



## 전반기 Academic Writing을 마치며

	Excerpts
Day 1	<i>The Prince (1513)</i> by Niccolo Machiavelli
Day 2	<i>Civil Disobedience (1849)</i> by David Henry Thoreau
Day 3	<i>Summa Theologiae: War and Justice (1485)</i> by Thomas Aquinas
Day 4	<i>Famine, Affluence, and Morality (1972)</i> by Peter Singer
Day 5	<i>Utilitarianism (1861)</i> by John Stuart Mill
Day 6	<i>The Wealth of Nations (1776)</i> by Adam Smith and <i>The Tragedy of the Commons (1968)</i> by Garret Hardin
Day 7	<i>A Vindication of the Rights of Woman (1792)</i> by Mary Wollstonecraft and <i>Women's Beauty (1975)</i> by Susan Sontag
Day 8	<i>Industrial Society and Its Future (1995)</i> by Ted Kaczynski
Day 9	<i>The Selfish Gene (1976)</i> by Richard Dawkins
Day 10	<i>Silent Spring (1962)</i> by Rachel Carson

# Annotations

매 시간 아이들과 함께 지문을 Annotate 했습니다.



## The Morals of Princes (1513)

### Chapter 15

On the Reasons Why Men are Praised or Blamed—Especially Princes

[1] Whenever men are discussed, there are certain qualities that bring them either praise or blame. Thus some are considered generous, others stingy; some are givers, others grabbers; some cruel, others merciful; one man is treacherous, another faithful; one is feeble and effeminate, another fierce and spirited; one humane, another proud; one lustful, another chaste; one straightforward, another sly; one harsh, another gentle; one serious, another playful; one religious, another skeptical, and so on. I know everyone will agree that among these many qualities a prince certainly ought to have all those that are considered good. But since it is impossible to have and exercise them all, because the conditions of human life simply do not allow it, a prince must be shrewd enough to avoid the public disgrace of those vices that would lose him his state. If he possibly can, he should also guard against vices that will not lose him his state, but if he cannot prevent them, he should not be too worried about indulging them. And furthermore, he should not be too worried about incurring blame for any vice without which he would find it hard to save his state. For if you look at matters carefully, you will see that something resembling virtue, if you follow it, may be your ruin, while something else resembling vice will lead, if you follow it, to your security and well-being.

embrace vices as long as it doesn't endanger power.

- <sup>1</sup> stingy (adj): unwilling to give or spend; ungenerous (인색한, 구두쇠적인)
- <sup>2</sup> effeminate (adj): (referring to a man) having characteristics or behaving like a woman (이성적인)
- <sup>3</sup> lustful (adj): having or showing strong sexual desire (성욕적인)
- <sup>4</sup> chaste (adj): avoiding all or unethical sexual activities (순결한)
- <sup>5</sup> shrewd (adj): having or showing sharpness and quick judgement (상황판단이 빠른, 거민한, 저해한)
- <sup>6</sup> state (n): a nation or territory under one government (국가)
- <sup>7</sup> indulge (v): to allow oneself to enjoy pleasure (만끽할 때)
- <sup>8</sup> resemble (v): to have similar qualities or appearance (상대)



prepared for it, that will be the kind of government which they will have. Government is at best but an expedient<sup>1</sup>; but most governments are usually, and all governments are sometimes, inexpedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail<sup>2</sup>, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted<sup>3</sup> before the people can act through it. Witness the present Mexican war, the work of comparatively few individuals using the standing government as their tool; for in the outset, the people would not have consented to this measure.

army > gov. abused. => tyranny of minority.

[2] This American government - what is it but a tradition, though a recent one, endeavoring to transmit itself unimpaired<sup>4</sup> to posterity, but each instant ~~losing some of its material~~ losing some of its vitality and force of a single living man; for a single man can bear a ~~living will~~ living will. It is a sort of ~~living gun~~ living gun people themselves. But it is not the least necessary for this; for the people must have some complicated machinery or other, and hear its din<sup>5</sup>, to satisfy that idea of government which they have. Governments show thus how successfully men can be imposed upon, even impose on themselves, for their own advantage. It is excellent, we must all allow, yet this government never of itself furthered any enterprise, but by the alacrity<sup>6</sup> with which it got out of its way. It does not keep the country free, it does not settle the West. It does not educate. The character inherent<sup>7</sup> in the American people has done all that has been accomplished; and it would have done somewhat more, if the

Henry believes US Gov. is only concerned with perpetuating itself. Gov can be abused to minimize particular interests of gov. [abuse of power] etc.

- <sup>1</sup> expedient (adj): quick and practical but possibly improper or immoral (간편한, 급조)
- <sup>2</sup> prevail (v): to win; to triumph (승리하다, 대기기 되다)
- <sup>3</sup> perverted (adj): far from what is right or morally acceptable (왜곡된, 비뚤어진)
- <sup>4</sup> endeavor (v): to work or attempt to achieve a goal (노력하다, 시도하다)
- <sup>5</sup> unimpaired (adj): not damaged or weakened (손상되지 않은, 변질되지 않은)
- <sup>6</sup> posterity (n): future generations (후대, 자손)
- <sup>7</sup> din (n): a loud noise (소음, 요란함)
- <sup>8</sup> alacrity (n): cheerful willingness or eagerness (이중 기쁨)
- <sup>9</sup> inherent (adj): existing as a natural part (고유히 타고난)



## Summa Theologiae: War and Justice (1485)

Objection 1 Is Making War Always a Sin?

[1] In answer I declare that there are three requirements for a war to be just. First, the authority of the ruler by whose command the war is to be waged. For it is not appropriate for a private person to declare war, since he is able to pursue his rights by recourse to the judgment of someone of higher rank. Similarly, it is not appropriate for a private person to call the people to arms, as he is to be done in wars. Looking after the state is something entrusted to rulers, and hence it belongs to them to watch over the welfare of the city or kingdom or province which is in their charge. It is within their powers to defend the state by using the sword of retaliation against internal disorders of the peace, as they do when they punish criminals, as St. Paul says in his Epistle to the Romans, 13: 4, 'He beareth the sword in vain'. For he is God's minister, an avenger to execute wrath upon him that doeth evil: And in the same way they may defend the state against external enemies by using the sword of war, this is why rulers are told in Psalm 71, 'Rescue the poor, and deliver the needy from the hand of the sinner. And Augustine says in the Contra Faustum: 'The natural order of mortals is accommodated to peace, and hence it requires that the authority and decision to undertake a war be in the power of the rulers -> critics are usually or used to peace.

lobbes. critics have to stay long. Gov uses violence for protection.

[2] The second requirement is a just cause. Those who are attacked must deserve to be attacked in virtue of some culpability. Hence Augustine says in Book 83: 'Wars are generally defined as just if they are wrongdoings, as when a nation or a state is to be punished either for failing to make amends for some wicked act which its subjects have

may need to do sth wrong.

- <sup>1</sup> recourse (n): solution; something as a source of help (해결책)
- <sup>2</sup> entrust (v): to trust and give responsibility (맡기다, 위임하다)
- <sup>3</sup> beareth (v): old version of 'bear', which means to hold or carry (부담, 연다)
- <sup>4</sup> vain (n): lacking success or worth (성공)
- <sup>5</sup> culpability (n): responsibility for doing something wrong (범죄에 대한 책임)



## Famine, Affluence, and Morality (1972)

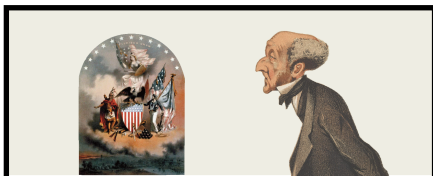
[1] As I write this, in November 1971, people are dying in East Bengal from the lack of food, shelter, and medical care. The suffering and death now are not inevitable, not unavoidable. Constant poverty, a cyclone, and a civil war have turned at least nine million people into destitute refugees; nevertheless, it is not beyond the capacity of the richer nations to give enough assistance to reduce any further suffering. The decisions and actions of human beings can prevent this kind of suffering. Unfortunately, human beings have not made the necessary decisions. At the individual level, people have, with very few exceptions, not responded to the situation in any significant way. Generally speaking, people have not given large sums to relief funds; they have not written to their parliamentary representatives demanding increased government assistance; they have not demonstrated in the streets, held symbolic fasts, or done anything else directed toward providing the refugees with the means to satisfy their essential needs.

Case Study. Problem Analysis. The rich countries can and should voluntarily undertake to reduce suffering. Despite awareness of global suffering, inaction.

[2] The Bengal emergency is just one of the latest and most acute major emergencies in various parts of the world, arising both from natural and man-made causes. There are also many parts of the world in which people die from malnutrition and lack of food not caused by any special emergency. I take Bengal as my example only because it is the present concern, and because the size of the problem has ensured that it has been given adequate publicity. Neither individuals nor governments can claim to be unaware of what is happening there.

Provides reason why he chose Bengal. Globalization is concept and ubiquitous.

- <sup>1</sup> inevitable (adj): certain to happen; unavoidable (피할 수 없는, 불가피한)
- <sup>2</sup> beyond capacity (adj): exceeding the ability or power of (something) (능력을 초과하다)
- <sup>3</sup> acute (adj): serious, intense, or severe (심한, 심각한)
- <sup>4</sup> arise from (v): to originate or come from [(~에서) 비롯되다]
- <sup>5</sup> implication (n): a result or conclusion (that is not expressly stated or shown) (함축, 암시, 영향)



### Utilitarianism: Happiness as the Foundation of Morality (1761)

[1] The **crowd** which accepts the **doctrine** of **ultimate utility**, or the **greatest happiness principle**, holds that we are **entitled to pleasure in the least to prevent suffering**. It is not for the sake of pleasure, nor the absence of pain, but to **prevent suffering**. To give a clear view of the mind which set up by the theory, we must trace the origin of the doctrine. It is not for the sake of pleasure, nor the absence of pain, but to prevent suffering. It is not for the sake of pleasure, nor the absence of pain, but to prevent suffering. It is not for the sake of pleasure, nor the absence of pain, but to prevent suffering.

[2] Now such a theory of life, which is in many minds, and among them in some of the most cultivated in feeling and in judgment. It is not for the sake of pleasure, nor the absence of pain, but to prevent suffering. It is not for the sake of pleasure, nor the absence of pain, but to prevent suffering.

**Thesis**

1 need to a set of rules or principles followed by a group of people (201, 202)  
 1 provision (n): the lack of basic things (201, 202)  
 1 estimate (adj): showing respect and admiration (201, 202)  
 1 estimate (adj): being a habit or exercise that is likely to be useful (201, 202)  
 1 growing (adj): showing too much hurry (201, 202)  
 1 sense (n): a sign, symptom and mental person (201, 202)  
 1 commonness (adj): being or showing to be common for someone (201, 202)  
 1 assistant (n): the person who attacks (201, 202)

Prof. Eds. 24

### An Inquiry into the Nature and Causes of the Wealth of Nations (1776)

Adam Smith

Every individual is continually exerting himself to find out the most advantageous employment for his own stock. He is not conscious of any other end, and he never intends to make any sacrifice to it. He is not conscious of any other end, and he never intends to make any sacrifice to it. He is not conscious of any other end, and he never intends to make any sacrifice to it.

**Thesis**

1 advantage (adj): the quality of being advantageous (201, 202)  
 1 advantage (adj): the quality of being advantageous (201, 202)  
 1 advantage (adj): the quality of being advantageous (201, 202)  
 1 advantage (adj): the quality of being advantageous (201, 202)

Prof. Eds. 32

### A Vindication of the Rights of Women (1792)

Mary Wollstonecraft

[1] My own sex, I hope, will excuse me, if I treat the political creature, instead of flattening their flattering praises, and viewing them as if they were in a state of perpetual childhood, to stand alone. I earnestly wish to point out to what manly and human passions women are entitled to aspire, and to persuade them to endeavor to acquire strength, both of mind and body, and to convince them, that the principles, susceptibility of heart, delicacy of sentiment, and refinement of taste, are almost synonymous with **virtue** and **wisdom**, and that these qualities are only the objects of pride and terror, and which have been formed by habit, will soon become objects of contempt.

[2] Distinguishing between the **virtuous** and the **profligate**, and disposing that work **virtuous** of mind, **equally** sensible, and **sweet** quality of manners, supported by the result of education of the women, would wish to show the **importance** of **education** in that the first object of education is to **improve** the **mind** and **to refine** the **taste** of the **intellect** and **to improve** the **character** of the **individual**.

[3] This is a rough sketch of my plan, and should I express my wish with the energetic enthusiasm that I feel whenever I think of the subject.

1 flattery (adj): all of praise and compliment (201, 202)  
 1 susceptibility (n): the quality of being easily influenced or harmed by something (201, 202)  
 1 equanimity (n): a level or state that denotes a person's ability to remain calm, or  
 1 condescending (adj): treating someone as if you are more important or more intelligent than them (201, 202)  
 1 virtue (adj): having or showing no originality (201, 202)  
 1 elegance (n): graceful and noble appearance (201, 202)  
 1 equanimity (adj): delicate and beautiful (201, 202)  
 1 delicacy (n): the quality of being easily influenced or control (201, 202)  
 1 habit (adj): showing great (201, 202)  
 1 turbulence (n): a standard by which something is judged (201, 202)

Prof. Eds. 36

### The Enlightenment: The continued development of technology will transform the situation. It will certainly subject human beings to greater indignation and inflict greater damage on the environment. It will probably lead to greater social distress, greater inequality, and it may lead to increased individual suffering even in 'advanced' countries.

[2] We therefore advocate a **revolution against the industrial system**. This revolution may or may not include **abolishing** it, but we do not mean it may be a relatively gradual process spanning a few decades. We can't predict any of that. But we do outline in a very general way the measures that those who have the industrial system should take in order to prepare the way for a revolution against that form of society. This is not to be a gradual revolution. It is not to be a gradual revolution. It is not to be a gradual revolution. It is not to be a gradual revolution.

**Thesis**

1 technological (adj): relating to or involving the use of technology (201, 202)  
 1 subject (adj): being subjected to (201, 202)  
 1 inflict (adj): causing harm or pain (201, 202)  
 1 damage (adj): causing harm or pain (201, 202)  
 1 environment (adj): the natural or man-made surroundings that provide the conditions for human health, comfort, and well-being (201, 202)

Prof. Eds. 44

### The Tragedy of the Commons (1970)

Adem-Smit (Gordon Hilder)

[1] The philosopher **Thomas Hobbes** used the term **tragedy of the commons**. The essence of the tragedy is not unhelpful or useless.

[2] simple abundance. If one has them, society takes care of one from credit to grow. This is not surprising that modern society is full of **public goods**. These include scientific work, artistic achievement, humanitarian work, and literary creation, and the common **land**, acquisition of money and material goods for beyond the point at which they cease to give any additional physical satisfaction, and social action when it addresses issues that are not important for the individual personally, as in the case of white activists who work for the rights of non-white minorities. These are not always **public goods** activities, since for many people they may be motivated in part by needs other than the need to have some good to pursue. Scientific work may be motivated in part by a desire for intellectual achievement, and artistic work by feelings, militant social activism by hostility. But for most people who pursue them, these activities are in large part **public goods** activities.

[3] More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

[4] (5) For most of not most people, **surrogate activities** are less satisfying than the pursuit of real goods that, goals that people would want to attain even if used for the power process were already fulfilled. One indication of this is the fact that, in many of our cities, people who are deeply involved in surrogate activities are never actually **happy** at all. This is the tragedy of the commons. It is not surprising that modern society is full of **public goods**. These include scientific work, artistic achievement, humanitarian work, and literary creation, and the common **land**, acquisition of money and material goods for beyond the point at which they cease to give any additional physical satisfaction, and social action when it addresses issues that are not important for the individual personally, as in the case of white activists who work for the rights of non-white minorities. These are not always **public goods** activities, since for many people they may be motivated in part by needs other than the need to have some good to pursue. Scientific work may be motivated in part by a desire for intellectual achievement, and artistic work by feelings, militant social activism by hostility. But for most people who pursue them, these activities are in large part **public goods** activities.

[6] It is not possible to make a **lasting compromise** between **technology** and **abundance**, because technology is by far the more powerful social force and continually erodes the freedom that we do from the "natural" business of satisfying their biological needs, but that is because in our society the effort needed to satisfy the biological needs has been reduced to **triviality**. More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

[7] A technological advance that **improves** the **freedom** that we do from the "natural" business of satisfying their biological needs, but that is because in our society the effort needed to satisfy the biological needs has been reduced to **triviality**. More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

1 surrogate (n): a substitute, someone or something that takes the place of another (201, 202)  
 1 compromise (n): an agreement or settlement reached (201, 202)  
 1 erode (v): to gradually wear away (201, 202)

Prof. Eds. 45

### The Tragedy of the Commons (1970)

Adem-Smit (Gordon Hilder)

[4] An apparently altruistic act is one that looks **selfish** and if it tends to make the altruist more likely to die, and the recipient more likely to survive. It is not surprising that modern society is full of **public goods**. These include scientific work, artistic achievement, humanitarian work, and literary creation, and the common **land**, acquisition of money and material goods for beyond the point at which they cease to give any additional physical satisfaction, and social action when it addresses issues that are not important for the individual personally, as in the case of white activists who work for the rights of non-white minorities. These are not always **public goods** activities, since for many people they may be motivated in part by needs other than the need to have some good to pursue. Scientific work may be motivated in part by a desire for intellectual achievement, and artistic work by feelings, militant social activism by hostility. But for most people who pursue them, these activities are in large part **public goods** activities.

[5] For most of not most people, **surrogate activities** are less satisfying than the pursuit of real goods that, goals that people would want to attain even if used for the power process were already fulfilled. One indication of this is the fact that, in many of our cities, people who are deeply involved in surrogate activities are never actually **happy** at all. This is the tragedy of the commons. It is not surprising that modern society is full of **public goods**. These include scientific work, artistic achievement, humanitarian work, and literary creation, and the common **land**, acquisition of money and material goods for beyond the point at which they cease to give any additional physical satisfaction, and social action when it addresses issues that are not important for the individual personally, as in the case of white activists who work for the rights of non-white minorities. These are not always **public goods** activities, since for many people they may be motivated in part by needs other than the need to have some good to pursue. Scientific work may be motivated in part by a desire for intellectual achievement, and artistic work by feelings, militant social activism by hostility. But for most people who pursue them, these activities are in large part **public goods** activities.

[6] It is not possible to make a **lasting compromise** between **technology** and **abundance**, because technology is by far the more powerful social force and continually erodes the freedom that we do from the "natural" business of satisfying their biological needs, but that is because in our society the effort needed to satisfy the biological needs has been reduced to **triviality**. More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

[7] A technological advance that **improves** the **freedom** that we do from the "natural" business of satisfying their biological needs, but that is because in our society the effort needed to satisfy the biological needs has been reduced to **triviality**. More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

1 altruistic (adj): public support for an idea, plan, or way of doing something (201, 202)  
 1 altruist (adj): showing no greed and helping others (201, 202)  
 1 negligible (adj): minor; insignificant (201, 202)

Prof. Eds. 50

### Silent Spring (1962)

A Childhood Sense of Wonder

In an October 1962 issue, Life magazine included his photo of Rachel Carson along with children in the woods by the lake.

[1] The history of life on earth has been a history of interaction between living things and their surroundings. To a large extent, the physical form and the habits of the earth's vegetation and its animal life have been molded by the environment. Considering the whole span of earth's time, the reverse effect, in which life itself has modified the environment, has been relatively slight. Only within the moment of time represented by the present century has man's operations (man) acquired sufficient power to alter the structure of his world.

[2] During the past quarter century this power has not only increased to one of disturbing magnitude but it has changed in character. The most alarming of all man's assaults upon the environment is the contamination of the air, water, and soil with **poisonous and even lethal substances**. This pollution is for the most part **irreversible**, the chain of events it sets in motion is such that it will support life in **balance** is for the most part **irreversible**. In this new universal contamination of the environment, **chemicals** are the **major** and **little** recognized **poisoners** of **equilibrium** in the **ecosystem** of the **world**.

[3] It took hundreds of millions of years to produce the life that now

**Thesis**

1 irreversible (adj): not able to be reversed (201, 202)  
 1 balance (n): the state of being in equilibrium (201, 202)  
 1 contamination (n): the action or process of calculating something (201, 202)  
 1 equilibrium (n): the state of being in equilibrium (201, 202)  
 1 ecosystem (n): a community of interacting organisms and their physical environment (201, 202)  
 1 major (adj): of primary importance (201, 202)  
 1 little (adj): of small size or amount (201, 202)  
 1 recognized (adj): known or accepted by the public (201, 202)  
 1 poisoner (n): a person who poisons (201, 202)  
 1 equilibrium (n): the state of being in equilibrium (201, 202)  
 1 ecosystem (n): a community of interacting organisms and their physical environment (201, 202)

Prof. Eds. 54

### The Tragedy of the Commons (1970)

Adem-Smit (Gordon Hilder)

[2] simple abundance. If one has them, society takes care of one from credit to grow. This is not surprising that modern society is full of **public goods**. These include scientific work, artistic achievement, humanitarian work, and literary creation, and the common **land**, acquisition of money and material goods for beyond the point at which they cease to give any additional physical satisfaction, and social action when it addresses issues that are not important for the individual personally, as in the case of white activists who work for the rights of non-white minorities. These are not always **public goods** activities, since for many people they may be motivated in part by needs other than the need to have some good to pursue. Scientific work may be motivated in part by a desire for intellectual achievement, and artistic work by feelings, militant social activism by hostility. But for most people who pursue them, these activities are in large part **public goods** activities.

[3] More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

[4] (5) For most of not most people, **surrogate activities** are less satisfying than the pursuit of real goods that, goals that people would want to attain even if used for the power process were already fulfilled. One indication of this is the fact that, in many of our cities, people who are deeply involved in surrogate activities are never actually **happy** at all. This is the tragedy of the commons. It is not surprising that modern society is full of **public goods**. These include scientific work, artistic achievement, humanitarian work, and literary creation, and the common **land**, acquisition of money and material goods for beyond the point at which they cease to give any additional physical satisfaction, and social action when it addresses issues that are not important for the individual personally, as in the case of white activists who work for the rights of non-white minorities. These are not always **public goods** activities, since for many people they may be motivated in part by needs other than the need to have some good to pursue. Scientific work may be motivated in part by a desire for intellectual achievement, and artistic work by feelings, militant social activism by hostility. But for most people who pursue them, these activities are in large part **public goods** activities.

[6] It is not possible to make a **lasting compromise** between **technology** and **abundance**, because technology is by far the more powerful social force and continually erodes the freedom that we do from the "natural" business of satisfying their biological needs, but that is because in our society the effort needed to satisfy the biological needs has been reduced to **triviality**. More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

[7] A technological advance that **improves** the **freedom** that we do from the "natural" business of satisfying their biological needs, but that is because in our society the effort needed to satisfy the biological needs has been reduced to **triviality**. More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

1 surrogate (n): a substitute, someone or something that takes the place of another (201, 202)  
 1 compromise (n): an agreement or settlement reached (201, 202)  
 1 erode (v): to gradually wear away (201, 202)

Prof. Eds. 60

### The Tragedy of the Commons (1970)

Adem-Smit (Gordon Hilder)

[4] An apparently altruistic act is one that looks **selfish** and if it tends to make the altruist more likely to die, and the recipient more likely to survive. It is not surprising that modern society is full of **public goods**. These include scientific work, artistic achievement, humanitarian work, and literary creation, and the common **land**, acquisition of money and material goods for beyond the point at which they cease to give any additional physical satisfaction, and social action when it addresses issues that are not important for the individual personally, as in the case of white activists who work for the rights of non-white minorities. These are not always **public goods** activities, since for many people they may be motivated in part by needs other than the need to have some good to pursue. Scientific work may be motivated in part by a desire for intellectual achievement, and artistic work by feelings, militant social activism by hostility. But for most people who pursue them, these activities are in large part **public goods** activities.

[5] For most of not most people, **surrogate activities** are less satisfying than the pursuit of real goods that, goals that people would want to attain even if used for the power process were already fulfilled. One indication of this is the fact that, in many of our cities, people who are deeply involved in surrogate activities are never actually **happy** at all. This is the tragedy of the commons. It is not surprising that modern society is full of **public goods**. These include scientific work, artistic achievement, humanitarian work, and literary creation, and the common **land**, acquisition of money and material goods for beyond the point at which they cease to give any additional physical satisfaction, and social action when it addresses issues that are not important for the individual personally, as in the case of white activists who work for the rights of non-white minorities. These are not always **public goods** activities, since for many people they may be motivated in part by needs other than the need to have some good to pursue. Scientific work may be motivated in part by a desire for intellectual achievement, and artistic work by feelings, militant social activism by hostility. But for most people who pursue them, these activities are in large part **public goods** activities.

[6] It is not possible to make a **lasting compromise** between **technology** and **abundance**, because technology is by far the more powerful social force and continually erodes the freedom that we do from the "natural" business of satisfying their biological needs, but that is because in our society the effort needed to satisfy the biological needs has been reduced to **triviality**. More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

[7] A technological advance that **improves** the **freedom** that we do from the "natural" business of satisfying their biological needs, but that is because in our society the effort needed to satisfy the biological needs has been reduced to **triviality**. More important, in our society, it is not the "intelligence" they get from their work is more important than the money and prestige they earn.

1 altruistic (adj): public support for an idea, plan, or way of doing something (201, 202)  
 1 altruist (adj): showing no greed and helping others (201, 202)  
 1 negligible (adj): minor; insignificant (201, 202)

Prof. Eds. 60

## Outline

아이들과 함께 Outline을 기획하는 과정도 거쳤습니다.

1. Intro → short  
 (1) Both passages → common theme.  
 (2) May ~  
 (3) Susan ~

2. Similarities  
 1) criticize men's treatment  
 2) "gender norms"  
 3) Independence X  
 → 1) May argues

3. Differences  
 1) Quote  
 2) Interpret.  
 3) Susan's argument  
 4) Quote.  
 5) Interpret.

May → Equal Right to vote  
 Susan → break gender stereotypes  
 → country standards

Prof. Eun 42

common questions of right and wrong, as well as on many of the far more difficult questions of when and how, and then, as long as we regard as a human quality, it is to be presumed they will continue to do.

### Outline

[1] 1) Explain Utilitarianism  
 ↳ Happiness → pleasure ↑  
 ↳ Goal of Life → bodily senses of intellect, emotions, aesthetic taste.  
 ↳ Moral standard.

[2] Critique  
 ↳ eating Eteman  
 ↳ Torturing Joe's children  
 ↳ "Adele"  
 ↳ Trolley Problem  
 ↳ us 5

Prof. Eun 30

Example of Paragraph Structure Outlining ARG.

Technology progresses, freedom is threatened. Technology initially appears to not threaten freedom, as time progresses, freedom is threatened. Technology progresses, freedom is threatened. Technology initially appears to not threaten freedom, as time progresses, freedom is threatened. Technology progresses, freedom is threatened. Technology initially appears to not threaten freedom, as time progresses, freedom is threatened.

Prof. Eun 48

## Essay Correction

세심한 첨삭으로 논리와 작문력을 교정했습니다.

### Day 1

#### The Morals of a Prince

Niccolo Machiavelli

Student's Essay

While it is best for a leader to be both loved and feared, Machiavelli rejects this unrealistic idealistic endeavor, as it is highly unlikely. Basing his rationale on the nature of humans, Machiavelli advocates for the doctrine of fear as the safest means to political security. He believes that being feared is the safest kind of relationship between a prince and his people. When looking at a scenario where the prince is in danger and the people are inclined to turn against the prince because they are opportunistic. This raises an important inquiry for the subject: the fundamental question: Is it better to break the heart of a prince one fears or the heart of a prince one loves. Machiavelli contends that the latter is the safer choice. In accordance with Machiavelli's logic, it would be better to break the heart of the prince you love. This is primarily because when the former happens in the former case, there are likely to be the person who breaks the heart of the prince they fear will receive major repercussions. He would be the object of the prince's wrath, placing his life and entire estate in a precarious state. They would be considered an enemy to the feared prince and their future state would be unpredictable. Furthermore, Machiavelli also argues that a governance of fear provides more control over the motivations of his subjects. is a better motivator than love, which is why it serves as a more effective tool for leaders. Machiavelli claims that "love is a link of obligation which men, because they are rotten, will break any they think doing so serves their advantage." Fear, on the other hand, evokes in people's the desire to avoid punishment. Therefore, a ruler who commands fear yields more leverage over his citizens. Lastly, Machiavelli he argues that a ruler shall not only care about his own reputation, but should also be willing to act against principles flexibly at the right times. So long as what he believes is necessary and just, he should commit himself to action on the basis of his beliefs, regardless. However, Machiavelli qualifies his proposition with limitations to his argument. Although it is best to be feared, a prince should not incur hatred. He should be feared in a way in which he is not hated, but he cannot receive love either. Correspondingly, as because he exerts fear, his other talents will be hidden and only his "inhumane cruelty" may overshadow his human attributes will be underscored to the people. In the modern political context of society, it is unclear whether Machiavelli's counsel remains relevant. This argument may or may not work. For instance, in the current society of democracy, the belief Governance predicated on the belief that "the ends, no matter how immoral, justify the means," will not be well received by citizens of contemporary democracies. The people. They will not subjugate themselves to fear and nor will they comply with forced authority. Rather, they will demand request that their voice be heard, and if not, will most likely result in impeachment through discussion and elect the leader of their choice, whom when they deem the leader isn't doing his job.

### Day 4

#### Famine, Affluence and Morality

Peter Singer

Student's Essay

In *Famine, Affluence, and Morality* (1972), Peter Singer delineates the significance of unequivocal benevolence unequivocally and to all. To elaborate this, Singer presents an emphatic case for performing one's moral obligations of lending assistance to the best of that individual's ability. His conjecture regarding different controversies such as euthanasia, global poverty and animal rights illustrates his rationale for of altruism. He exemplifies his moral principle by providing an example of the crisis in Bengal's emergency. He describes that global suffering is constant and ubiquitous. Afterwards he claims his thesis to the question of what moral implications define the justified course of action in situations such that which had happened in Bengal: "Indeed, the whole way we look at moral issues – our moral conceptual scheme – needs to be altered and which it, the way of life that has come to be taken for granted in our society." By this, he purports that there needs to be a change in our moral framework of duties in relation to global suffering.

Singer begins his initial argument by pointing out that begins where many advanced countries and affluent individuals have the ability and therefore the duty to help those in need. He also He proclaims that the world as enough capability to address the world's problems a problem analysis for his argument for benevolence by claiming that "It is not beyond the capacity of the richer nations to give enough assistance to reduce any further suffering" By saying this, Singer claims that rich countries can end global suffering and does, despite potential misconceptions, have the adequate resources to do so. Furthermore, the quote "The decision and actions of human beings can prevent this kind of suffering" discusses how he frames the issue of global poverty more as an issue of willingness than capability, than of efficacy. Furthermore he claims that despite being aware awareness of global suffering, many affluent citizens are simply indifferent to the plight of human suffering. other citizens with affluence remain in inaction. He claims that although rich countries have more than enough money and are fully aware that there are people suffering, people do not put any effort to assist impoverished and struggling communities. In continuation, Furthermore, his second argument proclaims reads of how to the extent to which where individuals can exempt themselves from sacrificing anything of comparable moral worth. In particular, Singer argues that they should partake in any action of kindness displayed as necessary. By claiming that "if it is in our power to prevent something bad from happening without sacrificing anything of comparable moral importance, we ought to do it.", it is evident that Peter Singer has enshrined the moral principle of being benevolent. a moral principle of available donation. To illustrate his point, Singer provides an analogy Here, he offers an example of a drowning child to assert one's moral obligation. Here, And in accordance to here, he gives three requirements to

# Academic Expressions

아카데미 라이팅에서 앞으로 자주 사용해야 하는 표현들 위주로 공부했습니다.

## Section 1

① Review each word's meaning and sample sentences, and then write your own sentence on the line.

### 1. ascertain v.

to measure, find out about, or try to understand (about something)

- The detective worked diligently to ascertain the truth behind the mysterious disappearance.
- By carefully examining the evidence, the forensic team was able to ascertain the cause of the fire.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 2. beget v.

to cause, produce, or bring about (typically used in the context of offspring or creation)

- The positive attitude of the team begets a productive work environment.
- The new technology is expected to beget significant advancements in the field.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 3. postulate v.

to suggest or assume as a basis for reasoning or argument

- Einstein's theory of relativity postulates that the speed of light is constant.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 3. A is to B as C is to D

Establishes an analogy or comparison between the relationship of "A" to "B" and the relationship of "C" to "D"

- Highlight "A", "B", "C", and "D"
- A teacher is to school as a doctor is to a hospital.
- Writer is to words as painter is to colors.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 4. Reduce A to B

Simplify or condense "A" to its essential or basic form, represented by "B"

- Highlight "A" and "B"
- The book tries to reduce complicated concepts to accessible explanations.
- The chef can reduce a long list of ingredients to a delicious dish.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 5. Equate A and B

Treat "A" and "B" as equal or equivalent in value, meaning, or significance

- Highlight "A" and "B"
- Some people mistakenly equate intelligence and academic achievement.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 6. emanate v.

to emit, issue, or originate from a source

- The sweet aroma of freshly baked cookies emanated from the kitchen.
- Confidence and charisma emanated from the speaker as he addressed the audience.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 7. construe v.

to interpret or understand the meaning or intention of something

- The teacher explained the poem's meaning to help the students construe its symbolism.
- It is important to construe the terms of the contract accurately to avoid misunderstandings.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 8. misconstrue v.

to interpret or understand something incorrectly or mistakenly

- The media often misconstrues celebrities' statements, leading to misunderstandings.
- The email from Jinny's friend was poorly worded, which led Jinny to misconstrue its intended message.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

- The company's brand is equated with quality and reliability.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 6. A defeats the purpose of B

Indicates that the existence or implementation of "A" undermines or negates the intended objective or function of "B"

- Highlight "A" and "B"
- Using a loudspeaker defeats the purpose of a library, which is to maintain a quiet environment.
- Ignoring safety guidelines defeats the purpose of having them in place.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_

### 7. Derive A from B

Obtain or deduce "A" as a result or consequence of "B"

- Highlight "A" and "B"
- The chef derived the unique recipe from a combination of traditional flavors.
- The author derived inspiration from historical events to create the fictional story.

Write two sentences below:

1. \_\_\_\_\_  
2. \_\_\_\_\_