

## — 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 **melioration**. 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

「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

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).