43. Altruism & Reciprocity | 이타주의 & 호혜주의(상호주의)

1. Altruism 이타주의

Altruism is the principle or practice관행 of concern for the welfare복지 of others. **It is a traditional virtue in many cultures and a core aspect of various religious traditions, though the concept of "others" [whom/toward whom] concern should be directed can vary among cultures and religions. Altruism is the opposite of [selflessness이타심/selfishness이기심].**

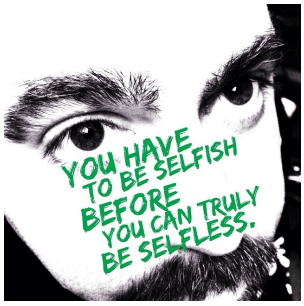
2. Reciprocity 호혜주의/상호주의

The norm of reciprocity is the expectation [that/which] people will respond [favorably/unfavorably]호의적으로 to each other by returning benefits for benefits, and responding with either indifference or [hospitality환대/후대/hostility적대] about harms. The social norm규범 of reciprocity often takes different forms in different areas or in different societies. All of them, however, are **[obvious/obscure]** in related ideas such as gratitude감사 or **[mutual/mature]**상호적인 goodwill.

3. Lincoln & Pig 링컨과 돼지

Lincoln and his law partner, Herndon, **[drives/driving]** a muddy road in an old carriage through pouring rain, were discussing **[that/whether]** there was such a thing as a disinterested사심이 없는, **[selfish/unselfish]** act. Lincoln said there was not. Herndon argued that there were such acts. They passed a pig caught in a crack of an old fence, squealing꽥꽥거리다 for his life. A little further down the road, Lincoln decided to go back and **[release/slaughter]** the pig. After letting the pig **[go/to go]**, he climbed back into the carriage. "Now, look here," said Herndon. "In spite of your fine logic, you have proved my point. Why did you get out in the mud and let that silly pig **[loose/to loose]**?" "It was a purely selfish act," said Lincoln." **If I had left that little fellow in there, the memory of his squealing would [make/have made] me [comfortable/ uncomfortable/uncomfortably]. That is [because/why] I freed him."**

4. Selflessness in Selfishness 이타적인 것은 이기적인 것이다!



If helping is based on what we feel, or how we connect with the victim, doesn't it discourage us from helping others? If we feel a "warm glow," a pleasurable feeling, by [alleviating경감시키다**/aggravating**악화시키다**] the plight**고통 **of others, doesn't this make our assistance [selfish/selfless]?** The problem is that if we call this "selfish," then **[literally**문자 그대로**/literately**교양 있게**]** everything becomes selfish, and the word **[loses/retains]**달성하다 its meaning. A truly selfish individual would have no trouble **[to walk/walking]** away from another **[in need/in deed]**. If someone is crying: Let her cry. If someone drops his boarding pass: Look away. These are **[that/what]** I'd call selfish reactions, which are quite the **[opposite/equivalent]**동등한 of empathic engagement개입. Empathy hooks us into the other's situation. Yes, we derive pleasure from helping others, but since this pleasure reaches us via the other, and only via the other, it is genuinely진짜로 **[self/other]-oriented**중심적인.

◉ alleviate aggravate plight boarding pass 탑승권 empathic 공감의/감정이입의 literally literately retain in need 도움이 필요한 deed 행위/행실 equivalent engagement derive 이끌어내다 genuine oriented

5. Reinterpretation of Motivation 동기의 재해석

"Can humans truly be **[arbitrary/altruistic]**?" There is a theory that answers this question, **"[CAN/CAN'T]"**. The theory is psychological egoism. Psychological egoism is defined as "All human acts are for their own good". The first person to start psychological egoism was British philosopher Thomas Hobbs. **Hobbes wanted to argue that psychological egoism is right by listing the psychological motivations we call [arbitrary/altruistic] and regarding them as [selfish/selfishly].** The following are two examples of Hobbs' analysis.

1) Charity 자선

Hobbes saw the motive for charity as **[boasting/boosting]**, not **[altruistic/altruistically]**. **He wants to show off that he is richer than the person who receives the charity and can take responsibility for not only his own life but also for helping others.**

2) Pity 연민

Hobbes saw compassion as a kind of **[comprehension**이해**/apprehension**근심**]**. Sympathy동정 is a feeling of sadness when something bad comes to someone else's heart. **Hobbes argued that the feeling was a concern that we feared the bad things that had happened to him would come to us.**