

As it is famously told, "Love makes the world go round", it can be said that empathy is indeed the hidden motor of human history. With old-fashioned values being stated as things such as loyalty and respect, there is no question that empathy plays a great role as it is used to create movements and question society as a whole. The essay by Roman Krznaric not only poses the question about how we as a society have valued empathy, but also how we individually have related with the use of empathy around us from the local charities to the commercials that are run on TV. With extensive background from the essay, I do think that empathy is a driving factor, but far more important is the social capital that society gives back and how we give attention is the hidden motor of the history as we know it from computers to the urban poor in a war far away.

With the examples of how the society gave empathy to the urban poor, which enabled the movement of people calling for reform and the raising of public welfare, the essay strikes and reinforces the position that empathy is in fact a key factor. It is even to have been said that "evacuation was itself disguised welfare scheme", which could be said the same about the empathy around the ordeal at the time. It is also expressed in literature such as "The Better Angels of Our Nature" and others such as "The End of Power" suggesting that not only has empathy made social problems more aware in our society, but also made it so that people are more aware of the gap between the social classes which is also aware in other books such as "The Capital". These books are not only taken up as example of the amount of warfare between the classes, but also the amount of attention that they bring to the table that the society as a whole can improve itself for the benefit of the whole, creates a compelling story.

Empathy helps to create a movement for the mass as it sheds light to a certain individual, but all the glitter is not gold. It is without a doubt that although we may mourn over such iconic tragedies, that we do not reflect on more things that happen around the world. Although it is so that we are able to create life-changing movements for welfare and for more institutionalised outtake on how governments spend, we have undoubtedly no conscience to think about many of the catastrophes world wide and to take action to those that are not close to us or affect us. Because of this philosopher, Peter, retorted in his book, "The Most Good You Can Do", that because empathy focuses our attention on individual cases, we tend to neglect the distant strangers that it is harder to make a personal or emotional connection to. Because empathy induces us to care more about the person next door rather than the kids in Africa dying of starvation, he claims that reason should be regarded higher than empathy in the basis of moral behaviour because we are not effectively able to have cognitive empathy for those far away from us. This gives clear insight as to why empathy is not only inspires a mass, but also has the ability to shed light away from a group of people.

Although critics and philosophers presume that because empathy creates a negligence as well, Roman Krznaric brings up that history has time and time again been formed because of cognitive empathy. As with the examples of the Holocaust and the African slaves, the author sets out to reinforce his idea. This is also met with foresight of what the world would be like if empathy was not present. In conclusion, the essay presents the topic of empathy in a interesting way with correlation of history. I agree with the essay in the way it presents empathy as the catalyst for social capital, but it could be also shown the factors around empathy such as story telling with charity or with an evacuation has just as a importance as empathy itself. It is obvious that the overall compelling power that empathy has towards the reunion of humanity with different groups, which in the end has created turning pages in history for better or for worse.