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① Ageism o_____ _____ the human l_____ and ___ _____ l_____ ___ _____ p_____ age group. ② ___ _____, age is _____ ___ _____ _____ c_____ we _____ _____ other people, _____ they are young ___ old. ③ _____ a person's p_____ age, we _____ a_____ about their c_____, beliefs and abilities. ④ _____ _____, we may c_____ an older _____ a_____ ___ ___ u_____ _____ we i_____ he or she will be f_____, slow, or ___ p_____ health. ⑤ We see young people in the street and a_____ _____ _____ a_____ b_____. ⑥ Ageism is the one p_____ _____ we all experience, r_____ ___ our race, e_____, and g_____.

① 연령차별은 인간의 평생에 걸쳐 일어나며 특정 연령 집단에 국한되어 있지 않다. ② 사실, 사람들이 젊든지 늙든지 간에 연령은 우리가 다른 사람들에 대해 알아차리는 첫 번째 특징들 중 하나이다. ③ 겉으로 판단되는 연령으로부터, 우리는 그들의 역량, 신념, 그리고 능력을 추측한다. ④ 예를 들어, 우리는 연령이 많은 구직자는 건망증이 있고, 굼뜨며, 건강도 안 좋을 것이라고 여기기 때문에 부적합하다고 생각할지도 모른다. ⑤ 우리는 거리의 젊은이들을 보고 그들을 반사회적 행동과 연관짓는다. ⑥ 연령차별은 인종, 민족성, 성별과 관계없이 우리 모두가 경험하는 하나의 편견이다.

⑦ The most w_____ o_____ of ageism ___ _____ _____ ___ d_____ _____ older adults: think of all the "over-the-hill" jokes _____ ___ people a_____ middle age. ⑧ ___ ___ this i_____ n_____ ___ n_____ a_____ towards old age _____ m_____ ageism ___ i_____ and difficult ___ c_____. ⑨ _____, society _____ ___ h_____ e_____ ___ the c_____ h_____ s_____. ⑩ C_____ _____ f_____ the media r_____ _____ "e_____" older adults, such as the astronaut John Glenn, or the woman _____ first climbed Mt. Rainier ___ age 77.

⑦ 연령차별에 대해 가장 일반적인 것은 연장자들을 향한 것이다. 사람들이 중년에 가까워질 때 만들어지는 '노인들을 빗댄' 모든 농담들을 생각해 보라. ⑧ 연령차별을 그렇게 교활하고 대항하기 어렵게 만드는 것은 바로 노년을 향한 이러한 암묵적 성질의 부정적 태도이다. ⑨ 더욱이, 사회는 일반적으로 갖는 고정관념에 대한 예외를 강조하는 경향이 있다. ⑩ 매체가 얼마나 자주 우주비행사 존 글렌이나 77세에 레이니어산을 처음 등반한 여성 같은 '예외적인' 노인들에 대해 보도하는지를 생각해 보라.

⑪ _____ _____ we are all aging, ageism e_____ the i_____ f_____ _____ _____ _____ _____ _____ _____ our own aging. ⑫ _____ humans _____ ___ b_____ their p_____ and p_____ a_____, s_____ and u_____ ageism ___ p_____ c_____ and c_____. ⑬ _____, professionals _____ ___ _____ a_____ ___ their own ageism _____ s_____ and w_____ _____ older adults.

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⑪ 우리 모두가 늙는다는 것을 고려할 때, 연령차별은 우리 중 많은 이가 스스로의 노화에 대해 갖고있는 내적 공포를 포함한다. ⑫ 사람에게는 개인의 태도와 대중의 태도를 섞으려는 경향이 있기 때문에, 연령차별을 연구하고 이해하는 일은 특히 복잡하고 어렵다. ⑬ 따라서, 전문가들은 노인들에 대해 연구하고 함께 일할 때 자신의 연령차별 의식을 인식할 필요가 있다

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① The s_____ s_____ is ___ _____ ____ n_____, so n_____, and so h_____ to man, _____, _____ ___ some u_____ c_____ or ____ an e_____ of v_____ a_____, he never c_____ himself _____ _____ ____ a member of a b_____. ② Now, society between human beings ___ m_____ i_____ ____ _____ _____ f_____ _____ _____ the i_____ ___ ___ _____ ___ ____ c_____. ③ In this way people grow up unable ____ c_____ ____ p_____ to them a state of total d_____ ____ other people's interests. ④ They are also familiar with the fact ____ c_____ _____ others, and p_____ to themselves a c_____, _____ an i_____, interest, ____ the _____ ___ _____ _____ _____ _____ _____ of their actions. ⑤ ____ _____ ____ they are c_____, their _____ _____ i_____ _____ _____ of others; there is at least a t_____ feeling _____ the interests of others are their own interests.

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① 사회 상태는 인간에게 동시에 너무나 자연스럽고 필요하며 타고난 것이라서, 어떤 예외적 상황 또는 고의적으로 분리하려는 노력에 의해서가 아니라면 인간은 자신을 조직의 한 구성원으로 인식하지 않을 수 없다. ② 이제 사람 간의 사회는 모든 사람들의 이익을 고려해야 한다는 기반 위가 아니라면 존재하기가 명백히 불가능하다. ③ 이렇게 하여 사람들은 타인의 이익을 완전히 무시하는 상태가 가능하다고 생각하지 못하게 된다. ④ 그들은 또한 타인과 협력한다는 사실과, 개인적 이익이 아니라 집단적 이익을 (적어도 당분간은) 행동의 목적으로서 자신에게 제안하는 것에 익숙하다. ⑤ 그들이 서로 협력하는 한, 그들의 목표는 타인의 목표와 일치하게 된다. 타인의 이익이 자신의 이익이 된다고 하는 감정이 적어도 일시적으로는 존재하는 것이다.

⑥ The _____ r_____ of every society is always p_____ e_____ ____ the e_____ v_____ of the _____ a_____ p_____ of its i_____, ____ _____ is precisely the same thing _____ that exchangeable value. ⑦ ____ every individual, _____, e_____ as much as he can, _____ ____ e_____ his c_____ in the s_____ of d_____ industry, _____ ____ ____ d_____ that industry _____ its produce may be ____ _____ g_____ v_____; every individual n_____ l_____ ____ r_____ the annual revenue of the society ____ _____ ____ he can. ⑧ He g_____, indeed, _____ i_____ ____ p_____ the p_____ i_____, _____ knows _____ _____ he is p_____ it. ⑨ ____ p_____ the s_____ of d_____ ____ _____ ____ f_____ i_____, he intends only his own s_____; and ____ d_____ that industry ___ _____ __ m_____ ____ its produce may be of the greatest value, he intends only _____ _____ g_____; and he is ___ _____, ____ ___ many other cases, _____ ____ an i_____ hand ____ p_____ an _____ _____ _____ no part of his i_____. ⑩ ____ p_____ his own interest, he frequently promotes _____ of the society more e_____ than _____ he really intends to promote it.

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⑥ 모든 사회의 연간 수입은 사회 전체 노동의 연간 총 생산물의 교환 가치와 항상 정확히 동일하거나, 아니면 아예 그 교환 가치와 정확히 동일한 개념이다. ⑦ 따라서 각 개인이 최선을 다해 자기 자본을 자국 노동을 지원하는 데 사용하고, 그 생산물이 최대의 가치를 갖도록 노동을 이끌수록 필연적으로 각 개인은 사회의 연간 수입이 가능한 한 최대의 가치를 갖도록 노력하는 것이 된다. ⑧ 사실 각 개인은 일반적으로 말해서 공공의 이익을 증진하려고 의도하지도 않고, 자신이 공공의 이익을 얼마나 증진하고 있는지도 모른다. ⑨ 외국 노동의 지원보다 자국 노동의 지원을 선호함으로써, 그는 오로지 자기 자신의 안전을 의도한다. 노동 생산물이 최대의 가치를 갖도록 그 노동을 이끔으로써 오로지 자기 자신의 이익을 위한다. 이 경우, 그는 다른 많은 경우에서처럼, 보이지 않는 손에 이끌려 자신의 의도에는 없었던 목적을 달성하게 된다. ⑩ 자기 자신의 이익을 추구함으로써, 그는 실제로 사회의 이익을 증진하려고 의도할 때보다 더욱 효과적으로 사회의 이익을 빈번하게 증진하게 된다.

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① The p_____ Islamic tradition ___ f_____ c_____ themselves from head to foot _____ a burqa ___ an example of the i_____ d_____ ___ e_____ the e_____ ___ _____ c_____ p_____ p_____ i_____ a_____. ② C_____ of the burqa and similar garments, especially critics from Western cultures, d_____ them p_____ o_____ _____ the weight of the fabric; p_____ o_____ ___ _____ they _____ ___ _____ women d_____ ___ d_____; and e_____ o_____ ___ _____ they are _____ _____ m_____ of a m_____ s_____ ___ _____ women are s_____. ③ According to this view, the tradition ___ w_____ _____ clothing ___ u_____ _____ __ greatly r_____ the a_____ of women.

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① 여성이 머리부터 발끝까지 부르카로 자신을 감싸는 가장 이슬람적인 전통은 문화적 관습이 개인의 자율성을 증진시키는 정도를 평가하는 것에 있어서의 본질적인 어려움의 한 예이다. ② 부르카와 이에 유사한 복장을 비판하는 사람들, 특히 서구 문화비평가들은 그것들이 직물의 무게로 인해 신체적 압박을 가하고, 여성이 개성이 결여돼 보이게 한다는 점에서 심리적으로 압박하며, 여성이 종속되어 있는 남성 지배 사회의 또 하나의 표시라는 점에서 정서적으로 압박한다고 생각한다. ③ 이런 견해에 따르면, 그런 옷을 입는 전통은 여성의 자율성을 크게 제한하기 때문에 정당하지 않다.

④ D_____ of this p_____, _____, a_____ the o_____ v_____. ⑤ They i_____ _____ c_____ like the burqa _____ f_____ autonomy and l_____ women _____ __ _____ ____ r_____. ⑥ _____ _____, a burqa p_____ women _____ _____ v_____ ____ s_____ o_____; it e_____ u_____ among female Muslims; and it promotes the appearance of h_____. ⑦ P_____ of the burqa also _____ questions ____ Western critics _____ f_____ them ____ e_____ their own c_____ c_____, such as, "_____ ___ ___ c_____ o_____ ____ w_____ a head scarf _____ l_____ ____ w_____ a miniskirt?" ⑧ They insist the answer l_____ in the a_____ _____ _____ _____ about the women i_____ and their ability ____ _____ c_____. ⑨ They say _____ ___ the assumptions are wrong, and the w_____ of the burqa and its v_____ ___ a_____ __ m_____ ____ p_____ p_____, _____ it is completely j_____ ____ a l_____ e_____ of i_____ a_____.

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④ 그러나 이 관습을 옹호하는 사람들은 반대되는 견해를 주장한다. ⑤ 그들은 부르카 같은 덮개는 여러 가지 이유에서 실제로 자율성을 조성하며 여성들을 자유롭게 해준다고 주장한다. ⑥ 예를 들어, 부르카는 여성이 성적 대상으로 보이는 것을 막아준다. 이는 여성 이슬람교도들 간의 단결을 장려하며, 성스러운 외모가 되도록 해준다. ⑦ 부르카 지지자들은 또 서양 비평가들에게 "왜 두건을 쓰는 것은 압박하는 것이고, 미니스커트를 입는 것은 자유롭게 하는 것으로 여겨지는 것인가?"처럼 그들로 하여금 자신들의 의복 문화를 살펴보게 하는 질문을 한다. ⑧ 그들은 그 대답이 관련된 여성들과 그들이 선택하는 능력에 대해 각 문화가 만들어 내는 가정에 있다고 주장한다. ⑨ 그들은 만일 그 가정이 잘못되었고, 부르카와 그 변형된 형태의 옷을 입는 것이 사실 개인의 선호 문제라면, 그것은 개인의 자율성에 대한 타당한 표현으로서 완전히 정당한 것이라고 말한다.

순서

13

Ageism occurs across the human lifespan and is not limited to any particular age group.

- ☐ Accordingly, professionals need to become aware of their own ageism when studying and working with older adults.
- ☐ Ageism is the one prejudice that we all experience, regardless of our race, ethnicity, and gender.
- ☐ Because humans tend to blend their personal and public attitudes, studying and understanding ageism is particularly complex and challenging.
- ☐ Consider how frequently the media reports on "exceptional" older adults, such as the astronaut John Glenn, or the woman who first climbed Mt. Rainier at age 77.
- ☐ For example, we may consider an older job applicant to be unsuitable because we imagine he or she will be forgetful, slow, or of poor health. We see young people in the street and associate them with antisocial behaviors.
- ☐ Furthermore, society tends to highlight exceptions to the commonly held stereotypes.
- ☐ Given that we are all aging, ageism encompasses the inner fear that many of us have of our own aging.
- ☐ In fact, age is one of the first characteristics we notice about other people, whether they are young or old. From a person's perceived age, we make assumptions about their competencies, beliefs and abilities.
- ☐ It is this implicit nature of negative attitudes towards old age that makes ageism so insidious and difficult to counter.
- ☐ The most widespread occurrence of ageism is that which is directed towards older adults: think of all the "over-the-hill" jokes made as people approach middle age.

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The social state is at once so natural, so necessary, and so habitual to man, that, except in some unusual circumstances or by an effort of voluntary abstraction, he never conceives himself otherwise than as a member of a body.

- ☐ In this way people grow up unable to conceive as possible to them a state of total disregard of other people's interests.
- ☐ Now, society between human beings is manifestly impossible on any other footing than that the interests of all are to be consulted.
- ☐ So long as they are cooperating, their ends are identified with those of others; there is at least a temporary feeling that the interests of others are their own interests.
- ☐ They are also familiar with the fact of cooperating with others, and proposing to themselves a collective, not an individual, interest, as the aim (at least for the time being) of their actions.

The annual revenue of every society is always precisely equal to the exchangeable value of the whole annual produce of its industry, or rather is precisely the same thing with that exchangeable value.

- ☐ As every individual, therefore, endeavors as much as he can, both to employ his capital in the support of domestic industry, and so to direct that industry that its produce may be of the greatest value; every individual necessarily labors to render the annual revenue of the society as great as he can.
- ☐ By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain; and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention.
- ☐ By pursuing his own interest, he frequently promotes that of the society more effectually than when he really intends to promote it.
- ☐ He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it.

15

The primarily Islamic tradition of females covering themselves from head to foot with a burqa is an example of the intrinsic difficulty in evaluating the extent to which cultural practices promote individual autonomy.

- ☐ According to this view, the tradition of wearing such clothing is unjustified because it greatly restricts the autonomy of women.
- ☐ Critics of the burqa and similar garments, especially critics from Western cultures, deem them physically oppressive with the weight of the fabric; psychologically oppressive in that they seem to make women devoid of distinctiveness; and emotionally oppressive in that they are yet another manifestation of a male-dominated society in which women are subordinate.
- ☐ Defenders of this practice, however, argue the opposite view.
- ☐ For example, a burqa prevents women from being viewed as sexual objects; it encourages unity among female Muslims; and it promotes the appearance of holiness.
- ☐ Proponents of the burqa also ask questions of Western critics which force them to examine their own clothing culture, such as, "Why is it considered oppressive to wear a head scarf but liberating to wear a miniskirt?"
- ☐ They insist that coverings like the burqa actually foster autonomy and liberate women for a number of reasons.
- ☐ They insist the answer lies in the assumptions each culture makes about the women involved and their ability to make choices.
- ☐ They say that if the assumptions are wrong, and the wearing of the burqa and its variants is actually a matter of personal preference, then it is completely justified as a legitimate expression of individual autonomy.

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삽입

13

Ageism is the one prejudice that we all experience, regardless of our race, ethnicity, and gender.

Ageism occurs across the human lifespan and is not limited to any particular age group. In fact, age is one of the first characteristics we notice about other people, whether they are young or old. From a person's perceived age, we make assumptions about their competencies, beliefs and abilities. For example, we may consider an older job applicant to be unsuitable because we imagine he or she will be forgetful, slow, or of poor health. We see young people in the street and associate them with antisocial behaviors. The most widespread occurrence of ageism is that which is directed towards older adults: think of all the "over-the-hill" jokes made as people approach middle age. It is this implicit nature of negative attitudes towards old age that makes ageism so insidious and difficult to counter. Furthermore, society tends to highlight exceptions to the commonly held stereotypes. Consider how frequently the media reports on "exceptional" older adults, such as the astronaut John Glenn, or the woman who first climbed Mt. Rainier at age 77. Given that we are all aging, ageism encompasses the inner fear that many of us have of our own aging. Because humans tend to blend their personal and public attitudes, studying and understanding ageism is particularly complex and challenging. Accordingly, professionals need to become aware of their own ageism when studying and working with older adults.

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According to this view, the tradition of wearing such clothing is unjustified because it greatly restricts the autonomy of women.

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Given that we are all aging, ageism encompasses the inner fear that many of us have of our own aging.

Ageism occurs across the human lifespan and is not limited to any particular age group. In fact, age is one of the first characteristics we notice about other people, whether they are young or old. From a person's perceived age, we make assumptions about their competencies, beliefs and abilities. For example, we may consider an older job applicant to be unsuitable because we imagine he or she will be forgetful, slow, or of poor health. We see young people in the street and associate them with antisocial behaviors. Ageism is the one prejudice that we all experience, regardless of our race, ethnicity, and gender. The most widespread occurrence of ageism is that which is directed towards older adults: think of all the "over-the-hill" jokes made as people approach middle age. It is this implicit nature of negative attitudes towards old age that makes ageism so insidious and difficult to counter. Furthermore, society tends to highlight exceptions to the commonly held stereotypes. Consider how frequently the media reports on "exceptional" older adults, such as the astronaut John Glenn, or the woman who first climbed Mt. Rainier at age 77. Because humans tend to blend their personal and public attitudes, studying and understanding ageism is particularly complex and challenging. Accordingly, professionals need to become aware of their own ageism when studying and working with older adults.

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He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it.

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Furthermore, society tends to highlight exceptions to the commonly held stereotypes.

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