

It was more than 10 years ago that *Alternative Culture Publishing Co*, decided to publish the Korean edition of *Our Bodies, Ourselves*, and it took 4 years for translation and adaptation. Short of human and monetary resources, the company had delayed the publication for years. One day, several women anxious to translate the book proposed its publication to the company. They were the activists at Korea Sexual Violence Relief Center, who had met *Our Bodies Ourselves* somewhere else and had deep impression. Soon they began to introduce the book, and persuade other feminists to participate in its translation. As a result, in winter 1991, the team for Korean edition of *OBOS*, consisting of about 30 volunteers, was organized. Each one took charge of one chapter, and in case the chapter was quite long, two co-worked for one chapter. It took almost a year to finish the translation. In January 2003, the team for editing and adaptation was formed, comprised of some members of the translation team, several women editors, and two Women's Studies graduate students. They had meetings once or twice a month for one and half years, reviewing and correcting the draft. They also refined the sentences and collected resources in Korean language. For 6 months, from November 2004, the editor at the company and feminist translators elaborated the draft again, and completed the Resources.

Doing this, we came to think about what was a "politically correct" translation. We paid attention not to use male-centered, ethnocentric languages or the terms which take non-disabled, heterosexual married couple as the norm when translating into Korean. We chose rather unfamiliar words than commonly used ones based on the gender stereotypes or male-centered sexuality.

After selecting Korean terms, we cut out what was considered not to be useful for Korea readers because of quite different context from that of the U.S. For example, some sections focused on racism and the colored were cut out. However, some parts about American social systems, laws, and statistics survived, if they seemed to serve as references or models. We tried to put South Korean statistics instead of those of the U.S. or along with them, with their sources noted .

We inserted "in the U.S." in many places, where readers could be mixed up. And when adapting and including Korean statistics, we clarified it by adding "in Korea." But some chapters treating the situations far from South Korean women's experiences, were translated in full, not being cut out. For example, what were in Chapter 10 on homosexuality and chapter 17 on abortion were not familiar to Korean readers, but we thought American laws, systems, and history of movements would be helpful to South Korean women. We noted it on the first pages of the chapters.

Other chapters such as 2, 7, and 8 contain relatively much information from Korean sources. Since women's movements against sexual violence and domestic violence and ecological movements by women in South Korea had gained strength, and obtained excellent results, we had a lot to add about our experiences.

Much of Chapters 25 and 27 were deleted. The medical system of the U.S. which are treated in Chapter 25 are totally different from that of Korea. In that respect, we judged

much of the chapter not to be helpful to Korean readers. In chapter 27, we cut out various movements in the U.S. and added Korean movements.

In Chapter 13 and 18, some parts of the 8th edition of *OBOS* (2005) were included, which treated new contraceptives and biotechnology.

We decided to omit References and some footnotes about sources in English in order to make the book accessible to general readers. Instead, at the end of every chapter, we listed Korean books, films, web sites, and contact numbers. We also introduced English web sites about women's health at the end of chapter 27. They were selected from the updated list in the 8th edition of *OBOS*.