

ADVANCED READING

PASSAGE 1

Two modes of argumentation have been used on behalf of women's emancipation in Western societies. Arguments in what could be called the "relational" feminist tradition maintain the doctrine of "equality in difference," or equity as distinct for equality. They posit that biological distinctions between the sexes result in a necessary sexual division of labor in the family and throughout society and that women's procreative labor is currently undervalued by society, to the disadvantage of women. By contrast, the individualist feminist tradition emphasizes individual human rights and celebrates women's quest for personal autonomy, while downplaying the importance of gender roles and minimizing discussion of childbearing and its attendant responsibilities.

Before the late nineteenth century, these views coexisted within the feminist movement, often within the writings of the same individual. Between 1890 and 1920, however, relational feminism, which had been the dominant strain in feminist thought, and which still predominates among European and non-Western feminists, lost ground in England and the United States. Because the concept of individual rights was already well established in the Anglo-Saxon legal and political tradition, individualist feminism came to predominate in English-speaking countries. At the same time, the goals of the two approaches began to seem increasingly irreconcilable. Individualist feminists began to advocate a totally gender-blind system with equal rights for all. Relational feminists, while agreeing that equal educational and economic opportunities outside the home should be available for all women, continued to emphasize women's special contributions to society as homemakers and mothers; they demanded special treatment including protective legislation for women workers, state-sponsored maternity benefits, and paid compensation for housework.

Relational arguments have a major pitfall: because they underline women's physiological and psychological distinctiveness, they are often appropriated by political adversaries and used to endorse male privilege. But the individualist approach, by attacking gender roles, denying the significance of physiological difference, and condemning existing familial institutions as hopelessly patriarchal, has often simply treated as irrelevant the family roles important to many women. If the individualist framework, with its claim for women's autonomy, could be harmonized with the family-oriented concerns of relational feminists, a more fruitful model for contemporary feminist politics could emerge.

PASSAGE 2

Although numbers of animals in a given region may fluctuate from year to year, the fluctuations are often temporary and, over long periods, trivial. Scientists have advanced three theories of population control to account for this relative constancy.

The first theory attributes a relatively constant population to periodic climatic catastrophes that decimate populations with such frequency as to prevent them from exceeding some particular limit. In the case of small organisms with short life cycles, climatic changes need not be catastrophic: normal seasonal changes in photoperiod (daily amount of sunlight), for example, can govern population growth. This theory—the density-independent view—asserts that climatic factors exert the same regulatory effect on population regardless of the number of individuals in a region.

A second theory argues that population growth is primarily density-dependent—that is, the rate of growth of a population in a region decreases as the number of animals increases. The mechanisms that manage regulation may vary. For example, as numbers increase, the food supply would probably diminish, which would increase mortality. In addition, as Lotka and Volterra have shown, predators can find prey more easily in high-density populations. Other regulators include physiological control mechanisms: for example, Christian and Davis have demonstrated how the crowding that results from a rise in numbers may bring about hormonal changes in the pituitary and adrenal glands that in turn may regulate population by lowering sexual activity and inhibiting sexual maturation. There is evidence that these effects may persist for three generations in the absence of the original provocation. One challenge for density-dependent theorists is to develop models that would allow the precise prediction of the effects of crowding.

A third theory, proposed by Wynne-Edwards and termed “epideictic,” argues that organisms have evolved a “code” in the form of social or epideictic behavior displays, such as winter-roosting aggregations or group vocalizing; such codes provide organisms with information on population size in a region so that they can, if necessary, exercise reproductive restraint. However, Wynne-Edwards’ theory, linking animal social behavior and population control, has been challenged, with some justification, by several studies.

PASSAGE 3

In recent years, teachers of introductory courses in Asian American studies have been facing a dilemma nonexistent a few decades ago, when hardly any texts in that field were available. Today, excellent anthologies and other introductory texts exist, and books on individual Asian American nationality groups and on general issues important for Asian Americans are published almost weekly. Even professors who are experts in the field find it difficult to decide which of these to assign to students; nonexperts who teach in related areas and are looking for writings for and by Asian American to include in survey courses are in an even worse position.

A complicating factor has been the continuing lack of specialized one-volume reference works on Asian Americans, such as biographical dictionaries or desktop encyclopedias. Such works would enable students taking Asian American studies courses (and professors in related fields) to look up basic information on Asian American individuals, institutions, history, and culture without having to wade through mountains of primary source material. In addition, give such works, Asian American studies professors might feel more free to include more challenging Asian American material in their introductory reading lists, since good reference works allow students to acquire on their own the background information necessary to interpret difficult or unfamiliar material.

PASSAGE 4

Until recently, scientists did not know of a close vertebrate analogue to the extreme form of altruism observed in eusocial insects like ants and bees, whereby individuals cooperate, sometimes even sacrificing their own opportunities to survive and reproduce, for the good of others. However, such a vertebrate society may exist among underground colonies of the highly social rodent *Heterocephalus glaber*, the naked mole rat.

A naked mole rat colony, like a beehive, wasp's nest, or termite mound, is ruled by its queen, or reproducing female. Other adult female mole rats neither ovulate nor breed. The queen is the largest member of the colony, and she maintains her breeding status through a mixture of behavioral and, presumably, chemical control. Queens have been long-lived in captivity, and when they die or are removed from a colony one sees violent fighting for breeding status among the larger remaining females, leading to a takeover by a new queen.

Eusocial insect societies have rigid caste systems, each insect's role being defined by its behavior, body shape, and physiology. In naked mole rat societies, on the other hand, differences in behavior are related primarily to reproductive status (reproduction being limited to the queen and a few males), body size, and perhaps age. Smaller non-breeding members, both male and female, seem to participate primarily in gathering food, transporting nest material, and tunneling. Larger nonbreeders are active in defending the colony and perhaps in removing dirt from the tunnels. Jarvis' work has suggested that differences in growth rates may influence the length of time that an individual performs a task, regardless of its age.

Cooperative breeding has evolved many times in vertebrates, but unlike naked mole rats, most cooperatively breeding vertebrates (except the wild dog, *Lycaon pictus*) are dominated by a pair of breeders rather than by a single breeding female. The division of labor within social groups is less pronounced among other vertebrates than among naked mole rats, colony size is much smaller, and mating by subordinate females may not be totally suppressed, whereas in naked mole rat colonies subordinate females are not sexually active, and many never breed.