

## — 別紙あり (ファイル 2)

### ドルフ・ルートヴィヒ・カール・フィルヒョウ

彼の法則でもっとも有名な物は「全ての細胞は細胞から生じる」という物である。(ラテン語のモットー、"omnis cellula e cellula"として知られている。) これは、全ての生命でなく、特定の細胞やその細胞のグループしか病気にならないという彼の発見とつながる。彼は細胞病理学、比較病理学（人間と動物に共通する疾患の比較）、人類学の基礎を作った。—中略—

彼はまた「医療はすべて政治であり、政治とは大規模な医療にほかならない」と宣言し、公衆衛生の改善を強く訴え、ベルリンに近代的な上・下水道を作るために政治家として働いた。

Wikipediaより

Constancy

Adler was consistently guided by the idea of social **progress** and **amelioration**. As a small child he had decided to become a physician “to overcome death” (p. 199). His first publications were on social medicine, with references to **Rudolf Virchow**, the great nineteenth- century research and public health physician, liberal, and champion of the poor. As a student he had become interested in **socialism** and later read before the Freudian circle a

良い意味での進歩や改善？

アドラーの時代と現代におけるsocialismのちがいは？

paper on “The Psychology of Marxism.” He introduced the name Individual

Psychology with Virchow’s definition of individual as “a unified community in

which all parts cooperate for a common purpose” (p. iv). After World War I

自動車のアクセルと  
ブレーキの例えのこと？

Adler condemned the Bolshevik terror, wrote a passionate defense against

the notion of collective guilt, and, in a handbook on active pacifism,

denounced personal power over others as a false ideal to be replaced by one

of social interest. One of his last papers was on “The Progress of Mankind”

(pp. 23-28). Adler’s crowning theoretical achievement was the concept of

communal feeling (Gemeinschaftsgefühl), and his outstanding contribution to

practice was counseling before a group. In view of such positive orientation

toward the community of man, he had a positive regard for religion as having

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「積極的」の意味だけでいいのか？

always pointed to “the necessity for brotherly love and the common weal” (p.

462), and he appreciated the concept of God as “the dedication of the

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individual as well as of society to a goal which rests in the future and which

enhances in the present the driving force toward greatness by strengthening

the appropriate feelings and emotions” (p. 460).