

Keltner, Dacher. *The Compassionate Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. New York: W.W. Norton & Company, 2010.

Dacher Keltner. *The Compassionate Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010),

PART ONE: The Scientific Roots of Human Goodness

Introduction P. 5-7

Dacher Keltner, Jason Marsh, and Jeremy Adam Smith. *Introduction: The Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010),

Discoveries of how hormones like oxytocin promote trust and generosity; and psychological studies of how and why people can be moved to practice kindness, even when it seems to cut against their own self-interest. Empathy, gratitude, compassion, altruism, fairness, trust, and cooperation, once thought to be aberrations from the tooth-and claw natural order of things, are now being revealed as core features of primate evolution...Neuroscience suggests that when we give to others, our brain shows heightened activity in the nucleus accumbens, a region known to have many dopamine receptors and process rewards; on other words, kindness really is its own reward. Moreover, kindness is contagious: research finds that when we offer modest expressions of gratitude – the simple “thank you,” smile or warm gaze – we prompt other people to reciprocate the kindness toward us and toward others. This research suggests that compassionate behavior not only exemplifies a good, moral way to live, but carries great emotional and physical health benefits for compassionate people, their families, and their communities. .. Behavior like compassion and kindness are actually conducive to human survival – and essential to human flourishing.¹ 우리가 남에게 도와줄 때 우리 뇌는 보람을 느끼게 하는 dopamine 세포가 많이 있는 뇌의 부분을 자극한다고 뇌신경과학자들이 주장한다; 즉 친절은 스스로 보람을 안겨주고, 친절은 남에게 전염한다. 약간의 감사를 표현할 때, 단순히 “감사하다” 고 하면서 미소를 지을 때, 우리는 다른 사람으로 하여금 우리에게와 또 다른 사람에게 친절하게 만든다. 연구는 공황한 행동은 공황을 베푸는 사람이 선호하고 도덕적인 삶을 살게 할 뿐 아니라 그 자신과 가족과 자기가 속한 공동체에 정서적이고 육신적인 건강의 효능을 초래한다고 연구결과가 발표되었다. 그러므로 공황하고 친절한 행동은 사실상 인간의 생존에 도움을 줄 뿐 아니라 인간의 번영에 기본이되는 요소이다.

The Compassionate Instinct – P. 8-17

Dacher Keltner. *The Compassionate Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010),

The Biological Basis of Compassion

Recent study of the biological basis of compassion. University of Wisconsin psychologist Jack Nitschke found in an experiment that when mothers looked at pictures of their babies, they not only reported feeling more compassionate love than when they saw other babies; they also demonstrated unique activity in a region of their brains associated with the positive emotions. Nitschke’s finding suggests that this region of the brain is attuned to the first objects of our compassion – our offspring. But this compassionate instinct isn’t limited to parents’ brains. In a different set of studies, Joshua

¹ Dacher Keltner, Jason Marsh, and Jeremy Adam Smith. *Introduction: The Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 6.

Greene and Jonathan Cohen, then both of Princeton University, found that when subjects contemplated harm being done to others, a similar network of regions in their brain lit up. ..this strongly suggest that compassion is an innate human response embedded into the folds of our brains.

공함과 자비심은 인간의 본능이고, 우리의 뇌와 생리에 뿌리를 박고 있다고 학자들이 연구결과를 발표했다. Wisconsin 대학의 심리학자 Jack Nitschke 교수는 어머니들이 자기 애기 사진을 보았을 때 남의 애기 사진을 보았을 때 보다 그들의 뇌활동은 훨씬 더 깊은 사랑의 감정을 느낀다는 연구결과를 발표했다. Nitschke 교수의 연구는 우리의 뇌는 우리의 사랑의 첫 대상, 즉 자식에게 느끼는 감정에 반응한다는 것이다.² Princeton 대학교수 Joshua Greene 과 Jonathan Cohen 교수들의 다른 연구도 공함감정은 우리들의 뇌속에 깊이 박힌 타고난 인간의 반응이라고 발표했다.³

In other research by Emory University neuroscientists James Rilling and Gergory Berns, participants were given the chance to help someone else while their brain activity was recorded. Helping others triggered activity in the caudate nucleus and anterior cingulate, portions of the brain that turn on when people receive rewards or experience pleasure. This is rather remarkable finding: helping others brings the same pleasure we get from the gratification of personal desire. The brain, then, seems to be wired up to respond to others' suffering – indeed, it makes us feel good when we can alleviate that suffering.

또한 Emory 대학의 노신경학자 James Rilling 과 Gregory Berns 도 피 실험자들로 하여금 다른 사람들을 도와주게 하고 그들의 뇌의 활약을 기록했는데 남을 도우면서 보람이나 즐거움을 체험했을 때 사람들의 뇌 활동이 커졌다고 보고했다. 남을 도울 때 사람들은 자신의 개인 욕구를 충족할 때와 같은 즐거움을 체험하더라는 보고를 했다. 그러므로 사람의 뇌는 남의 고통을 볼 때 속상한 반응을 보이다가 그 고통을 덜어 주었을 때 기분이 좋아진다.⁴

But do other parts of the body also suggest a biological basis for compassion? It seems so. To take a loose association of glands, organs, and cardiovascular and respiratory systems known as the autonomic nervous system (ANS). The ANS plays a primary role in regulating our blood flow and breathing patterns for different kinds of actions. For example, when we feel threatened, our heart and breathing rates usually increase, preparing us to either confront or flee from the threat- the so-called fight-or-flight response. When young children and adults feel compassion for others, their emotion is reflected in very real psychological changes: their heart rate goes down from baseline levels, which prepares them not to fight or flee, but to approach and soothe.

몸의 여러 세포들 – 기관, 혈관심장활동, 호흡기 -자치신경체계에 변화가 온다.

자치신경체제는 여러 다른 환경에 따라 피순환과 호흡을 조절하는 중요한 역할을 한다.

예를 들면 우리가 위협을 느낄 때 심장이 빨리 뛰고, 그 위협과 싸우거나 도망갈 준비를 한다. 그러나... 어른이나 아이들이 남을 향해 공함을 느낄 때 그들의 감정은 심리의 변화를 일으킨다. 그들의 심장의 고통은 평상시 보다 낮아지고, 싸우지도 도망가지도 아니하고 그 상황에 접근하여 반응한다.⁵

² Dacher Keltner. *The Compassionate Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 9.

³ Dacher Keltner. *The Compassionate Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 10.

⁴ Dacher Keltner. *The Compassionate Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 10.

⁵ Dacher Keltner. *The Compassionate Instinct*. 10.

There is oxytocin, a hormone that floats through the blood system. Research performed indicates that oxytocin promotes long-term bonds and commitments, as well as the kind of nurturing behavior – like caring for offspring – that lies at the heart of compassion. It may account for that overwhelming feeling of warmth and connection we feel toward our offspring or loved ones. Researchers also found that when people perform behaviors associated with compassionate love – warm smiles, friendly hand gestures, affirmative forward leans – their bodies produce more oxytocin. This suggests that compassion may be self-perpetuating: being compassionate causes a chemical reaction in the body that motivates us to be even more compassionate.

혈액조직 속에 oxytocin 이라는 호르몬이 있는데, 이 호르몬은 부모가 자식을 돌봄 같이 양육 하는 행동과 긴 인연을 맺는데 촉진제 역할을 한다는 사실과 을 실험과 연구는 발견했다고 한다. 이것이 바로 공황의 중심점이고, 왜 우리가 자식들과 사랑하는 사람들과 끈끈한 관계를 느끼고 그들을 향해 따뜻한 감정을 느끼는지를 설명해 준다. 우리가 공황과 사랑이 담긴 따뜻한 미소를 지어 보이거나, 친절한 손 짓을 하거나, 확신을 주는 기대는 행동을 할 때 사람의 몸에서 더 많은 oxytocin 이라는 호르몬을 분비한다. 그러므로 공황하게 행동할 때 우리 몸에서 화학작용을 일으켜서 우리가 더 공황해 지도록한다는 것이다. ⁶

우리가 남을 도와줄 때 우리 뇌는 보람을 느끼게 하는 dopamine 세포가 많이 있는 뇌의 부분을 자극한다고 뇌신경과학자들이 주장한다;

즉 친절은 스스로 보람을 안겨주고, 친절은 남에게 전염한다. 약간의 감사를 표현할 때, 단순히 “감사하다” 고 하면서 미소를 지을 때, 우리는 다른 사람으로 하여금 우리에게와 또 다른 사람에게 친절하게 만든다. 연구는 공황한 행동은 공황을 베푸사람이 선하고 도덕적인 삶을 살게 할 뿐 아니라 그 자신과 가족과 자기가 속한 공동체에 정서적이고 육신적인 건강의 효능을 초래한다고 연구결과가 발표되었다. 그러므로 공황하고 친절한 행동은 사실상 인간의 생존에 도움을 줄 뿐 아니라 인간의 번영에 기본이되는 요소이다. ⁷

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⁶ Dacher Keltner. *The Compassionate Instinct*. 10-11.

⁷ Dacher Keltner, Jason Marsh, and Jeremy Adam Smith. *Introduction: The Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 6.

⁸ Dacher Keltner. *The Compassionate Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 9.

⁹ Dacher Keltner. *The Compassionate Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 10.

욕구를 충족할 때와 같은 즐거움을 체험하더라는 보고를 했다. 그러므로 사람의 뇌는 남의 고통을 볼 때 속상한 반응을 보이다가 그 고통을 덜어 주었을 때 기분이 좋아진다. ¹⁰

몸의 여러 세포들 즉 기관, 혈관심장활동, 호흡기와 같은 자치신경체제는 여러 다른 환경에 따라 피순환과 호흡을 조절하는 중요한 역할을 하는데 이 때 마다 자치신경체제에 변화가 온다는 것이다. 예를 들면 우리가 위협을 느낄 때 심장이 빨리 뛰고, 그 위협과 싸우거나 도망갈 준비를 한다. 그러나... 어른이나 아이들이 남을 향해 공황을 느낄 때에도 그들의 감정은 심리의 변화를 일으키고 자치 신경체제는 반응하는데 그들의 심장의 고동은 평상시 보다 낮아지고, 싸우지도 도망가지도 아니하고 그 상황에 접근하여 반응한다는 것이다. ¹¹

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The Forgiveness Instinct by Michael E. McCullough P. 51-61

According to McCullough who is Psychology Professor at the University of Miami, It is easy to assume that some people possess some special trait that enables them to bypass the desire for vengeance and that people who act on urges for revenge are somehow defective, sick or morally misshapen. But both assumptions are wrong. His research on forgiveness led him to conclusion that the desire for revenge isn't a disease; rather it's a universal trait of human nature. Likewise, the capacity for forgiveness, like the desire for revenge, is also an intrinsic feature of human nature. If the capacity to forgive and the desire for revenge really are standard-issue human social instincts, then there's a hopeful possibility that we can make the world a less vengeful, more forgiving place. Miami 대학의 McCullough 심리학 교수에 의하면 어떤 사람들은 복수를 하고 싶은 욕망을 극복할 수 있는 특별한 특징을 가졌고 복수에 불타는 사람들은 결점있고, 병들고, 도덕적으로 기형이라고 생각하기 쉬우나 둘다 틀린 생각이다. 용서에 대한 그의 연구는 복수심이나 용서하고 싶은 심정 모두가 인간이 가진 보편적인 본능이라는 사실을 발견했다고 한다. 그렇다면 이 세상을 더 용서하는 세상으로 만들 수 있는 소망이 있다고 했다. ¹³

Truth #1: The Desire for Revenge is a Built-In Feature of Human Nature. P. 54-56.

¹⁰ Dacher Keltner. *The Compassionate Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 10.

¹¹ Dacher Keltner. *The Compassionate Instinct*. 10.

¹² Dacher Keltner. *The Compassionate Instinct*. 10-11.

¹³ Michael E. McCullough. *The Forgiveness Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 53.

Truth #2: The Capacity for Forgiveness is a Built-In Feature of Human Nature. P. 56-58.

Research has found that forgiveness is also widespread across the animal kingdom. More than two decades ago, primatologist Frans de Baal and a colleague published results showing that friendly behaviors such as kissing, submissive vocal sounds, touching, and embracing were actually quite common after chimpanzee's aggressive conflict. Friendly contact was even more common after conflict than it was during conflict-free periods. Chimps kiss and make up in the same way people do. Chimpanzees aren't the slightest bit unique in this respect. Other great apes, such as the bonobo and the mountain gorilla, also reconcile. Goats, sheep, dolphins, and hyenas all tend to reconcile after conflicts (rubbing horns, flippers, and fur are common elements of these species' conciliatory gestures). Only domestic cats have failed to demonstrate a conciliatory tendency. Animals reconcile because it repairs important relationships that have been damaged by aggression.

그의 연구는 또한 용서가 인간이 타고난 본능인 것 처럼 동물들도 싸우고 난 다음 화해를 한다는 것을 발견했다고 한다. 20년전에 이미 Frans de Baal 같은 학자는 원숭이 세계에서는 충돌후에는 키스, 만지든지, 겸손한/순종하는 소리를 내든지, 껴안는 등의 친절한 행동을 사람과 똑같이 했다고 한다. 이런 화해의 무드는 원숭이들의 관계가 좋을 때 보다 충돌 후에 더 만연하더라는 것이다. 화해는 원숭이 세계에만 있는 특징이 아니라 산 고릴라 같은 동물 간에도 있는 일이고, 염소, 양, 물고래, 하이에나 같은 동물들도 충돌 후에 화해를 하는데 뿌리나, 물갈퀴 (Flipper), 털로 비비는 행동을 해서 화해무드를 조성한다. 애완용 고양이만 화해 의도를 보이지 않았다고 한다. 동물들은 다른 동물과의 귀중한 관계가 충돌로 인해 상처를 입었기 때문에 이를 만회하기 위해서이다.¹⁴

**Truth #3: To Make the World a More Forgiving, Less Vengeful Place.
Don't Try to Change Human Nature – Change the World ! P. 59-61**

**PART TWO: How to Cultivate Goodness in Relationships with Friends,
Family, Coworkers, and Neighbors**

Love, Honor, and Thank by Jess Alberts and Angela Trethewey. P. 111-117.

The division of household labor is one the most frequent sources of conflict in romantic relationship. As research by Philip and Carolyn Cowan has shown, when partners feel that the division of labor (combination of housework and paid work) in their relationship is unfair, they are more dissatisfied with their marriage and more likely to think they would be better off divorced.

Philip and Carolyn Cowan 의 연구는 부부사이의 갈등의 가장 보편적인 원인은 부부 사이에 가사와 직장일등 노동의 분배가 불공평하다고 느낄 때 왔다고 발표했다.¹⁵

As sociologist Arlie Hochschild and others have argued, a successful relationship doesn't just depend on how partners divide labor, but on how they each express gratitude for the labor the other one contributes.

¹⁴ Michael E. McCullough. *The Forgiveness Instinct: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), 57-58.

¹⁵ Jess Alberts and Angela Trethewey. *Love, Honor, and Thank: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 111

사회학자 Arlie Hochschild 등은 성공적인 결혼생활은 단지 노동의 공평한 분배에 달린 것이 아니라 상대방이 실행한 노동에 대해 얼마나 감사하는 마음을 표현하느냐에 달렸다는 연구결과를 발표했다.¹⁶

Test on this theory found that gratitude isn't just a way to mitigate the negative effects of an unequal division of labor. Rather, a lack of gratitude may be connected to why that division of labor is so unequal to begin with.

위의 이론을 시험해 본 결과 감사하는 마음의 표현만이 불공평한 노동분배에서 오는 결혼생활의 불화를 해결할 수 없고, 오히려 감사하는 마음의 결여가 아예 시초 부터 부부사이에 불공평한 노동량을 야기하게 된 요인이 된다고 주장했다.¹⁷

Importantly, gratitude can help the dynamics of couple's division of labor. Expressing gratitude reminds the underperforming partner that the division of labor is not fair and that his partner's contributions are gift. And since people who receive gifts typically feel obligated to reciprocate, this insight can lead the underperforming partner to offer "gifts" of his own by contributing more to household tasks. In addition, the overperforming partner is likely to experience less resentment and frustration once her efforts are recognized and appreciated. 그러므로 부부는 결혼 시초 부터 상대방이 하는 가사일을 포함한 노동량에 대해 얼마나 감사하는 마음을 가지느냐가 부부로 하여금 노동량을 나누어 할 수 있게 한다는 말이 된다.

The economy of gratitude then, helps to explain the fact that husbands and wives are most satisfied in their marriage when they perceive that their spouses do more than their fair share of the work. That is, when one views a partner's household labor as a gift, over and above what is expected, then one is grateful and happy in the marriage. And, in tern, we have found that individuals who feel appreciated by their partners do indeed express less resentment over division of labor and greater satisfaction with their relationships than do other study participants.

부부생활에서 상대가 일을 더 많이 한다고 생각하려면 일 하는 것이 "선물"이라고 생각하면 된다고 한다. 그러면 일을 덜 하는 상대는 자기의 몫을 해 주었으니 선물을 받은 것이나 다름없으므로 답례를 한 마음이 생겨 자연히 더 많이 일을 감당하게 된다는 것이다.¹⁸

그런데 한국 가정에서 남자들은 가사의 일을 "돕는다"는 표현을 쓴다. "돕는다"는 남이 해야할 일을 거들어 줄 때 적합한 말이고 자기가 해야할 일을 했을 때 내가 나를 도왔다고 말하지 않는다. 한국 가정에서 가사는 여자의 몫이라는 관념에서 남자가 얼마를 했으면 자기 할일을 한 것이 아니라 아내의 일을 도왔다고 생각하니 아예 시초부터 잘못된 관념이라 해야겠다. 어떻게 남녀 모두 직장일을 하는데 또하나의 full time job 인 가사는 여자의 책임인가? 이 관념부터 바꿀 수 있으면 잘못된 모든 다른 관념들도 바꿀 수 있으니 이혼율을 많이 줄일 수 있을 것이다.

The Choice to Forgive by Fred Luskin – P. 126-132

What we have found is that forgiveness reduces stress, blood pressure, anger, depression, and hurt, and it can increase optimism, hope, compassion, and physical

¹⁶ Jess Alberts and Angela Trethewey. *Love, Honor, and Thank: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 111

¹⁷ Jess Alberts and Angela Trethewey. *Love, Honor, and Thank by: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 112

¹⁸ Jess Alberts and Angela Trethewey. *Love, Honor, and Thank by: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 115.

vitality. Stanford Forgiveness Projects 의 책임자인 Fred Luskin 박사의 연구에 의하면 용서는 스트레스, 혈압, 분노, 우울증, 상처를 줄이고, 낙천주의, 희망, 공허한 마음/자비심, 몸의 활력을 증가시킨다고 발표했다.¹⁹

Forgiving someone does not mean forgetting or approving of hurtful events in the past. Rather, it means letting go of your hurt and anger, and not making someone endlessly responsible for your emotional well-being. 누구를 용서한다는 것은 과거 나에게 상처를 준 사건을 잊어버리는 것을 의미하지 않는다. 오히려 이는 상처와 분노를 떠나보내는 것을 의미하고 누구로 하여금 끊임없이 나의 정서적인 건강을 책임지게 하지 않음을 말한다.²⁰

Forgiveness, like other positive emotions such as hope, compassion, and appreciation, is a natural expression of our humanity. These emotions exist within a deep part of each of us. Like many things, they require practice to perfect, but with this practice they become stronger and easier to find. Ultimately, they can be as natural to us as anger and bitterness. It takes a willingness to practice forgiveness day after day to see its profound benefits to physical and emotional well-being and to our relationship. Perhaps the most fundamental benefit of forgiveness is that over time it allows access to the loving emotions that can lie buried beneath grievances and grudges.

용서는 소망, 공허, 감사와 같은 다른 감정처럼 인간의 자연적인 표현이다. 이런 감정들은 우리속 깊이 존재한다. 그러나 그들은 연습을 요한다. 연습하면 할 수록 그런 좋은 감정들은 점점 강해지고 실천하기가 쉬워진다. 궁극적으로 분노 감정처럼 자연스러워 진다. 그러나 용서가 우리의 육신과 정신건강에, 그리고 인간관계에 가져오는 심호한 유익을 체험하려면 매일 실천하려는 노력을 해야한다. 아마도 용서의 가장 심호한 유익은 연습을 거듭하면 나중에 불만과 원한 밑에 묻혀있는 사랑하는 감정에 이르게되는 일일 것이다.²¹

PART THREE: How to Cultivate Goodness in Society and Politics

The Cost of Apathy by Jason Marsh P. 190-194 An Interview with Robert Reich

Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P.

Robert Reich has been one of the most prominent critics of growing inequities. Reich, a professor of public policy at the University of California Berkeley, has served in three national administrations, most recently as secretary of labor under President Bill Clinton, where he implemented the Family and Medical Leave Act and led a national fight against sweatshops in the United States and illegal child labor around the world. He has also written 11 books, including *The Work of Nations*, *Locked in the Cabinet*, most recently, *supercapitalism*.

The wealthiest 1 percent of Americans now make 70 times more in after-tax income than the bottom one-fifth of households. Since 2002, the average inflation-adjusted income of the wealthiest 1 percent has risen 42 percent, while the income of the bottom 90 percent of households has risen about 4.7 percent. Reich's writings and lectures stand apart from those of other critics who focus on inequality. He doesn't settle for easy condemnations of outsourcing or offshoring, nor does he think such effects of globalization

¹⁹ Fred Luskin. *The Choice to Forgive: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 127.

²⁰ Fred Luskin. *The Choice to Forgive: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 128.

²¹ Fred Luskin. *The Choice to Forgive: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 132.

can be easily undone. At the same time, he rejects the idea that these changes need result in greater disparities of wealth.²²

Instead, Reich attributes rising inequality not only to structural economic changes but to how Americans, and their policy makers, have failed to meet the social challenges posed by the new economy. While others point fingers at the government or big corporations, Reich also holds a mirror up to American society. To Reich, rising inequality is intertwined with a breakdown of American's social contract – the norms, mores, and values that dictate their mutual commitments and responsibilities to one another.²³

Question 1: What does empathy have to do with inequality?

Robert Reich: Any society depends upon empathy in order for people to be able to answer the questions, What do we owe one another as members of the same society? Indeed, without empathy, the very meaning of a society is up for grabs.²⁴

Question 2: It's easy to point to indicators of rising inequality. What do you see as the indicators of dwindling (줄어가는) empathy?

Robert Reich: Rising inequality itself is an indicator of a breakdown in the social contract. It means that for a variety of reasons, those who have resources – and political power – are not taking steps to ensure that large number of others in the same society have opportunities to better themselves and have the resources they need to become full-fledged members of the society. Wide inequality suggests that we may not be living in the same society any longer. In fact, it could be argued that we're drifting into separate societies: one very rich, one very poor, and one a middle class that's increasingly anxious and frustrated.²⁵

Question 3: How did this happen? Is it a new phenomenon?

Reich: It happened before (1880s-1890s) and it is happening now for a third time. We can have interesting debate about cause and effect – is inequality the effect of dwindling empathy and a reduction in social solidarity? Or is inequality somehow causing it, to the extent that people who are very wealthy no longer come in contact with people who are poor and no longer feel the empathy that comes from contact? It's probably both.²⁶

Question 4: What are some of the broader factors contributing to widening inequality today?

Reich: Technology and globalization are the two major structural causes. The more technologically sophisticated our economy becomes, and the more globalized, those people who are well educated can

²² Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 190.

²³ Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 190-191.

²⁴ Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 191.

²⁵ Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 192.

²⁶ Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 192.

take advantage of technology and globalization to do continuously better. Those who are not well educated and lack social connections find that technology and globalization reduce their economic security, replaced their jobs, and condemn them to a fairly menial existence.²⁷

Question 5: If we're not part of that group, why should we care about inequality?

Reich: In very narrow, selfish terms, we might care because those of us who are well positioned might not want to bring up our children in a society that sharply divided between rich and poor. That kind of society has a very difficult time coming to decisions, because the winners and the losers are so clearly differentiated. Democracy itself can be undermined. Violence, crime, and demagoguery can result. The experience of living in a country with a lot of disparities of wealth, income, and opportunity may be unpleasant. And that society as a democracy may be increasingly dysfunctional.²⁸

Question 6: With changes in wealth resulting from broad technological shifts and globalization, what can people do on a local or individual level to address growing inequality?

Reich: Many things: There are many public policies at the federal, state, and local levels that can reduce inequality without necessarily reducing the benefits of technology and globalization. They range from improved education, job training, and early childhood education all the way through the earned income tax credit, minimum wage, macroeconomic policies, and many others. There's no magic bullet. But it is important that the United States becomes more aware of what is happening and why widening inequality poses a danger. We don't have to be economic determinists and throw up our hands and assume it's inevitable. There are steps that can be taken.²⁹

Question 7: Are there policy steps that can be taken to address dwindling empathy in particular that would in some way motivate people to care more about inequality in the first place?

Reich: Yes, we know from history in this country and elsewhere that empathy is related to facing common challenges. The more people feel that they are in the same boat, the more they empathize with one another. Do we face common challenge today? Of course. Terrorism. Global warming. An aging population. [crime also]. All of these and many others are common problems we face. The art of leadership is the art of enabling people to understand their commonalities and to build empathy upon that sense of commonality.³⁰

Question 8: Do you see that art practiced by our public leaders today?

Reich: Not nearly enough. Public leaders today – that is, elected officials – tend to be too dependent on public opinion polls. And public opinion polls only register where people are right now. You can't lead people to where they are, because they're already there. The essence of leadership is leading them to where they're not, but where they should be.³¹

²⁷ Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 192-193.

²⁸ Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 193.

²⁹ Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 193

³⁰ Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 193-194.

³¹ Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason

Question 9: So if people aren't in a position right away to be public leaders or effect policy change, what do you hope will change in their consciousness? What could they start to do tomorrow?

Reich: I hope they have a sense of their own power and their capacity to inspire others. Too many people in this country today are discouraged, if not cynical, about the possibilities for reform and progressive change. And yet the climate is ripe for it. People are waking up to some of the large problems – the social inequalities in this country and around the world – that are beginning to haunt us. If we do nothing, they will simply get worse. And individual working alone has limited capacity, obviously. But individuals coming together – in their communities, in their neighborhoods, in their small societies – and linking up with others in other communities and neighborhoods can accomplish a huge amount.³²

Making Peace through Apology by Aaron Lazare – P. 246-254

Aaron Lazare, *Making Peace through Apology: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P.

What makes an apology work? According to Aaron Lazare, M.D., is chancellor, dean, and professor of Psychiatry at the University of Massachusetts Medical School, apology and forgiveness are inextricably linked. Apology elicits forgiveness and brings about reconciliation. Apology is a vital, often necessary, step toward assuring feelings of humiliation, promoting forgiveness, and restoring balance to a relationship.

Massachusetts 의과 대학의 정신과 교수인 Aaron Lazare 박사는 용서를 받기 위해서 반드시 사과가 있어야 한다고 주장한다. 사과와 용서는 떨어질 수 없이 서로 연결된 것인데 사과는 용서와 화해를 낳기 때문이다.³³

He suggests four parts to the structure of an effective apology: acknowledgment of the offense; explanation; expression of remorse, shame, and humility; and reparation. Of these four parts, the one most commonly defective in apologies is the acknowledgment. A valid acknowledgement must make clear who the offender is and who is the offended. The offender must clearly and completely acknowledge the offense. An effective explanation may mitigate an offense by showing it was neither intentional nor personal and is unlikely to recur. There is more dignity in admitting. Remorse, shame, and humility are other important components of an apology. These attitudes and emotions show that the offender recognizes the suffering of the offended. They also help assure the offended party that the offense will not recur. Finally reparation is a way of an apology to compensate, in real or symbolic way, for the offender's transgression. When the offense causes damage or loss of a tangible object, the reparation is usually replacement or restoration of the object. When the offense is intangible, symbolic, or irreversible the reparation may include a gift, an honor, a financial exchange, a commitment to change one's way, or tangible punishment of the guilty party. 자기의 행동이 잘못임과 양심의 가책과 수치를 확실하게 인정하고, 자신의 행동이 피해자에게 준 큰 상처를 인정하고, 다시는 같은일이 벌어지지 않을 것을 약속하고, 무슨 방법으로든지 값을 치루어야 한다. 진정한 사과로 인해 피해자의 인격과

March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 194.

³² Jason Marsh. *The Cost of Apathy: An Interview with Robert Reich: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 194.

³³ Aaron Lazare, *Making Peace through Apology: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 247.

존엄성이 회복되면 피해자가 가해자를 벌하고 싶은 마음에서 해방하니 두사람 모두에게 화해와 치유가 일어난다는 것이다.³⁴

How apologies Heal

An effective apology can generate forgiveness and reconciliation if it satisfies one or more of seven psychological needs in the offended party.

- 1) The first and most common healing factor is the restoration of dignity, which is critical when the offense itself is an insult or humiliation.
- 2) Another healing factor is the affirmation that both parties have shared values and agree that the harm committed was wrong. Such apologies often follow racial or gender slurs because they help establish **what kind of behavior is beyond the pale**.
- 3) A third healing factor is validation that the victim was not responsible for the offense. This is often necessary in rape and child abuse cases when the victim irrationally carries some of the blame.
- 4) A fourth healing factor is the assurance that the offended party is safe from a repeat offense; such an assurance can come when an offender apologizes for threatening or committing physical or psychological harm to a victim.
- 5) Reparative justice, the fifth healing factor, occurs when the offended sees the offending party suffer through some type of punishment.
- 6) A sixth healing factor is reparation, when the victim receives some form of compensation for his or her pain.
- 7) Finally, the seventh healing factor is a dialogue that allows the offended parties to express their feelings toward the offenders and even grieve over their losses.³⁵

The apology repairs the damage that was done. It heals the festering wounds and commits the offender to change in behavior. When the apology meets an offended person's needs, he does not have to work at forgiving. Forgiveness comes spontaneously; the victim feels like his offender has released him of a burden or offered him a gift. In response, he often wants to return the gift by downplaying the damage done to himself, sharing part of the blame for the offense, or complimenting the offender in some way. Commonly, the relationship becomes stronger with a bond forged out of the honesty and courage of the offending party.³⁶

Ex Aaron Lazare, *Making Peace through Apology: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 249-250.

Exceptions

³⁴ Aaron Lazare, *Making Peace through Apology: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 249-250.

³⁵ Aaron Lazare, *Making Peace through Apology: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 250.

³⁶ Aaron Lazare, *Making Peace through Apology: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 251.

There situations in which it is useful to forgive without an apology. One obvious example is where the offending party is deceased. Forgiveness helps the aggrieved get on with his life. In another situation, where the unrepentant offender shows no signs of remorse or change of behavior, forgiveness can be useful, but reconciliation would be foolish and self-destructive.³⁷

³⁷ Aaron Lazare, *Making Peace through Apology: the Compassionate Instinct*. Dacher Keltner, Jason March and Jeremy Adam Smith ed. (New York, NY: W.W. Norton & Company, 2010), P. 253.