and his whole existence seems pointless because she no longer seems to need him. The one true happiness of the slave - the only happiness left to the manipulated man - is now denied him.

她无情地驱使着他。这样的女人，要么是偶然，要么是因为她们有足够的吸引力受到某个男人的保护，往往升到真正重要的职位。如果他的职位相对较低，每次她得到加薪，对他来说都是一次痛苦的经历。对她的专业认可只会让他陷入恐慌。他一直生活在恐惧之中，害怕有一天她会追上他，而且最重要的是，他为她每天遇到的陌生男人而感到极度的嫉妒。他觉得自己是多余的，他的存在似乎毫无意义，因为她似乎不再需要他了。奴隶唯一真正的幸福——被操纵的人唯一的幸福——现在被剥夺了。

A woman of this type does not even make her children happy After all, she is only different from other women, not better. She is entertained more by her stupid office work than by her children. But she is not going to give up having them. A woman, she will say, has to experience motherhood, otherwise she will not be 'fulfilled'.

这种类型的女人甚至不能使她的孩子快乐，毕竟，她只是不同于其他女人，而不是更好。比起她的孩子，她更喜欢她那愚蠢的办公室工作。但是她不会放弃拥有它们。一个女人，她会说，必须经历母性，否则她不会得到满足。

In fact, this woman has her cake and eats it too. She does not want to give up her 'stimulating mental work' and is able to bundle her children off to nurseries or boarding schools or to leave them in the care of one of those much despised housewives. She does not even do the housework. That is shared by her husband after office hours. While he waxes the floors, waters the plants and polishes the silver, he is meant to carry on stimulating intellectual conversation with her. For the emancipated woman renounces neither the traditional rubbish of her clique, nor her work slave and children.

事实上，这个女人有她的蛋糕，也吃它。她不想放弃她那“刺激性的脑力劳动”，能够把孩子送到托儿所或寄宿学校，或者把他们交给那些备受鄙视的家庭主妇照顾。她甚至不做家务。这是她丈夫在下班后分享的。当他给地板打蜡，给植物浇水，给银器上光的时候，他意味着要继续和她进行激励人心的智力交谈。因为获得解放的妇女既不放弃自己党派的传统垃圾，也不放弃她的工作奴隶和孩子。

In order to emphasize her claims to masculine prerogatives, her claim, that is, to the highly paid positions of men and not to the 'prerogatives', of, say, soldiers, emancipated women from time to time organize so-called 'movements.' Such campaigns give her an Opportunity to draw the world's attention to her with a great cleat of shouting and noise, to wear badges and dress up in the latest suffragette look, and to openly demonstrate her political views by putting lighted candles in her living-room windows. In full view of the television public, women have pinched the bottoms of building-site workers and perpetrated other absurdities. Woman frees herself from her imaginary 'chains' at regular intervals: spiritual ones being unknown to her, she interprets them literally. At the turn of the century it was the corset that went. In the seventies the bra, and just to make sure that everyone knew about it, she got men to make see-through blouses. Perhaps in the next wave of emancipation it will be the uncomfortable, long skirt which goes - the skirt they have just flirtatiously readopted and made part of their props, despite general male disapproval. But their stupidity, their inanity their ridiculous behavior, their mendacity



and lack of feeling, and their tedious and abysmally stupid chatter are still there: women have never taken any steps to get rid of those.

为了强调她对男性特权的主张，她的主张，即对男性高薪职位的主张，而不是对诸如士兵等“特权”的主张，她不时组织所谓的“运动”这样的竞选活动给了她一个机会，可以用喧嚣和喧嚣来吸引全世界的注意力，佩戴徽章，打扮成最新的妇女参政权论者的样子，还可以在起居室的窗户上点燃蜡烛，公开表达自己的政治观点。在电视公众的众目睽睽之下，妇女们已经掐住了建筑工地工人的屁股，并犯下了其他荒谬的事情。女人每隔一段时间就会把自己从想象中的枷锁中解放出来：精神的枷锁对她来说是陌生的，她从字面上解释它们。世纪之交，紧身胸衣流行起来。在七十年代，为了确保每个人都知道这件胸罩，她让男人们做透明的上衣。也许在下一波解放浪潮中，她们会穿上不舒服的长裙——尽管男性普遍反对，她们还是轻佻地选择了这条裙子，并将其作为道具的一部分。但是他们的愚蠢，他们的无知，他们荒谬的行为，他们的谎言和感情的缺乏，以及他们乏味和极其愚蠢的喋喋不休仍然存在：女人从来没有采取任何措施来摆脱这些。

No matter how much a woman is earning, she will never let a man take her place in the house, nor will she take on his responsibility for earning their livelihood or maintaining their social prestige. Even though it is quite possible - since she is much more thick-skinned and consequently will suffer less by doing work of deadly routine

无论一个女人挣多少钱，她都不会让一个男人取代她在家里的位置，她也不会承担男人为她们谋生或维持她们的社会声望的责任。尽管这是很有可能的——因为她的脸皮比较厚，因此做一些致命的日常工作会减轻她的痛苦

- that a job really does 'fulfil' her and make her 'happy,' she will never help him with her money. She will never open doors for him or light his cigarette; she will never take out any insurance policy in his favor or give him alimony should there be a divorce - that is not considered 'feminine.' Neither would it occur to a man to expect such a settlement - he has been conditioned too well. The husband of the emancipated woman will simply give his wife a kiss, wipe the traces of face cream, powder and lipstick from his face, and throw himself once again into the battle.

一份工作真的能让她“满足”并让她“快乐”她永远不会用自己的钱来帮助他。她永远不会为他开门，也不会为他点烟；她永远不会为他购买任何保险，也不会离婚时给他赡养费——这不被认为是“女性化的”一个人也不会想到会有这样的解决办法——他已经习惯得太好了。获得解放的妇女的丈夫只要给妻子一个吻，擦去脸上的面霜、粉末和口红的痕迹，然后再次投入战斗。

## WOMEN'S LIBERATION

### 妇女解放运动

The exploitation of the American male by the American female would be a purely American affair were it not a model for women all over the world. Unfortunately, the economic hegemony of the United States influences not just the politics, science, research, and culture of all other capitalist countries but, to a great extent, the social behavior of their populations. Through the mass media, which have been relentlessly perfected, this influence spreads to all areas of life more and more rapidly. The old maxim about American consciousness becoming the consciousness of the world after a five-year lag no longer holds true. Modern techniques of communication have flooded over the boundaries separating place and time. If the United States develops a new treatment for heart attacks, hospitals in Latin America will be using that very treatment a few weeks later. If the performance of American school children is improved by teaching machines, these same machines will be hooked up within a short time in the classrooms of Japan. The moment a hit like Jesus Christ Superstar opens on Broadway, students in West Germany start praying. As soon as the American female compares her situation with that of American blacks, women in England, France and Scandinavia scream, 'We are the blacks of the Nation.'

美国女性对美国男性的剥削，如果不是全世界女性的榜样，将是纯粹的美国事务。不幸的是，美国的经济霸权不仅影响所有其他资本主义国家的政治、科学、研究和文化，而且在很大程度上影响其人民的社会行为。通过不断完善的大众传播媒介，这种影响越来越迅速地传播到生活的各个领域。关于美国意识在五年后成为世界意识的古老格言不再适用。现代通讯技术已经淹没了地点和时间的分界线。如果美国开发出一种治疗心脏病的新疗法，拉丁美洲的医院将在几周后使用这种疗法。如果通过教学机器来提高美国学生的学习成绩，同样的机器将在短时间内在日本的教室里连接起来。一旦像耶稣基督超级巨星这样的热门剧在百老汇上演，西德的学生们就会开始祈祷。一旦美国女性把自己的处境与美国黑人相比，英国、法国和斯堪的纳维亚的女性就会尖叫，“我们是国家的黑人。”

While American influence has its benefits in other spheres (for example, in research), in the social sphere, as far as the social position of men in these countries is concerned, surely there is none. There is no country in which men are worse off than in the United States. They are worse off by comparison with their female partners - and this is what we are discussing here: the differing living conditions of man and woman within one and the same social class of a given country, within one and the same family.

虽然美国的影响力在其他领域(例如研究领域)也有它的好处，但就这些国家男性的社会地位而言，肯定没有。没有哪个国家的男性生活状况比美国还差。与其女性伴侣相比，她们的情况更糟——这就是我们在此讨论的问题:男女在同一个国家同一社会阶层、同一个家庭中的不同生活条件。

Nobody will deny that the struggle of a poor white-collar worker to survive is more difficult in Portugal than in Sweden, and that in the same country a factory worker's wife has a harder life than the wife of an engineer. These injustices are the subject of many other books; here we can discard them entirely. By comparison with her husband - not by comparison with the engineer's wife - the factory worker's wife leads a luxurious life.

没有人会否认，在葡萄牙，贫穷的白领挣扎求生比在瑞典更加困难，而在同一个国家，工厂工人的妻子比工程师的妻子生活更加艰难。这些不公正正是许多其他书籍的主题;在这里，我们可以完全抛弃它们通过与她丈夫的比较——而不是与工程师的妻子的比较——工厂工人的妻子过着奢侈的生活。

America's high standard of living, combined with its permanent threat of unemployment, is enough to make any man's life miserable. In no country with a comparable standard of living are jobs so tenuous; in no other country with a comparable rate of unemployment are the demands made by the standard of living as high. The difference between a 'success' and a 'failure' is nowhere so clearly defined as in the US. Added to these external difficulties is the fact that no other man is so thoroughly manipulated as the American male. The adult American male is manipulated so expertly that there appears to be nothing he would not willingly endure. And, indeed, he is exploited without scruple. In no other country do mothers so pitilessly train the male infant to perform. No other society exists where the male sexual drive is exploited for money so unscrupulously. Nobody except the American woman so shamelessly professes a creed of profit under the guise of love.

美国的高生活水平，加上长期存在的失业威胁，足以使任何人的生活悲惨。在生活水平相当的国家中，没有哪个国家的工作是如此脆弱；在失业率相当的国家中，没有哪个国家的生活水平如此之高。成功和失败的区别在美国没有明确的定义。除了这些外在的困难之外，还有一个事实，就是没有其他男人像美国男人一样被如此彻底地操纵。成年美国男性被如此熟练地操纵，以至于似乎没有什么他不愿意忍受的。事实上，他被毫无顾忌地剥削。在任何其他国家，母亲都不会如此无情地训练男婴表演。没有任何其他社会会如此肆无忌惮地利用男性的性欲来赚钱。除了那个美国女人，没有人会如此厚颜无耻地在爱的伪装下宣扬利益的信条。

This does not mean that American women are cruel. Women are never cruel to their men; men are usually not important enough to be tortured. Only in movies do women ruin their men intentionally. This simply means that American women, more than other women, fail to consider men as fellow human beings. Perhaps the many dangers of the pioneering days caused American men to be evaluated by their usefulness to women. After all, that period in history is not that far gone.

这并不意味着美国女人是残忍的。女人从来不会对男人残忍；男人通常不会重要到被折磨。只有在电影中，女人才会故意毁掉她们的男人。这仅仅意味着，美国女性比其他女性更不把男性当作人类同胞。也许开拓时代的许多危险使得美国男性被评估为对女性的有用性。毕竟，历史上的那个时期并没有那么遥远。

And American men prefer to see themselves in this role: a man's salary is the yardstick of his worth. America is the only place where a badly paid professor is a had professor and an unsuccessful writer a bad writer. For the Latin American male, masculinity is still associated with sexual potency. For the American male, however, the association is directly with money. American literature, from Edward Albee to Jacqueline Susann, revolves around this question: whether or not a male is a man if he cannot provide appropriately for the woman in his life. Of course he is not. 美国男人更愿意看到自己扮演这个角色:一个男人的薪水是衡量他价值的尺度。美国是唯一一个收入低的教授是过气的教授,不成功的作家是差劲的作家的地方。对于拉丁美洲的男性来说,阳刚之气仍然与性能力有关。然而,对于美国男性来说,这种联系直接与金钱有关。美国文学,从 Edward Albee 到贾桂琳·苏珊,都围绕着这样一个问题:如果一个男人不能为他生命中的女人提供适当的条件,那么他是否就是一个男人。他当然不是。

The American man knows: happiness comes only through women, and women are expensive. He is ready to pay that price. As a young adult he pays in advance, as a grown-up he pays in installments, and as a corpse he is cashed in for a fortune. A man from another country realizes this as soon as he sees a flourishing divorce paradise like Reno, or the thousands of his fellow men sitting in jail for overdue alimony payments. On the other hand, the American man views this as confirmation of his superiority. Is he not the privileged one, as he has enough money to pay for it all? Is he not the competent one, since he goes to work? Would his wife have taken on his family and surname were he not the master? Only recently a poll showed that more American men than women believe that women are suppressed, and fifty-one percent of American men believe that the situation of the American white woman is as bad as that of the American black man.

美国男人知道:幸福只来自于女人,而女人是昂贵的。他已经准备好为此付出代价。作为一个年轻的成年人,他预先支付,作为一个成年人,他支付分期付款,作为一个尸体,他是兑现了一笔财富。一个来自另一个国家的男人,当他看到像里诺这样繁荣的离婚天堂,或者看到成千上万的男人因为拖欠赡养费而坐在监狱里时,就会意识到这一点。另一方面,美国人认为这证明了他的优越性。他不是那个享有特权的人吗,因为他有足够的钱来支付这一切?自从他去工作以后,他不就是那个称职的人吗?如果他不是主人,他的妻子还会继承他的家庭和姓氏吗?最近的一项民意调查显示,认为女性受到压制的美国男性比女性多,51%的美国男性认为,美国白人女性的处境与美国黑人男性一样糟糕。

The American man is grateful to his wife for letting him go to work, because work to him is a male privilege. The woman for whom he provides has made sure that he never doubts it, and he feels sorry for her in spite of the unequivocal difference between his situation and hers. She has made sure that he sees a sacrifice in her waiver of work. He, more than any other man, mistakes his wife's lack of intellectual ambition for modesty, her stupidity for exceptional femininity, her giving up responsibilities for love. More than any other man, he is able to close his eyes to the clear evidence of his own exploitation.

这个美国男人很感激他的妻子让他去工作,因为工作对他来说是男人的特权。他为之提供的女人确保了他从不怀疑这一点,而且他为她感到遗憾,尽管他的处境和她的处境明显不同。她已经让他明白她放弃工作是一种牺牲。他比其他任何男人都更错误地认为,他的妻子缺乏对谦逊的理智追求,她愚蠢地追求异常的女性气质,她放弃了对爱的责任。他比任何其他人都更能对自己被剥削的明显证据视而不见。

In the US man is manipulated with much less inhibition than in other countries: hence women should be even easier to unmask. But the American man does not want to see or know. It seems appropriate to him that in the TV show his children are watching, the father is portrayed as a fool, the mother as a star. Wasn't his own

mother superb? That a Mafia of women's groups controls all cultural life seems unavoidable to him. Somebody has to take care of culture. That American women (and no other women in the rest of the world) run around in public with curlers in their hair is charming American folklore to him. The fact that a majority of psychiatric patients are women, while men have a higher rate of suicide, is his evidence for the value of psychoanalysis. He thinks it fair that for generations men have become crippled war veterans, while generations of women do not even know what a hand grenade looks like. Man is stronger and the stronger one goes to war.

在美国，男人受到的操纵比其他国家少得多：因此，女人应该更容易被揭穿。但是这个美国人不想看到也不想知道。在他看来，在电视节目中他的孩子们都在看，父亲被描绘成一个傻瓜，母亲被描绘成一个明星。他自己的母亲不是一流的吗？对他来说，一个由妇女组成的黑手党控制着所有的文化生活似乎是不可避免的。必须有人照顾文化。在他看来，美国女人(世界上没有其他女人)在公共场合头上戴着卷发夹到处跑是一个迷人的美国民间传说。大多数精神病患者是女性，而男性的自杀率更高，这一事实证明了精神分析的价值。他认为，世世代代的男人都是残废的退伍军人，而世世代代的女人甚至不知道手榴弹是什么样子，这是公平的。人类越强大，越强大的人就会去打仗。

Though the slavery of the American man is humiliating and nerve-racking, he does not want to see, of course, that his is the worst bargain: he has ended up with the most made-up, constantly recolored, the most conspicuously masked woman of all, in short, with the most unreal woman. But to this he closes his eyes.

虽然奴隶制的美国男人是羞辱和伤脑筋的，他不想看到，当然，他的是最糟糕的交易：他最终得到了最虚伪的，不断重新装扮，最明显的蒙面女人，总之，最不真实的女人。但对此他闭上了眼睛。

Since the American woman is the highest paid wife, she, of course, wants something in return for her money. She is the leading consumer of cosmetics: she uses more lipstick, more cream, more powder, more color than a woman of any other nationality. Although she has a reputation for being especially dowdy; she needs more money for her clothes and other masquerades.

因为美国妇女是收入最高的妻子，她当然想要一些东西来回报她的钱。她是化妆品的主要消费者：她比其他国家的女性使用更多的口红、更多的奶油、更多的粉末、更多的颜色。

Of all women, she leads the most comfortable life. More often than her sisters of other nationalities, she lives in her own house, drives her own car, goes on vacation,

在所有的女人中，她过着最舒适的生活。她住在自己的房子里，开着自己的车，去度假，

does her work with the help of machines and uses ready-to-cook food. She has a fully automated household, a bus takes her children to school, and they are gone almost all day, so that she has every opportunity to go to work; and yet the percentage of married women working in America is considerably lower than in other industrialized countries. Although the American woman has a better chance at a higher education than women of other countries, and although she is spared two years of military service, only thirteen percent of female American university students obtain their degrees.

她在机器的帮助下工作，使用即食食品。她有一个完全自动化的家庭，一辆公共汽车送她的孩子去学校，他们几乎一整天都不在家，所以她有每一个机会去工作；然而，在美国工作的已婚妇女的比例远远低于其他工业化国家。尽管美国女性比其他国家的女性更有机会接受高等教育，尽管她免除了两年的兵役，但只有 13% 的美国女大学生获得了学位。

America has the highest divorce rate, and the chance that an infant will grow up with both a mother and a father is slimmer than in any other country. But that does not seem to disturb the American woman, for out of all women of highly industrialized nations, she has the highest birth rate. No wonder; children are a guarantee of income. American fathers pay the highest alimonies, and since non-payment can be punished by imprisonment, he pays promptly.

美国是离婚率最高的国家，一个婴儿在父母双方的陪伴下成长的几率比其他任何国家都要小。但这似乎并没有让美国妇女感到不安，因为在所有高度工业化国家的妇女中，她的出生率最高。难怪，孩子是收入的保证。美国父亲支付的抚养费最高，而且由于不支付抚养费可能会被判处监禁，所以他会及时支付抚养费。

Even his old-age insurance rates are the highest. The average American husband is four years older than his wife, and his average life expectancy is seven years less than hers. The eleven years by which she will on average survive him do not represent a risk, and if she clings to her husband for life, she will be respected and well treated because of her money, so that the years will be even more comfortable without him. She plays bridge, is active in sports, has visits from her children and grandchildren and works in her women's groups for law and order. In flowery hats, her withered lips painted Stoplight Red (look, here comes an American woman!), she takes off once in a while for a tour around the world and makes sure that she is not forgotten abroad. And she is not; on the contrary: when an aging Rose Kennedy (having already sacrificed to her nation three male heirs while daughters and daughters-in-law are getting rich and old in the process) flirts in front of TV cameras, hoping to promote her last living son's campaign for the presidency, she is celebrated as a heroine. What a brave mother!

甚至他的养老保险费率也是最高的。美国丈夫的平均年龄比妻子大四岁，他的平均预期寿命比妻子的平均预期寿命少七年。她平均能活过他的 11 年并不意味着有什么风险，如果她一辈子都和她的丈夫在一起，她会因为她的金钱而受到尊重和善待，所以没有他的日子会更加舒服。她打桥牌，积极参加体育运动，她的孩子和孙子也来看她，她还她的妇女团体中为法律和秩序工作。她戴着花帽，干瘪的嘴唇涂着红色的红色信号灯(看，一个美国女人来了!)她每隔一段时间就会出发去环游世界，以确保自己在国外不会被遗忘。她不是，恰恰相反，当年迈的 Rose Kennedy(已经为她的国家牺牲了 3 个男性继承人，而她的女儿和媳妇的全盛时代正在变得越来越富有和老迈)在电视摄像机前调情，希望为她最后一个活着的儿子的总统竞选宣传时，她被视为一个女英雄。多么勇敢的母亲啊！

One might assume that a prerequisite for the high profit achieved by American woman's femininity would be top performance in other areas. But for the connoisseur, she is neither a good cook nor an experienced lover. Despite her good salary, the demands on her art of seduction are minimal. Her husband, trained by Hollywood to

appreciate the coarsest of sex symbols (large breasts and big behinds), can no longer make fine distinctions. All she really

有人可能会认为，美国女性获得高额利润的先决条件是她们在其他领域的优异表现。但对于鉴赏家来说，她既不是一个好厨师，也不是一个经验丰富的情人。尽管她的薪水不错，但对她诱惑艺术的要求却很低。她的丈夫受过好莱坞的训练，懂得欣赏最粗糙的性感符号(丰满的胸部和大屁股)，现在已经无法区分细微的差别了。她所做的一切

needs are a few good curves and the nerve to say no long enough. And she is a true master of that art. Necking and petting are an American invention. To lure men, like the women of other countries they wear false breasts, but only in America are false bottoms worn. The logical result of such business tactics, steadily perfected through the generations, is frigidity, and the American woman has succeeded in persuading the nation that her frigidity is an illness to be taken seriously. After all, there is a difference: a prostitute would be willing to give up her orgasm, a wife would not. Instead of asking what a frigid woman is doing in the bed of a man, a man she does not even desire, an attempt is made to free her from her suffering through costly procedures and with ever-changing prescriptions (it goes without saying: only if she is properly married. Before marriage, she would have had neither the money for therapy nor the interest in getting better).

需要的是一些好的曲线和勇气说不够长。她是这门艺术的真正大师。亲吻和抚摸是美国人的发明。为了吸引男人，像其他国家的女人一样，他们戴着假胸，但只有在美国是假臀。这种商业策略的逻辑结果，经过几代人的不断完善，就是性冷淡，而美国妇女成功地说服全国人民，她的性冷淡是一种需要认真对待的疾病。毕竟，这是有区别的：妓女愿意放弃她的高潮，而妻子不愿意。与其问一个性冷淡的女人在一个她根本不想要的男人的床上做什么，不如试着通过昂贵的手术和不断变化的处方让她从痛苦中解脱出来(不言而喻：只有当她正确地结婚了。在结婚之前，她既没有钱治疗，也没有兴趣好转。

The American woman is no worse than other women. She is only ahead of them all. Her unscrupulous tactics for exploitation would not be so dangerous if they were not constantly idealized by a powerful TV and film industry. As the latter creates the image of Western woman, her behavior is being copied, and as her standard of living is constantly raised, the fate of her husband automatically becomes the fate of men in other countries.

美国妇女并不比其他妇女差。她只是领先于他们所有人。如果没有强大的电视和电影工业不断地将她的肆无忌惮的剥削手段理想化，这些手段就不会那么危险。后者塑造了西方女性的形象，她的行为被复制，她的生活水平不断提高，她丈夫的命运自动变成了其他国家男人的命运。

Yet there is another reason to deal specifically with the American woman and that is Woman's Liberation. American women are better off than other women around the world: but not all of the American women. The same system that brings so many advantages to most American women turns by necessity against a minority within their own ranks: the women who are unattractive by male standards.

然而，还有一个理由专门处理美国妇女问题，那就是妇女解放。美国女性比世界上其他国家的女性更富裕，但并不是所有的美国女性都如此。同样的制度给大多数美国女性带来了许多好处，却不得不反过来对付她们自己队伍中的少数人：按照男性标准来说没有吸引力的女性。

Until recently, this condition went unnoticed by all save that minority. But one day this minority decided not to put up with that condition any longer and began to organize, like their predecessors, the suffragettes. Since the American public is accustomed to listening to women when they talk, their problems were soon much discussed. Not only in America but also in the rest of the world this new movement was taken up immediately. Why, one might ask, did this uprising of women start in America, of all places, where women are obviously better off? The explanation is simple: exactly for that reason. Because the American woman is better off, because social differences between married women and women who earn their own living are so enormous. Because in America more than any other country the working woman is treated as a traitor, an outcast, by the masses of female exploiters who see their own interests betrayed. This is why this movement had to start in the USA and no other place. Used to endless power over man and to the highest social prestige, American women will find the renunciation of power and prestige much more painful. And if the direct approach will not work, she will procure her insignia of feminine power in a roundabout way: Women's Liberation.

直到最近，除了少数人以外，所有人都没有注意到这种情况。但有一天，这一少数决定不再忍受这种状况，并开始组织起来，像他们的前辈，妇女参政权论者。由于美国公众习惯于听女性讲话，她们的问题很快就引起了广泛讨论。不仅在美国，而且在世界其他地方，这种新的运动立即开始了。有人可能会问，为什么女性的崛起始于美国，在所有的地方，女性显然更富裕？解释很简单：正是因为这个原因。因为美国妇女更富裕，因为已婚妇女和自谋生计的妇女之间的社会差异是如此巨大。因为在美国，劳动妇女比其他任何国家都更多地被女性剥削者视为叛徒、弃儿，她们发现自己的利益被出卖了。这就是为什么这场运动必须从美国开始，而不是其他地方。习惯了对男人无尽的权力和最高的社会威望，美国女人会发现放弃权力和威望更痛苦。如果这种直接的方法不起作用，她将以一种迂回的方式获得她的女性权力标志：妇女解放。

Furthermore, a strained labor market has put this minority of women, forced or willing to work, into a somewhat more difficult position than their European sisters when they apply for higher positions. Many of them will see their difficulties from a particular perspective and interpret the unpleasantness of professional life as discrimination against their sex. But if an American employer were to fill an open position and to choose between an unattractive woman who did not appeal to his sexual instinct and a man, his choice would undoubtedly be the man. And he can even justify that decision: when a woman marries, she will give up her job as soon as she becomes a mother. A man who marries and becomes a father turns into an even more reliable employee. If the applicant is already married, then the employer's choice is even easier, since he knows that the man's pay cheque will almost certainly support more than one person, hence be twice as necessary. The single woman supports, at most, herself. From the employer's point of view, it is more humane to give the job to the man. The 'woman with a family' - the woman who supports a healthy man and his children all her life - is practically unknown in the professional world. Who should he held responsible for this situation: employer or woman?

此外，紧张的劳动力市场使得这一少数被迫或愿意工作的妇女在申请更高职位时处于比她们的欧洲姐妹更加困难的境地。他们中的许多人会从一个特定的角度来看待他们的困难，并将职业生涯中的不愉快解释为对他们性别的歧视。但是，如果一个美国雇



主要填补一个空缺职位，并在一个没有吸引他性本能的没有魅力的女人和一个男人之间做出选择，他的选择无疑将是男人。他甚至可以证明这个决定是正确的：当一个女人结婚的时候，她一旦成为一个母亲就会放弃她的工作。一个结婚成为父亲的男人会变成一个更可靠的雇员。如果申请人已经结婚，那么雇主的选择就更容易了，因为他知道这个男人的薪水支票几乎肯定能养活不止一个人，因此需要增加两倍。这个单身女人最多只能养活自己。从雇主的角度来看，把工作交给男人更人道。“有家庭的妇女”——一个终生赡养一个健康的男人和他的孩子的妇女——在职业界几乎是默默无闻的。他应该对这种情况负责：雇主还是妇女？

It is at once sad and comic to see how the women of the American Women's Liberation movement, who indeed have reason to fight, direct all their time and energy against the wrong enemy. With constant defamations, they hold their only allies, men, at bay, while spoiling the really guilty party with immoderate compliments. Like all women's liberating movements in history, Women's Liberation started from the wrong premise and has missed its aim. But no force on earth will convince its members of that.

看到美国妇女解放运动的妇女们，她们确实有理由战斗，如何将她们所有的时间和精力用于对付错误的敌人，这既悲伤又滑稽。通过不断的诽谤，他们把自己唯一的盟友——男人——困在海湾里，同时用过分的赞美来毁坏真正有罪的一方。与历史上所有的妇女解放运动一样，妇女解放运动也是从错误的前提出发，错失了目标。但是世界上没有任何力量可以说服它的成员。

The responsibility lies with the intellectuals. It is understandable and perhaps even forgivable that, as a result of all the manipulation from earliest childhood, men have come to the conclusion that (a) they have the power, and (b) they will use it to suppress women.

责任在于知识分子。这是可以理解的，甚至是可以原谅的，由于所有的操纵从最早的童年，男人已经得出结论：(a)他们有权力，(b)他们将使用它来压制妇女。

But it is inexcusable that intellectual woman, who might have seen matters from a very different (female) angle, have uncritically adopted this line of thought. Instead of saying, 'It is very nice of you to think so highly of us, but in reality we are quite different from the way you see us, we do not deserve your pity and your compliments

但是不可原谅的是，知识女性本可以从一个非常不同的(女性)角度来看待问题，却不加批判地采用了这种思路。不要说，‘你这么看重我们真是太好了，但实际上我们和你看待我们的方式完全不同，我们不值得你的同情和赞美

at all,' they say, 'With all due respect to your insight, we are much more pitiable, suppressed and exploited than your male brains could ever imagine!' These intellectual women have claimed a rather dubious fame for their sex: instead of being unmasked as the most cunning slave traders in history they have undersold women and made them the object of male charity: man the tyrant, woman the victim. Men are flattered, of course. Part of their manipulation has trained them to interpret the word 'tyrant' as a compliment. And they accept this female definition of woman happily. It very closely matches their own.

“一点也不，”他们说，“恕我直言，我们比你们的男性大脑所能想象到的更可怜、更受压制、更受剥削！”这些知识女性声称她们的性别名声相当可疑：她们没有被揭露为历史上最狡猾的奴隶贩子，而是低价出售女性，使她们成为男性施舍的对象：男人是暴君，女人是受害者。当然，男人是受宠若惊的。他们操纵的一部分训练他们把“暴君”这个词理解为一种恭维。他们愉快地接受了女性对女性的定义。它与他们自己的非常接近。

Even Simone de Beauvoir let this opportunity pass when she wrote her book *The Second Sex* (1949), which could have been the first book on the subject of women. Instead, she created a handbook of Freud's, Marx's, Kant's, etc., ideas about women. Rather than looking for once at woman, she researched the books men had written and found, of course, signs of woman's disadvantage everywhere. The novelty of her work lay in the fact that for the first time, men's opinion of women carried the signature of a woman. But now the way was clear: Betty Friedan, Kate Millett, Germaine Greer ... each a repetition of the last; they went head over heels in their effort to come up with evidence of male infamy. But they wrote nothing really worth mentioning on the subject: women. They copied the male idea about women, without being aware that this idea can only be the result of female manipulation, and thus they became, by imitating men, the victims of their own (female) system.

甚至连西蒙·波娃都错过了这个机会，她写了《第二性》(*The Second Sex*, 1949)，这本可以成为第一本以女性为主题的书籍。相反，她编写了一本弗洛伊德、马克思、康德等人关于女性观点的手册。她并没有只看一次女人，而是研究了男人写的书，当然，她发现女人的劣势无处不在。她作品的新颖之处在于，男人对女人的看法第一次带有女人的标志。但是现在一切都清楚了：贝蒂·弗里丹、凯特·米勒特、杰曼·格里尔……每一个都是上一个的重复；她们拼命想找出男性恶名的证据。但是他们没有写什么真正值得一提的话题：女人。他们模仿了男性对女性的看法，却没有意识到这种看法只能是女性操纵的结果，因此，通过模仿男性，他们成为了自己(女性)制度的受害者。

Nothing has changed since, although women today, more than ever before, have every opportunity to make statements about themselves on their own radio or TV programs, in newspaper columns or magazines. But they do nothing except repeat and chew over the old mothballed ideas men have about women, adding new details here and there. Instead of pointing out to their following what a miserable lot they really are, the peak of female dignity is achieved by rejecting advertising for bras or vaginal sprays. The peak of female originality is reached the moment a women's magazine carries a male nude centerfold à la *Playboy*.

自那以后，一切都没有改变，尽管今天的女性比以往任何时候都更有机会在她们自己的广播或电视节目、报纸专栏或杂志上发表关于她们自己的声明。但他们什么也不做，只是重复和咀嚼男人对女人的陈旧观念，到处添加新的细节。女性尊严的巅峰不是指出她们的追随者是多么可怜，而是通过拒绝胸罩或阴道喷雾剂的广告。当一本女性杂志像《花花公子》一样刊登一幅男性裸体插页时，女性创意达到了顶峰。

These are the reasons why yet another Women's Liberation movement has failed: the enemies they fought were really friends and the real enemy remained undetected. Once again the fixed idea of sexual solidarity (under the circumstances a solidarity with a syndicate at best) misled women to the wrong strategy. And they were not aware of it. Their struggle was aided almost exclusively by men. But since they live

under the delusion that they are persecuted by men, they mistook the flexibility of men for a sign of female strength and screamed that much louder. And nobody got offended. From The New York Times to The Christian Science Monitor, from Playboy to Newsweek, from Kissinger to McGovern, everybody was for Women's Liberation. No marches of men were organized against them, nobody prevented their demonstrations. And none of them were taken to task for their unending defamation of men; a Senator Joe McCarthy oppressing Women's Liberation was missing, the FBI did not lift a finger against them.

这就是另一个女子解放运动失败的原因：她们与之战斗的敌人是真正的朋友，而真正的敌人仍未被发现。性团结的固定观念（在这种情况下，最好是与辛迪加团结一致）再一次误导妇女采取了错误的策略。他们并没有意识到这一点。他们的斗争几乎完全得到男人的帮助。但是，由于他们生活在一种错觉中，认为自己受到男人的迫害，他们把男人的灵活性误认为是女性力量的标志，并大声尖叫起来。没有人觉得被冒犯了。从《纽约时报》到《基督教科学箴言报》，从《花花公子》到《新闻周刊》，从基辛格到麦戈文，每个人都支持妇女解放运动。没有人组织游行反对他们，没有人阻止他们的示威。他们中没有一个人因为无休止地诽谤男人而受到指责；一个压迫妇女解放运动的参议员乔·麦卡锡失踪了，联邦调查局也没有对他们采取任何行动。

As as their predecessors, the suffragettes, secured the right to vote for women within a short period (a right they left unused by not electing women to political power and by not stopping war), Women's Liberation saw most of their demands fulfilled immediately. The outrageous inequities in the law had, after all, been established by men for women's protection. But the ladies themselves did not see it that way and, when they insisted on change, within months they succeeded. The right of a waitress to work night shifts, the right of a woman mechanic to carry heavy-duty equipment, the right to mount telephone poles, the right to pay alimony to men, the right to use her own surname and with that the right for a wife to act as a solely responsible legal person, the right to military service, the right to fight in war, etc - they have them all. Infected by this wave of general generosity, even the government did not want to be left behind: In the future, it proclaimed, government contracts will be given out to only 正如她们的前辈，妇女参政论者，在很短的时间内确保了妇女的投票权(由于没有选举妇女担任政治权力，也没有停止战争，她们没有使用这一权利)，妇女解放运动看到她们的大部分要求立即得到满足。但是女士们自己并不这么认为，当她们坚持要求改变时，几个月后她们就成功了。女服务员上夜班的权利、女技工搬运重型设备的权利、安装电线杆的权利、向男子支付赡养费的权利、使用自己姓氏的权利以及妻子作为独立负责的法人行事的权利、服兵役的权利、参战的权利等等——这些权利都具有。受到这股普遍慷慨浪潮的影响，甚至连政府也不想落在后面:它宣称，在未来，政府合同将只发放给

those companies who do not discriminate against women willing to work.  
那些不歧视愿意工作的女性的公司。

But the army of suppressed women eagerly awaiting that moment of liberation simply never materialized. As soon as the first American woman had climbed a telephone pole; the first female plumber, construction worker and furniture mover had been photographed and the photos printed in newspapers all over the world; the uproar died down. Why should it have gone any further? After all, it is not much fun to repair water pipes, to lay bricks or to lug furniture. Unlike men, women can choose whether they want to do drudgery or not. It is logical that most of them decide against it. And given a choice, they will also avoid military service and going to war. Women think of themselves as pacifists: wars are started by men, despite women's right to vote.

但是，那些受压迫的妇女军队急切地等待着解放的那一刻，却从未实现。当第一位美国女性爬上电线杆，第一位女性水管工、建筑工人和家具搬运工被拍照，照片被刊登在世界各地的报纸上时，喧嚣就平息了。为什么会走得更远呢？毕竟，修理水管、砌砖或拖家具都没什么乐趣。与男性不同，女性可以选择是否愿意做苦工。他们中的大多数人决定反对它，这是合乎逻辑的。如果给他们一个选择，他们也会避免服兵役和参战。女人认为自己是和平主义者：战争是由男人发动的，尽管女人有选举权。

Left in the lurch by their own sex, the theorists among Women's Liberationists further entangled themselves in details: can every sexual intercourse with a man be considered an assault? Should a vaginal orgasm be accepted at all? Is the lesbian the only truly emancipated woman? Is the woman question more urgent than the racial question? And so on. Enticed by the extensive publicity awaiting them, a number of attractive 'emancipated' women joined the movement. (Where else does a pretty woman attract more attention than among ugly ones?) And women could not possibly imagine themselves having the problems they were discussing (discrimination against an attractive woman does not exist, either in her profession or in her private life), they soon took on leading roles within the movement and turned it more and more into a branch of American show business and - as defined in the previous chapter - into a 'genuine' movement for emancipation.

女性自由主义者中的理论家们被自己的性别所左右，他们进一步纠缠在细节上：每一个和男人在一起的性交都会被认为是攻击吗？阴道高潮应该被接受吗？女同性恋是唯一真正获得解放的妇女吗？女性问题比种族问题更紧迫吗？诸如此类。在等待她们的广泛宣传的诱惑下，一些有吸引力的“解放”妇女加入了这场运动。(还有什么地方比丑女更能吸引眼球呢?)女性不可能想象自己会遇到她们所讨论的问题(无论是在职业上还是私生活中，都不存在对漂亮女性的歧视)，她们很快就在这场运动中扮演了主要角色，并且越来越多地把它变成了美国娱乐业的一个分支，正如前一章所定义的那样，变成了一场“真正的”解放运动。

Meanwhile, the exploiters living in the suburbs started to organize. The Liberationists' loud demands for work, and the men who were willing to gratify these demands, unintentionally put the suburban ladies into a most embarrassing situation. In organizations such as Man Our Masters and Pussycat League, they assured the world how wrong the aims of Women's Liberation really are and how much happiness a woman can find in the service of her husband and children.

与此同时，住在郊区的剥削者开始组织起来。自由主义者对工作的大声要求，以及那些愿意满足这些要求的人，无意中使郊区的女士们陷入了一种极为尴尬的境地。在诸如男人我们的主人和猫咪联盟这样的组织中，他们向全世界保证，妇女解放的目标是多么错误，一个女人在为丈夫和孩子服务中能找到多少幸福。

The most curious of all countermovements came from a faction within Women's Liberation itself: 'We don't want men's jobs,' these women protested. 'If all women start to work now, we will soon have an economic crisis. What we want is not to be

degraded as eunuchs any longer, we want to evolve freely and we don't want man to suppress our intellectual development and our sexual drive anymore.'

最奇怪的反对运动来自妇女解放组织内部的一个派系:我们不想要男人的工作, 这些妇女抗议道。如果所有女性现在都开始工作, 我们很快就会面临经济危机。我们想要的不再是被贬低为太监, 我们想要自由进化, 我们不想要男人再压制我们的智力发展和性欲。”

This argument is curious not only because woman now holds man responsible also for her crippled sexual drive (he who likes nothing better than a woman who thinks sex is fun). It also makes obvious for the first time how foreign it is to a woman to think that she could support her family. It would never occur to her that women do not necessarily cause an economic crisis when they enter a profession. Working women would not necessarily increase the absolute number of employed persons within their community. Whether women can work does not have to depend on the existence of day-care centers, since the quality of child care does not depend on the sex of the person administrating it. Fathers could manage that work as well.

这种观点令人好奇, 不仅是因为现在女人认为男人也应该为她性欲的削弱负责(他最喜欢的就是一个认为性很有趣的女人)。这也是第一次明显地表明, 一个女人认为自己可以养家糊口是多么的陌生。她从来没有想过, 妇女进入一个职业不一定会引起经济危机。职业妇女不一定会增加其社区内就业人员的绝对数量。妇女能否工作并不一定取决于日托中心的存在, 因为儿童保育的质量并不取决于管理人员的性别。父亲们也可以完成这项工作。

But for a woman work has to be fun, and to make sure it is, the employed wife needs a working husband. If she goes to work, she might as well make some demands, and one of these demands will be that she can choose her work and quit any time she feels like it. So she brings her newborn child to a day center rather than lose her working partner and before her profession can turn into an obligation and responsibility, she quits, rather than allow her husband to stay home in her place. 但是对于一个女人来说, 工作必须是有趣的, 为了确保它是有趣的, 有工作的妻子需要一个有工作的丈夫。如果她去工作, 她可能也会提出一些要求, 其中一个要求就是她可以选择自己的工作, 只要她愿意, 就可以随时辞职。所以她把新生儿带到日托中心, 而不是失去她的工作伙伴, 在她的职业变成义务和责任之前, 她辞职了, 而不是让她的丈夫呆在家里代替她。

Women's Liberation has failed. The story of the underprivileged woman was an invention - and against an invention one cannot stage a rebellion. Once again, men 妇女解放运动失败了。这个贫困妇女的故事是一个发明——反对一个发明, 一个人不能发动一场反抗。再一次, 男人们

are the mourners. In a country where man is exploited as unscrupulously by women as in the US, a movement that fights for yet more of women's rights is reactionary, and, as long as the screaming for female equality does not stop, man will never get the idea that he is actually the victim.

都是哀悼者。在一个像美国一样男人被女人肆无忌惮地剥削的国家里，一场为女人争取更多权利的运动是反动的，只要女性平等的呼声不停止，男人就永远不会知道他实际上是受害者。

Even the emancipation of women has not been attained. 'Liberation of women' would mean her abdication from the privileges she now has. It was Women's Liberation that made sure that this would never happen.

甚至妇女的解放也没有实现。“妇女解放”意味着她放弃她现在拥有的特权。正是妇女解放运动确保了这一切永远不会发生。

'It is better to let them think that they are king of the castle,' a female reader of Psychology Today wrote, 'lean and depend on them and continue to control and manipulate them as we always have.'

《今日心理学》(PsychologyToday)的一位女读者写道：“最好让他们认为自己是城堡之王，依靠并依赖他们，像往常一样继续控制和操纵他们。”

## WHAT IS LOVE?

什么是爱？

Man has been manipulated by woman to the point where he cannot live without her and therefore will do anything she asks of him. He fights for his life and calls it love. There are even men who will threaten their idolized female with suicide unless she accepts him. Not that this is much of a risk for them - they have nothing to lose.

男人已经被女人操纵到了这样的地步：他不能没有她，因此他会做任何她要求他做的事情。他为自己的生命而战，并称之为爱。甚至有些男人会用自杀来威胁他们崇拜的女性，除非她接受他。这对他们来说并不是一个很大的风险——他们没有什么可以失去的。

Woman, nevertheless, is incapable of living without a man. Like a queen bee, she cannot survive on her own. She, too, is fighting for her life, and she, too, calls it love. They each need one another, in fact, and it seems therefore that they share at least one sentiment. The cause, nature, and consequences of this sentiment however differ as much as do the sexes.

然而，女人没有男人是活不下去的。就像蜂王一样，她不能独自生存。她也在为自己的生命而奋斗，她也称之为爱。事实上，他们每个人都需要彼此，因此他们似乎至少有一种共同的情感。然而，这种情绪的原因、本质和后果与性别差异一样大。

To a woman love means power, to a man enslavement. Love provides woman with an excuse for financial exploitation, man with an emotionally charged excuse. 'For the sake of love' woman will do things that are of advantage only to herself, while man does only those things that will harm him. When a woman marries, she gives up her career 'for the sake of love.' When a man marries, he will have to work for two 'for the sake of love.' For both sexes, love is a fight for survival. But the one survives only by being victorious, the other only by being defeated. It is a paradox that women can also make their greatest gains during moments of utter passivity and that the

word 'love' endows them with a halo of selflessness, even at the moment of their most pitiless deception of man.

对女人来说，爱意味着权力，对男人来说，爱意味着奴役。爱情为女人提供了经济剥削的借口，为男人提供了情绪化的借口。‘为了爱’女人只会做对自己有利的事，而男人只会做对自己有害的事。当一个女人结婚时，她为了爱情放弃了自己的事业。当一个男人结婚的时候，他将不得不为两个人工作。‘为了爱情’对于两性来说，爱都是为了生存而战。但是一个人只能靠胜利生存，另一个人只能靠失败生存。矛盾的是，女人也可以在完全被动的时刻获得最大的收益，而‘爱’这个词赋予她们无私的光环，即使是在她们对男人最无情的欺骗的时刻。

As a result of 'love,' man is able to hide his cowardly self-deception behind a smoke screen of sentiment. He is able to make himself believe that his senseless enslavement to woman and her hostages is more than an act of honor, it has a higher purpose. He is entirely happy in his role as a slave and has arrived at the goal he has so long desired. Since woman gains nothing but one advantage after another from the situation as it stands today, things will never change. The system forces her to be corrupt, but no one is going to worry about that. Since one can expect nothing from a woman but love, it will remain the currency for any need she might have. Man, her slave, will continue to use his energies only according to his conditioning and never to his own advantage. He will achieve greater goals and the more he achieves, the farther women will become alienated from him. The more he tries to ingratiate himself with her, the more demanding she will become; the more he desires her, the less she finds him desirable; the more comforts he provides for her, the more indolent, stupid and inhuman she will become - and man will grow lonelier as a result. 作为“爱”的结果，男人能够把他怯懦的自欺欺人隐藏在感情的烟幕后面。他能够使相信自己相信，他对妇女和她的人质的无谓奴役不仅仅是一种荣誉行为，更有更高的目的。他对自己作为奴隶的角色感到非常高兴，并且已经达到了他一直渴望的目标。既然女人从今天的情况中一个接一个地获得好处，那么事情就永远不会改变。这个体制迫使她腐败，但是没有人会为此担心。因为除了爱情，人们对女人没有别的期望，所以爱情仍然是女人可能需要的货币。男人，她的奴隶，将继续使用他的能量只根据他的条件，从来没有对他自己有利。他会实现更大的目标，而且他实现的越多，女人就会越疏远他。他越想讨好她，她就会变得越苛刻；他越想得到她，她就越觉得他不可取；他给她的安慰越多，她就会变得越懒惰，越愚蠢，越不人道——男人就会变得越孤独。

result.  
结果。

Only woman can break the vicious circle of man's manipulation and exploitation - but she will not do it. There is absolutely no compelling reason why she should. It is useless to appeal to her feelings, for she is callous and knows no pity. And so the world will go on, sinking deeper and deeper into this morass of kitsch, barbarism, and inanity called femininity. And man, that wonderful dreamer, will never awaken from his dream.

只有女人才能打破男人操纵和剥削的恶性循环——但她不会这样做。她绝对没有任何令人信服的理由应该这样做。诉诸她的感情是没有用的，因为她冷酷无情，不懂得怜悯。于是，世界将继续前进，越陷越深，陷入这种媚俗、野蛮和被称为女性的无知的泥沼中。人类，这个奇妙的梦想家，永远不会从他的梦中醒来。