

Unit 13

Infant, Adult Sleep Similar, Rat Study Says

Adults spend nearly a third of their lives asleep. Infants sleep twice **that much**¹⁾ or even more —yet scientists don't completely understand the processes of sleep and why the state is so essential. "We do know a lot today about the importance of sleep and the consequences of not getting enough sleep—or enough **quality sleep**²⁾," said Carl E. Hunt, director of the National Institutes of Health's National Center on Sleep Disorders Research in Bethesda, Maryland. "What we don't know is why the body was designed that way. We don't know why sleep is so **critical**³⁾. Clearly we know it's a fundamental requirement of the brain in order to continue to function at its best—yet we don't know why," Hunt said.

But new research on rats has added a piece to this puzzle by revealing that infant and adult sleep are strikingly similar. Mark Blumberg, of the Department of Psychology at the University of Iowa, and colleagues have reported that the neural (nerve) mechanisms in the active sleep of week-old rats are similar to the sleep mechanisms of adult rats. The results suggest that the basic components of sleep are present soon after birth and develop in more or less a straight line throughout life.

"Fundamentally there are many more similarities than differences between rat and human sleep. Most of the basic phenomena—physical **twitching**⁴⁾, changes in

1) that much: 그만큼 [정도].
2) quality sleep: 푹 자는 잠.
3) critical: 결정적인, 중대한.
4) twitching: (근육 따위의) 경련.





cortical activity, **REM**⁵⁾ movements, and many others are similar. Infant rats are also similar to human babies in the way that they rapidly cycle in and out of sleep. In both species, these cycles become longer as we **age**⁶⁾,” Blumberg said.

“Every parent is aware of their infant’s tendencies to rapidly go back and forth between sleep and wakefulness or to sleep all day. That’s what we see in rats. So why does sleep change developmentally and become more scheduled and regulated so that we sleep through the night? What’s changing here? [We’re trying] to understand the basic features of the brain that regulate sleep, and then understand how sleeping cycles change with age,” he said.

In 1953 University of Chicago researchers discovered rapid eye movement (REM) sleep, the sleep most closely associated with dreaming. Before then, the conventional wisdom was that the brain simply “shut down” during sleep. In fact, while the body rests, the brain itself cycles through periods of rest and activity. “You have **intriguing**⁷⁾ changes going on in the brain [during sleep], and we don’t know what they are for, what they represent functionally,” Blumberg explained.

Tracking these neural functions in infants proved a **challenge**⁸⁾. “The key to establishing that the brain is involved in infant sleep is demonstrating changes in brain activity as it cycles in and out of sleep,” Blumberg said. But some measurements of surface brain activity, like **EEG (electroencephalogram)**⁹⁾, don’t show much activity in the surface layer of the brain—the cortex—in very young mammals. As a result, some researchers have questioned whether infant and adult sleep are fundamentally different. “If cortical activity is considered a key feature for demonstrating adult sleep but this activity doesn’t occur in infants, then can we say that infants sleep?” Blumberg asked, evoking the old philosophical

5) REM: [심리학] 렘(꿈꿀 때의 급속한 안구운동).

6) age: 나이 들다, 늙다.

7) intriguing: 흥미를 [호기심을] 자아내는.

8) challenge: 해 볼 만한 일, 노력의 목표, 난제; 야심작(野心作).

9) EEG (electroencephalogram): [의학] 뇌파, 뇌전도.

saw¹⁰⁾ about whether a chair missing a leg is still a chair. But the team was able to measure infant brain activity using a variety of techniques.

It was a challenge working with tiny animals that alternately sleep and wake at 10- to 15-second intervals. “First, we used a tracing technique to see which parts of the brain would **light up**¹¹⁾,” Blumberg said. They found crucial activity in the midbrain—an area known to be important for adult sleep. Next, recording **electrodes**¹²⁾ were placed in these regions to determine if they contain **neurons**¹³⁾ that exhibit activity specific to sleep and wakefulness. “Some neurons became active when [an infant rat] went to sleep, some when it woke up. Some neurons became active when the animal was twitching, so they are not only sleep-active but [specific to] REM sleep,” Blumberg said. The team was able to further **pinpoint**¹⁴⁾ neural functions by creating **lesions**¹⁵⁾ in specific parts of the brain. These procedures induced some rats to sleep as much as 95 percent of the time, or prevented others from sleeping to the same degree.

All told¹⁶⁾, the data revealed important similarities between infant and adult sleep—data that the scientists say are applicable to humans as well as rats. “These data fill a gap in our knowledge and help to better understand the **continuum**¹⁷⁾ of sleep development as we go from infant to child, adolescent, and adult—the full age spectrum,” Hunt, of the National Institutes of Health, said. “This provides some insight into how [this process] is indeed a continuum.” Understanding such sleep processes may be an important step in more precisely determining the role sleep plays for both infants and adults.

10) saw: 상투적인[틀에 박힌] 말; 케케묵은[진부한] 말[농담].

11) light up: 밝아지다

12) electrode: 전극(電極).

13) neuron, neurone: [해부학] 신경 단위, 뉴런.

14) pinpoint: 정확하게 목표를 정한; 아주 자세한, 정밀한.

15) lesion: 외상, 손상(injury); 정신적 상해; [의학] (조직·기능의) 장애; 병변

16) all told: 합계(해서), 전체적으로 보아.

17) continuum: [철학] (물질·감각·사건 따위의) 연속(체); [수학] 연속체.





More than 40 years ago researchers Howard Roffwarg and William Dement found that babies spent much more time in REM sleep than adults. They hypothesized that infant REM sleep might help develop the central nervous system for the sensory experiences of adulthood. The current results might aid in testing this intriguing theory and other theories that **relate to**¹⁸⁾ infant sleep. “We sleep much more in infancy, and I think [this research] helps us to justify increasing our focus on infant sleep,” Blumberg said. “Theories of sleep that are irrelevant to infants are unlikely to have global importance for our understanding of sleep.”

18) relate to: 관련이 있다.

Unit 19 FEMINISMS

Feminism is a set of social theories and political practices that are **critical**¹⁾ of past and current social relations and primarily motivated and informed by the experience of women. Most generally, it involves a critique of **gender**²⁾ inequality; more specifically, it involves the promotion of women's rights and interests. Feminist theorists question such issues as the relationship between sex, sexuality, and power in social, political, and economic relationships. Feminist political activists advocate such issues as women's **suffrage**³⁾, salary equivalency, and control over **reproduction**⁴⁾.

Feminism is not associated with any particular group, practice, or historical event. Its basis is the political awareness that there are uneven power structures between groups, along with the belief that something should be done about it. A variety of movements in feminism means that calling one's self a feminist can mean many things. In general, members of the following categories of feminism believe in the listed policies; however as with any diverse movement, there are disagreements within each group and overlap between others. This list is meant to illustrate the diversity of feminist thought and belief. It does not mean that feminism is fragmented. Defining various kinds of feminism is a tricky

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- 1) critical: 결정적인, 중대한
 - 2) gender: the physical and/or social condition of being male or female
 - 3) suffrage: U 투표권, 선거권, 참정권
 - 4) reproduction: 생식, 번식, 출산

proposition⁵⁾. The diversity of comment with most of the kinds presented here should alert you to the dangers and difficulties in trying to "define" feminism. Since feminism itself resists all kinds of definitions by its very existence and aims, it is more accurate to say that there are all kinds of "flavors"⁶⁾ and these flavors are mixed up every which way; there is no set of *Baskin Robbins* premixed flavors, as it were.

Amazon Feminism:

Amazon feminism is dedicated to the image of the female hero in fiction and in fact, as it is expressed in art and literature, in the **physiques**⁷⁾ and **feats**⁸⁾ of female athletes, and in sexual values and practices. Amazon feminism is concerned about physical equality and is opposed to gender role stereotypes and discrimination against women based on assumptions that women are supposed to be, look or behave as if they are passive, weak and physically helpless. Amazon feminism rejects the idea that certain characteristics or interests are inherently masculine (or feminine), and **upholds**⁹⁾ and explores a vision of heroic womanhood. Thus Amazon feminism advocates e.g., female strength athletes, martial artists, soldiers, etc.

Anarcho-Feminism:

Anarcho-feminism combines anarchism with feminism. It views patriarchy as a manifestation of hierarchy and, thus, as a fundamental problem of society. Anarcho-feminists believe that the struggle against patriarchy is an essential part

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- 5) proposition: 일,문제. a thing that you intend to do; a problem or task to be dealt with:
*He is a tough proposition. 그는 만만찮은 상대다. *a delicate proposition 미묘한 문제.
 - 6) flavor: (독특한) 맛, 풍미(savor), 향미. [여기서는 여러 맛의 아이스크림 종류]
 - 7) physique: 체격 *a man of strong physique 체격이 튼튼한 사람.
 - 8) feat: 묘기, 재주, 곡예, 기술(奇術). *a feat of arms [valor] 무훈.
 - 9) uphold: 지지하다



of class struggle, and the anarchist struggle against the State and capitalism. In essence, the philosophy sees anarchist struggle as a necessary component of feminist struggle and vice-versa. Anarcho-feminism was inspired by early 20th-century authors and theorists such as anarchist feminist Emma Goldman and anarchist Voltairine de Cleyre. First-wave feminist Mary Wollstonecraft held proto-anarchist views, and William Godwin is often considered an important **precursor**¹⁰⁾ to anarchist feminism.

Black Feminism:

Black Feminism essentially argues that **sexism**¹¹⁾ and **racism**¹²⁾ are **inextricable**¹³⁾ from one another. Forms of feminism that strive to overcome sexism and class oppression but ignore or minimize race can perpetuate racism and thereby contribute to the oppression of many people, including women. Black feminists argue that the liberation of Black women **entails**¹⁴⁾ freedom for all people, since it would require the end of racism, sexism, and class oppression. The current incarnation of Black Feminism is a political/social movement that grew out of a sense of feelings of discontent with both the Civil Rights **Movement**¹⁵⁾ and the Feminist Movement of the 1970s. Not only did the Civil Rights Movement primarily focus only on the oppression of black men, but many black women faced severe sexism within Civil Rights groups. The Feminist Movement focused on the problems faced by white women. For instance, earning the power to work outside of the home was not an accomplishment for black

10) precursor: 선구자, 선각자, 선봉; 선임자; 전조(前兆)

11) sexism: U (보통 여성에 대한) 성차별(주의)

12) racism: U 민족[인종] 차별주의[정책]; 인종적 편견.

13) inextricable: 헤어날 수 없는; 해결할 수 없는. *an inextricable situation 꼼짝할 수 없는 사태.

14) entail: (필연적 결과로서) 일으키다, 남기다, 수반하다: *Liberty entails responsibility. 자유는 책임을 수반한다.

15) Civil Rights Movement: 1960/70년대 미국에서의 흑인 등 소수 민족 그룹의 평등권/민권 확보운동.

feminists; they had been working all along. Neither movement confronted the issues that concerned black women specifically. Because of their intersectional position, black women were being systematically disappeared by both movements. Black women began creating theory and developing a new movement which spoke to the combination of problems, sexism, racism, classism, etc., that they had been battling.

Cultural Feminism:

As radical feminism died out as a movement, cultural feminism got **rolling**¹⁶⁾. In fact, many of the same people moved from the former to the latter. They carried the name "radical feminism" with them, and some cultural feminists use that name still. The difference between the two is quite striking: whereas radical feminism was a movement to transform society, cultural feminism retreated to **vanguardism**¹⁷⁾, working instead to build a women's culture. Some of this effort has had some social benefit: rape crisis centers, for example; and of course many cultural feminists have been active in social issues (but as individuals, not as part of a movement).

Cultural feminists can sometimes **come up with**¹⁸⁾ notions that sound disturbingly **Victorian**¹⁹⁾ and non-progressive: that women are inherently (biologically) "kinder and gentler" than men and so on. (Therefore if all leaders were women, we wouldn't have wars.) This type of statement [inherently kinder and gentler] can be associated with Separatist Feminists, who seem to feel that women are *inherently* kinder and gentler, so why **associate**²⁰⁾ with men? Some Cultural Feminists claim women are trained to be kinder and gentler, but there is

16) roll: 진행하다, 활동하다

17) vanguardism: 선도, 선구; 선도적 지위

18) come up with: ·을 제안[제공]하다; (해답 등을) 찾아내다; 생각해내다

19) Victorian: Victoria 왕조풍의, (사람·생각 따위가) 융통성이 없는, 위선적이고 예스러운.

20) associate: 교제하다, 어울리다; 제휴하다





no one who have said they are *naturally* kinder.

As various 1960s movements for social change fell apart or got **co-opted**²¹⁾, folks got pessimistic about the very possibility of social change. Many of them turned their attention to building alternatives, so that if they couldn't change the dominant society, they could avoid it as much as possible. That, **in a nutshell**²²⁾, is what the shift from radical feminism to cultural feminism was about. These alternative-building efforts were accompanied with reasons explaining (perhaps justifying) the abandonment of working for social change. Cultural feminism's justification was biological determinism. This justification was worked out in great detail, and was based on assertions in horribly-flawed books like Elizabeth Gould Davis's *The First Sex* and Ashley Montagu's *The Natural Superiority of Women*. So notions that women are "inherently kinder and gentler" are one of the foundations of cultural feminism, and remain a major part of it. A similar concept held by some cultural feminists is that while various sex differences might not be biologically determined, they are still so thoroughly **ingrained**²³⁾ as to be **intractable**²⁴⁾. There is no inherent connection between alternative-building and ideologies of biological determinism (or of social intractability).

Difference Feminism:

Difference feminism is a branch of feminism that stresses that men and women are essentially very different beings, instead of past feminisms of equality that stress a fundamental sameness between men and women in some way. Difference feminisms may have arisen due to issues with legislation—equality feminisms may have assured that women have gotten suffrage for one, as well as other rights, but for more important and influential changes (for example, medical

21) co(-)opt: -을 흡수[접수]하다

22) in a nutshell: 아주 간결하게: *put - in a nutshell -을 짧게 말하다.

23) ingrained: 깊이 스며든(사상·이론 따위), 뿌리 깊은

24) intractable: 제어할 수 없는; 다루기 힘든, 처리하기 어려움;(병 따위가) 낫지 않는, 난치(성)의.

related support), the assertion that women are different was necessary to make. Difference feminisms can stress either the assertion of a fundamental biological difference, or an emotional difference, or both. Feminisms of difference were popular in the so-called second wave feminism. Difference feminism was important in responding to problems resulting to women not being given proper **provision**²⁵⁾ for differing needs that they may have; for example biological reasons such as for childbirth, and others. Difference feminists **subscribe**²⁶⁾ to a 'pro-woman' position, which holds that sex differences do have political and social importance. This is based on the essentialist belief that women and men are fundamentally different at a psycho-biological level.

Eco-Feminism:

It is a social and political movement which unites environmentalism and feminism, with some currents linking **deep ecology**²⁷⁾ and feminism. Eco-feminists argue that a relationship exists between the oppression of women and the **degradation**²⁸⁾ of nature, and explore the intersectionality between sexism, the domination of nature, racism, **speciesism**²⁹⁾ [*It involves assigning different values or rights to beings on the basis of their species.], and other characteristics of social inequality. Some current work emphasizes that the capitalist and patriarchal system is based on triple domination of the "**southern people**³⁰⁾," women, and nature.

25) provision: the act of supplying sb with sth that they need or want; sth that is supplied: *The government is responsible for the provision of health care.

26) subscribe: 찬동[동의]하다(to).

27) deep ecology:

28) degradation: (technical) 손상, 타락; 퇴화. the process of sth being damaged or made worse: *environmental degradation

29) speciesism: [U] (disapproving) (동물에 대해) 종(種)(에 의한) 차별(애완동물과 실험동물에 대한 태도의 차이 따위). the belief that humans are more important than animals, which causes people to treat animals badly

30) southern people: 남반구 사람들. 즉, 선진화된 북반구 사람들에 의해 '착취' 당하는 아프리카 흑인들과 같은 개발되지 않은 남반구에 거주하는 사람들.





This branch of feminism is much more spiritual than political or theoretical in nature. Its basic **tenet**³¹⁾ is that a patriarchal society will exploit its resources without regard to long term consequences as a direct result of the attitudes fostered in a patriarchal/hierarchical society. Parallels are often drawn between society's treatment of the environment, animals, or resources and its treatment of women. In resisting patriarchal culture, eco-feminists feel that they are also resisting plundering and destroying the Earth. And vice-versa.

This is actually socially-conscious environmentalism with a tiny **smattering**³²⁾ of the radical and cultural feminist observation that exploitation of women and exploitation of the earth have some astonishing parallels. The rest of "eco-feminism" turns out to be a variation on socialism. The Green movements of Europe have done a good job of formulating an environmentally aware feminism; and while Green movements were not originally considered a part of eco-feminism, they are now recognized as a vital component. (A couple of feminist groups, including **NOW**³³⁾ have joined up with Green parties.)

Existentialist Feminism:

The beginning of existentialist feminism is usually attributed to the publication of the translation of Simone de Beauvoir's *The Second Sex* in the U.S. This book incidentally is considered to have started the second wave of feminism. Later on those feminists who have based their thinking on those philosophers classified as "existentialist" are also taken to be "existentialist feminists," such as Mary Daly. And if one reads closely *The Feminine Mystique* by Betty Friedan, who is usually considered as a liberal feminist (and the first of the second wave, along with de Beauvoir), one also finds that she is something like an existentialist, for she

31) tenet: (특히 집단의) 주의(主義); 교의(敎義)(doctrine).

32) smattering: (보통 a~) 수박 겉핥기의 지식; 소수: *have a~ of Latin 라틴어를 조금 알고 있다.

33) NOW, N.O.W.: [미국] National Organization for Women.

frames women's problems in terms of lack of meaning of life due to confinement to the **domestic**³⁴⁾ **sphere**³⁵⁾.

Feminism and Women of Color:

In *Feminist Theory from Margin to Center*(1984), bell hooks writes of "militant white women" who call themselves "radical feminists" but hooks labels them "reactionary" ... hooks is referring to cultural feminism here. Her comment is a good introduction to that **fractious**³⁶⁾ variety of feminism that Jaggar and Rothenberg find hard to label any further than to designate its source as women of color. It is a most vital variety, covering much of the same ground as radical feminism and duplicating its dynamic nature. Yet bad timing kept the two from ever uniting.

Whereas radical feminism was primarily formulated by educated white women focusing on women's issues, this variety was formulated by women who would not (because they could not) limit their focus. What is so extraordinary is that the two converged in so many ways, with the notable exception that the women of color were adamantly opposed to considering one form of oppression (sexism) without considering the others. The unique contribution of women of color, who experience at least two forms of discrimination daily, provides balance and reality to much of the more theoretical forms of academic feminism favored by educated white women.

Individualist, or Libertarian Feminism:

Individualist feminism is based upon individualist or **libertarian**³⁷⁾ (minimum government) philosophies, i.e. philosophies whose primary focus is individual

34) domestic: 가정의, 가사상의. *domestic affairs가사. *domestic dramas 가정극, 홈드라마.

35) sphere: (활동) 영역, (세력) 범위, 분야

36) fractious: 까다로운; 다루기 힘든.

37) libertarian: 자유 의지론을 주장하는; (특히 사상·행동의) 자유를 주장하는





autonomy, rights, liberty, independence and diversity. A core principle of individualist feminism is that all human beings have a moral and/or legal claim to their own persons and property, not to any sort of **affirmative action**³⁸⁾ policies or privileges. In most parts of Europe it is viewed as postmodern feminism because of its pluralistic view of female nature. While other **schools**³⁹⁾ often stress that women in general are living under similar circumstances, individualist feminists stress that all women are unique and have unique goals.

Lesbianism:

It is a cultural movement and critical perspective, most popular in the 1970s and early 1980s that questions the position of women and homosexuals in society. However, Lesbianism is not necessarily a *de facto*⁴⁰⁾ part of feminism. While it is true that merely being a lesbian is a direct **contravention**⁴¹⁾ of “traditional” concepts of womanhood, Lesbians themselves hold a wide variety of opinions on the subject of feminism just as their **straight**⁴²⁾ sisters do. On the other hand, Lesbianism has sometimes been made into a political point by straight women “becoming” lesbian in order to fully reject men. However, it is never accurate to characterize all feminists as Lesbians nor all Lesbians as feminists. The reader should also note that **homophobia**⁴³⁾ is as present among feminists as it is in any other segment of society. Lesbianism and feminism, for all their common points and joint interests, are two very different groups.

38) affirmative action: [미국]차별철폐 조처(소수민족의 차별철폐 · 여성고용 등을 적극 추진하는 계획)

39) school: 파, 학파: *paintings of the Flemish school 플랑드르파의 그림.

40) de facto: 사실상(의). *a de facto government 사실상의 정부.

41) contravention: 위반(행위), 위배. *These actions are in contravention of European law.

42) straight: 호모[동성애]가 아닌 =heterosexual; not homosexual, gay(동성애(자)의)

43) homophobia: U 호모[동성애] 혐오.

Liberal Feminism:

It is a form of feminism that argues that equality for women can be achieved through legal means and social reform, and that men as a group need not be challenged. This is the variety of feminism that works within the structure of mainstream society to integrate women into that structure. Liberal feminism is a somewhat conservative or libertarian form of feminism by today's standards, although it is rooted classically in **liberalism**⁴⁴⁾. Liberal feminism leans towards an equality of sameness with men (not a difference feminism). Liberal feminism conceives of politics in individualistic terms and looks to reform present “liberal” practices in society, rather than advocating for a **wholesale**⁴⁵⁾ revolutionary change.

Marxist and Socialist Feminism:

Marxism recognizes that women are oppressed, and **attributes**⁴⁶⁾ the oppression to the capitalist/private property system. Thus they insist that the only way to end the oppression of women is to overthrow the capitalist system. Socialist feminism is the result of Marxism meeting radical feminism. Jaggard and Rothenberg point to significant differences between socialist feminism and Marxism. Echols offers a description of socialist feminism as a marriage between Marxism and radical feminism, with Marxism the dominant partner. Marxists and socialists often call themselves “**radical**⁴⁷⁾,” but they use the term to refer to a completely different “root” of society: the economic system.

44) liberalism: U (정치 · 경제 · 종교상의) 자유[진보]주의.

45) wholesale: 대규모의, 대대적인.

46) attribute: (-에) 돌리다, (-의) 탓으로 하다, (-의) 행위로 [소치로, 업적으로] 하다(to).

47) radical: 근본적인, 기본적인. concerning the most basic and important parts of sth





Moderate Feminism:

This branch of feminism tends to be populated by younger women or other women who have not directly experienced discrimination. They are closely affiliated with liberal feminism, but tend to question the need for further effort. And they do not think that Radical feminism is any longer **viable**⁴⁸⁾ and in fact rather embarrassing (this is the group most likely to **espouse**⁴⁹⁾ feminist ideas and thoughts while denying being “feminist”).

New Feminism:

It is a form of Difference feminism which emphasizes the traditional roles of women while also advocating their equality with men. It seems originally to have been used in Britain in the 1920s to distinguish New feminists from traditional mainstream suffragist feminism. These women, also referred to as welfare feminists were particularly concerned with motherhood, and campaigned strongly in favour of such measures as family **allowances**⁵⁰⁾ paid directly to the mother. They were also largely supportive of protective legislation in industry.

pop-feminism (‘popular feminism’):

It has several definitions: 1) Feminism attitudes and ideology implanted or portrayed in popular culture. 2) Synonyms with girl power 3) **Misandry**⁵¹⁾ or accusation of misandry in popular culture or in society: women being portrayed as superior to men, while men are portrayed with derogatory stereotypes—a definition commonly used by Antifeminists.

There is no proof pop feminism is an actual feminist philosophy; it seems to be

48) viable: (계획 따위가) 실행 가능한; (나라 · 경제가) 성장[발전]할 수 있는.

49) espouse: (주의 · 설을) 지지[신봉]하다

50) allowance: (정기적으로 지급하는)수당, 급여, -비: *a clothing [family] -피복[가족]수당.

51) misandry: 남자 혐오.

an observed phenomenon in society or the media. Such television programmes as *The Mary Tyler Moore Show*, *Buffy The Vampire Slayer* and *Charlie’s Angels* are considered examples of pop feminism either by some or all of the above definitions. Many examples of Girl Power could also be considered as pop feminism. Programs accused of popular feminism may often place women in strong and dominating roles—but will often also portray these women in seductive clothing, having thin attractive bodies, an obsession with fashion and even valley **girl**^{52)/bimbo}⁵³⁾ like personalities. These latter properties are not approved of by many feminist philosophies.

Postcolonial Feminism:

It is a form of feminist philosophy which often criticizes Western forms of feminism, notably radical feminism and its universalization of female experience. Many postcolonial feminists argue that oppressions relating to the colonial experience, particularly racial, class, and ethnic oppressions, have **marginalized**⁵⁴⁾ women in postcolonial societies. They challenge the assumption that gender oppression is the primary force of patriarchy. While challenging gender oppression within their own culture, postcolonial feminists also fight charges of being Western as some within their cultures would **contend**⁵⁵⁾.

The field of postcolonial feminism arose from the **gendered**⁵⁶⁾ history of colonialism. Colonial powers often imposed Westernized norms on colonized regions. In the 1940s and 1950s, after the formation of the United Nations, former

52) Valley girl: 【미국】 벨리 걸(독특한 유행어나 말투로 풍속적 상징이 된 10대의 미국 소녀). a girl from a rich family who is only interested in things like shopping, thought to be typical of one of those living in the San Fernando Valley of California

53) bimbo: (informal, disapproving) a young person, usually a woman, who is sexually attractive but not very intelligent

54) marginalize: -을 무시하다, 짐짓 과소평가하다; (특히) 사회 진보에서 처지게 하다.

55) contend: (강력히) 주장하다.

56) gendered: 성(性) 고착화된 [전통적인 남성성-여성성의 고정 관념으로 고착화된]





colonies were monitored for what was deemed “social progress” by Western standards. The advancement of women, among other variables, has been monitored by arguably Western organizations such as the United Nations. As a result, traditional practices and roles taken up by women—seen as distasteful by Western standards—can be considered a form of rebellion against colonial oppression. Postcolonial feminists today struggle to fight gender oppression within their own cultural models of society rather than through those imposed by the Western colonizers.

An **underlying**⁵⁷⁾ theoretical premise of postcolonial feminism is that concepts of freedom, equality, and rights stem from the Enlightenment and privilege of Western and European norms, rather than representing a universal values system.

Sex-positive Feminism:

Sometimes known as pro-sex feminism, sex-radical feminism, or sexually liberal feminism, sex-positive feminism is a movement that was formed in the early 1980s. Some became involved in the sex-positive feminist movement in response to efforts by anti-pornography feminists to put pornography at the center of a feminist explanation of women’s oppression. This period of intense debate and **acrimony**⁵⁸⁾ between sex-positive and anti-pornography feminists during the early 1980s is often referred to as the “Feminist Sex Wars.” Other, less academic sex-positive feminists became involved not in opposition to other feminists, but in direct response to what they saw as patriarchal control of sexuality.

Sex-positive feminism centers on the idea that sexual freedom is an essential component of women’s freedom. As such, sex-positive feminists oppose legal or social efforts to control sexual activities between consenting adults, whether these efforts are initiated by the government, other feminists, opponents of feminism, or

57) underlying: 기초가 되는, 근원적인(fundamental)
58) acrimony: U (태도 · 기질 · 말 등의)포독스러움, 신랄함(bitterness).

any other institution. They embrace sexual minority groups, endorsing the value of coalition-building with members of groups targeted by sex-negativity.

Psychoanalytic Feminism:

It is a social movement based on the work Sigmund Freud and his psychoanalytic theories. It maintains that gender is not biological but is based on the psycho-sexual development of the individual. Psychoanalytical feminists believe that gender inequality comes from early childhood experiences, which lead men to believe themselves to be masculine, and women to believe themselves feminine. It is further maintained that gender leads to a social system that is dominated by males, which in turn influences the individual psycho-sexual development. As solution it was suggested to avoid the gender-specific structurization of the society by male-female **coeducation**⁵⁹⁾.

Radical Feminism:

It is a branch of feminism that views women’s oppression (or patriarchy) as the basic system of power upon which human relationships in society are arranged. It seeks to challenge this arrangement by rejecting standard gender roles and male oppression. The term Militant feminism is a **pejorative**⁶⁰⁾ term which is often associated, usually by **detractors**⁶¹⁾, with radical feminism. Often, radical feminism is seen by people other than adherents as a form of identity politics. The term radical in radical feminism (from Latin *rādix, rādīc-*, *root*) is used as an adjective meaning of or pertaining to the root or going to the root. Radical feminists locate the root cause of women’s oppression in patriarchal gender relations, as opposed to legal systems (liberal feminism) or class conflict (socialist feminism and Marxist feminism).

59) coeducation: U 남녀 공학.
60) pejorative: 퇴화적인; 경멸 [멸시]적인.
61) detractor: 비방자, 비난자.





Radical feminism was the cutting **edge**⁶²⁾ of feminist theory from approximately 1967-1975. It is no longer as universally accepted as it was then, nor does it provide a foundation for, for example, cultural feminism. In addition, radical feminism is not and never has been related to the Maoist-feminist group, *Radical Women*.

This term refers to the feminist movement that sprung out of the civil rights and peace movements in 1967-1968. The reason this group gets the “radical” label is that they view the oppression of women as the most fundamental form of oppression, one that cuts **across**⁶³⁾ boundaries of race, culture, and economic class. This is a movement intent on social change, change of rather revolutionary proportions, in fact.

Ironically, this get-to-the-roots movement is the most root-less variety of feminism. This was part of its strength and part of its weakness. It was always dynamic, always dealing with **factions**⁶⁴⁾, and always full of ideas. Its influence has been felt in all the other varieties listed here, as well as in society at large.

Radical feminism is centered on the necessity to question gender roles. It questions why women must adopt certain roles based on their biology, just as it questions why men adopt certain other roles based on theirs. Radical feminism attempts to draw lines between biologically-determined behavior and culturally-determined behavior in order to free both men and women as much as possible from their previous narrow gender roles. Radical feminist theory is to a large extent in **compatible**⁶⁵⁾ with cultural feminism. The reason is that the societal forces it deals with seem so great in magnitude that they make it impossible to

62) cutting edge: 최첨단

63) cut across: (비유) -을 초월하다.

64) faction: C 당파, 파벌. a small group of people within a larger one whose members have some different aims and beliefs to those of the larger group.

65) incompatible” (-와) (성미 · 생각이) 맞지 않는, ; 조화하지 않는(with); 공존할 수 없는

identify any innate masculine or feminine **attributes**⁶⁶⁾ except those which are results of the biological attributes.

Separatists:

It is a form of feminism that does not support heterosexual relationships due to a belief that sexual disparities between men and women cannot be resolved. Separatist feminists generally do not feel that men can make positive contributions to the feminist movement and that even well-intentioned men replicate the dynamics of patriarchy.

Author Marilyn Frye describes separatist feminism as “separation of various sorts or modes from men and from institutions, relationships, roles and activities that are male-defined, male-dominated, and operating for the benefit of males and the maintenance of male privilege—this separation being initiated or maintained, at **will**⁶⁷⁾, by women.” Within the feminist movement only a small number of women advocate separatism. These women usually choose to live either in **celibacy**⁶⁸⁾ or lesbian relationships in order to escape patriarchal society.

Standpoint Feminism:

Standpoint feminism emphasizes that feminist social science should be practiced from the standpoint of women, or particular groups of women. A feminist or women’s standpoint **epistemology**⁶⁹⁾ proposes to make women’s experiences, instead of men’s experiences, the point of departure. As theorized by Nancy Hartsock in 1983, standpoint feminism is founded in Marxist ideology. Hartsock argued that a feminist standpoint could be built out of Marx’s understanding of experience and used to criticise patriarchal ideology. Hence, a feminist standpoint

66) attribute: 속성, 특질, 특성.

67) at will: 뜻대로, 마음 내키는 대로

68) celibacy: U 독신(생활); 독신주의; 금욕.

69) epistemology: U 인식론.





is essential to examining the systemic oppressions in a society that **devalues**⁷⁰⁾ women's knowledge. Standpoint feminism **makes the case**⁷¹⁾ that because women's lives and roles in almost all societies are significantly different from men's, women hold a different type of knowledge. Their location as a subordinated group allows women to see and understand the world in ways that are different from and challenging to the existing male-biased conventional wisdom.

Transnational⁷²⁾ **Feminism:**

It is assumed that the name highlights the difference between international and transnational conceptions of feminism, and favors the latter. As a feminist approach, it can be said that transnational feminism is generally attentive to intersections among **nationhood**⁷³⁾, race, gender, sexuality and economic exploitation on a world scale, in the context of **emergent**⁷⁴⁾ global capitalism. Transnational feminists inquire in to the social, political and economic conditions comprising imperialism; their connections to colonialism and **nationalism**⁷⁵⁾; the role of gender, the state, race, class, and sexuality in the organization of dominant resistances of hegemonies in the making and **unmaking**⁷⁶⁾ of nation and 'other' bodies.

70) devalue: 평가절하하다

71) make the case: 강력히 주장하다

72) transnational: 초국적(超國籍)의.

73) nationhood: U 국민임, 국민의 신분; 독립국의 지위. *achieve nationhood 민족의 자주 독립을 달성하다.

74) emergent: new and still developing: *emergent nations / states

75) nationalism: U 국가주의; 민족주의; 국수주의; 민족자결주의

76) unmake: 부수다, 파괴하다(destroy); 말소하다; 폐하다(annul); 해임[추방]하다.

At Korean-owned Super H Mart in Fairfax, where Hispanic workers **bag**¹⁾ groceries and Korean employees run the **tills**²⁾, a window into the increasingly diverse and complex business landscape of the Washington region can be seen through the store's "10 Rules For A Happy Workplace." Among them: No rude language toward non-Korean staff. No touching or pointing—a rule aimed at Hispanic workers. When at a communication **standoff**³⁾, call the company's hotline for a translation in Spanish or Korean. The rules, posted on signs around the supermarket in Spanish and Korean, have helped ease sometimes tense relations between the 70 Hispanic and 35 Korean employees, brought together even as cultures and languages separate them.

In this region's booming economy, where Koreans own about 10,000 businesses, including dry cleaners, liquor stores and grocers, and Hispanics make up one of the region's largest labor **pools**⁴⁾, the two fast-growing groups have forged an unexpected although uneasy economic alliance. In the Washington area, Koreans make up the largest category of Asian-owned firms. The number of Korean-owned businesses in the region grew by 21 percent between 1997 and 2002, according to the latest Census Bureau figures. In a tight labor market, with

- 1) bag: 자루에 넣다. to put sth into bags: *The fruit is washed, sorted and bagged at the farm.
2) till: 돈궤, 카운터의 돈 서랍. (=cash register)
3) standoff: (구어) 막다름, 교착 상태. =deadlock
4) pool: a group of people available for work when needed: *a pool of cheap labor 공동 이용의 시설 [자재, 서비스, 노동력] *a car pool 자동차의 공동 이용

unemployment around 3 percent, these business owners have turned to Hispanic workers to bag the groceries and stock shelves, **reserving**⁵⁾ the cashier and top manager jobs for Koreans.

With no common history and little interaction outside the workplace, the intersection of the two groups—which is occurring more frequently as Korean business and the Hispanic population **boom**⁶⁾—has been **fraught**⁷⁾ with tension and cultural misunderstandings. Ricardo Garcia, 34, complains he wasn't paid fully by a Korean **contractor**⁸⁾. Fermin Soto, a 42-year-old immigrant from Mexico, said he had similar problems with a different contractor, adding that the Korean builder spoke down to Hispanic workers. The stories have made Ronald Tobar, who hasn't worked for a Korean employer, **wary**⁹⁾. "I'm a little afraid of working for them," said Tobar, a native of Guatemala. "I hear they are aggressive and strict and give the worst jobs to Hispanics." Such perceptions **exacerbate**¹⁰⁾ tensions between the groups, said Daniel Choi, a lawyer for the Virginia Justice Center, a legal advocacy group for immigrants that mainly represents Hispanics. Many of the workplace problems Choi encounters while working on behalf of Hispanic immigrants against Korean employees are **grievances**¹¹⁾ like unpaid wages that have nothing to do with race or culture. Yet perceptions of ethnic and racial biases often complicate matters.

When Thomas Yoon helped open the Super H Mart store in Fairfax in 2001, he noticed that some older Koreans, raised in the Confucian Korean culture where relationships are dictated by hierarchy and age, were offended that their Hispanic

5) reserve: 남겨 [떼어] 두다, 보존하다 《for》

6) boom: 갑자기 경기가 좋아지다, 급격하게 증가하다; 폭등하다

7) fraught: (특히 불쾌한 것)으로 가득 찬 (with) filled with sth unpleasant

8) contractor: (건축 등의) 청부인, 도급자, 건축업자

9) wary: 경계하는, 신중한

10) exacerbate: (고통 · 병 · 노여움 따위를) 악화시키다, 더하게 하다.

11) grievance: 불만, 불평. something that you think is unfair and that you complain or protest about: * Sam has a grievance against his employer.



co-workers were **tapping**¹²⁾ them on the shoulder to get their attention. To the Koreans, the gesture was disrespectful. To the Hispanic workers, the shoulder tap was simply a means of communication and signaled familiarity and comfort among the workers. Yoon sought help from H Mart headquarters in Lyndhurst, N.J. Staffers gave him a manual with Spanish translations and sent him to a two-week course on cultural awareness. The 20-store grocery chain also started raising wages for Hispanic workers, promoted some to management positions in the meat and fish departments, and offered six days of vacation after one year on the job—the same benefit offered to Korean employees. Yoon also got help from mediators such as Carlos Yoon (no **relation**¹³⁾), a Korean immigrant fluent in Spanish and at the time, a human resources manager at headquarters. Carlos Yoon translated the grievances of the Fairfax store's Hispanic workers. Among other things, they disliked the way their Korean managers spoke to them, **barking**¹⁴⁾ orders and rarely showing appreciation. The practice, though not uncommon in Korean workplaces, offended many Hispanic workers.

Some of the employees were surprised to hear their co-workers' complaints. "Sometimes a dispute can be solved by one employee just saying 'please,'" said Thomas Yoon, who recently moved to an H Mart store in Wheaton. "There is so much misunderstanding because you have two groups that have no way of communicating beyond very basic words." Thomas Yoon said even a few basic words, like "gracias" (thank you) and "como esta, hoy?" (how are you today?) can help. Lorena Portillo, who is a **bagger**¹⁵⁾ at H Mart, agrees and has been trying to **immerse**¹⁶⁾ herself in Korean, learning the names of Korean rice and dried

12) tap: 가볍게 두드리다 *tap a person on the shoulder -의 어깨를 툭툭 치다

13) relation: 친족[친척] 관계, 연고

14) bark: 고함치다. *He barked orders into the telephone for food. 전화통에 대고 악을 써 음식을 주문했다.

15) bagger: 봉지[자루]에 담은 사람. 계산한 식료품을 봉지에 담아주는 사람.

noodle brands. She knows the differences among long grain, short grain, sticky and sushi **rice**.¹⁷⁾ She knows the Korean words for cabbage (*baechu*) and frozen dumplings (*mandu*). After four years at the store, she's able to greet customers and follow simple instructions in Korean. "Gamsa habnida" (thank you), she says, loading plastic bags into a grocery cart one busy weekday afternoon. "It's easier to learn Korean here and I need it more," Portillo said in Spanish.

Korean Corner grocery in Silver Spring holds Spanish lessons each Tuesday night for its Korean staff. The store's owner hopes the lessons will help Korean employees work more efficiently with their Spanish co-workers. In order to communicate with his staff, James "Jaime" Han, whose cleaning business employs 62 Hispanic workers at \$7 an hour, took two years of Spanish lessons from Young Kil Cho, a pastor and member of the Good Spoon. It is a religious group based in Northern Virginia whose mission has become to bridge the cultural divide between Korean employers and their Hispanic workers.

On a recent **scorching**¹⁸⁾ Tuesday afternoon, day laborers gathered at an industrial intersection of south Arlington in paint-splattered jeans and work boots, listening to Cho teach expressions the laborers could use to get a job. "Yo cualquier trabajo!" (I do anything!) the men, immigrants from Central and South America, repeat after their teacher. They repeat the phrase again, this time in Korean. "Muodun-ji he-yo!" they say slowly in a chorus with near-perfect pronunciation. Gerardo Avila, a native of Mexico, says learning a few phrases in Korean could **give him a leg up**¹⁹⁾ among the day laborer crowd that gathers on the Shirlington corner each day. Numerous Korean subcontractors come to hire workers to put up

16) immerse: 몰두시키다(in). *be immersed in politics and history 정치학과 역사학에 몰두하다.

17) long grain: 안남미 같이 낱알이 긴 쌀. short grain: 한국 사람들이 즐겨 먹는 낱알이 짧은 쌀. sticky rice: 밥을 했을 때 끈적끈적한 쌀. sushi rice: 김밥 싸기에 좋은 끈적거리지 않는 쌀.

18) scorching: 태우는 듯한, 매우 뜨거운

19) give a person a leg up: 아무를 거들어 말[탈것]에 태우다; 아무를 지원하다.





drywall,²⁰⁾ lay down wood floors and fit roof shingles, Avila said. “I need to do anything to get their attention,” said 35-year-old Avila, grasping a handful of Korean and English phrases such as “I want \$12 an hour” and “I have experience.”

Korean businesses, which tend to be labor intensive and have low **margins**²¹⁾, will continue to need Hispanic immigrants to grow, said Dae Young Kim, a professor of sociology at the University of Maryland at College Park. He added that Korean business owners often feel that Hispanics “also have a sort of immigrant **drive**²²⁾ that would make them hard workers.” Thomas Yoon said that H Mart came to similar realizations. “We woke up and realized we couldn’t run our stores without them. We had to start treating them for what they were—important employees,” Yoon said.

20) dry wall: 《미》 건식 벽체(壁體) 《회반죽을 쓰지 않고 벽판이나 플라스틱 보드로 만든 벽》

21) margin: 【상업】 매매 차익금, 이윤, 마진

22) drive: 동기, 동인